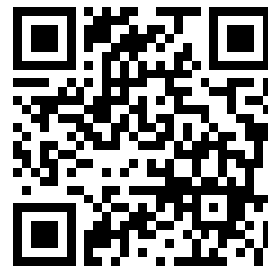


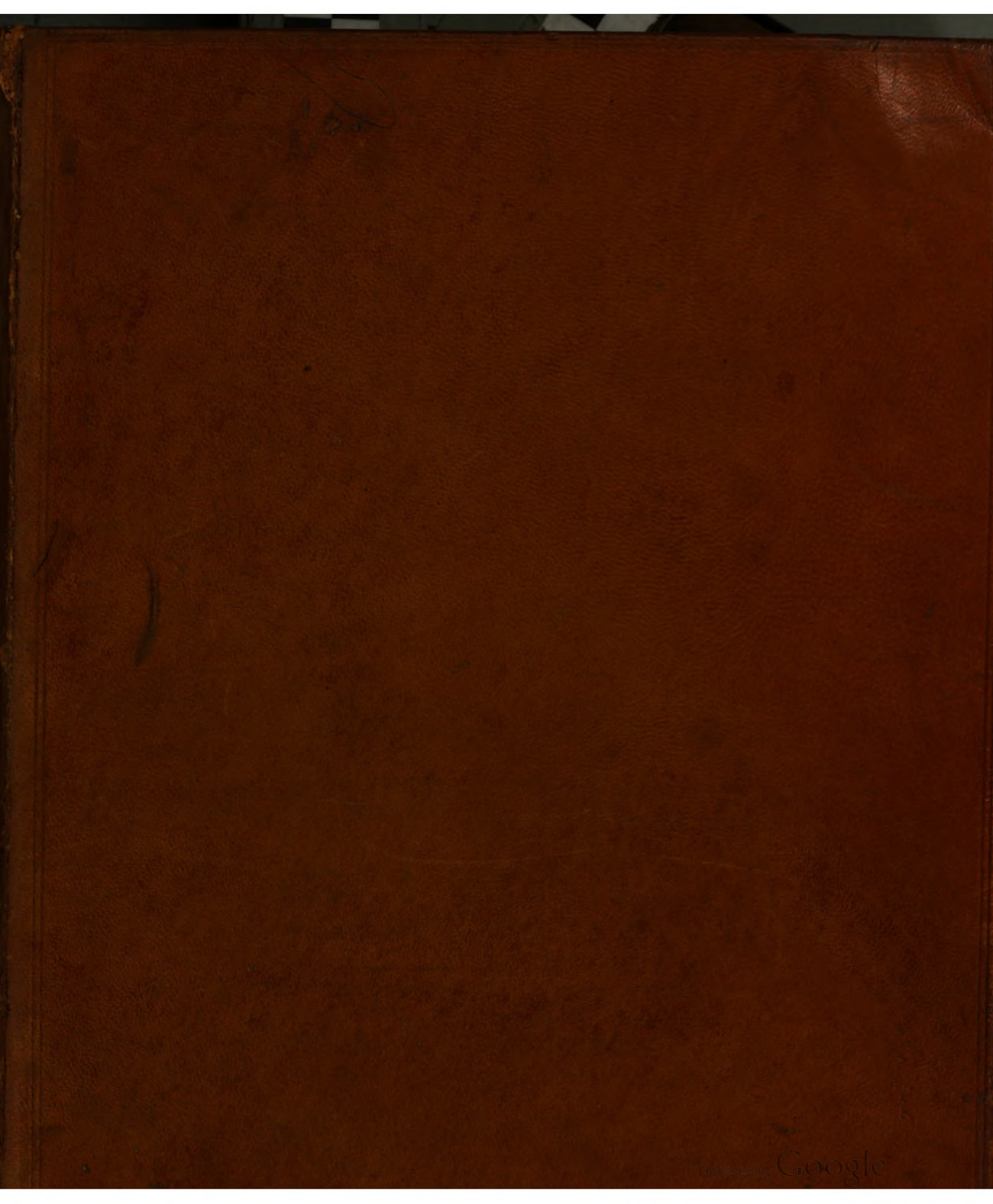
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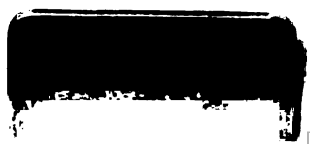
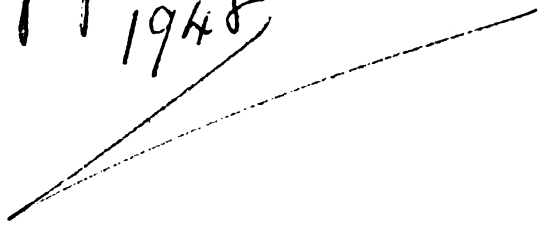
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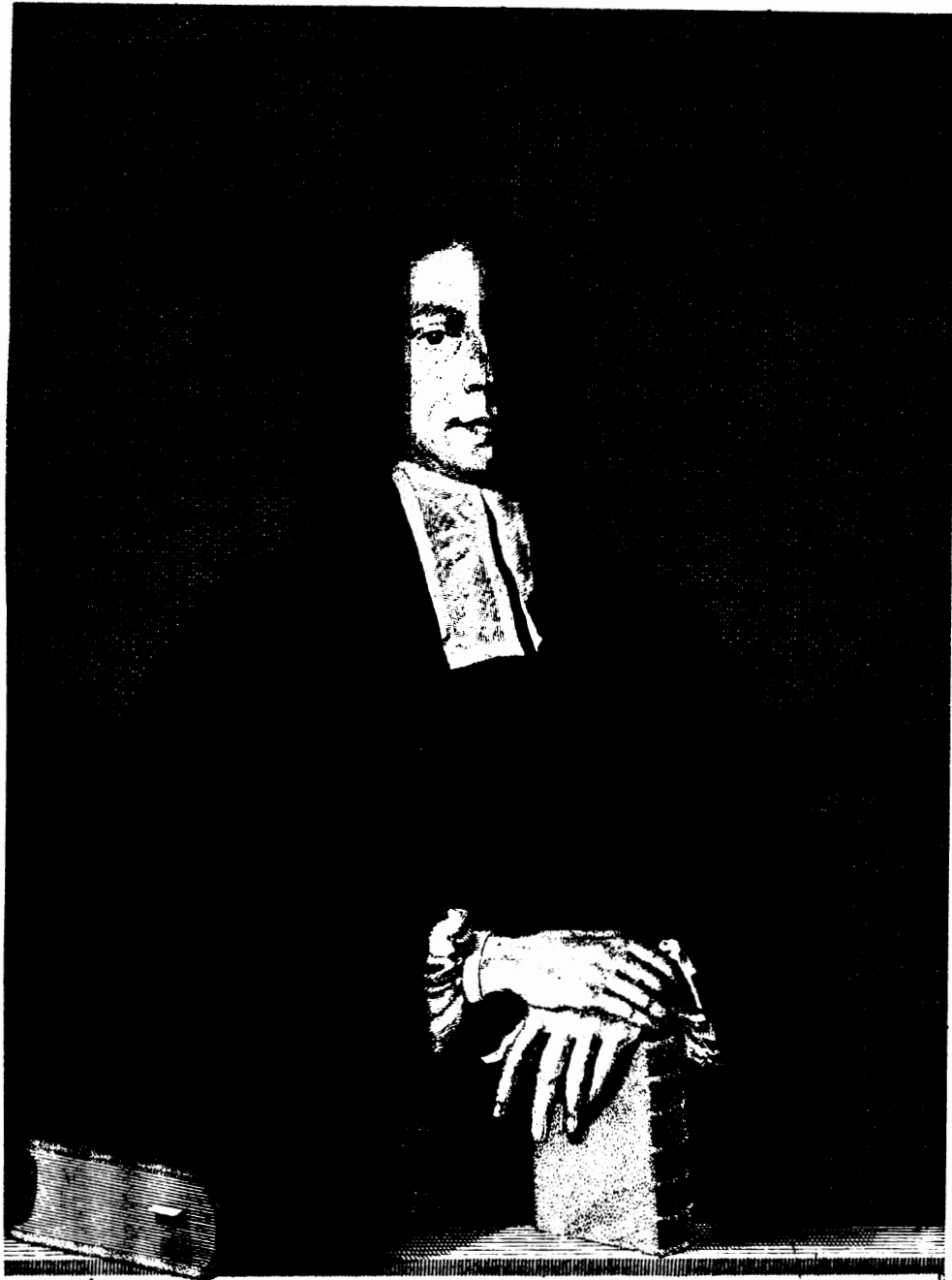


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John Wesley, M. D.





EXPLANATORY  
NOTES

UPON

The New Testament.

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BY

JOHN WESLEY, M. A.

Late Fellow of *Lincoln-College, Oxford.*

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THE SECOND EDITION.

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LONDON:

Printed in the YEAR M.DCC.LVII.

Meek and Lowly be my mind  
pure my heart my will Resigned  
keep me Dead to all Below  
only Christ resolved to know  
firm and Disengaged and free  
seeking all my bliss in the



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# P R E F A C E.

1. **F**OR many Years I have had a Desire of setting down and laying together, what has occurred to my Mind, either in Reading, Thinking, or Conversation, which might assist serious Persons, who have not the Advantage of Learning, in understanding the New Testament. But I have been continually deterred from attempting any thing of this Kind, by a deep Sense of my own Inability: Of my Want not only of Learning for such a Work, but much more of Experience and Wisdom. This has often occasioned my laying aside the Thought. And when by much Importunity I have been prevailed upon to resume it, still I determined to delay it as long as possible, that (if it should please GOD) I might finish my Work and my Life together.

2. But having lately had a loud Call from GOD, to arise and go hence, I am convinced that, if I attempt any thing of this Kind at all, I must not delay any longer. My Day is far spent, and (even in a natural Way) the Shadows of the Evening come on apace. And I am the rather induced to do what little I can in this Way, because I can do nothing else: Being prevented by my present Weakness, from either Travelling or Preaching. But, blessed be GOD, I can still read, and write, and think. O that it may be to his Glory!

3. It will be easily discerned, even from what I have said already, and much more from the Notes themselves, that they were not principally designed for Men of Learning; who are provided with many other Helps: And much less for Men of long and deep Experience in the Ways and Word of GOD. I desire to sit at their Feet, and to learn of them. But I write chiefly for plain, unlettered Men, who understand only their Mother-Tongue, and yet reverence and love the Word of GOD, and have a Desire to save their Souls.

4. In order to assist these in such a Measure as I am able, I design first to set down the Text itself, for the most Part, in the common *English* Translation, which is in general (so far as I can judge) abundantly the best that I have seen. Yet I do not say, it is incapable of being brought in several Places nearer to the Original. Neither will I affirm, That the *Greek* Copies from which this Translation was made, are always the most correct. And therefore I shall take the Liberty, as Occasion may require, to make here and there a small Alteration.

5. I am very sensible this will be liable to Objection: Nay, to Objections of quite opposite Kinds. Some will probably think, the Text is altered too much; and others, that it is altered too little. To the former I would observe, That I have never, so much as in one Place, altered it, for Altering's Sake: But there, and there only, where, First, The Sense was made better, stronger, clearer, or more consistent with the Context: Secondly, Where the Sense being equally good, the Phrase was better or nearer the Original. To the latter, who think the Alterations are too few, and that the Translation might have been nearer still, I answer, This is true; I acknowledge it might. But what valuable End would it have answered, to multiply such trivial Alterations, as add neither Clearness nor Strength to the Text? This I could not prevail upon myself to do: So much the less, because there is, to my Apprehension, I know not what peculiarly solemn and venerable in the Old Language of our Translation. And suppose this to be a mistaken Apprehension, and an Instance of human Infirmary; yet is it not an excusable Infirmary, to be unwilling to part with what we have been long accustomed to, and to love the very Words, by which GOD has often conveyed Strength or Comfort to our Souls?

6. I have endeavoured to make the Notes as short as possible, that the Comment may not obscure or swallow up the Text: And as plain as possible, in Pursuance of my main Design, To assist the unlearned Reader: For this Reason I have studiously avoided, not only all curious and critical Enquiries, and all Use of the learned Languages, but all such Methods of Reasoning and Modes of Expression, as People in common Life are unacquainted with: For the same Reason, as I rather endeavour to obviate than to propose and answer Objections, so I purposely decline going deep into many Difficulties, lest I should leave the ordinary Reader behind me.

7. I once designed to write down, barely what occurred to my own Mind, consulting none but the inspired Writers. But no sooner was I acquainted with that great Light of the Christian World (lately gone to his Reward) *Bengelius*, than I entirely changed my Design, being thoroughly convinced, it might be of more Service to the Cause of Religion, were I barely to translate his *Gnomon Novi Testamenti*, than to write many Volumes upon it. Many of his excellent Notes I have therefore translated. Many more I have abridged; omitting that Part which was purely critical, and giving the Substance of the rest. Those various Readings likewise which he has shewed to have a vast Majority of antient Copies and Translations on their Side,

Side, I have without Scruple incorporated with the Text: Which after his Manner I have divided all along (tho' not omitting the common Division into Chapters and Verses, which is of Use on various Accounts) according to the Matter it contains, making a larger or smaller Pause, just as the Sense requires. And even this is such an Help in many Places, as one who has not tried it can scarcely conceive.

8. I am likewise indebted for some useful Observations, to Dr. *Heylin's Theological Lectures*: And for many more, to Dr. *Guyse*, and to the *Family Expositor* of the late pious and learned Dr. *Doddridge*. It was a Doubt with me for some Time, whether I should not subjoin to every Note I received from them, the Name of the Author from whom it was taken; especially considering I had transcribed some, and abridged many more, almost in the Words of the Author. But upon farther Consideration, I resolved to name none, that nothing might divert the Mind of the Reader from keeping close to the Point in View, and receiving what was spoke, only according to its own intrinsic Value.

9. I cannot flatter myself so far (to use the Words of one of the above-named Writers) as to imagine that I have fallen into no Mistakes, in a Work of so great Difficulty. But my own Conscience acquits me of having designedly misrepresented any single Passage of Scripture, or of having written one Line, with a Purpose of inflaming the Hearts of Christians against each other. GOD forbid that I should make the Words of the most gentle and benevolent JESUS, a Vehicle to convey such Poison. Would to GOD that all the Party Names, and unscriptural Phrases and Forms, which have divided the Christian World, were forgot: And that we might all agree to sit down together, as humble, loving Disciples, at the Feet of our common Master, to hear his Word, to imbibe his Spirit, and to transcribe his Life in our own!

10. Concerning the Scriptures in general, it may be observed, the Word of the Living GOD, which directed the first Patriarchs also, was, in the Time of *Moses*, committed to Writing. To this were added, in several succeeding Generations, the inspired Writings of the other Prophets. Afterwards, what the Son of GOD preached, and the HOLY GHOST spake by the Apostles, the Apostles and Evangelists wrote. This is what we now style the *Holy Scripture*: This is that *Word of our GOD which remaineth for ever*: Of which, tho' *Heaven and Earth pass away, one Job or Tittle shall not pass away*. The Scripture therefore of the *Old and New Testament,*



*ment*, is a most solid and most precious System of Divine Truth. Every Part thereof is worthy of GOD: And all together are one entire Body, wherein is no Defect, no Excess. It is the Fountain of heavenly Wisdom, which they who are able to taste, prefer to all Writings of Men, however wise, or learned, or holy.

11. An exact Knowledge of the Truth was accompanied in the inspired Writers with an exactly regular Series of Arguments, a precise Expression of their Meaning, and a genuine Vigour of suitable Affections. The Chain of Argument in each Book is briefly exhibited in the Table prefixt to it, which contains also the Sum thereof, and may be of more Use, than prefixing the Argument to each Chapter; the Division of the *New Testament* into Chapters, having been made in the dark Ages, and very incorrectly; often separating Things that are closely joined, and joining those that are entirely distinct from each other.

12. In the Language of the Sacred Writings, we may observe the utmost Depth, together with the utmost Ease. All the Elegancies of human Compositions sink into nothing before it: GOD speaks not as Man, but as GOD. His Thoughts are very deep; and thence his Words are of inexhaustible Virtue. And the Language of his Messengers also is exact in the highest Degree: For the Words which were given them, accurately answered the Impression made upon their Minds: And hence *Luther* says, "Divinity is nothing but a Grammar of the Language of the Holy Ghost." To understand this thoroughly, we should observe the *Emphases* which lies on every Word; the holy *Affections* expressed thereby, and the *Tempers* shewn by every Writer. But how little are these, the latter especially, regarded? Tho' they are wonderfully diffused thro' the whole *New Testament*, and are in Truth a continued Commendation of Him, who acts, or speaks, or writes.

13. The *New Testament* is, all those Sacred Writings in which the *New Testament* or Covenant is described. The former Part of this contains the Writings of the Evangelists and Apostles: The latter, the Revelation of JESUS CHRIST. In the former is, first, the History of JESUS CHRIST, from his Coming in the Flesh, to his Ascension into Heaven; then, the Institution and History of the Christian Church, from the Time of his Ascension. The Revelation delivers what is to be, with regard to CHRIST, the Church, and the Universe, 'till the Consummation of all Things.

BRISTOL HOT-WELLS, See Journal Vol 2. p 277  
January 4, 1754.

NOTES

# NOTES

ON THE

## Gospel according to St. MATTHEW.

**T**HE *Gospel*, (that is, Good Tidings) means a Book containing the Good Tidings of our Salvation by Jesus Christ.

*St. Mark* in his Gospel presupposes that of *St. Matthew*, and supplies what is omitted therein. *St. Luke* supplies what is omitted by both the former. *St. John* what is omitted by all the three.

*St. Matthew* particularly points out the fulfilling of the Prophecies for the Conviction of the Jews. *St. Mark* wrote a short Compendium, and yet added many remarkable Circumstances omitted by *St. Matthew*, particularly with regard to the Apostles, immediately after they were called. *St. Luke* treated principally of the Office of Christ, and mostly in an historical Manner. *St. John* refuted those who denied his Godhead. Each chusing to treat more largely on those Things, which most suited the Time when, and the Persons to whom he wrote.

The Gospel according to *St. Matthew* contains,

- |   |              |   |
|---|--------------|---|
| I. The Birth of Christ, and what presently followed it:             |              | 7. Healing Peter's Mother-in-law, 14—15   |
| <i>a.</i> His Genealogy,  | C. i. 1—17   | 8. many that were sick, 16—17.  |
| <i>b.</i> His Birth,  | 18—25        | <i>b.</i> In his Journey (wherein He admonished two that offered to follow Him) over the Sea: Here, we may observe, |
| <i>c.</i> The Coming of the wise Men,                               | C. ii. 1—12  | 1. His Dominion over the Winds and Seas, 18—27  |
| <i>d.</i> His Flight into Egypt and Return, 13—23                   |              | 2. The Devils passing from the Men into the Swine, 28—34  |
| II. The Introduction:   |              | <i>c.</i> At Capernaum again. Here, C. ix.  |
| <i>a.</i> John the Baptist,   | C. iii. 1—12 | 1. He cures the Paralytic, 1—8  |
| <i>b.</i> The Baptism of Christ, 13—17                              |              | 2. Calls Matthew, and defends his conversing with Publicans and Sinners 9—13  |
| <i>c.</i> His Temptation and Victory,                               | C. iv. 1—11  | 3. Answers concerning Fasting, 14—17  |
| III. The Actions and Words by which Jesus proved He was the Christ: |              | 4. Raises Jairus' Daughter (after curing the Issue of Blood) 18—26  |
| <i>a.</i> At Capernaum,   |              | 5. Gives Sight to two blind Men, 27—31  |
| Where we may observe  |              | 6. Dispossesses the Demoniack, 32—34  |
| 1. His Preaching,   | 17           | 7. Goes thro' the Cities, and directs to pray for Labourers, 35—38  |
| 2. Calling Andrew, and Peter, James, and John,                      | 18—22        | 8. Sends and instructs Labourers, and preaches Himself, C. x. i. xi. 1.   |
| 3. Preaching and Healing, with a great Concourse of People, 23—25   |              | 9. Answers  |
| 4. Sermon on the Mount, C. v. vi. vii.                              |              |   |
| 5. Healing the Leper, viii. 1—4                                     |              |   |
| 6. the Centurion's Servant, 5—13                                    |              |   |

## NOTES ON ST. MATTHEW.

9. Answers the Message of John, 2—6
10. Commends John, reproves the unbelieving Cities, invites the Weary, 7—30
11. Defends the Disciples plucking the Corn, C. xii. 1—8
12. Heals the withered Hand, 9—13
13. Retires from the Pharisees lying in wait, 14—21
14. Cures the Demoniac, while the People wonder, and the Pharisees blaspheming are refuted, 22—37
15. Reproves them that require a Sign, 38—45
16. Declares who are his Relations, and . . . 46—50
17. Teaches by Parables, C. xiii. 1—52
- d. At Nazareth : 53—58
- e. In other Places.
1. Herod having killed John, doubts concerning Jesus. Jesus retiring, is sought for by the People, C. xiv. 1—13
2. He heals the Sick, and feeds five thousand 14—21
3. His Voyage and Miracles in the Land of Gennesaret, 22—36
4. Unwashes Hands, C. xv. 1—20
5. The Woman of Canaan, 21—28
6. Many Sick healed, 29—31
7. Four thousand fed, 32—38
8. Those who require a Sign re-proved, C. xv. 39. xvi. 1—4
9. The Leaven of the Pharisees, 5—12
- IV. Predictions of his Death and Resurrection :
- a. The First Prediction.
1. Preparation for it by a Confirmation that He is the Christ, 13—20
2. The Prediction itself, and Re-proof of Peter, 21—28
- b. The Second Prediction.
1. The Transfiguration, and Silence enjoined, C. xvii. 1—13
2. The Lunatic healed, 14—21
3. The Prediction itself, 22—23
4. The Tribute paid, 24—27
5. Who is greatest in Christ's Kingdom, C. xviii. 1—20
6. The Duty of forgiving our Brother, 21—35
- c. The Third Prediction.
1. Jesus departs out of Galilee, C. xix. 1—2
2. Of Divorce, and Celibacy, 3—12
3. His Tenderness to little Children, 13—15
4. The rich Man drawing back, and hence 16—22
5. of the Salvation of the Rich, 23—26
6. of the Reward of following Christ, 27—30
7. of the last and the first, C. xx. 1—16
5. The Prediction itself, 17—19
6. The Request of James and John ; Humility enjoined, 20—28
7. The two blind Men cured, 29—34
- V. Transactions at Jerusalem before his Passion :
- a. Sunday,
- His royal Entry into Jerusalem, C. xxi. 1—11
- His purging the Temple, 12—17
- b. Monday,
- The barren Fig-tree, 18—22
- c. Tuesday, Transactions, In the Temple :
1. The chief Priests and Elders confuted,
- By a Question concerning John's Baptism, 23—27
- By the Parables, of the two Sons, 28—32
- of the Vineyard : 33—44
2. Seek to lay Hands on Him, 45—46
3. The Parable of the Marriage-feast C. xxii. 1—14
4. He is questioned, concerning paying Tribute, 15—22
- the Resurrection, 23—33
- the great Commandment, 34—40
5. Christ's Question, concerning David's Lord, 41—46
- Caution, concerning the Scribes and Pharisees, C. xxiii. 1—12
- Severe Reproof of them, 13—36
- and of Jerusalem, 37—39
- Out of the Temple :
1. His Discourse of the Destruction of Jerusalem, and the End of the World, C. xxiv. 1—51
2. The ten Virgins ; the Talents ; the last Judgment, C. xxv. 1—46
- VI. His Passion and Resurrection,
- A. His Passion, Death, and Burial, C. xxvi. 1—2

a. Wednesday,						
	His Prediction,	C. xxvi.	1—2		2. The Death of Judas,	3—10
	The Consultation of the chief				3. Jesus' Kingdom and Silence,	11—14
	Priest and Elders,		3—5		4. Pilate, tho' warn'd by his Wife,	15—26
	Judas bargains to betray Him,		6—16		5. He is mocked and led forth,	27—32
b. Thursday,					The Third Hour,	
1.	In the Day-time,				The Vinegar and Gall; the	
	The Passover prepared,		17—19		Crucifixion; his Garments	
2.	In the Evening,				divided; the Inscription on	
	The Traitor discovered,		20—25		the Cross; the two Rob-	
	The Lord's Supper,		26—29		bers; Blasphemies,	33—44
3.	In the Night,				From the Sixth to the Ninth	
1.	Jesus foretels the Cowardice				Hour,	
	of the Apostles,		33—35		The Darknefs, his last Agony,	45—49
2.	Is in an Agony,		36—46		2. His Death,	50—
3.	Is apprehended, reproves Pe-				The Veil rent, and a great Earth-	
	ter and the Multitude; is				quake,	51—53
	forfaken of all,		47—56		The Centurion wonders; the Wo-	
4.	Is led to Caiaphas, falsely ac-				men behold,	54—56
	cused, owns Himself the				3. His Burial,	57—61
	Son of GOD, is condemn-				d. Saturday,	
	ed, derided,		57—68		The Sepulchre secured :	62—66
5.	Peter denies Him and weeps,		69—75		B. His Resurrection,	
c. Friday,					1. Testified to the Women by an	
1.	The Height of his Passion :				Angel,	C. xxviii. 1—8
	In the Morning,				By our Lord Himself,	9—10
	1. Jesus is delivered to Pilate,				2. Denied by his Adversaries,	11—15
	C. xxvii. 1—2				3. Proved to his Apostles,	16—10

## ST. MATTHEW.

I. **T**HE † book of the generation of Jesus Christ, the Son of David,  
 2 the Son of Abraham. Abraham begat Isaac, and Isaac begat  
 3 Jacob, and Jacob begat Judah and his brethren; And Judah begat  
 Pharez and Zarah of Thamar, and Pharez begat Esrom, and Esrom be-

V. 1. *The Book of the Generation of Jesus Christ*—That is, strictly speaking, The Account of his Birth and Genealogy. This Title therefore properly relates to the Verses that immediately follow: But as it sometimes signifies the History of a Person, in that Sense it may belong to the whole Book. If there were

any Difficulties in this Genealogy, or that given by St. Luke, which could not easily be removed, they would rather affect the Jewish Tables, than the Credit of the Evangelists: For they only act as Historians, setting down these Genealogies, as they stood in those public and allowed Records. Therefore they were

† Luke iii. 31.

- 4 gat Aram ; And Aram begat Aminadab, and Aminadab begat Naaffon,  
 5 and Naaffon begat Salmon ; And Salmon begat Boaz of Rahab, and  
 6 Boaz begat Obed of Ruth, and Obed begat Jesse ; And Jesse begat  
 David the king.
- 7 And David the king begat Solomon, of the *wife* of Uriah ; And  
 Solomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah  
 8 begat Afa ; And Afa begat Jehoshaphat, and Jehoshaphat begat  
 9 Jehoram, and Jehoram begat Uzziah ; And Uzziah begat Jotham,  
 10 and Jotham begat Ahaz, and Ahaz begat Hezekiah ; And Hezekiah  
 begat Manasseh, and Manasseh begat Amon, and Amon begat Jofiah ;  
 11 And Jofiah begat Jeconiah and his brethren, about the time they were  
 12 carried away to Babylon. And after they were brought to Babylon,  
 13 Jeconiah begat Salathiel, and Salathiel begat Zerubbabel ; And Ze-  
 rubbabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat  
 14 Azor ; And Azor begat Zadok, and Zadok begat Achim, and Achim  
 15 begat Eliud ; And Eliud begat Eleazar, and Eleazar begat Matthan,  
 16 and Matthan begat Jacob ; And Jacob begat Joseph, the husband of  
 Mary, of whom was born Jesus, who is called Christ.

to take them as they found them. Nor was it needful they should correct the Mistakes, if there were any. For these Accounts sufficiently answer the End for which they are recited. They unquestionably prove the grand Point in View, That *Jesus* was of the Family from which the promised Seed was to come. And they had more Weight with the *Jews* for this Purpose, than if Alterations had been made by Inspiration itself. For such Alterations would have occasioned endless Disputes between them and the Disciples of our LORD. *The son of David, the son of Abraham*—He is so called, because to these He was more peculiarly promised ; and of these it was often foretold the *Messiah* should spring.

V. 3. *Of Tamar*—St. Matthew adds the Names of those Women also, that were remarkable in the Sacred History.

V. 4. *Naaffon*,—Who was Prince of the Tribe of *Judah*, when the *Israelites* entered into *Canaan*.

V. 5. *Obed begat Jesse*—The Providence of God was peculiarly shewn in this, That *Salmon, Boaz, and Obed*, must each of them have been near 100 Years old, at the Birth of his Son here recorded.

V. 6. *David the King*—Particularly mentioned under this Character, because his Throne is given to the *Messiah*.

V. 8. *Jehoram begat Uzziah*—*Jehoabaz, Josaph, and Amaziab* coming between. So that he begat him mediately, as *Christ* is mediately the Son of *David* and of *Abraham*. So the Progeny of *Hezekiah*, after many Generations, are called *The sons that should issue from him, which he should beget*, *Isaiah xxxix. 7.*

V. 11. *Jofiah begat Jeconiah*—Mediately, *Jehoiakim* coming between. And his brethren—That is, his Uncles. The *Jews* term all Kinsmen Brethren. *About the time they were carried away*—Which was a little after the Birth of *Jeconiah*.

V. 16. *The husband of Mary*—*Jesus* was generally believed to be the Son of *Joseph*. It was needful for all who believed this, to know that *Joseph* was sprung from *David*. Otherwise they could not allow *Jesus* to be the *Christ*. *Jesus, who is called Christ*—The Name *Jesus* respects chiefly the Promise of Blessing made to *Abraham* : The Name *Christ*, the Promise of the *Messiah's Kingdom*, which was made to *David*.

It may be farther observed, That the Word *Christ* in *Greek*, and *Messiah* in *Hebrew*, signify Anointed,

17 So all the generations from Abraham to David *are* fourteen generations: and from David to the Babylonish captivity *are* fourteen generations, and from the Babylonish captivity to Christ *are* fourteen generations.

18 Now the birth of Christ was on this wise: His mother Mary, being espoused to Joseph, before they came together she was found with child  
19 of the Holy Ghost. Then Joseph her husband, being a just man, and yet not willing to make her a public example, purposed to put her  
20 away privily. But while he was thinking on these things, behold an angel of the Lord appeared to him in a dream, saying, Joseph, *thou* son of David, fear not to take to thee Mary thy wife; for that which is be-  
21 gotten in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from  
22 their sins. (Now all this was done, that it might be fulfilled, which  
23 was spoken of the Lord by the prophet, saying, † Behold the virgin

Anointed, and imply the prophetic, priestly, and royal Characters, which were to meet in the *Messiah*. Among the *Jews*, Anointing was the Ceremony whereby Prophets, Priests, and Kings, were initiated into those Offices. And if we look into ourselves, we shall find a Want of *Christ* in all these Respects. We are by Nature at a Distance from GOD, alienated from Him, and incapable of a free Access to Him. Hence we want a Mediator, an Intercessor, in a Word, *Christ*, in his priestly Office. This regards our State with respect to GOD. And with respect to ourselves, we find a total Darkness, Blindness, Ignorance of GOD, and the Things of GOD. Now here we want *Christ* in his prophetic Office, to enlighten our Minds and teach us the whole Will of GOD. We find also within us a strange Misrule of Appetites and Passions. For these we want *Christ* in his royal Character, to reign in our Hearts, and subdue all Things to Himself.

V. 17. *So all the generations*—Observe, in order to complete the three Fourteens, *David* ends the first Fourteen, and begins the second, (which reaches to the Captivity) and *Jesus* ends the third Fourteen.

When we survey such a Series of Generations, it is a natural and obvious Reflection, *how like the leaves of a tree one passeth away, and another cometh!* Yet *the earth still abideth.* And

with it the Goodness of the LORD, which runs from Generation to Generation, the common Hope of Parents and Children.

Of those who formerly lived upon Earth, and perhaps made the most conspicuous Figure, how many are there whose Names are perished with them? How many, of whom only the Names are remaining? Thus are we likewise passing away! And thus shall we shortly be forgotten! Happy are we, if, while we are forgotten by Men, we are remembered by GOD! If our Names, lost on Earth, are at length found written in the Book of Life.

V. 19. *A just man*—A strict Observer of the Law: therefore not thinking it right to keep her.

V. 21. *Jesus*—That is, a Saviour. It is the same Name with *Jeshua* (who was a Type of Him) which properly signifies, *The Lord, Salvation.* His people—*Israel.* And all the *Israel* of GOD.

V. 23. *They shall call his name Emmanuel*—*To be called*, only means, according to the Hebrew Manner of speaking, That the Person spoken of shall really and effectually be what he is called, and actually fulfil that Title. Thus, *Unto us a child is born—and his name shall be called Wonderful, Counsellor, the mighty God, the Prince of peace*—that is, He shall be all these, tho' not so much nominally, as really, and in

† *Isaiah* vii. 14.

shall be with child, and bring forth a Son, and they shall call his name  
 24 Emmanuel, which is, being interpreted, God with us.) Then Joseph,  
 being raised from sleep, did as the angel of the Lord had bidden him,  
 25 and took unto him his wife: But he knew her not, till she had brought  
 forth her Son, the first-born. And he called his name Jesus.

II. Now after Jesus was born in Bethlehem of Judea, in the days of  
 Herod the king, behold wise men came from the East to Jerusalem,  
 2 saying, Where is he that is born king of the Jews? For we have seen  
 3 his star in the East, and are come to worship him. When Herod the  
 king had heard *these things*, he was troubled, and all Jerusalem with  
 4 him. And having assembled all the chief priests and scribes of the peo-  
 5 ple, he demanded of them, Where the Christ was to be born? And they  
 said to him, In Bethlehem of Judea; for thus it is written by the pro-

effect. And thus was He called *Emmanuel*; which was no common Name of *Christ*, but points out his Nature and Office: As He is God incarnate, and dwells by his Spirit, in the Hearts of his People.

It is observable, the Words in *Isaiab* are, *Thou* (namely his Mother) *shalt call*; but here, *They*—that is, all his People, *shall call*—shall acknowledge him to be *Emmanuel*, God with us. *Which being interpreted*—This is a clear Proof, that St. *Matthew* wrote his Gospel in *Greek*, and not in *Hebrew*.

V. 25. *He knew her not, till after she had brought forth*—It cannot be inferred from hence, that he knew her afterward: No more than it can be inferred from that Expression (2 *Sam.* vi. 23.) *Michal had no child till the day of her death*, that she had Children afterward. Nor do the Words that follow, *the first-born Son*, alter the Case. For there are Abundance of Places, wherein the Term *first-born* is used, tho' there were no subsequent Children.

V. 1. *Bethlehem of Judea*—There was another *Bethlehem* in the Tribe of *Zebulon*. In the days of *Herod*—Commonly called *Herod the great*, born at *Ascalon*. The Scepter was now on the Point of departing from *Judah*. Among his Sons were *Archelaus*, mentioned ver. 22. *Herod Antipas*, mentioned ch. xiv. and *Philip*, mentioned *Luke* iii. *Herod Agrippa*, mentioned *Acts* xii. was his Grandson. *Wise men*—The first Fruits of the *Gentiles*: Probably they were *Gentile* Philosophers, who, thro' the divine Assistance, had improved their Knowledge of Na-

ture, as a Means of leading to the Knowledge of the One, true God. Nor is it unreasonable to suppose, that God had favoured them with some extraordinary Revelations of Himself, as He did *Melchisedek*, *Job*, and several others, who were not of the Family of *Abraham*; to which He never intended absolutely to confine his Favours. The Title given them in the Original, was antiently given to all Philosophers, or Men of Learning; those particularly who were curious in examining the Works of Nature, and observing the Motions of the heavenly Bodies.

*From the East*—So *Arabia* is frequently called in Scripture. It lay to the East of *Judea*, and was famous for Gold, Frankincense, and Myrrh. *We have seen his star*—Undoubtedly they had before heard *Balaam's* Prophecy. And probably when they saw this unusual Star, it was revealed to them that this Prophecy was fulfilled. *In the East*—That is, while we were in the East.

V. 4. *The chief priests*—That is, not only the High-priest and his Deputy, with those who formerly had borne that Office; but also the chief Man in each of those twenty-four Courses, into which the Body of Priests was divided. *The Scribes* were those whose peculiar Business it was, to explain the Scriptures to the People. They were the public Preachers, or Expounders of the Law of *Moses*: Whence the chief of them were called *Doctors of the Law*.

V. 6. *Thou*

6 phet, \* And thou, Bethlehem in the land of Judah, art in no wise  
 the least among the princes of Judah; for out of thee shall come forth  
 7 a Ruler, who shall feed my people Israel. Then Herod, having privately  
 called the wise men, enquired of them with great exactness, at what time  
 8 the star appeared: And sending them to Bethlehem, he said, Go, en-  
 quire exactly concerning the young child, and if ye find *him*, bring me  
 9 word again, that I also may come and worship him. And having heard  
 the king, they departed; and lo the star which they had seen in the  
 East, moved on before them, till it came and stood over where the  
 10 young child was. And seeing the star, they rejoiced with exceeding  
 11 great joy. And being come into the house, they saw the young child,  
 with Mary his mother; and falling down, they worshipped him. And  
 opening their treasures, they presented to him gifts, gold, frankincense,  
 12 and myrrh. And being warned of God in a dream, not to return to  
 Herod, they went back into their own country another way.  
 13 And when they were gone back, behold an angel of the Lord ap-  
 peareth to Joseph in a dream, saying, Arise and take the young child  
 and his Mother, and flee into Egypt, and continue there till I shall tell  
 14 thee; for Herod will seek the young child to destroy him. And he  
 arose, and took the young child and his mother by night, and retired  
 15 into Egypt, And continued there till the death of Herod; that it might  
 be fulfilled which was spoken of the Lord by the prophet, saying, † Out

V. 6. *Thou art in no wise the least among the princes of Judah*—That is, among the Cities belonging to the princes or Heads of Thousands in Judah. When this and several other Quotations from the Old Testament are compared with the Original, it plainly appears, the Apostles did not always think it necessary, exactly to transcribe the Passages they cited, but contented themselves with giving the general Sense, tho' with some Diversity of Language. The Words of *Micah* which we render, *Thou' thou be little*, may be rendered, *Art thou little?* And then the Difference which seems to be here between the Prophet and the Evangelist vanishes away.

V. 8. *And if ye find him, bring me word*—Probably, Herod did not believe He was born: Otherwise would not so suspicious a Prince have made sure Work at once?

V. 10. *Seeing the star*—standing over where the Child was.

V. 11. *They presented to him gifts*—It was

customary to offer some Present, to any eminent Person whom they visited. And so it is, as Travellers observe, in the Eastern Countries to this Day. *Gold, frankincense, and myrrh*—Probably these were the best Things their Country afforded; and the Presents ordinarily made to great Persons. This was a most seasonable providential Assistance, for a long and expensive Journey into Egypt, a Country where they were entirely Strangers, and were to stay for a considerable Time.

V. 15. *That it might be fulfilled*—that is, whereby was fulfilled. The original Word frequently signifies, not the Design of an Action, but barely the Consequence or Event of it. *Which was spoken of the Lord by the Prophet*—on another Occasion: *Out of Egypt have I called my Son*—which was now fulfilled as it were anew; *Christ* being in a far higher Sense the Son of God, than *Israel*, of whom the Words were originally spoken.

\* *Micah* v. 2.

† *Hof.* xi. 1.

V. 6. *Thou*



16 of Egypt have I called my son. Then Herod, seeing that he was de-  
 luded by the wise men, was exceeding wroth, and sending forth, slew  
 all the male children that were in Bethlehem, and in all the confines  
 thereof, from two years old and under; according to the time which he  
 17 had exactly enquired of the wise men. Then was fulfilled that which  
 18 was spoken by Jeremiah the prophet, saying, \* In Rama was there a  
 voice heard, lamentation, and weeping, and great mourning, Rachel  
 weeping for her children, and would not be comforted, because they are  
 19 not. But when Herod was dead, behold an angel of the Lord appeareth  
 20 in a dream to Joseph in Egypt, saying, Arise, and take the young child  
 and his mother, and go into the land of Israel; for they are dead who  
 21 sought the young child's life. And he arose and took the young child  
 22 and his mother, and came into the land of Israel, But having heard,  
 Archclaus reigneth over Judea, in the room of his father Herod, he was  
 afraid to go thither, and being warned of God in a dream, he turned  
 23 aside into the region of Galilee. And he came and dwelt in a city  
 called Nazareth, that it might be fulfilled which was spoken by the  
 prophets, He shall be called a Nazarene.

III. In those days cometh John the Baptist, preaching in the wilderness  
 2 of Judea. And saying, Repent ye; for the kingdom of heaven is at

V. 16. *Then Herod, seeing that he was de-  
 luded by the wise men*—So did his Pride teach  
 him to regard this Action, as if it were in-  
 tended to expose him to the Derision of his  
 Subjects. *Sending forth*—a Party of Soldiers:  
*In all the confines thereof*—in all the neigh-  
 bouring Places, of which *Rama* was one.

V. 17. *Then was fulfilled*—A Passage of  
 Scripture, whether prophetic, historical, or  
 poetical, is in the Language of the New Testa-  
 ment fulfilled, when an Event happens to which  
 it may with great Propriety be accommodated.

V. 18. *Rachel weeping for her children*—  
 The *Benjamites*, who inhabited *Rama*, sprung  
 from her. She was buried near this Place;  
 and is here beautifully represented, risen, as  
 it were, out of her Grave, and bewailing her  
 lost Children. *Because they are not*—that is,  
 are dead. The Preservation of *Jesus* from  
 this Destruction, may be considered as a Fi-  
 gure of God's Care over his Children in their  
 greatest Danger. God does not often, as He  
 easily could, cut off their Persecutors at a  
 Stroke: But He provides a Hiding-place for  
 his People, and by Methods not less effectual,

tho' less pompous, preserves them from being  
 swept away, even when the Enemy comes in  
 like a Flood.

V. 22. *He was afraid to go thither*—into  
*Judea*; and so turned aside into the region of  
*Galilee*—a Part of the Land of *Israel* not under  
 the Jurisdiction of *Archclaus*.

V. 23. *He came and dwelt in Nazareth*—  
 (where he had dwelt before he went to *Beth-  
 lehem*) a Place contemptible to a Proverb. So  
 that hereby was fulfilled what had been spoken  
 in effect by several of the prophets (tho' by none  
 of them in express Words) *He shall be called a  
 Nazarene*—that is, He shall be despised and  
 rejected, shall be a Mark of public Contempt  
 and Reproach.

V. 1. *In those days*—that is, while *Jesus*  
 dwelt there. *In the wilderness of Judea*—This  
 was a Wilderness properly so called, a wild,  
 barren, desolate Place, as was that also where  
 our LORD was tempted. But generally speak-  
 ing, a Wilderness in the New Testament,  
 means only a Common, or less cultivated Place,  
 in Opposition to Pasture and Arable Land.

V. 2. *The kingdom of heaven*, and the King-  
 dom,

\* Jer. xxxi. 15.

3 hand. For this is he that was spoken of by the prophet Isaiah, saying,  
The voice of one crying aloud in the wilderness, Prepare ye the way of  
4 the Lord, make his paths straight. And this John had his raiment of  
camels hair, and a leathern girdle about his loins; and his food was lo-  
custs and wild honey.

5 Then went out to him Jerusalem and all Judea, and all the region  
6 round about Jordan, And were baptized of him in Jordan, confessing  
7 their sins. But seeing many of the Pharisees and Sadducees coming to  
his baptism, he said to them, Ye brood of vipers, who hath warned you

dom of God, are but two Phrases for the same Thing. They mean, not barely a future happy State in Heaven, but a State to be enjoyed on Earth: The proper Disposition for the Glory of Heaven, rather than the Possession of it. *Is at hand*—As if he had said, GOD is about to erect that Kingdom, spoken of by *David*, (c. ii. 44. and vii. 13, 14.) the Kingdom of the GOD of Heaven. It properly signifies here, The Gospel Dispensation, in which Subjects were to be gathered to GOD by his Son, and a Society to be formed, which was to subsist first on Earth, and afterwards with GOD in Glory. In some Places of Scripture, the Phrase more particularly denotes the State of it on Earth: In others, it signifies only the State of Glory: But it generally includes both. The *Jews* understood it of a temporal Kingdom, the Seat of which they supposed would be *Jerusalem*; and the expected Sovereign of this Kingdom, they learned from *Daniel* to call *the Son of Man*.

Both *John* the Baptist and *Christ*, took up this Phrase, *the Kingdom of Heaven*, as they found it, and gradually taught the *Jews* (tho' greatly unwilling to learn) to understand it right. The very Demand of Repentance, as previous to it, shewed it was a spiritual Kingdom, and that no wicked Man, how politic, brave, or learned soever, could possibly be a Subject of it.

V. 3. *The way of the Lord*—Of *Christ*. *Make his paths straight*—By removing every thing which might prove an Hindrance to his gracious Appearance.

V. 4. *John* had his raiment of camels hair—Coarse and rough, suiting his Character and Doctrine. *A leathern girdle*—Like *Elijah*, in whose Spirit and Power he came. *His food was locusts and wild honey*—Locusts are ranked among clean Meats, *Lev. xi. 22*. But these

were not always to be had. So in Default of those, he fed on wild Honey.

V. 6. *Confessing their sins*—Of their own Accord; freely and openly.

Such prodigious Numbers could hardly be baptized by immersing their whole Bodies under Water: Nor can we think they were provided with Change of Raiment for it, which was scarce practicable for such vast Multitudes. And yet they could not be immersed naked with Modesty, nor in their wearing Apparel with Safety. It seems therefore, that they stood in Ranks on the Edge of the River, and that *John* passing along before them, cast Water on their Heads or Faces, by which Means he might baptize many Thousands in a Day. And this Way most naturally signified *Christ's* baptizing them with the Holy Ghost and with Fire, which *John* spoke of, as prefigured by his baptizing with Water, and which was eminently fulfilled, when the Holy Ghost sat upon the Disciples in the Appearance of Tongues, or Flames, of Fire.

V. 7. *The Pharisees* were a very ancient Sect among the *Jews*. They took their Name from an Hebrew Word, which signifies to separate, because they separated themselves from all other Men. They were outwardly strict Observers of the Law, fasted often, made long Prayers, rigorously kept the Sabbath, and paid all Tithes, even of Mint, Anise, and Cummin. Hence they were in high Esteem among the People. But inwardly, they were full of Pride and Hypocrisy.

*The Sadducees* were another Sect among the *Jews*, only not so considerable as the *Pharisees*. They denied the Existence of Angels, and the Immortality of the Soul, and by Consequence, the Resurrection of the Dead. *Ye brood of vipers*—In like Manner, the crafty *Herod* is styled a Fox, and Persons of insidious, ravenous, profane, or sensual Dispositions, are named respectively

8 to flee from the wrath to come? Bring forth therefore fruit worthy of  
 9 repentance: And say not confidently within yourselves, We have Abra-  
 ham to our father; for I say unto you, God is able of these stones to  
 10 raise up children to Abraham. But the axe also already lieth at the  
 root of the trees; therefore every tree that bringeth not forth good fruit,  
 11 is hewn down and cast into the fire. I indeed baptize you with water  
 unto repentance; but he that cometh after me is mightier than I; whose  
 shoes I am not worthy to bear; he shall baptize you with the Holy  
 12 Ghost and with fire: Whose fan *is* in his hand, and he will throughly  
 purge his floor, and gather the wheat into his garner, but will burn up  
 the chaff with unquenchable fire.

13 \* Then cometh Jesus from Galilee to Jordan unto John, to be bap-  
 14 tized of him. But John forbad him, saying, I have need to be baptized  
 15 of thee, and comest thou to me? And Jesus answering said to him,  
 Suffer *it* now; for thus it becometh us to fulfil all righteousness. Then

respectively by Him who saw their Hearts, *Serpents, dogs, wolves, and swine.* Terms, which are not the random Language of Passion, but a judicious Designation of the Persons meant by them. For it was fitting such Men should be marked out, either for a Caution to others, or a Warning to themselves.

V. 8. *Repentance* is of two Sorts; that which is termed *legal*, and that which is styled *evangelical* Repentance. The former (which is the same that is spoken of here) is, A thorough Conviction of Sin. The latter is, A Change of Heart (and consequently of Life) from all Sin to all Holiness.

V. 9. *And say not confidently*—The Word in the Original, vulgarly rendered, *Think not*, seems here, and in many Places, not to diminish, but rather add to the Force of the Word with which it is joined. *We have Abraham to our father*—It is almost incredible, how great the Presumption of the *Jews* was, on this their Relation to *Abraham*. One of their famous Sayings was, “*Abraham sits near the Gates of Hell, and suffers no Israelite to go down into it.*” *I say unto you*—This Preface always denotes the Importance of what follows. *Of these stones*—Probably pointing to those which lay before them.

V. 10. *But the axe also already lieth*—That is, There is no Room for such idle Pretences.

Speedy Execution is determined against all that do not repent. The Comparison seems to be taken from a Woodman, that has laid down his Axe, to put off his Coat, and then immediately goes to work to cut down the Tree. This refers to *the wrath to come* in the 7th Verse. *Is cut down*—Instantly, without farther Delay.

V. 11. *He shall baptize you with the Holy Ghost and with fire*—He shall fill you with the Holy Ghost, inflaming your Hearts with that Fire of Love, which many Waters cannot quench. And this was done, even with a visible Appearance as of Fire, on the Day of Pentecost.

V. 12. *Whose fan*—That is, the Word of the Gospel. *His floor*—That is, his Church, which is now covered with a Mixture of Wheat and Chaff. *He will gather the wheat into his garner*—Will lay up those who are truly good, in Heaven.

V. 15. *It becometh us to fulfil all righteousness*—It becometh every Messenger of GOD, to observe all his righteous Ordinances. But the particular Meaning of our LORD seems to be, *Thus it becometh us* to do (me to receive Baptism, and you to administer it) in order to fulfil, that is, that I may fully perform every Part of the righteous Law of GOD, and the Commission He hath given me.

\* Mark i. 9. Luke iii. 21.

V. 16. *And*

16 he suffered him. And Jesus being baptized, went up straightway from the water, and lo the heavens were opened to him, and he saw the  
17 Spirit of God descending like a dove, and coming upon him. And lo a voice out of the heavens, saying, This is my beloved Son, in whom I delight.

IV. Then \* was Jesus led up by the Spirit into the wilderness, to be  
2 tempted by the devil. And having fasted forty days and forty nights,  
3 he was afterwards hungry. And the tempter coming to him said, If thou be the Son of God, command that these stones be made bread.  
4 But he answering said, It is written, † Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.  
5 Then the devil taketh him with him into the holy city, and setteth  
6 him on the battlement of the temple, And saith to him, If thou be the Son of God, cast thyself down; for it is written, || He shall

V. 16. *And Jesus being baptized*—Let our LORD's submitting to Baptism, teach us an holy Exactness, in the Observance of those Institutions which owe their Obligation merely to a Divine Command. Surely thus it becometh all his Followers to fulfil all Righteousness.

*Jesus had no Sin to wash away.* And yet He was baptized. And GOD owned his Ordinance, so as to make it the Season of pouring forth the Holy Spirit upon Him. And where can we expect this sacred Effusion, but in an humble Attendance on Divine Appointments? *Lo the heavens were opened, and he saw the spirit of GOD*—St. Luke adds, *in a bodily form*—Probably in a glorious Appearance of Fire, perhaps in the Shape of a Dove, *descending with a hovering Motion, till it rested upon him.* This was a visible Token of those secret Operations of the Blessed Spirit, by which He was anointed in a peculiar Manner; and abundantly fitted for his public Work.

V. 17. *And lo a voice*—We have here a glorious Manifestation of the ever blessed Trinity: The Father speaking from Heaven, the Son spoken to, the Holy Ghost descending upon Him. *In whom I delight*—What an Encomium is this! How poor to this are all other Kinds of Praise? To be the Pleasure, the Delight of GOD, this is Praise indeed: This is true Glory:

This is the highest, the brightest Light, that Virtue can appear in.

V. 1. *Then*—After this glorious Evidence of his Father's Love, He was compleatly armed for the Combat. Thus after the clearest Light and the strongest Consolation, let us expect the sharpest Temptations. *By the spirit*—Probably thro' a strong inward Impulse.

V. 2. *Having fasted*—Whereby doubtless He received more abundant spiritual Strength from GOD. *Forty days and forty nights*—As did Moses, the Giver of the Law, and Elijah, the great Restorer of it. *He was afterwards hungry*—And so prepared for the first Temptation.

V. 3. *Coming to him*—In a visible Form; probably in a human Shape, as one that desired to enquire farther into the Evidences of his being the Messiah.

V. 4. *It is written*—Thus Christ answered, and thus we may answer all the Suggestions of the Devil. *By every word that proceedeth out of the mouth of GOD*—That is, by whatever GOD commands to sustain him. Therefore it is not needful I should work a Miracle to procure Bread, without any Intimation of my Father's Will.

V. 5. *The holy city*—So Jerusalem was commonly called, being the Place GOD had peculiarly chosen for Himself.

V. 6. *In their hand*—that is, with great Care.

\* Mark i. 12. Luke iv. 1.

† Deut. viii. 3.

|| Psalm xci. 11, 12.

charge his angels concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said to him, It is written again, \* Thou shalt not tempt the Lord thy God. Again the devil taketh him with him to an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them, And saith to him, All these things will I give thee, if thou wilt fall down and worship me. Then Jesus saith to him, Get thee hence, Satan; for it is written, † Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold angels came and waited upon him.

|| But when Jesus heard, that John was cast into prison, he retired into Galilee. And leaving Nazareth, he came and dwelt at Capernaum, which is on the sea coast, in the borders of Zebulon and Naphthali: That it might be fulfilled which was spoken by Isaiah the prophet, saying, § The land of Zebulon and the land of Naphthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles, The people who walked in darkness saw a great light, and to them who sat in the region of the shadow of death, light is sprung up.

From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand. And walking by the sea of Galilee, he saw two brethren, Simon called Peter and Andrew his brother, casting a net into the sea, for they were fishers. And he saith to them, Follow me, and I will make you fishers of men. And straightway leaving

V. 7. *Thou shalt not tempt the Lord thy God*—by requiring farther Evidence, of what He hath already made sufficiently plain.

V. 8. *Sheweth him all the kingdoms of the world*—In a kind of visionary Representation.

V. 9. *If thou wilt fall down and worship me*—Here Satan clearly shews who he was. Accordingly *Christ* answering this Suggestion, calls him by his own Name, which He had not done before.

V. 10. *Get thee hence, Satan*—Not, *get thee behind me*, that is, into thy proper Place; as He said on a quite different Occasion to *Peter*, speaking what was not expedient.

V. 11. *Angels came and waited upon him*—Both to supply Him with Food, and to congratulate his Victory.

V. 13. *Leaving Nazareth*—Namely, when they had wholly rejected his Word, and even attempted to kill him, *Luke iv. 29.*

V. 15. *Galilee of the Gentiles*—That Part of *Galilee* which lay beyond *Jordan* was so called, because it was in great Measure inhabited by *Gentiles*, that is, Heathens.

V. 16. Here is a beautiful Gradation, first, they walked, then they sat in darkness, and lastly, in the region of the shadow of death.

V. 17. *Repent, for the kingdom of heaven is at hand*—Although it is the peculiar Business of *Christ*, to establish the Kingdom of Heaven in the Hearts of Men, yet it is observable, He begins his Preaching in the same Words with *John the Baptist*: Because the Repentance which *John* taught, still was, and ever will be the necessary Preparation for that inward Kingdom. But that Phrase is not only used with regard to Individuals, in whom it is to be established, but also with regard to the Christian Church, the whole Body of Believers. In the former Sense it is opposed

\* *Deut. vi. 16.*

† *Deut. vi. 13.*

|| *Mark i. 14.*

§ *Isa. ix. 1, 2.*

to

21 the nets they followed him. And going on from thence, he saw two other brethren, James the *son* of Zebedee and John his brother, in a vessel with Zebedee their father mending their nets; and he called them.  
 22 And leaving the vessel and their father, they immediately followed him.  
 23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease  
 24 and all manner of malady among the people. And his fame went thro' all Syria; and they brought to him all sick people, that were seized with divers diseases and tormenting pains; and demoniacs, and lunatics,  
 25 and paralytics; and he healed them. And there followed him, great multitudes from Galilee and Decapolis, and Jerusalem and Judea, and from beyond Jordan.

V. And seeing the multitudes, he went up into the mountain; and  
 2 when he was set down his disciples came to him. And he opened  
 3 his mouth and taught them, saying, *Happy are the poor in spirit;*

to Repentance; in the latter, to the *Mosaic Dispensation*.

V. 23. *The gospel of the kingdom*—The Gospel, that is, the joyous Message, is the proper Name of our Religion: As will be amply verified in all, who earnestly and perseveringly embrace it.

V. 24. *Through all Syria*—The whole Province, of which the *Jewish Country* was only a small Part. *And demoniacs*—Men possessed with Devils; *and lunatics, and paralytics*—Men ill of the Palsy, whose Cases were, of all others, most deplorable and most helpless.

V. 25. *Decapolis*—A Tract of Land on the East-side of the Sea of Galilee, in which were ten Cities near each other.

V. 1. *And seeing the multitudes*—At some Distance, as they were coming to him from every Quarter. *He went up into the mountain*—Which was near: Where there was Room for them all. *His disciples*—Not only his twelve Disciples, but all who desired to learn of Him.

V. 2. *And he opened his mouth*—A Phrase which always denotes a set and solemn Discourse; *and taught them*—To bless Men, to make Men happy, was the great Business, for which our LORD came into the World. And accordingly He here pronounces eight Blessings together, annexing them to so many Steps in Christianity. Knowing that Happiness is our common Aim, and that an innate Instinct con-

tinually urges us to the Pursuit of it, he in the kindest Manner applies to that Instinct, and directs it to its proper Object.

Tho' all Men desire, yet few attain Happiness, because they seek it where it is not to be found. Our LORD therefore begins his Divine Institution, which is the compleat Art of Happiness, by laying down before all that have Ears to hear, the true, and only true Method of acquiring it.

Observe the benevolent Condescension of our LORD. He seems, as it were, to lay aside his supreme Authority as our Legislator, that He may the better act the Part of our Friend and Saviour. Instead of using the lofty Style, in positive Commands, He in a more gentle and engaging Way, insinuates his Will and our Duty, by pronouncing those happy who comply with it.

V. 3. *Happy are the poor*—In the following Discourse there is, 1. A sweet Invitation to true Holiness and Happiness, ver. 3—12: 2. A Persuasive to impart it to others, ver. 13—16: 3. A Description of true, Christian Holiness, ver. 17—ch. vii. 12: (in which it is easy to observe, the latter Part exactly answers the former:) 4. The Conclusion: Giving a sure Mark of the true Way, Warning against false Prophets, Exhorting to follow after Holiness. *The poor in spirit*—They who are unfeignedly penitent, they who are truly con-

4 for theirs is the kingdom of heaven. Happy are they that mourn ;  
 5 for they shall be comforted. Happy are the meek ; for they shall  
 6 inherit the earth. Happy are they that hunger and thirst after righ-  
 7 teousness ; for they shall be satisfied. Happy are the merciful ; for  
 8 they shall obtain mercy. Happy are the pure in heart ; for they  
 9 shall see God. Happy are the peace-makers ; for they shall be called  
 10 the children of God. Happy are they who are persecuted for righte-  
 11 ousness sake ; for theirs is the kingdom of heaven. Happy are ye when  
 men shall revile and persecute you, and say all manner of evil against  
 12 you falsely for my sake. Rejoice and be exceeding glad ; for great is  
 your reward in heaven ; for so persecuted they the prophets who were  
 before you.

vinced of Sin ; who see and feel the State they are in by Nature, being deeply sensible of their Sinfulness, Guiltiness, Helplessness. *For theirs is the kingdom of heaven*—The present, inward Kingdom : Righteousness, and Peace, and Joy in the Holy Ghost.

V. 4. *They that mourn*—Either for their own Sins, or for other Men's, and are steadily and habitually serious. *They shall be comforted*—More solidly and deeply even in this World, and eternally, in Heaven.

V. 5. *Happy are the meek*—They that hold all their Passions and Affections evenly balanced. *They shall inherit the earth*—They shall enjoy whatever Portion GOD hath given them here, and shall hereafter possess the New Earth, wherein dwelleth Righteousness.

V. 6. *They that hunger and thirst after righteousness*—After the Holiness here described. *They shall be satisfied* with it.

V. 7. *The merciful*—They who love all Men as themselves : *They shall obtain mercy*—Whatever Mercy therefore we desire from GOD, the same let us shew to our Brethren. He will repay us a thousand fold, the Love we bear to any for his Sake.

V. 8. *The pure in heart*—The Sanctified : They who love GOD with all their Hearts. *They shall see God*—In all Things here ; hereafter in Glory.

V. 9. *The peace-makers*—They that out of Love to GOD and Man do all possible Good to all Men. *Peace* in the Scripture Sense implies all Blessings, temporal and eternal. *They shall be called the children of God*—Shall be acknowledged such by GOD and Men. One

would imagine a Person of this amiable Temper and Behaviour would be the Darling of Mankind. But our LORD well knew it would not be so, as long as Satan was the Prince of this World. He therefore warns them before of the Treatment all were to expect, who were determined thus to tread in his Steps, by immediately subjoining, *Happy are they who are persecuted for righteousness sake*.

Thro' this whole Discourse, we cannot but observe, the most exact Method which can possibly be conceived. Every Paragraph, every Sentence is closely connected both with that which precedes and that which follows it. And is not this the Pattern for every Christian Preacher? If any then are able to follow it, without any Premeditation, well : If not, let them not dare to preach without it. No Rhapsody, no Incoherency, whether the Things spoken be true or false, comes of the Spirit of *Christ*.

V. 10. *For righteousness sake*—That is, because they have, or follow after, the Righteousness here described. He that is truly a *righteous Man*, he that *mourns*, and he that is *pure in heart*, yea, *all that will live godly in Christ Jesus, shall suffer persecution*, 2 Tim. iii. 12. The World will always say, Away with such Fellows from the Earth. *They are made to reprove our thoughts*. *They are grievous to us even to behold*. *Their lives are not like other mens ; their ways are of another fashion*, Wisd. ii.

V. 11. *Revile*—when present : *Say all evil*—when you are absent.

V. 12. *Your reward*—Even over and above the Happiness that naturally and directly results from Holiness.

V. 13. 12

13 Ye are the salt of the earth: but if the salt have lost its favour, wherewith shall it be salted? It is thenceforth good for nothing, but to  
 14 be cast out and to be trodden under foot of men. Ye are the light of  
 15 the world. A city that is situated on a mountain cannot be hid. Neither do they light a candle and put it under a bushel, but on a candlestick,  
 16 and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

17 Think not that I am come to destroy the law and the prophets: I am  
 18 not come to destroy but to fulfil. \* For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the  
 19 law, till all things be effected. Whosoever therefore shall break one of the least of these commandments, and teach men so, shall be the least in the kingdom of heaven; but whosoever shall do and teach *them*, he shall  
 20 be great in the kingdom of heaven. For I say unto you, That unless your righteousness shall exceed *the righteousness* of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven. Ye have heard, that it was said to them of old time, † Thou shalt do no murder,  
 22 and whosoever doth murder, shall be liable to the judgment. But I say unto you, That whosoever is angry with his brother, shall be liable to the judgment; and whosoever shall say to his brother, Raca, shall be

V. 13. *Ye*—Not the Apostles, not Ministers only; but all ye who are thus holy, *are the salt of the earth*—are to season others.

V. 14. *Ye are the light of the world*—If ye are thus holy, you can no more be hid than the Sun in the Firmament: No more than a city on a mountain—Probably pointing to that on the Brow of the opposite Hill.

V. 15. Nay, the very Design of GOD in giving you this Light, was that it might shine.

V. 16. *That they may see—and glorify*—That is, That seeing your good Works, they may be moved to love and serve GOD likewise.

V. 17. *Think not*—Do not imagine, fear, hope, that *I am come*—like your Teachers, to *destroy the law or the prophets*. *I am not come to destroy*—the Moral Law, but to *fulfil*—to establish, illustrate, and explain its highest Meaning, both by my Life and Doctrine.

V. 18. *Till all things shall be effected*—which it either requires or foretels. For the Law has its Effect, when the Rewards are given, and

the Punishments annexed to it inflicted, as well as when its Precepts are obeyed.

V. 19. *One of the least*—So accounted by Men. *And shall teach*—either by Word or Example; *shall be the least*—that is, shall have no Part therein.

V. 20. *The righteousnesses of the scribes and pharisees*—Described in the Sequel of this Discourse.

V. 21. *Ye have heard*—From the Scribes, reciting the Law: *Thou shalt do no murder*—And they interpreted this, as all the other Commandments, barely of the outward Act. *The judgment*—The Jews had in every City a Court of twenty-three Men, who could sentence a Criminal to be strangled. But the Sanhedrim only (the great Council which sat at Jerusalem, consisting of seventy-two Men) could sentence to the more terrible Death of Stoning. That was called *the Judgment*, This *the Council*.

V. 22. *But I say unto you*—Which of the Prophets ever spake thus! Their Language is, Thus saith the LORD. Who hath Authority to

\* Luke xvi. 17. xxi. 33.

† Exod. xx. 13.

use



liable to the council ; but whosoever shall say, Thou fool, shall be liable  
 23 to hell-fire. Therefore if thou bring thy gift to the altar, and there re-  
 24 member, that thy brother hath ought against thee, Leaving thy gift  
 there before the altar, go, first be reconciled to thy brother, and then  
 25 come and offer thy gift. † Agree with thine adversary quickly, while  
 thou art in the way with him, lest at any time the adversary deliver thee  
 to the judge, and the judge deliver thee to the officer, and thou be cast  
 26 into prison. Verily I say unto thee, Thou shalt in no wise come out  
 27 thence, till thou hast paid the last farthing. Ye have heard, that it was  
 28 said, || Thou shalt not commit adultery. But I say unto you, That who-  
 soever looketh upon a woman to lust after her, hath already committed  
 29 adultery with her in his heart. § But if thy right eye cause thee to of-  
 fend, pluck it out, and cast *it* from thee : for it is profitable for thee that  
 one of thy members should perish, and not that thy whole body should  
 30 be cast into hell. And if thy right hand cause thee to offend, cut it off

use this Language, but the one Lawgiver, who is able to save and to destroy? *Whosoever is angry with his brother*—Some Copies add, *Without a cause* : But this is utterly foreign to the whole Scope and Tenor of our LORD's Discourse. If He had only forbidden, the being *angry without a Cause*, there was no manner of need of that solemn Declaration, *I say unto you* ; for the Scribes and Pharisees themselves said as much as this. Even they taught, Men ought not to be angry *without a Cause*. So that this *Righteousness* does not exceed theirs. But *Christ* teaches, That we ought not for any Cause to be so angry, as to call any Man *Raca*, or *Fool*. We ought not for any Cause to be angry at the *Person* of the Sinner, but at his *Sin* only. Happy World ! Were this plain and necessary Distinction thoroughly understood, remembered, practised. *Raca* means, a silly Man, a Trifler. *Whosoever shall say thou fool*—shall revile or seriously reproach any Man. Our LORD specifies three Degrees of Murder, each liable to a sorer Punishment than the other ; Not indeed from Men, but from GOD. *Hell-fire*—In the Valley of *Hinnom* (whence the Word in the Original is taken) the Children were used to be burnt alive to *Moloch*. It was afterwards made a Receptacle for the Filth of the City, where continual Fires were kept to consume it. And it is probable, if any Criminals were burnt alive, it was in this accursed and hor-

rible Place. Therefore both as to its former and latter State, it was a fit Emblem of Hell. It must here signify a Degree of future Punishment, as much more dreadful than those incurred in the two former Cases, as Burning alive is more dreadful than either Strangling or Stoning.

V. 23. *Thy brother hath ought against thee*—On any of the preceding Accounts : For any unkind Thought or Word ; any that did not spring from Love.

V. 24. *Leaving thy gift, go*—For thy Gift and thy Prayer will not atone for thy Want of Love : But this will make them both an Abomination before GOD.

V. 25. *Agree with thine adversary*—with any against whom thou hast thus offended ; *while thou art in the way*—Instantly, on the Spot ; before you part. *Lest the adversary deliver thee to the judge*—Lest he commit his Cause to GOD. *Till thou hast paid the last farthing*—That is, for ever, since thou canst never do this.

What has been hitherto said refers to Meekness : What follows, to Purity of Heart.

V. 27. *Thou shalt not commit adultery*—And this, as well as the sixth Commandment, the Scribes and Pharisees interpreted barely of the outward Act.

V. 29, 30. If a Person as dear as a Right-eye, or as useful as a Right-hand, cause thee thus to offend, tho' but in Heart.

† Luke xii. 58.

|| Exod. xx. 14.

§ C. xviii. 8. Mark ix. 43.

Perhaps

and cast *it* from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, † Whosoever shall put away his wife, let him give  
 32 her a writing of divorce. But I say unto you, whosoever shall put away  
 his wife, save for the cause of whoredom, causeth her to commit adultery: and whosoever marrieth her that is put away, committeth adultery.

33 Again, ye have heard that it was said to them of old time, || Thou shalt  
 34 not forswear thyself, but shalt perform thine oaths unto the Lord. But  
 I say unto you, Swear not at all, neither by heaven, for it is God's  
 35 throne. Nor by the earth, for it is his footstool; neither by Jerusalem,  
 36 for it is the city of the great king. Neither shalt thou swear by thy  
 37 head; for thou canst not make one hair white or black. But let your  
 conversation be yea, yea; nay, nay: for whatsoever *is* more than these,  
 38 cometh of the evil one. Ye have heard that it hath been said, § An eye  
 39 for an eye, and a tooth for a tooth. But I say unto you, that ye resist  
 not the evil man: but whosoever shall smite thee on the right cheek,  
 40 turn to him the other also; And if a man will sue thee and take away  
 41 thy coat, let him have thy cloak also. And whosoever shall compel thee

Perhaps here may be an Instance of a kind of Transposition, which is frequently found in the Sacred Writings: So that the 29th Verse may refer to the 27, 28; and the 30th to Ver. 21, 22. As if He had said, Part with any thing, however dear to you, or otherwise useful, if you cannot avoid Sin while you keep it. Even cut off your Right-hand, if you are of so passionate a Temper, that you cannot otherwise be restrained from hurting your Brother. Pull out your Eyes, if you can no otherwise be restrained from lusting after Women.

V. 31. *Let him give her a writing of divorce*—Which the Scribes and Pharisees allowed Men to do, on any trifling Occasion.

V. 32. *Causeth her to commit adultery*—If she marry again.

V. 33. Our LORD here refers to the Promise made to the *pure in heart*, of seeing GOD in all things, and points out a false Doctrine of the Scribes, which arose from their not thus seeing GOD.

What He forbids is, The Swearing at all, 1. By any Creature, 2. In our ordinary Conversation: Both of which the Scribes and Pharisees taught to be perfectly innocent.

V. 36. *For thou canst not make one hair white or black*—Whereby it appears, that this also is not thine but GOD's.

V. 37. *Let your conversation be yea, yea; nay, nay*—That is, in your common Discourse, barely affirm or deny.

V. 38. *Ye have heard*—Our LORD proceeds to enforce such Meekness and Love on those who are persecuted for Righteousness sake (which He pursues to the End of the Chapter) as were utterly unknown to the Scribes and Pharisees. *It hath been said*—in the Law, as a Direction to Judges, in case of violent and barbarous Assaults, *An eye for an eye, and a tooth for a tooth*—And this has been interpreted, as encouraging bitter and rigorous Revenge.

V. 39. *But I say unto you, that you resist not the evil man*—Thus; the Greek Word translated *resist*, signifies *standing in battle array, striving for victory*. *If a man smite thee on the right-cheek*—return not Evil for Evil: *Yea, turn to him the other*—rather than revenge thyself.

V. 40, 41. Where the Damage is not great, chuse rather to suffer it, tho' possibly it may on that account be repeated, than to demand *an eye for an eye*, to enter into a rigorous Prosecution

† Deut. xxiv. 1. Matt. xix. 7. Mark x. 2. Luke xvi. 18. || Exod. xx. 7. § Deut. xix. 21.

42 to go with him one mile, go with him twain. † Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.  
 43 Ye have heard, that it hath been said, || Thou shalt love thy neighbour,  
 44 and hate thine enemy. But I say unto you, § Love your enemies, bless them that curse you, do good to them that hate you, and pray for them  
 45 that despitefully use you and persecute you: That ye may be the children of your Father, who is in heaven; for he maketh his sun to rise on  
 46 the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? Do not even the  
 47 publicans the same? And if ye salute your brethren only, what do ye  
 48 more *than others*? Do not even the heathens so? Therefore ye shall be perfect, as your Father who is in heaven is perfect.

of the Offender. The Meaning of the whole Passage seems to be, Rather than return Evil for Evil, when the Wrong is purely personal, submit to one bodily Wrong after another, give up one Part of your Goods after another, submit to one Instance of Compulsion after another.

V. 42. Thus much for your Behaviour toward the Violent. As for those who use milder Methods, *Give to him that asketh thee*—Give and lend to any so far (but no farther, for GOD never contradicts Himself) as is consistent with thy Engagements to thy Creditors, thy Family, and the Household of Faith.

V. 43. *Thou shalt love thy neighbour, and hate thy enemy*—GOD spoke the former Part; the Scribes added the latter.

V. 44. *Bless them that curse you*—Speak all the Good you can to and of them, who speak all Evil to and of you. Repay Love in Thought, Word, and Deed, to those who hate you, and shew it both in Word and Deed.

V. 45. *That ye may be the children*—That is, that ye may appear such before Men and Angels. *He maketh his sun to rise*—He gives them such Blessings as they will receive at his Hands. Spiritual Blessings they will not receive.

V. 46. *The publicans*—were Officers of the Revenue, Farmers, or Receivers of the public Money: Men employed by the *Romans* to gather the Taxes and Customs, which they

exactd of the Nations they had conquered. These were generally odious for their Extortion and Oppression, and were reckoned by the *Jews* as the very Scum of the Earth.

V. 47. *And if ye salute your brethren only*—Our LORD probably glances at those Prejudices, which different Sects had against each other, and intimates, that He would not have his Followers imbibe that narrow Spirit. Would to GOD this had been more attended to, among the unhappy Divisions and Subdivisions, into which his Church has been crumbled! And that we might at least advance so far, as cordially to embrace our *Brethren in Christ*, of whatever Party or Denomination they are!

V. 48. *Therefore ye shall be perfect, as your Father who is in heaven is perfect*—So the Original runs, referring to all that Holiness, which is described in the foregoing Verses, which our LORD in the Beginning of the Chapter recommends as Happiness, and in the Close of it as Perfection.

And how wise and gracious is this, To sum up, and as it were, seal all his Commandments with a Promise! Even the proper Promise of the Gospel, That He will *put those Laws in our Minds, and write them in our Hearts!* He well knew, how ready our Unbelief would be, to cry out, This is impossible! And therefore stakes upon it all the Power, Truth, and Faithfulness of Him, to whom all Things are possible.

† Luke vi. 30.

|| Lev. xix. 18.

§ Luke vi. 27. 25.

VI. Take heed that ye practise not your righteousness before men, to be seen of them: otherwise ye have no reward from your Father who is in  
 2 heaven. Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.  
 3 But when thou doest alms, let not thy left-hand know what thy right-  
 4 hand doth: That thy alms may be in secret, and thy Father, who  
 5 seeth in secret shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites; for they love to pray, standing in the synagogues, and in the corners of the streets, that they may appear unto  
 6 men: verily I say unto you, they have their reward. But thou when thou prayest, enter into thy closet, and having shut thy door, pray to thy Father who is in secret, and thy Father, who seeth in secret, shall re-  
 7 ward thee openly. But when ye pray, use not vain repetitions, as the

V. 1. In the foregoing Chapter our LORD particularly described the Nature of inward Holiness. In this He describes that Purity of Intention without which none of our outward Actions are holy. This Chapter contains four Parts, 1. The right Intention and Manner in giving Alms, Ver. 1--4. 2. The right Intention, Manner, Form, and Pre-requisites of Prayer, Ver. 5--15. 3. The right Intention and Manner of Fasting, Ver. 16--18. 4. The Necessity of a pure Intention in all Things, un-mixed either with the Desire of Riches, or worldly Care and Fear of Want, Ver. 19--34.

This Verse is a general Caution against Vain-glory, in any of our good Works: All these are here summed up together, in the comprehensive Word *Righteousness*. This general Caution our LORD applies in the Sequel to the three principal Branches of it, relating to our Neighbour, Ver. 2--4: to God, Ver. 5--6: and to ourselves, Ver. 16--18.

*To be seen*—Barely the being seen, while we are doing any of these Things, is a Circumstance purely indifferent. But the doing them with this View, to be seen and admired, this is what our LORD condemns.

V. 2. *As the hypocrites do*—Many of the Scribes and Pharisees did this, under a Pretence of calling the Poor together. *They have their reward*—All they will have; for they shall have none from God.

V. 3. *Let not thy left-hand know what thy right-*

*hand doth*—A proverbial Expression for doing a Thing secretly. Do it as secretly as is consistent, 1. With the doing it at all. 2. With the doing it in the most effectual Manner.

V. 5. *The synagogues*—These were properly the Places where the People assembled, for public Prayer, and hearing the Scriptures read and expounded. They were in every City from the Time of the *Babylonish* Captivity, and had Service thrice a Day on three Days in the Week. In every Synagogue was a Council of grave and wise Persons, over whom was a President called the Ruler of the Synagogue. But the Word here, as well as in many other Texts, signifies, any Places of public Concourse.

V. 6. *Enter into thy closet*—That is, do it with as much Secrecy as thou canst.

V. 7. *Use not vain repetitions*—To repeat any Words without meaning them, is certainly a vain Repetition. Therefore we should be extremely careful in all our Prayers to mean what we say; and to say only what we mean from the Bottom of our Hearts. The vain and heathenish Repetitions which we are here warned against, are most dangerous, and yet very common; which is a principal Cause why so many who still profess Religion, are a Disgrace to it. Indeed all the Words in the World are not equivalent to one holy Desire. And the very best Prayers are but *vain Repetitions*, if they are not the Language of the Heart.

V. 8. *Your*

heathens; for they think they shall be heard for their much speaking.  
 8 Be not therefore like them; for your Father knoweth what things ye  
 9 have need of, before ye ask him. \* Thus therefore pray ye, Our Fa-  
 10 ther who art in heaven, hallowed be thy name. Thy kingdom come;  
 11 thy will be done on earth, as *it is* in heaven. Give us this day our daily  
 12 bread. And forgive us our debts, as we also forgive our debtors.  
 13 And lead us not into temptation, but deliver us from evil. For thine  
 is the kingdom, and the power, and the glory, for ever and ever. Amen.

V. 8. *Your Father knoweth what things ye have need of*—We do not pray to inform GOD of our Wants. Omniscient as He is, He cannot be informed of any thing which He knew not before: And He is always willing to relieve them. The chief Thing wanting is, a fit Disposition on our Part to receive his Grace and Blessing. Consequently, the great Office of Prayer is, to produce such a Disposition in us: To exercise our Dependence on GOD; to increase our Desire of the Things we ask for; to make us so sensible of our Wants, that we may never cease wrestling till we have prevailed for the Blessing.

V. 9. *Thus therefore pray ye*—He who best knew what we ought to pray for, and how we ought to pray; what Matter of Desire, what Manner of Address would most please Himself, would best become us, has here dictated to us a most perfect and universal Form of Prayer, comprehending all our real Wants, expressing all our lawful Desires; a compleat Directory and full Exercise of all our Devotions.

*Thus*—For these Things; sometimes, in these Words, at least in this Manner, short, close, full.

This Prayer consists of three Parts, the Preface, the Petitions, and the Conclusion. The Preface, *Our Father, who art in heaven*—lays a general Foundation for Prayer, comprising what we must first know of GOD, before we can pray in Confidence of being heard. It likewise points out to us that Faith, Humility, Love of GOD and Man, with which we are to approach GOD in Prayer.

I. *Our Father*—Who art good and gracious to all, our Creator, our Preserver: The Father of our LORD, and of us in Him, thy Children by Adoption and Grace: Not *my* Father only, who now cry unto Thee, but the Father of the Universe, of Angels and Men: *Who art in hea-*

*ven*—Beholding all Things, both in Heaven and Earth; knowing every Creature, and all the Works of every Creature, and every possible Event from everlasting to everlasting: The Almighty LORD and Ruler of all, superintending and disposing all Things: *In heaven*—Eminently there, but not there alone, seeing Thou fillest Heaven and Earth.

II. 1. *Hallowed be thy name*—Mayst Thou, O Father, be truly known by all intelligent Beings, and with Affections suitable to that Knowledge: Mayst Thou be duly honoured, loved, feared, by all in Heaven and in Earth, by all Angels and all Men.

2. *Thy kingdom come*—May thy Kingdom of Grace come quickly, and swallow up all the Kingdoms of the Earth: May all Mankind, receiving Thee, O *Christ*, for their King, truly believing in thy Name, be filled with Righteousness, and Peace, and Joy; with Holiness and Happiness, till they are removed hence into thy Kingdom of Glory, to reign with Thee for ever and ever.

3. *Thy will be done on earth as it is in heaven*—May all the Inhabitants of the Earth do thy Will as willingly as the holy Angels: May these do it continually even as they, without any Interruption of their willing Service; yea and perfectly as they: Mayst Thou, O Spirit of Grace, thro' the Blood of the everlasting Covenant, make them perfect in every good Work to do thy Will, and work in them all that is well-pleasing in thy Sight.

4. *Give us*—O Father (for we claim nothing of Right, but only of thy free Mercy) *this day*—(for we take no Thought for the Morrow) *our daily bread*—all Things needful for our Souls and Bodies: Not only *the Meat that perisheth*, but the sacramental Bread, and thy Grace, the Food which endureth to everlasting Life.

\* Luke xi. 2.

5. And

14 \* For if ye forgive men their trespasses, your heavenly Father will also  
 15 forgive you. But if ye forgive not men their trespasses, neither will your  
 16 Father forgive your trespasses. Moreover, when ye fast, be not as the  
 hypocrites of a sad countenance; for they disfigure their faces, that they  
 may appear unto men to fast: verily I say unto you, they have their re-  
 17 ward. But thou, when thou fastest, anoint thy head, and wash thy face,  
 18 That thou appear not unto men to fast, but to thy Father who is in se-  
 cret, and thy Father who seeth in secret shall reward thee openly.  
 19 Lay not up for yourselves treasures on earth, where moth and rust  
 20 consume, and where thieves break thro' and steal: But lay up for your-  
 selves treasures in heaven, where neither moth nor rust doth consume,  
 21 and where thieves do not break thro' nor steal. For where your trea-  
 22 sure is, there will your heart be also. The eye is the lamp of the  
 body: if therefore thine eye be single, thy whole body shall be full of

5. *And forgive us our debts, as we also forgive our debtors*—Give us, O LORD, Redemption in thy Blood, even the Forgiveness of Sins: as Thou enablest us freely and fully to forgive every Man, so do Thou forgive all our Trespasses.

6. *And lead us not into temptation, but deliver us from evil*—Whenever we are tempted, O Thou that helpest our Infirmities, suffer us not to enter into temptation; to be overcome or suffer Loss thereby; but make a Way for us to escape, so that we may be more than Conquerors thro' thy Love, over Sin and all the Consequences of it. Now the principal Desire of a Christian's Heart being the Glory of GOD, (Ver. 9, 10.) and all he wants for himself or his Brethren, being the daily Bread of Soul and Body, (or the Support of Life, animal and spiritual) Pardon of Sin, and Deliverance from the Power of it and of the Devil; (Ver. 11, 12, 13.) There is nothing besides that a Christian can wish for; therefore this Prayer comprehends all his Desires. Eternal Life is the certain Consequence, or rather Completion of Holiness.

III. *For thine is the kingdom*—the sovereign Right of all Things that are or ever were created: *The power*—the executive Power, whereby Thou governeest all Things in thy everlasting Kingdom: *And the glory*—the Praise due from every Creature, for thy Power, and all thy wondrous Works, and the Mightiness of thy Kingdom, which endureth thro' all Ages, even

for ever and ever. It is observable, that tho' the Doxology, as well as the Petitions of this Prayer, is threefold, and is directed to the Father, Son, and Holy Ghost distinctly, yet is the whole fully applicable both to every Person, and to the ever-blessed and undivided Trinity.

V. 16. *When ye fast*—Our LORD does not enjoin either Fasting, Alms-deeds, or Prayer: all these being Duties which were before fully established in the Church of GOD. *Disfigure*—By the Dust and Ashes which they put upon their Head, as was usual at Times of solemn Humiliation.

V. 17. *Anoint thy head*—So the Jews frequently did. Dress thyself as usual.

V. 19. *Lay not up for yourselves*—Our LORD here makes a Transition from religious to common Actions, and warns us of another Snare, the Love of Money, as inconsistent with Purity of Intention, as the Love of Praise. *Where rust and moth consume*—Where all Things are perishable and transient.

He may likewise have a farther View in these Words, even to guard us against making any thing on Earth our Treasure. For then a Thing properly becomes our Treasure, when we set our Affection upon it.

V. 22. *The eye is the lamp of the body*—And what the Eye is to the Body, the Intention is to the Soul. We may observe with what exact Propriety our LORD places Purity of Intention; between worldly Desires and worldly Cares,

\* Mark xi. 25.

23 light. But if thine eye be evil, thy whole body shall be full of dark-  
 24 nefs: if therefore the light that is in thee be darknes, how great is that  
 25 other. Ye cannot serve GOD and Mammon. † Therefore I say unto  
 you, Take not thought for your life, what ye shall eat, nor for the body,  
 what ye shall put on. Is not the life more than meat, and the body than  
 26 raiment? Behold the birds of the air: they sow not, neither do they  
 reap, nor gather into barns; yet your heavenly Father feedeth them.  
 27 Are ye not much better than they? And which of you, by taking  
 28 thought can add to his age the smallest measure? And why take ye  
 thought for raiment? Consider the lilies of the field, how they grow;  
 29 they toil not, neither do they spin: And yet I say unto you, that even  
 30 Solomon in all his glory was not arrayed like one of these. Now if  
 God so clothe the grafs of the field, which to day is, and to morrow is  
 cast into the still, *will he* not much more *clothe* you, O ye of little faith?  
 31 Therefore take not thought, saying, What shall we eat, or what shall  
 32 we drink, or what shall we wear? (For after all these things do the  
 heathens seek) for your heavenly Father knoweth that ye need all these

either of which directly tend to destroy it. *If thine eye be single*—Singly fixed on GOD and Heaven, thy whole Soul will be full of Holiness and Happiness. *If thine eye be evil*—not single, aiming at any thing else.

V. 24. *Mammon*—Riches, Money; any thing loved or sought, without reference to GOD.

V. 25. And if you serve GOD, you need be careful for nothing. *Therefore take not thought*—That is, be not anxiously careful. Beware of worldly Cares; for these are as inconsistent with the true Service of GOD as worldly Desires. *Is not the life more than meat?*—And if GOD gives the greater Gift, will He deny the smaller?

V. 27. *And which of you*—if you are ever so careful, can even add a Moment to your own Life thereby? This seems by far the most easy and natural Sense of the Words.

V. 29. *Solomon in all his glory was not arrayed like one of these*—Not in garments of so pure a white. The eastern Monarchs were often clothed in white Robes.

V. 30. *The grafs of the field*—is a general Expression, including both Herbs and Flowers.

\* Luke xvi. 13.

*Into the still*—This is the natural Sense of the Passage. For it can hardly be supposed, that Grafs or Flowers should be thrown *into the Oven* the Day after they were cut down. Neither is it the Custom, in the hottest Countries, where they dry the fastest, to heat Ovens with them. *If God so clothe*—The Word properly implies the putting on a compleat Dress, that surrounds the Body on all Sides; and beautifully expresses that external Membrane, which (like the Skin in an human Body) at once adorns the tender Fabrick of the Vegetable, and guards it from the Injuries of the Weather. Every Microscope in which a Flower is viewed, gives a lively Comment on this Text.

V. 31. *Therefore take not thought*—How kind are these Precepts! The Substance of which is only this, Do thyself no Harm! Let us not be so ungrateful to Him, nor so injurious to ourselves, as to harass and oppress our Minds with that Burden of Anxiety, which He has so graciously taken off. Every Verse speaks at once to the Understanding, and to the Heart. We will not therefore indulge these unnecessary, these useless, these mischievous

† Luke xii. 22.

Cares.

33 things, But seek ye first the kingdom of God and his righteousness,  
34 and all these things shall be added to you. Take not therefore  
thought for the morrow: for the morrow shall take thought for itself:  
sufficient for the day is the evil thereof.

VII. Judge not, that ye be not judged. For with what judgment ye  
2 judge, ye shall be judged, and with what measure ye mete, it shall  
3 be measured to you. And why beholdest thou the mote in thy bro-  
4 ther's eye, but observest not the beam in thine own eye? Or how wilt  
thou say to thy brother, Let me pull out the mote from thine eye, and  
5 behold a beam *is* in thine own eye? Thou hypocrite, first cast out the  
beam out of thine own eye, and then shalt thou see clearly to cast the  
6 mote out of thy brother's eye. Give not that which is holy to dogs,  
neither cast your pearls before swine, lest they trample them under their

Carcs. We will not borrow the Anxieties and Distresses of the Morrow, to aggravate those of the present Day. Rather we will cheerfully repose ourselves on that heavenly Father, who knows we have Need of these Things; who has given us the Life, which is more than Meat, and the Body, which is more than Raiment. And thus instructed in the Philosophy of our heavenly Master, we will learn a Lesson of Faith and Cheerfulness, from every Bird of the Air, and every Flower of the Field.

V. 33. *Seek the kingdom of God and his righteousness*—Singly aim at this, That GOD reigning in your Heart, may fill it with the Righteousness above described. And indeed whoever seeks this *first*, will soon come, to seek this only.

V. 34. *The morrow shall take thought for itself*—That is, Be careful for the Morrow, when it comes. *The evil thereof*—Speaking after the Manner of Men: But all Trouble is, upon the whole, a real Good. It is good Physic which GOD dispenses daily to his Children, according to the Need, and the Strength of each.

Ch. vii. Our Lord now proceeds to warn us against the chief Hindrances of Holiness. And how wisely does He begin with *Judging*? Wherein all young Converts are so apt to spend that Zeal which is given them for better Purposes.

V. 1. *Judge not*—any Man without full, clear, certain Knowledge, without absolute Necessity, without tender Love.

V. 2. *With what measure ye mete, it shall be measured to you*—Awful Words! So we may,

as it were, chuse for ourselves, whether GOD shall be severe or merciful to us. GOD and Man will favour the Candid and Benevolent: But they must expect *judgment without mercy, who have shewed no mercy.*

V. 3. In particular, why do you open your Eyes to any Fault of your Brother, while you yourself are guilty of a much greater? *The mote*—The Word properly signifies a *Splinter* or *Shiver of Wood*. This and a *beam*, its Opposite, were proverbially used by the *Jews*, to denote, the one, small Infirmities, the other, gross, palpable Faults.

V. 4. *How wilt thou say*—With what Face?

V. 5. *Thou hypocrite*—It is mere Hypocrisy, to pretend Zeal for the Amendment of others, while we have none for our own. *Then*—When that which obstructed thy Sight is removed.

V. 6. Here is another Instance of that Transposition, where of the two Things proposed, the latter is first treated of. *Give not—to dogs*—*lest turning they rend you: Cast not—to swine*—*lest they trample them under foot.*

Yet even then, when *the beam is cast out of thine own eye, Give not*—That is, Talk not of the *deep things of God*, to those whom *you know* to be wallowing in Sin; neither declare the *great things* GOD hath done for your Soul, to prophane, furious, persecuting Wretches. Talk not of Perfection, for Instance, to the former; nor of your own Experience, to the latter. But our LORD does in no wise forbid us to reprove, as Occasion is, both the one and the other.

V. 7. But



7 feet, and turning, rend you. Ask and it shall be given you, seek  
 8 and ye shall find; knock and it shall be opened to you. For every one  
 that asketh, receiveth, and he that seeketh, findeth, and to him that  
 9 knocketh, it shall be opened. What man is there of you, who if his  
 10 son ask bread, will give him a stone? And if he ask a fish, will he give  
 11 him a serpent? If ye then being evil, know how to give good gifts to  
 your children, how much more will your father who is in heaven, give  
 12 good things to them that ask him? \* Therefore all things whatsoever  
 ye would that men should do to you, do ye even so to them; for this is  
 the law and the prophets.

13 † Enter ye in thro' the straight gate: for wide *is* the gate and broad  
*is* the way that leadeth to destruction, and many there are that go in thro'  
 14 it: Because straight *is* the gate and narrow *is* the way that leadeth to  
 15 life, and few there are that find it. But beware of false prophets,  
 who come to you in sheeps clothing, but inwardly they are ravenous  
 16 wolves. || By their fruits ye shall know them. Do men gather grapes  
 17 from thorns, or figs from thistles? So every good tree bringeth forth  
 18 good fruit; but a corrupt tree bringeth forth evil fruit. A good tree  
 cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good

V. 7. But *ask*—Pray for them, as well as for yourselves: In this there can be no such Danger. *Seek*—Add your own diligent Endeavours to your asking; and *knock*—Persevere importunately in that Diligence.

V. 11. *To them that ask him*—But on this Condition, that ye follow the Example of his Goodness, by doing to all as ye would they should do to you. *For this is the law and the prophets*—This is the Sum of all, exactly answering ch. v. 17. The whole is comprized in one Word, Imitate the GOD of Love.

Thus far proceeds the Doctrinal Part of the Sermon. In the next Verse begins the Exhortation to practise it.

V. 13. *The strait gate*—The Holiness described in the foregoing Chapters. And this is the *narrow way*. *Wide is the gate, and many there are that go in thro' it*—They need not seek for this; they come to it of course. *Many go in thro' it, because straight is the other gate*—Therefore they do not care for it; they like a wider Gate.

V. 15. *Beware of false prophets*—Who in

their Preaching describe a broad Way to Heaven: It is their *prophesying*, their *teaching* the broad Way, rather than their *walking* in it themselves, that is *here* chiefly spoken of. All those are *false prophets*, who teach any other Way than that which our LORD hath here marked out. *In sheeps clothing*—With fair Professions of Love: *Wolves*—Not feeding, but destroying Souls.

V. 16. *By their fruits ye shall know them*—A short, plain, easy Rule, whereby to know true from false Prophets: And one that may be applied by People of the meanest Capacity, who are not accustomed to deep Reasoning. True Prophets convert Sinners to GOD: False Prophets do not. They also are false Prophets, who tho' speaking the very *Truth*, yet are *not sent* by the Spirit of GOD, but come in *their own name*, to declare it: Their MARK is, “*Not turning men from the power of Satan to God.*”

V. 18. *A good tree cannot bring forth evil fruit, neither a corrupt tree good fruit*—But it is certain, the Goodness or Badness here mentioned, respects the Doctrine, rather than the personal

\* Luke vi. 3. † Luke xiii. 24. || Luke vi. 43, 44. xii. 33.

19 fruit. Every tree that bringeth not forth good fruit, is hewn down  
20 and cast into the fire. Wherefore by their fruits ye shall know them.

21 \* Not every one that saith to me, Lord, Lord, shall enter into the  
kingdom of heaven, but he that doth the will of my father who is in  
22 heaven. Many will say to me in that day, Lord, Lord, have we not  
prophefied in thy name, and in thy name have cast out devils, and in  
23 thy name have done many wonderful works? † And then will I declare  
to them, I never knew you: depart from me, ye that work iniquity.

24 || Therefore whosoever heareth these my sayings, and doth them, I will  
25 liken him to a wise man, who built his house on a rock: And the rain  
descended, and the floods came, and the winds blew and beat on that  
26 house; and it fell not; for it was founded on a rock. But every one  
that heareth these my sayings, and doth them not, shall be likened  
27 to a foolish man, who built his house on the sand. And the rain de-  
scended, and the floods came, and the winds blew and beat on that house;  
28 and it fell, and great was the fall of it. And when Jesus had end-  
29 ed these sayings, the multitudes were astonished at his teaching, For he  
taught them as one having authority, and not as the scribes.

VIII. And when he was come down from the mountain, great multi-  
2 tudes followed him. And § behold a leper came and worshipped him,  
3 saying, Lord, if thou wilt, thou canst make me clean. And Jesus  
stretching forth his hand, touched him, saying, I will; Be thou clean.

Character: For a bad Man preaching the good Doctrine here delivered, is often an Instrument of converting Sinners to God.

V. 19. *Every tree that bringeth not forth good fruit, is hewn down and cast into the fire*—How dreadful then is the Condition of that Teacher, who hath brought no Sinners to God!

V. 21. *Not every one*—That is, no one, *that saith, Lord, Lord*—that makes a mere Profession of Me and my Religion, *shall enter*—whatever their false Teachers may assure them to the contrary: *He that doth the will of my father*—As I have now declared it. Observe: Every thing short of this, is only *saying Lord, Lord*.

V. 22. *We have prophesied*—we have declared the Mysteries of thy Kingdom; wrote Books; preached excellent Sermons: *In thy name done many wonderful works*—So that even the work-

ing of Miracles is no Proof that a Man has saving Faith.

V. 23. *I never knew you*—There never was a Time that I approved of you: So that as many Souls as they had saved, they were themselves *never saved* from their Sins. LORD, is it *my* Case?

V. 29. *He taught them*—The Multitudes, *as one having Authority*—With a Dignity and Majesty peculiar to Himself as the Great Law-giver, and with the Demonstration and Power of the Spirit: *And not as the scribes*—who only expounded the Law of another; and that in a lifeless, ineffectual Manner.

V. 2. *A leper came*—Leprosies in those Countries were seldom curable by natural Means, any more than Palsies or Lunacy. Probably this Leper, tho' he might not mix with the People, had heard our LORD at a Distance.

\* Luke vi. 46. † Luke xiii. 27. || Luke vi. 47. § Mark i. 40. Luke v. 12.

V. 4. See

4 And immediately his leprosy was cleansed. And Jesus saith to him, See thou tell no man, but go, shew thyself to the priest, and offer the gift that \* Moses commanded, for a testimony to them.

5 † And when Jesus was entered into Capernaum, there came to him a  
6 Centurion, beseeching him, and saying, Lord, my servant lieth in the  
7 house, ill of the palsy, grievously tormented. And Jesus saith to him,  
8 I will come and heal him. The Centurion answered and said, Lord, I  
am not worthy, that thou shouldst come under my roof: but speak the  
9 word only, and my servant shall be healed. For I am a man under au-  
thority, having soldiers under me: and I say unto this man, Go, and he  
goeth, and to another, Come, and he cometh, and to my servant, Do  
10 this and he doth it. When Jesus heard *it*, he marvelled, and said to  
them that followed, Verily I say unto you, I have not found so great faith,  
11 no, not in Israel. || And I say unto you, That many shall come from the  
east and west, and shall sit down with Abraham, Isaac, and Jacob in the

V. 4. *See thou tell no man*—Perhaps our LORD only meant, here, Not till thou hast shewed thyself to the Priest. But many others He commanded, Absolutely to tell none, of the Miracles He had wrought upon them. And this He seems to have done, chiefly for one or more of these Reasons: 1. To prevent the Multitude from thronging Him, in the Manner related, *Mark i. 45.* 2. To fulfil the Prophecy (*Isaiah xlii. 1.*) That He would not be vain or ostentatious: This Reason St. *Matthew* assigns, ch. xii. 17, &c. 3. To avoid the being taken by Force and made a King, *John vi. 15.* And, 4. That He might not enrage the Chief Priests, Scribes, and Pharisees, who were the most bitter of all others against Him, any more than was unavoidable, *Mat. xvi. 20, 21.* *For a testimony*—that I am the *Messiah*; to them—the Priests, who otherwise might have pleaded Want of Evidence.

V. 5. *There came to him a Centurion*—Probably he came a little Way toward Him, and then went back. He thought himself not worthy to come in Person, and therefore spoke the Words that follow by his Messengers. As it is not unusual in all Languages, so in *Hebrew* it is peculiarly frequent, to ascribe to a Person himself the Thing which is done, and the Words which are spoken by his Order. And accord-

ingly St. *Matthew* relates as said by the Centurion himself, what others said by Order from him. An Instance of the same kind we have, in the Case of *Zebedee's Children*. From St. *Matthew* (xx. 20.) we learn, it was their Mother that actually spoke those Words, which, *Mark x. 35, 37.* themselves are said to speak; because she was only their Mouth.

Yet from ver. 13. *Go thy way home*, it appears, he at length came in Person; probably on hearing that *Jesus* was nearer to his House than he apprehended when he sent the second Message by his Friends.

V. 8. *The Centurion answered*—By his second Messengers.

V. 9. *For I am a man under authority*—I am only an inferior Officer: And yet what I command, is done even in my Absence: How much more what Thou commandest, who art LORD of All?

V. 10. *I have not found so great faith, no, not in Israel*—For the Centurion was not an *Israelite*.

V. 11. *Many from the farthest Parts of the Earth, shall embrace the Terms and enjoy the Rewards of the Gospel-Covenant established with Abraham.* But the *Jews*, who have the first Title to them, shall be shut out from the Feast; from Grace here, and hereafter from Glory.

\* *Lev. xiv. 2.*

† *Luke vii. 1,*

|| *Luke xiii. 29,*

V. 12. Pro-

12 kingdom of heaven. But the children of the kingdom shall be cast out into the outer darkness: \* there shall be weeping and gnashing of teeth.  
13 And Jesus said to the centurion, Go thy way, and as thou hast believed, be it unto thee. And his servant was healed in that hour.

14 † And Jesus coming into Peter's house, saw his wife's mother lying  
15 sick of a fever. And he touched her hand, and the fever left her; and  
16 she arose and waited upon them. || When it was evening they brought  
to him many demoniacs; and he cast out the spirits with a word, and  
17 healed all that were ill: Whereby was fulfilled what was spoken by the  
prophet Isaiah, saying, § Himself took our infirmities and bare our diseases.

18 And Jesus seeing great multitudes about him, commanded to go to  
19 the other side. \*\* And a certain scribe came and said to him, Master, I  
20 will follow thee whithersoever thou goest. And Jesus saith to him,  
The foxes have holes, and the birds of the air *have* nests; but the Son  
21 of man hath not where to lay his head. And another of his disciples  
22 said to him, Lord, suffer me first to go and bury my father. But  
Jesus said to him, Follow me, and leave the dead to bury their dead.  
23 †† And when he was come into the vessel, his disciples followed him.  
24 And behold there arose a great tempest in the sea, so that the vessel was  
25 covered with the waves. But he was asleep. And his disciples com-  
26 ing to him awoke him, saying, Lord, save us; we perish. And he  
saith to them, Why are ye fearful, O ye of little faith? Then arising, he

V. 12. Probably while our LORD was speaking this, the Centurion came in Person.

V. 14. *Peter's wife's mother*—St. Peter was then a young Man, as were all the Apostles.

V. 17. *Whereby was fulfilled what was spoken by the prophet Isaiah*—He spoke it in a more exalted Sense. The Evangelist here only alludes to those Words, as being capable of this lower Meaning also. Such Instances are frequent in the Sacred Writings, and are Elegancies rather than Imperfections. He fulfilled these Words in the highest Sense, by *bearing our sins in his own body on the tree*: In a lower Sense, by sympathizing with us in our Sorrows, and healing us of the Diseases which were the Fruit of Sin.

V. 18. *He commanded to go to the other side*—That both Himself and the People might have a little Rest.

V. 20. *The son of man hath not where to lay his head*—Therefore do not follow me, from any View of temporal Advantage.

V. 21. *Another said*—I will follow Thee, without any such View; but I must mind my Business first.

V. 22. *But Jesus said*—When GOD calls, leave the Business of the World, to them who are dead to GOD.

V. 24. *The ship was covered*—So Man's Extremity is GOD's Opportunity.

V. 26. *Why are ye fearful*—Then He rebuked the winds—First, He composed their Spirits, and then the Sea.

\* C. xxiv. 30. † Mark i. 29. Luke iv. 38. || Mark i. 32. Luke iv. 40. § Isaiah liii. 4.

\*\* Luke ix. 57. †† Mark iv. 35. Luke viii. 22.

E

V. 28. *The*

- 27 rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?
- 28 \* And when he was come to the other side, into the country of the Gergesenes, there met him two demoniacs, coming out of the tombs,
- 29 exceeding fierce, so that no man could pass by that way. 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? And
- 30 there was afar off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into the
- 31 herd of swine. And he said to them, Go. And coming out, they went into the herd of swine, and behold the whole herd rushed down a steep
- 32 place into the sea, and perished in the waters. But they that kept themselves, and going into the city, told every thing, and what had befallen
- 33 the demoniacs. And behold the whole city came out to meet Jesus; and seeing him, they besought him, to depart out of their coasts.

IX. And † going into the vessel, he passed over and came to his own city. || And behold they brought to him a paralytic, lying on a couch; and Jesus seeing their faith, said to the paralytic, Son, Take courage: thy sins are forgiven thee. And behold certain of the scribes said within themselves, This man blasphemeth. And Jesus seeing their thoughts said, Why think ye evil in your hearts? For which is easier? To say,

V. 28. *The country of the Gergesenes*—Or of the *Gadarenes*. *Gergesa* and *Gadara* were Towns near each other. Hence the Country between them took its Name, sometimes from the one, sometimes from the other. *There met him two demoniacs*—St. *Mark* and St. *Luke* mention only one, who was probably the fiercer of the two, and the Person who spoke to our LORD first. But this is no way inconsistent with the Account which St. *Matthew* gives. *The tombs*—Doubtless those malevolent Spirits love such Tokens of Death and Destruction. Tombs were usually in those Days in desert Places, at a Distance from Towns, and were often made in the Sides of Caves, in the Rocks and Mountains. *No man could pass*—safely.

V. 29. *What have we to do with thee*—We have to do with sinful Men only. *Before the time*—the Great Day.

V. 30. *There was a herd of many swine*—Which it was not lawful for the Jews to keep. Therefore our LORD both justly and mercifully permitted them to be destroyed.

V. 31. *He said, Go*—A Word of Permission only, not Command.

V. 34. *They besought him to depart out of their coasts*—They loved their Swine so much better than their Souls! How many are of the same Mind?

V. 1. *His own city*—*Capernaum*, ch. iv. 13.

V. 2. *Seeing their faith*—both that of the paralytic, and of them that brought him: *Son*—a Title of Tenderness and Condescension.

V. 5. *Which is easier*—Do not both of them argue a divine Power? Therefore if I can heal his Disease, I can forgive his Sins: Especially as his Disease is the Consequence of his Sins. Therefore these must be taken away, if that is.

\* *Mark* v. 1. *Luke* viii. 26. † *Mark* v. 18. *Luke* viii. 37. || *Mark* ii. 3. *Luke* v. 18.

- 6 Thy sins are 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 paralytic) Arise, take up thy couch, and go to thy house.
- 7 And he arose and went to his own house. And the multitude seeing *it*,
- 8 marvelled, and glorified God, who had given such power to men.
- 9 \* And as Jesus passed along from thence, he saw a man named Matthew, sitting at the receipt of custom, and saith to him, Follow me. And he arose
- 10 and followed him. And as Jesus sat at table in the house, behold many publicans and sinners came, and sat down with him and his disciples.
- 11 And the Pharisees seeing *it*, said to his disciples, Why eateth your master
- 12 with publicans and sinners? But Jesus hearing *it*, said to them, They
- 13 that are whole need not a physician, but they that are sick. But go ye and learn what that meaneth, † I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.
- 14 || Then come to him the disciples of John, saying, Why do we and
- 15 the Pharisees fast often, but thy disciples fast not? And Jesus said, Can the children of the bride-chamber mourn, as long as the bride-groom is with them? But the days will come, when the bride-groom shall be
- 16 taken from them, and then shall they fast. No man putteth a piece of new cloth on an old garment: for that which is put in to fill it taketh

V. 6. *On Earth*—Even in my State of Humiliation.

V. 9. *I saw a Man named Matthew*—Modestly to be called by himself. The other Evangelists call him by his more honourable Name *Levi*. *Sitting*—in the very Height of his Business, *at the receipt of custom*—The Custom-house, or Place where the Customs were received.

V. 10. *As Jesus sat at table in the house*—of Matthew, who having invited many of his old Companions, *made him a feast* (Mark ii. 15.) and that a *great one*, tho' he does not himself mention it.

V. 11. *The Pharisees said to his disciples, Why eateth your Master*—Thus they commonly ask our LORD, Why do thy Disciples this? And his Disciples, Why doth your Master?

V. 13. *Go ye and learn*—Ye that take upon you to teach others. *I will have mercy and not sacrifice*—That is, I will have Mercy rather than

Sacrifice. I love Acts of Mercy better than Sacrifice itself.

V. 14. *Then*—While He was at Table.

V. 15. *The children of the bride-chamber*—The Companions of the Bridegroom. *Mourn*—Mourning and Fasting usually go together. As if He had said, While I am with them, it is a Festival Time, a Season of Rejoicing, not Mourning. But after I am gone, all my Disciples likewise shall be in *Fastings often*.

V. 16. This is one Reason. It is not a proper Time for them to fast. Another is, They are not ripe for it. *New cloth*—The Words in the Original properly signify, Cloth that has not passed thro' the Fuller's Hands, and which is consequently much harsher, than what has been often washed and worn; and therefore yielding less than that, will tear away the Edges to which it is sewed.

\* Mark ii. 14. Luke v. 27.

† Hef. vi. 6.

|| Mark ii. 18. Luke v. 33.

17 from the garment and the rent is made worse. Neither do men put new wine into old leathern bottles, else the bottles burst, and the wine is spilled, and the bottles are destroyed, but they put new wine into new bottles, and both are preserved.

18 \* While he spake these things to them, behold a certain ruler coming worshipped him, saying, My daughter is even now dying: but come and  
19 lay thine hand on her, and she shall live. And Jesus arose and followed  
20 him, and *so did* his disciples. (And behold a woman who had had a flux of blood twelve years, coming behind him, touched the hem of his  
21 garment. For she said within herself, if I but touch his garment, I shall be whole. And Jesus turning and seeing her, said, Daughter, take courage; thy faith hath made thee whole. And the woman was made  
22 whole from that hour.) And Jesus coming into the ruler's house,  
23 and seeing the minstrels and the croud who cried out aloud, faith to them, Withdraw; for the maid is not dead, but sleepeth: and they derided him. But when the people were put forth, he went in and took  
24 her by the hand; and the maid arose. And the fame of it went abroad into all that country.

27 And when Jesus passed thence, two blind men followed him, crying and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus faith to them, Believe ye that I am able to do this? They say to him, Yea,  
28 Lord. Then he touched their eyes, saying, Be it unto you, according  
29 to your faith. And their eyes were opened; and Jesus straitly charged  
30 them, saying, See that no man know *it*. But when they were gone out, they spread his fame in all that country.

V. 17. *New*—fermenting wine will soon burst those bottles, the Leather of which is almost worn out. *Put new wine into new bottles*—Give harsh Doctrines to such as have Strength to receive them.

V. 20. *Coming behind*—Out of Bashfulness and Humility.

V. 23. *The minstrels*—The Musicians. The original Word properly means Flute-players. Musical Instruments were used by the Jews as well as the Heathens, in their Lamentations for the Dead, to sooth the Melancholy of surviving Friends, by soft and solemn Notes. And there were Persons who made it their Business to perform this, while others sung

to their Music. Flutes were used especially on the Death of Children; louder Instruments on the Death of grown Persons.

V. 24. *Withdraw*—there is no Need of you now; *for the maid is not dead*—Her Life is not at an End; *but sleepeth*—This is only a temporary Suspension of Sense and Motion, which should rather be termed Sleep than Death.

V. 25. *The maid arose*—Christ raised three dead Persons to Life: This Child, the Widow's Son, and Lazarus: One newly departed, another on the Bier, the third smelling in the Grave: To shew us, that no Degree of Death is so desperate as to be past Help.

\* Mark v. 22. Luke viii. 41.

V. 33. Even

32 \* As they were going out, behold men brought a dumb demoniac to  
 33 him. And when the devil was cast out, the dumb spake: and the mul-  
 34 titudes marvelled, saying, It was never seen thus, *even* in Israel. But the  
 Pharisees said, He casteth out the devils by the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their syna-  
 gogues, and preaching the gospel of the kingdom, and healing every disease  
 36 and every malady among the people. But seeing the multitudes he was  
 moved with tender compassion for them, because they were faint and scat-  
 37 tered, as sheep having no shepherd. † Then saith he to his discip'les, The  
 38 harvest truly *is* great, but the labourers *are* few. Pray ye therefore the  
 Lord of the harvest, that he would send forth labourers into his harvest.

X. And || having called to him his twelve disciples, he gave them power  
 over unclean spirits; to cast them out and to heal every disease and every  
 2 malady. § Now the names of the twelve apostles are these; the first, Si-  
 3 mon who is called Peter, and Andrew his brother; James the *son* of Zebe-  
 4 dee, and John his brother; Philip and Bartholomew, Thomas and Matthew  
 the publican; James the *son* of Alphaeus, and Lebbeus, whose surname was  
 5 Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.  
 These twelve Jesus sent forth, having commanded them, saying, Go  
 not into the way of the Gentiles, and into a city of the Samaritans enter  
 6,7 not: But go rather to the lost sheep of the house of Israel. And as ye go,

V. 33. *Even in Israel*—where so many Wonders have been seen.

V. 36. *Because they were faint*—In Soul rather than in Body. *As sheep having no shepherd*—And yet they had many Teachers: They had Scribes in every City. But they had none who *cared for their Souls*; and none that were *able*, if they had been *willing*, to have wrought any deliverance. They had no *Pastors* after God's own heart.

V. 37. *The harvest truly is great*—When Christ came into the World, it was properly the Time of Harvest; till then it was the Seed-time only. *But the labourers are few*—Those whom God sends; who are holy and convert Sinners. Of others there are many.

V. 38. *The Lord of the harvest*—Whose peculiar Work and Office it is, and who alone is able to do it; *that he would send forth*—The original Word properly means, *to thrust out*: for it is an Employ not pleasing to Flesh and Blood; so full of Reproach, Labour, Danger, Temptation of every Kind, that Nature may well be averse to it. Those who never *felt* this,

\* Luke xi. 14. † Luke x. 2. || Mark iii. 14. Luke iv. 13. Acts i. 13. § Mark vi. 7. Luke ix. 1.

never yet knew what it is, To be *Labourers* in *Christ's Harvest*.

V. 2. *The first, Simon*—The first who was called to a constant Attendance on Christ: Altho' Andrew had seen him, before Simon.

V. 3. *Lebbeus*—commonly called Judas, the Brother of James.

V. 4. *Iscariot*—So called from *Ijcarioth* (the Place of his Birth) a Town of the Tribe of Ephraim, near the City of Samaria.

V. 5. *These twelve Jesus sent forth*—Herein exercising his supreme Authority, as God over all. None but God can convey this Power to Man. *Go not*—Their Commission was thus confined now, because the Calling of the *Gentiles* was deferred till after the more plentiful Effusion of the Holy Ghost on the Day of *Pentecost*.

V. 7. *Cast out devils*—It is a great Relief to the Spirits of an Infidel, sinking under a Dread, that possibly the Gospel may be true, to find it observed by a learned Brother, that the Disease therein ascribed to the Operation of the Devil, have the very same Symptoms, with the natural

Diseases



8 proclaim, saying, The kingdom of heaven is at hand. Heal the sick,  
 cleanse the lepers, raise the dead, cast out devils: freely ye have received,  
 9 freely give. Provide neither gold, nor silver, nor brass in your purses:  
 10 \* Nor scrip for your journey, nor two coats, nor shoes, nor yet a staff: for  
 11 the workman is worthy of his maintenance. And into whatsoever city or  
 town ye shall enter, enquire who in it is worthy, and there abide till ye go  
 12 thence. And when ye come into an house salute it. And if the house  
 13 be worthy, your peace shall come upon it; but if it be not worthy, your  
 14 peace shall return to you. And whosoever will not receive you, nor hear  
 your words; when ye go out of that house or city, shake off the dust from  
 15 your feet. Verily I say unto you, it shall be more tolerable for the land  
 of Sodom and Gomorrah in the day of judgment, than for that city.

Diseases of Lunacy, Epilepsy, or Convulsions; whence he readily and very willingly concludes, that the Devil had no Hand in them.

But it were well to stop and consider a little. Suppose GOD should suffer an evil Spirit to usurp *the same power* over a Man's Body, as the Man himself has naturally: and suppose him actually to exercise that Power; could we conclude the Devil had no Hand therein, because his Body was bent in the very same Manner, wherein the Man himself might have bent it naturally?

But suppose GOD gives an evil Spirit a greater Power, to affect immediately the Origin of the Nerves in the Brain, by irritating them to produce violent Motions, or so relaxing them that they can produce little or no Motion; still the Symptoms will be those of over tense Nerves, as in Madness, Epilepsies, Convulsions; or of relaxed Nerves, as in paralytic Cases. But could we conclude thence, that the Devil had no Hand in them? Will any Man affirm, that GOD cannot or will not, on any Occasion whatever, give such a Power to an evil Spirit? Or that Effects, the like of which may be produced by natural Causes, cannot possibly be produced by preternatural? If this be possible, then he who affirms it was so, in any particular Case, cannot be justly charged with Falshood, merely for affirming the Reality of a possible Thing. Yet in this Manner are the Evangelists treated by those unhappy Men, who above all Things dread the Truth of the Gospel, because, if it is true, they are of all Men the most miserable.

V. 8. *Freely ye have received*—all Things; in particular, the Power of working Miracles; *freely give*, exert that Power wherever you come.

V. 9. *Provide not*—The Strefs seems to lie

\* Luke x. 7. ix. 4. Mark vi. 10.

on this Word: They might use what they had ready; but they might not stay a Moment, to provide any thing more, neither take any Thought about it. Nor indeed were they to take any thing with them, more than was strictly necessary, 1. Left it should retard them. 2. Because they were to learn hereby, to trust GOD in all future Exigences.

V. 10. *Neither scrip*—That is, a Wallet, or Bag to hold Provisions: *Nor yet a staff*—We read Mark vi. 8. *Take nothing, save a staff only*. He that had one might take it; they that had none, might not provide any. *For the workman is worthy of his maintenance*—This Word includes all that is mentioned in the 9th and 10th Verses; all that they were forbidden to provide for themselves, so far as it was needful for them.

V. 11. *Inquire who is worthy*—that you should abide with him: who is disposed to receive the Gospel. *There abide*—In that House, till ye leave the Town.

V. 12. *Salute it*—In the usual Jewish Form, "Peace (that is, all Blessings) be to this House."

V. 13. *If the house be worthy*—of it, GOD shall give them the Peace you wish them. If not, He shall give you what they refuse.

V. 14. *Shake off the dust from your feet*—The Jews thought the Land of Israel so peculiarly holy, that when they came Home from any heathen Country, they stopped at the Borders and shook or wiped off the Dust of it from their Feet, that the Holy Land might not be polluted with it. Therefore the Action here enjoined was a lively Intimation, That those Jews who had rejected the Gospel, were holy no longer, but were on a Level with Heathens and Idolaters.

† Luke x. 3. xii. 11.

V. 17. But

16 \* Behold, I send you forth as sheep in the midst of wolves: be ye  
 17 therefore wise as serpents, and harmless as doves. But beware of men;  
 for they will deliver you to the councils, and scourge you in their  
 18 synagogues. And ye shall be brought before governors and kings for my  
 19 sake, for a testimony to them and to the heathens. But when they de-  
 liver you, take no thought, how or what ye shall speak; for it shall be  
 20 given you in that very hour what ye shall speak. For it is not ye that  
 21 speak, but the spirit of your Father who speaketh in you. But the bro-  
 ther shall deliver up the brother to death, and the father the child; and  
 22 children shall rise up against *their* parents, and kill them. And ye shall  
 be hated of all men for my name's sake: but he that endureth to the  
 23 end, shall be saved. But when they persecute you in this city, flee to  
 another; for verily I say unto you, Ye shall not have gone over the cities  
 24 of Israel, till the Son of man be come. The disciple is not above his  
 25 teacher, nor the servant above his lord. † It is enough for the disciple  
 26 that he be as his teacher, and the servant as his lord. If they have called  
 the master of the house Beelzebub, how much more them of his household?  
 || Therefore fear them not; for there is nothing covered, that shall  
 27 not be made manifest; nor hid, that shall not be known. What I  
 tell you in darkness, speak ye in the light; and what ye hear in the ear,  
 28 proclaim on the house-tops. And be not afraid of them who kill the  
 body, but are not able to kill the soul; but rather be afraid of him who  
 29 is able to destroy both soul and body in hell. Are not two sparrows sold

V. 17. But think not that all your Innocence and all your Wisdom will screen you from Persecution. *They will scourge you in their synagogues*—In these the Jews held their Courts of Judicature, about both civil and ecclesiastical Affairs.

V. 19. *Take no thought*—Neither at this Time, on any sudden Call, need we be careful, how or what to answer.

V. 22. *Of all men*—that know not God.

V. 23. *Ye shall not have gone over the cities of Israel*—Make what Haste ye will; *till the son of man be come*—to destroy their Temple and Nation.

V. 25. *How much more*—This cannot refer to the Quantity of Reproach and Persecution: (For in this the Servant cannot be above his Lord:) But only the Certainty of it.

V. 26. *Therefore fear them not*; for ye have only the same Usage with your LORD. *There*

\* Luke x. 3. xii. 11. † C. xii. 34.

*is nothing covered*—So that however they may slander you now, your Innocence will at length appear.

V. 27. *Even what I now tell you secretly*, is not to be kept secret long, but declared publicly. Therefore *what ye hear in the ear, publish on the house-top*—Two Customs of the Jews seem to be alluded to here. Their Doctors used to whisper in the Ear of their Disciples, what they were to pronounce aloud to others. And as their houses were low and flat-roofed, they sometimes preached to the People from thence.

V. 28. *And be not afraid of any thing which ye may suffer for proclaiming it. Be afraid of him who is able to destroy both body and soul in hell*—It is remarkable, that our LORD commands those who love GOD, still to fear Him, even on this Account, under this Notion.

|| Mark iv. 22. Luke viii. 17. xii. 2.

V. 29, 30. The

for a farthing? And one of them shall not fall to the ground; without  
 30 your Father. Yea, even the hairs of your head are all numbered. Fear  
 31 ye not therefore: ye are of more value than many sparrows. \* Who-  
 32 soever therefore shall confess me before men, him will I also confess  
 33 before my Father who is in heaven. But whosoever shall deny me be-  
 fore men, him will I also deny before my Father who is in heaven.  
 34 † Think not that I am come to send peace on earth: I am not come to  
 35 send peace, but a sword. For I am come to set a man at variance with  
 his father; and the daughter with her mother, and the daughter-in-law  
 36 with her mother-in-law. || And the foes of a man *shall be* they of his  
 37 own household. He that loveth father or mother more than me, is not  
 worthy of me; and he that loveth son or daughter more than me, is not  
 38 worthy of me; § And he that taketh not his cross and followeth after  
 39 me, is not worthy of me. He that findeth his life, shall lose it; and he  
 that loseth his life for my sake, shall find it. \*\* He that entertaineth  
 40 you, entertaineth me; and he that entertaineth me, entertaineth him that  
 41 sent me. He that entertaineth a prophet in the name of a prophet,  
 shall receive a prophet's reward: and he that entertaineth a righteous  
 man in the name of a righteous man, shall receive a righteous man's  
 42 reward. †† And whosoever shall give to drink to one of these little  
 ones a cup of cold water only, in the name of a disciple, verily I say  
 XI. unto you, he shall in no wise lose his reward. And when Jesus had

V. 29, 30. The particular Providence of GOD is another Reason for your not fearing Man. For this extends to the very smallest Things. And if He has such Care over the most inconsiderable Creatures, how much more will He take Care of you, (provided you confess Him before Men, before powerful Enemies of the Truth) and that not only in this Life, but in the other also?

V. 33, 34. *Whosoever shall deny me before men*—To which ye will be strongly tempted. For *think not that I am come*—That is, Think not that universal Peace will be the immediate Consequence of my Coming. Just the contrary. Both public and private Divisions will follow, wheresoever my Gospel comes with Power. Yet this is not the Design, tho' it be the Event, of his Coming, thro' the Opposition of Devils and Men.

V. 36. *And the foes of a man*—that loves and follows Me.

V. 37. *He that loveth father or mother more than me*—He that is not ready to give up all these, when they stand in Competition with his Duty.

V. 38. *He that taketh not his cross*—that is, whatever Pain or Inconvenience cannot be avoided, but by doing some Evil, or omitting some Good.

V. 39. *He that findeth his life shall lose it*—He that saves his Life, by denying me, shall lose it eternally; and he that loses his Life, by confessing me, shall save it eternally. And as you shall be thus rewarded, so in Proportion shall they who entertain you for my Sake.

V. 41. *A prophet*—that is, a Preacher of the Gospel. *In the name of a prophet*—that is, because he is such, shall share in his Reward.

V. 42. *One of these little ones*—The very least Christian.

\* Mark viii. 38. Luke ix. 26. † Luke xii. 51. || Micah vii. 6. ‡ C. xvi. 24, Luke xiv. 27. \*\* C. xviii. 5. John xiii. 20. †† Mark ix. 41.

made an end of commanding his twelve disciples, he departed thence, to teach and preach in their cities.

2 \* Now when John had heard in the prison the works of Christ, he  
3 sent two of his disciples, And said to him, Art thou he that should  
4 come, or look we for another? And Jesus answering said to them, Go  
5 and tell John the things which ye hear and see. † The blind receive  
their sight, and the lame walk; the lepers are cleansed, and the deaf  
6 hear; the dead are raised, and the poor have the gospel preached to  
7 them: And happy is he, whosoever shall not be offended at me. And  
8 as they departed, Jesus said to the multitudes concerning John, What  
9 went ye out into the wilderness to see? A reed shaken by the wind?  
10 But what went ye out to see? A man clothed in soft raiment? Behold  
11 they that wear soft clothing, are in kings houses. But what went ye  
out to see? A prophet? Yea, I say to you, and more than a prophet.  
12 For this is he of whom it is written, || Behold I send my messenger be-  
fore thy face, who shall prepare thy way before thee. Verily I say unto  
you, among them that are born of women, there hath not risen a greater  
than John the Baptist; but he that is least in the kingdom of heaven, is  
greater than he. And from the days of John the Baptist till now, the

V. 1. *In their cities*—The other Cities of Israel.

V. 2. *He sent two of his disciples*—Not because he doubted himself; but to confirm their Faith.

V. 3. *He that should come*—The Messiah.

V. 4. *Go and tell John the things which ye hear and see*—Which are a stronger Proof of my being the Messiah, than any bare Assertions can be.

V. 5. *The poor have the gospel preached to them*—The greatest Mercy of all.

V. 6. *Happy is he who shall not be offended at me*—Notwithstanding all these Proofs, that I am the Messiah.

V. 7. *As they departed, he said concerning John*—Of whom probably he would not have said so much, when they were present. *A reed shaken by the wind?*—No; nothing could ever shake John, in the Testimony he gave to the Truth. The Expression is proverbial.

V. 8. *A man clothed in soft raiment*—An effeminate Courtier, accustomed to Fawning and Flattery? You may expect to find Persons of such a Character in Palaces, not in a Wilderness.

V. 9. *More than a prophet*—For the Prophets only pointed me out afar off; but John was my immediate Fore-runner,

V. 11. *But he that is least in the kingdom of heaven, is greater than he*—Which an antient Author explains thus: “One perfect in the Law, as John was, is inferior to one who is baptized into the Death of Christ. For this is the Kingdom of Heaven, even to be buried with Christ, and to be raised up together with him. John was greater than all who had been then born of Women; but he was cut off before the Kingdom of heaven was given.” [He seems to mean, that Righteousness, Peace, and Joy, which constitute the present, inward Kingdom of Heaven.] “He was blameless, as to that Righteousness which is by the Law; but he fell short of those who are perfected by the Spirit of Life which is in Christ. Whosoever therefore is least in the kingdom of heaven, by Christian Regeneration, is greater than any who has attained only the Righteousness of the Law: because the Law maketh nothing perfect.”

V. 12. *And from the days of John*—That is, from the Time that John had fulfilled his Ministry, Men rush into my Kingdom with a Violence like that of those who are taking a City by Storm.

\* Luke vii. 18.

† Isai. xxxv. 5.

|| Mal. iii. 1.

F

V. 13. For

kingdom of heaven is entered by force, and they who strive with all  
 13 their might take it by violence. \* For all the prophets and the law  
 14 prophesied until John. And if ye are willing to receive *him*, he is  
 15 † *Elijah*, who was to come. He that hath ears to hear, let him hear.  
 16 But whereto shall I liken this generation? It is like children sitting in  
 17 the markets, and calling to their fellows, And saying, We have piped  
 to you, and ye have not danced; we have mourned to you, and ye have  
 18 not lamented. For John came neither eating nor drinking, and they say,  
 19 He hath a devil. The Son of man is come eating and drinking, and they  
 say, Behold a glutton and a wine-bibber, a friend of publicans and sin-  
 20 ners; but wisdom is justified by her children. Then began he to up-  
 braid the cities, wherein most of his mighty works had been done, be-  
 21 cause they repented not. || Wo to thee, Chorazin, wo to thee, Beth-  
 saida: for if the mighty works which have been done in you, had been  
 done in Tyre and Sidon, they would have repented long ago in sackcloth  
 22 and ashes. Moreover I say to you, It shall be more tolerable for Tyre  
 23 and Sidon in the day of judgment than for you. And thou, Capernaum,  
 who hast been exalted to heaven, shalt be brought down to hell: for if  
 the mighty works which have been done in thee, had been done in Sodom,  
 24 it would have remained to this day. But I say to you, It shall be more  
 tolerable for the land of Sodom in the day of judgment than for you.  
 25 § At that time Jesus answering said, I thank thee, O Father, Lord of

V. 13. *For all the prophets and the law prophesied until John*—For all that is written in the Law and the Prophets only foretold as distant what is now fulfilled. In *John* the old Dispensation expired, and the new began.

V. 14. All is ready, if ye are willing to receive it.

V. 15. *He that hath ears to hear, let him hear*—A kind of proverbial Expression, requiring the deepest Attention to what is spoken.

V. 16. *This generation*—That is, the Men of this Age. They are like those froward Children of whom their Fellows complain, that they will be pleased no Way.

V. 18. *John came neither eating nor drinking*—In a rigorous, austere Way, like *Elijah*. And *they say, He hath a devil*—Is melancholy, from the Influence of an evil Spirit.

V. 19. *The Son of man is come, eating and drinking*—Conversing in a free, familiar Way. *Wisdom is justified by her children*—That is, My

Wisdom herein is acknowledged by those who are truly wise.

V. 20. *Then began he to upbraid the cities*—It is observable, he had never upbraided them before. Indeed at first they had received him with all Gladness, *Capernaum* in particular.

V. 21. *Wo to thee, Chorazin*—That is, miserable art thou. For these are not Curses or Imprecations, as has been commonly supposed; but a solemn, compassionate Declaration, of the Misery they were bringing on themselves.

V. 22, 24. *Moreover I say to you*—Besides the general Denunciation of *Wo* to those stubborn Unbelievers, the Degree of their Misery will be greater, than even that of *Tyre* and *Sidon*, yea of *Sodom*.

V. 23. *Thou, Capernaum, who hast been exalted to heaven*—That is, highly honoured by my Presence and Miracles.

V. 25. *Jesus answering*—This Word does not always imply, that something had been spoken,

\* Luke xvi. 16.

† Mal. iv. 5.

|| Luke x. 13.

‡ Luke x. 21.

to

heaven and earth, because thou hast hid these things from the wise and  
 26 prudent, and hast revealed them to babes. Even so, Father; for so it  
 27 seemed good in thy sight. All things are delivered to me by my Fa-  
 ther; and no one knoweth the Son but the Father; neither knoweth  
 any one the Father, save the Son and he to whomsoever the Son is  
 28 pleased to reveal *him*. Come to me, all *ye* that labour, and are heavy  
 29 laden, and I will give you rest. Take my yoke upon you, and learn  
 of me; for I am meek and lowly in heart, and ye shall find rest to your  
 30 souls. For my yoke *is* easy, and my burden is light.

XII. \* At that time Jesus went on the sabbath thro' the corn, and his disci-  
 2 ples were hungry, and plucked the ears of corn and ate. But the pharisees  
 seeing *it* said to him, Behold thy disciples do what it is not lawful to do  
 3 on the sabbath. But he said to them, Have ye not read what David did,  
 4 when he was hungry, and they that were with him? † How he entered  
 into the house of God, and ate the shew-bread, which it was not lawful for  
 him to eat, neither for them who were with him, but only for the priests?

to which an Answer is now made. It often means no more, than the *speaking in reference* to some Action or Circumstance preceding. The following Words *Christ* speaks in reference to the Case of the Cities above-mentioned: *I thank thee*—that is, I acknowledge and joyfully adore the Justice and Mercy of thy Dispensations: *Because thou hast hid*—that is, because Thou hast suffered these Things to be hid from Men, who are in other Respects wise and prudent, while Thou hast discovered them to those of the weakest Understanding, to them who are only wise to GOD-ward.

V. 27. *All things are delivered to me*, &c. Our LORD here addressing Himself to his Disciples, shews why Men wise in other Things, do not know this: Namely, because none can know it by natural Reason; none but those to whom He revealeth it.

V. 28. *Come to me*—Here He shews, to whom *He is pleased* to reveal these Things; to the weary and heavy laden: *Ye that labour*—after Rest in GOD: *And are heavy laden*—with the Guilt and Power of Sin: *And I will give you rest*—I alone (for none else can) *will freely give you* (what ye cannot purchase) *Rest* from

the Guilt of Sin by Justification, and from the Power of Sin by Sanctification.

V. 29. *Take my yoke upon you*—Believe in me: Receive me as your Prophet, Priest and King: *For I am meek and lowly in heart*—*Meek* toward all Men, *lowly* toward GOD: *And ye shall find rest*—Whoever therefore does not find Rest of Soul, is not meek and lowly. The Fault is not in the Yoke of *Christ*: But in thee, who hast not taken it upon thee. Nor is it possible for any one to be discontented, but thro' Want of Meekness or Lowliness.

V. 30. *For my yoke is easy*—or rather gracious, sweet, benign, delightful: *And my burden*—contrary to those of Men, is Ease, Liberty, and Honour.

V. 1. *His disciples plucked the ears of corn, and ate*—Just what sufficed for present Necessity: Dried Corn was a common Food among the *Jews*.

V. 3. *Have ye not read what David did*—And Necessity was a sufficient Plea for his transgressing the Law in an higher Instance.

V. 4. *The shew-bread*—So they called the Bread which the Priest, who served that Week, put every Sabbath-day on the Golden Table that was in the Holy Place, before the LORD.

\* Mark ii. 23. Luke vi. 1. † 1 Sam. xxi. 6.

5 Or have ye not read in the law, that on the sabbath-days the priests in  
6 the temple profane the sabbath and are blameless? But I say to you,  
7 That *one* greater than the temple is here. \* And if ye had known what  
that meaneth, I will have mercy and not sacrifice, ye would not have con-  
8 demned the guiltless. For the Son of man is Lord even of the sabbath.

9 And departing thence, he went into their synagogue. And behold  
10 there was a man who had a withered hand. And they asked him, say-  
ing, Is it lawful to heal on the sabbath? that they might accuse him.  
11 And he said to them, What man is there among you, that shall have one  
sheep, who if it fall into a pit on the sabbath, will not lay hold on it and  
12 lift *it* out? How much then is a man better than a sheep? Wherefore  
13 it is lawful to do good on the sabbath-day. Then saith he to the man,  
Stretch forth thy hand. And he stretched *it* forth; and it was restored  
14 whole, as the other. Then the Pharisees went out, and took counsel  
15 against him, how they might kill him. And Jesus knowing *it* with-  
drew from thence; and great multitudes followed him, and he healed  
16 them all, And charged them not to make him known: That it might  
17 be fulfilled which was spoken by the prophet Isaiah, saying, † Behold  
18 my servant, whom I have chosen, my beloved, in whom my soul de-  
lighteth: I will put my spirit upon him, and he shall shew judgment to  
19 the heathens. He shall not strive nor clamour, neither shall any man

The Loaves were twelve in Number, and represented the twelve Tribes of *Israel*: When the new were brought, the stale were taken away, but were to be eaten by the Priests only.

V. 5. *The priests in the temple profane the sabbath*—that is, Do their ordinary Work on this, as on a common Day, cleaning all Things, and preparing the Sacrifices. *One greater than the temple*—If therefore the Sabbath must give way to the Temple, much more must it give way to me.

V. 7. *I will have mercy and not sacrifice*—that is, when they interfere with each other, I always prefer Acts of Mercy, before Matters of positive Institution: Yea, before all ceremonial Institutions whatever; because these being only Means of Religion, are suspended of course, if Circumstances occur, wherein they clash with Love, which is the End of it.

V. 8. *For the Son of man*—Therefore they are *guiltless*, were it only on this Account, that they

act by my Authority: *Is Lord even of the sabbath*—This certainly implies, that the Sabbath was an Institution of great and distinguished Importance: It may perhaps also refer to that signal Act of Authority which *Christ* afterwards exerted over it, in changing it from the seventh to the first Day of the Week. If we suppose here is a Transposition of the 7th and 8th Verses, then the 8th Verse is a Proof of the 6th.

V. 12. *It is lawful to do good on the sabbath day*—To save a Beast, much more a Man.

V. 18. *He shall shew judgment to the heathens*—that is, He shall publish the merciful Gospel to them also: The *Hebrew* Word signifies either Mercy or Justice.

V. 19. *He shall not strive, nor clamour; neither shall any man bear his voice in the streets*—that is, He shall not be contentious, noisy, or ostentatious; but gentle, quiet, and lowly. We may observe, each Words rises above the other, expressing a still higher Degree of Humility and Gentleness.

\* *Matt.* ix. 13. *Mark* iii. 1. *Luke* vi. 6.

† *Isai.* xlii. 8, &c.

V. 20. *A*

20 hear his voice in the streets. He shall not break a bruised reed, and smoking flax he shall not quench, till he send forth judgment unto victory.  
 21 And in his name shall the heathens trust.  
 22 Then was brought to him a demoniac, blind and dumb; and he  
 23 healed him, so that the blind and dumb both spake and saw. And the multitude were amazed and said, Is not this the Son of David?  
 24 \* But the Pharisees hearing *it* said, This fellow casteth not out devils  
 25 but by Beelzebub the prince of the devils. And Jesus knowing their thoughts said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not be  
 26 established. And if Satan cast out Satan, he is divided against himself:  
 27 how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast *them* out? Therefore they shall be  
 28 your judges. But if it be by the Spirit of God *that* I cast out devils, then  
 29 the kingdom of God is come upon you. How can one enter into the strong one's house, and plunder his goods, unless he first bind the strong  
 30 one? And then he will plunder his house. He that is not with me is  
 31 against me, and he that gathereth not with me, scattereth. † Wherefore I say to you, All manner of sin and blasphemy shall be forgiven to men; but the blasphemy against the Spirit shall not be forgiven to

V. 20. *A bruised reed*—a convinced Sinner; one that is bruised with the Weight of Sin: *Smoking flax*—one that has the least good Desire, the faintest Spark of Grace: *Till he send forth judgment unto victory*—that is, till He make Righteousness completely victorious over all its Enemies.

V. 21. *In his name*—that is, in Him.

V. 22. *A demoniac, blind and dumb*—Many undoubtedly supposed these Defects to be merely natural. But the Spirit of God saw otherwise, and gives the true Account both of the Disorder and the Cure. How many other Disorders, seemingly natural, may even now be owing to the same Cause?

V. 23. *Is not this the Son of David*—that is, the *Messiah*.

V. 25. *Jesus knowing their thoughts*—It seems, they had as yet only said it in their Hearts.

V. 26. *How shall his kingdom stand*—Does not that subtle Spirit know, this is not the Way to establish his Kingdom?

V. 27. *By whom do your children* (that is, disciples) *cast them out*—It seems, some of them really did this; altho' the Sons of *Scava* could

not. *Therefore they shall be your judges*—Ask them, if Satan will cast out Satan: Let even them be Judges in this Matter. And they shall convict you of Obstinacy and Partiality, who impute that in Me to *Beelzebub* which in them you impute to GOD. Besides, how can I rob him of his Subjects, till I have conquered him? *The kingdom of God is come upon you*—Unawares, before you expected: So the Word implies.

V. 29. *How can one enter into the strong one's house, unless he first bind the strong one*—So *Christ* coming into the World, which was then eminently the strong one's, Satan's House, first bound him, and then took his Spoils.

V. 30. *He that is not with me is against me*—For there are no Neuters in this War. Every one must be either with *Christ* or against Him; either a loyal Subject or a Rebel. And there are none upon Earth, who neither promote nor obstruct his Kingdom. For he that does not gather Souls to GOD, scatters them from Him.

V. 31. *The blasphemy against the Spirit*—How much Stir has been made about this? How many Sermons, yea, Volumes have been written concerning it? And yet there is nothing

\* Mark iii. 22. † Mark iii. 28. Luke xii. 10.

plainer



32 men. And whosoever speaketh against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not  
 33 be forgiven him, neither in this world, nor in that to come. \* Either  
 make the tree good and its fruit good, or make the tree corrupt and its  
 34 fruit corrupt; for the tree is known by its fruit. Ye brood of vipers,  
 how can ye, being evil, speak good things? For out of the abundance  
 35 of the heart the mouth speaketh. A good man out of the good treasure  
 bringeth forth good things: and an evil man out of the evil treasure  
 36 bringeth forth evil things. But I say to you, That every idle word  
 which men shall speak, they shall give account thereof in the day of  
 37 judgment. For by thy words thou shalt be justified, or by thy words  
 thou shalt be condemned.

38 † Then certain of the Scribes and Pharisees answered, saying, Master,  
 39 we would see a sign from thee. And he answering said to them, An  
 evil and adulterous generation seeketh a sign, and there shall no sign be  
 40 given it, but the sign of the prophet Jonah. || For as Jonah was three  
 days and three nights in the belly of the great fish, so shall the Son of

plainer in all the Bible. It is neither more nor less, than the ascribing those Miracles to the Power of the Devil, which *Christ* wrought by the Power of the Holy Ghost.

V. 33. *Whosoever speaketh against the Son of man*—In any other Respect: *It shall be forgiven him*—Upon his true Repentance: *But whosoever speaketh thus against the Holy Ghost, it shall not be forgiven, neither in this world nor in the world to come*—This was a proverbial Expression among the *Jews*, for a Thing that would never be done. It here means farther, He shall not escape the Punishment of it, either in this World or in the World to come. The Judgment of God shall overtake him, both here and hereafter.

V. 33. *Either make the tree good and its fruit good: or make the tree corrupt and its fruit corrupt*—that is, you must allow, they are both good, or both bad. For if the Fruit is good, so is the Tree; if the Fruit is evil, so is the Tree also. *For the tree is known by its fruit*—As if he had said, Ye may therefore know Me by my fruits. By my converting Sinners to God, you may know, that God hath sent me.

V. 34. In another kind likewise, *the tree is known by its fruit*, namely, the Heart by the Conversation.

V. 36. Ye may perhaps think, God does not

so much regard your Words. *But I say to you*—That not for blasphemous and profane Words only, but for every idle word which men shall speak—for Want of Seriousness or Caution, for every Discourse which is not conducive to the Glory of God, they shall give account in the day of judgment.

V. 37. *For by thy words* (as well as thy Tempers and Works) thou shalt then be either acquitted or condemned. Your Words as well as Actions shall be produced in Evidence for or against you, to prove whether you was a true Believer or not. And according to that Evidence you will either be acquitted or condemned in the great Day.

V. 38. *We would see a sign*—Else we will not believe this.

V. 39. *An adulterous generation*—Whose Heart wanders from God, tho' they profess Him to be their Husband. Such Adulterers are all those who love the World, and all who seek the Friendship of it. *Seeketh a sign*—After all they have had already, which were abundantly sufficient to convince them, had not their Heart been estranged from God, and consequently averse to the Truth. *The sign of Jonah*—Who was herein a Type of *Christ*.

V. 40. *Three days and three nights*—It was customary with the Eastern Nations, to reckon

\* *Matt. vii. 16.*

† *Matt. xvi. 1. Luke xi. 16, 29.*

|| *Jonah ii. 1.*

any

41 man be three days and three nights in the heart of the earth. The men of Nineveh shall rise up in the judgment with this generation and shall condemn it; for they repented at the preaching of Jonah; and be-  
 42 hold a greater than Jonah is here. \* The queen of the south shall rise up in the judgment with this generation and shall condemn it; for she came from the uttermost parts of the earth, to hear the wisdom of Solo-  
 43 mon; and behold a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh thro' dry places, seeking rest,  
 44 and findeth none. Then he saith, I will return to my house whence I came out, and when he is come, he findeth it empty, swept and garnished.  
 45 Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. So shall it be also to this wicked generation.  
 46 † While he yet talked to the multitude, behold his mother and his  
 47 brethren stood without, seeking to speak to him. And one said to him, Behold thy mother and thy brethren stand without, seeking to speak to  
 48 thee. And he answering said to him that told him, Who is my mother,  
 49 and who are my brethren? And stretching forth his hand toward his

any Part of a natural Day of twenty four Hours, for the whole Day. Accordingly they used to say, A Thing was done after three or seven Days, if it was done on the third or seventh Day, from that which was last mentioned. Instances of this may be seen 1 Kings xx. 29. and in many other Places. And as the Hebrews had no Word to express a natural Day, they used Night and Day, or Day and Night for it. So that to say, a Thing happened *after three days and three nights*, was with them the very same, as to say, it happened after three Days, or on the third Day. See *Esth.* iv. 16. v. 1. *Gen.* vii. 4, 12. *Ex.* xxiv. 18. xxxiv. 28.

V. 42. *She came from the uttermost parts of the earth*—That Part of *Arabia* from which she came, was the uttermost Part of the Earth that Way, being bounded by the Sea.

V. 43. But how dreadful will be the Consequence of their rejecting Me? *When the unclean spirit goeth out*—Not willingly, but being compelled by one that is stronger than he. *He walketh*—wanders up and down; *thro' dry places*—Barren, dreary, desolate; or, Places not yet watered with the Gospel: *Seeking rest, and findeth none*—How can he, while he carries with him his own Hell? And is it not the

Case of his Children too? Reader, Is it thy Case?

V. 44. *Whence I came out*—He speaks, as if he had come out of his own Accord: See his Pride! *He findeth it empty*—of GOD, of *Christ*, of his Spirit: *Swept*—from Love, Lowliness, Meekness, and all the Fruits of the Spirit: *And garnished*—with Levity and Security: So that there is nothing to keep him out, and much to invite him in.

V. 45. *Seven other spirits*—that is, a great many; a certain Number being put for an uncertain: *More wicked than himself*—Whence it appears, that there are Degrees of Wickedness among the Devils themselves: *They enter in and dwell*—for ever, in him who is forsaken of GOD.

V. 46. *His brethren*—His Kinsmen: They were the Sons of *Mary* the Wife of *Cleopas* or *Alpheus*, his Mother's Sister; and came now seeking to take him, as one beside himself, *Mark* iii. 21.

V. 48. *And he answering said*—Our LORD's knowing why they came, sufficiently justifies his seeming Disregard of them.

V. 49, 50. See the highest Severity, and the highest Goodness! Severity to his Natural,

\* 1 Kings x. 1.

† Mark iii. 31.

Luke viii. 19.

Goodness

50 disciples he said, Behold my mother and my brethren. For whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother.

XIII. The same day went Jesus out of the house, and sat by the sea-  
 2 side. And great multitudes were gathered together to him, so that he  
 went into the vessel and sat, and all the multitude stood on the shore.  
 3 And he spake many things to them in parables, saying, Behold a sower  
 4 went forth to sow. And while he sowed, some *seeds* fell by the high-  
 5 way-side, and the birds came and devoured them. Others fell upon  
 stony *places*, where they had not much earth; and they sprung up im-  
 6 mediately, because they had not depth of earth. And when the sun was  
 up, they were scorched; and because they had not root, they withered  
 7 away. And some fell among thorns; and the thorns sprung up and choked  
 8 them. And others fell on good ground, and brought forth fruit, some  
 9 an hundred *fold*, some sixty, some thirty. He that hath ears to hear let  
 10 him hear. And the disciples came and said to him, Why speakest  
 11 thou to them in parables? He answering said unto them, Because to  
 you it is given to know the mysteries of the kingdom of heaven; but to

Goodness to his Spiritual Relations: In a manner disclaiming the former, who opposed the Will of his heavenly Father, and owning the latter, who obeyed it.

V. 2. *He went into the vessel*—which constantly waited upon Him, while He was on the Sea-coast.

V. 3. *In parables*—The Word is here taken in its proper Sense, for apt Similies or Comparisons. This Way of Speaking, extremely common in the Eastern Countries, drew and fixt the Attention of many, and occasioned the Truths delivered to sink the deeper into humble and serious Hearers. At the same Time, by an awful Mixture of Justice and Mercy, it hid them from the Proud and Careless.

In this Chapter our LORD delivers seven Parables; directing the four former (as being of general Concern) to all the People; the three latter to his Disciples.

*Behold a sower*—How exquisitely proper is this Parable to be an Introduction to all the rest? In this our LORD answers a very obvious and a very important Question. The same Sower, *Christ*, and the same Preachers sent by Him, always sow the same Seed: Why has it

not always the same Effect? He that hath Ears to hear, let him hear!

V. 4. *And while he sowed, some seeds fell by the highway-side, and the birds came and devoured them*—It is observable, that our LORD points out the grand Hindrances of our bearing Fruit, in the same Order as they occur. The first Danger is, That the Birds will devour the Seed. If it escape this, there is then another Danger, namely, Left it be scorched, and wither away. It is long after this, that the Thorns spring up and choke the good Seed.

A vast Majority of those who hear the Word of GOD, receive the Seed as by the *highway-side*. Of those who do not lose it by the Birds, yet many receive it as *on stony ground*. Many of them who receive it in a better Soil, yet suffer *the thorns to grow up and choke it*: So that few even of these endure to the End, and bear fruit unto perfection: Yet in all these Cases, it is not the Will of GOD that hinders, but their own voluntary Perverseness.

V. 8. *Good ground*—Soft, not like that by the Highway-side; deep, not like the stony Ground; purged, not full of Thorns.

V. 11. *To you, who have, ver. 12. it is given*

12 them it is not given. For \* whosoever hath, to him shall be given; and he shall have abundance: but whosoever hath not, from him shall  
 13 be taken away even what he hath. Therefore I speak to them in parables, because seeing they see not, and hearing they hear not, neither do  
 14 they understand. And in them is fulfilled the prophecy of Isaiah who saith, † Hearing ye will hear, but in no wise understand, and seeing ye  
 15 will see, but in no wise perceive. For the heart of this people is waxed fat, and *their* ears are dull of hearing, and their eyes have they closed: lest at any time they should see with *their* eyes, and hear with *their* ears, and understand with *their* hearts, and should be converted and I should  
 16 heal them. || But blessed are your eyes, for they see, and your ears, for they hear. For verily I say to you, That many prophets and righteous men have desired to see the things which ye see, and have not seen *them*, and to hear the things which ye hear, and have not heard *them*.  
 18 Hear ye therefore the parable of the sower. When any one heareth the  
 19 word of the kingdom, and considereth *it* not, the wicked one cometh, and catcheth away what was sown in his heart. This is he who received  
 20 seed by the highway-side. But he who received the seed in stony places, is he that heareth the word, and immediately receiveth it with

*to know the mysteries of the kingdom of heaven*--The deep Things, which Flesh and Blood cannot reveal, pertaining to the inward, present Kingdom of Heaven. *But to them who have not, it is not given*--Therefore speak I in parables, that ye may understand, while they do not understand.

V. 12. *Whosoever hath*--That is, improves what he hath, uses the Grace given according to the Design of the Giver; *to him shall be given*--More and more, in Proportion to that Improvement. *But whosoever hath not*--Improves it not, *from him shall be taken even what he hath*. Here is the grand Rule of God's dealing with the Children of Men: A Rule, fixt as the Pillars of Heaven. This is the Key to all his providential Dispensations; as will appear to Men and Angels in that Day.

V. 13. *Therefore I speak to them in parables, because seeing they see not*--In Pursuance of this general Rule, I do not give more Knowledge to this People, because they use not that which they have already: Having all the Means of seeing, hearing, and understanding, they use

none of them; they do not effectually see, or hear, or understand any thing.

V. 14. *Hearing ye will hear, but in no wise understand*--That is, *Ye will hear*: All possible Means will be given you; yet they will profit you nothing: Because your Heart is sensual, stupid, and insensible; your spiritual Senses are shut up; yea, you *have closed your eyes* against the Light; as being unwilling to understand the Things of God, and afraid, not desirous that He *should heal you*.

V. 16. *But blessed are your Eyes*.--For you both see and understand. You know how to prize the light which is given you.

V. 19. *When any one heareth the word and considereth it not*--The first and most general Cause of Unfruitfulness. *The wicked one cometh*--Either inwardly; filling the Mind with Thoughts of other Things: Or by his Agents. Such are all they that introduce other Subjects, when Men should be considering what they have heard.

V. 20. The seed sown on stony places, therefore sprung up soon, because it did not sink

\* Ch. xxv. 29. Mark iv. 25. Luke viii. 18. xix. 26. Acts xxviii. 26. || Luke x. 23.

† Isaiah vi. 9. John xii. 40.

21 joy. Yet he hath not root in himself, and so endureth but for a while: for when tribulation or persecution ariseth because of the word, straight-  
 22 way he is offended. He that received the seed among the thorns, is he that heareth the word: and the care of this world and the deceitfulness  
 23 of riches choke the word, and it becometh unfruitful. But he that received seed on the good ground, is he that heareth the word and considereth it: who also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.

24 He proposed to them another parable, saying, The kingdom of hea-  
 25 ven is like a man sowing good seed in his field. But while men slept,  
 26 his enemy came and sowed darnel amidst the wheat, and went away. And when the blade was sprung up and brought forth fruit, then appeared  
 27 the darnel also. So the servants of the householder came to him, and said, Sir, didst not thou sow good seed in thy field? Whence then hath it dar-

deep. (ver. 5.) *He receiveth it with joy*—Perhaps with Transport, with Extasy: Struck with the Beauty of Truth, and drawn by the Preventing Grace of GOD.

V. 21. *Yet hath he not root in himself*—No deep Work of Grace: no Change in the Ground of his Heart. Nay, he has no deep Conviction: And without this, good Desires soon wither away. *He is offended*—He finds a thousand plausible Pretences, for leaving so narrow and rugged a Way.

V. 22. *He that received the seed among the thorns, is he that beareth the word and considereth it*—In spite of Satan and all his Agents: Yea, *hath root in himself*, is deeply convinced, and in great measure, inwardly changed; so that he will not draw back, even when tribulation or persecution ariseth. And yet even in him, together with the good Seed, *the thorns spring up*, [ver. 7.] (perhaps unperceived at first) till they gradually choke it, destroy all its Life and Power, and it becometh unfruitful.

Cares are thorns to the Poor; Wealth to the Rich; the Desire of other Things to All. *The deceitfulness of riches*—Deceitful indeed! For they smile, and betray: Kiss, and smite into Hell. They put out the Eyes, harden the Heart, steal away all the Life of GOD: Fill the Soul with Pride, Anger, Love of the World: Make Men Enemies to the whole Cross of Christ! And all the while are eagerly desired, and vehemently pursued, even by those who believe there is a GOD!

V. 23. *Some an hundred fold, some sixty, some*

*thirty*—That is, in various Proportions; some abundantly more than others.

V. 24. *He proposed another parable*—In which He farther explains the Case of unfruitful Hearers. *The kingdom of heaven* (as has been observed before) sometimes signifies eternal Glory: sometimes the Way to it, Inward Religion: Sometimes, as here, the Gospel Dispensation: The Phrase is likewise used, for a Person or Thing relating to any of those: So in this Place, it means, *Christ preaching the Gospel, who is like a man sowing good seed*—The Expression is like, both here and in several other Places, only means, That the Thing spoken of may be illustrated by the following Similitude. *Who sowed good seed in his field*—GOD sowed nothing but Good in his whole Creation. *Christ sowed only the good Seed of Truth in his Church.*

V. 25. *But while men slept*—They ought to have watched: The Lord of the Field sleepeth not. *His enemy came and sowed darnel*—That is very like Wheat, and commonly grows among Wheat rather than among other Grain: But Tares or Vetches are of the Pulie kind, and bear no Resemblance to Wheat.

V. 26. *When the blade was sprung up, then appeared the darnel*—They were not discerned before: They seldom appear, as soon as the good Seed is sown: All at first appears to be Peace, and Love, and Joy.

V. 27. *Didst not thou sow good seed in thy field? Whence then hath it darnel?*—Not from the Parent of Good. Even the Heathen could say,

“No

28 nel? He said to them, An enemy hath done this. The servants said to  
 29 him, Wilt thou then, that we go and gather them up? But he said, No:  
 30 left gathering up the darnel, ye root up the wheat with them. Suffer  
 both to grow together till the harvest; and at the time of the harvest I  
 will say to the reapers, Gather ye together first the darnel, and bind  
 them in bundles to burn them, but gather the wheat into my barn.

31 He proposed to them another parable, saying, \* The kingdom of  
 heaven is like a grain of mustard-seed, which a man took and sowed in  
 32 his field: Which indeed is the least of all seeds, but when it is grown,  
 it is the greatest of herbs, and becometh a tree, so that the birds of  
 the air come and lodge in the branches of it.

33 He spake another parable to them: † The kingdom of heaven is  
 like leaven, which a woman taking, covered up in three measures of  
 meal, till the whole was leavened.

34 All these things spake Jesus to the multitude in parables, and with-  
 35 out a parable spake he not unto them: Whereby was fulfilled what  
 was spoken by the prophet, saying, || I will open my mouth in para-  
 bles; I will utter things hid from the foundation of the world.

36 Then Jesus having sent the multitude away, went into the house:  
 and his disciples came to him, saying, Declare to us the parable of the  
 37 darnel of the field. He answering said to them, He that soweth the good  
 38 seed is the Son of Man. The field is the world; the good seed are the  
 children of the kingdom, but the darnel are the children of the wicked

“ No Evil can from Thee proceed,

“ ’Tis only suffer’d, not decreed:

“ As Darknes is not from the Sun,

“ Nor mount the Shades, till he is gone.”

V. 28. *He said, An Enemy hath done this—*  
 A plain Answer to the great Question, concern-  
 ing the Origin of Evil. God made Men (as he  
 did Angels) Intelligent Creatures, and conse-  
 quently Free either to chuse Good or Evil: But  
 He implanted no Evil in the human Soul: *An*  
*Enemy* (with Man’s Concurrence) *hath done this.*

*Darnel*, in the Church, are properly out-  
 side Christians, such as have the Form of God-  
 linefs, without the Power. Open Sinners,  
 such as have neither the Form nor the Power,  
 are not so properly Darnel, as Thistles and  
 Brambles: These ought to be *rooted up* with-  
 out Delay, and not *suffered* in the Christian  
 Community. Whereas should fallible Men

attempt to *gather up the darnel*, they would  
 often *root up the wheat with them.*

V. 31. *He proposed to them another parable—*  
 The former Parables relate chiefly to unfruit-  
 ful Hearers; these that follow to those who  
 bear good Fruit. *The kingdom of heaven—*Both  
 the Gospel Dispensation, and the Inward  
 Kingdom.

V. 32. *It becometh a tree—*In those Coun-  
 tries it grows exceeding large and high. So  
 will the Christian Doctrine spread in the World,  
 and the Life of *Christ* in the Soul.

V. 33. *Three measures—*This was the Quan-  
 tity which they usually baked at once; *till the*  
*whole was leavened—*Thus will the Gospel lea-  
 ven the World, and Grace the Christian.

V. 34. *Without a parable spake he not unto them—*  
 that is, Not at that Time; at other times he did.

V. 38. *The good seed are the children of the*

\* Mark iv. 30. Luke xiii. 18.

† Luke xiii. 20.

|| Psalm lxxviii. 2.

39 one. The enemy that sowed them is the devil: the harvest is the end  
 40 of the world; the reapers are the angels. As therefore the darnel are ga-  
 41 thered and burnt with fire, so shall it be in the end of this world. The  
 Son of man shall send forth his angels, and they shall gather out of his  
 42 kingdom all things that offend, and them that do iniquity; And shall  
 cast them into the furnace of fire; there shall be wailing and gnashing of  
 43 teeth. Then shall the righteous shine forth as the Sun in the kingdom  
 of their Father. He that hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like treasure hid in a field, which a  
 man having found hideth, and for joy thereof goeth and selleth all that  
 he hath, and buyeth that field.

45 Again, the kingdom of heaven is like a merchant seeking goodly  
 46 pearls: Who having found one pearl of great value, went and sold all  
 that he had, and bought it.

47 Again, the kingdom of heaven is like a net cast into the sea, and  
 48 gathering of every kind: Which when it was full, they drew to the  
 shore, and sitting down, gathered the good into vessels, but cast the bad  
 49 away. So shall it be at the end of the world. The angels shall come  
 50 forth and sever the wicked from among the just; And shall cast them  
 into the furnace of fire: there shall be wailing and gnashing of teeth.  
 51 Jesus saith to them, Have ye understood all these things? They say to  
 52 him, Yea, Lord. Then saith he to them, Therefore every scribe in-  
 structed unto the kingdom of heaven, is like an housholder, who bring-  
 eth out of his treasure things new and old.

*kingdom*—That is, the Children of GOD, the Righteous.

V. 41. *They shall gather all things that offend*—Whatever had hindered or grieved the Children of GOD; whatever Things or Persons, had hindered the good Seed which *Christ* had sown from taking Root or bearing Fruit. The *Greek* Word is, *All Scandals*.

V. 44. The three following Parables are proposed not to the Multitude, but peculiarly to the Apostles: The two former of them relate to those who receive the Gospel; the third, both to those who receive and those who preach it. *The kingdom of heaven is like treasure hid in a field*—The Kingdom of GOD within us, is a Treasure indeed, but a Treasure hid from the World, and from the most wise and prudent in it. He that *finds* this Treasure (perhaps when

he looked not for it) hides it deep in his Heart, and gives up all other Happiness for it.

V. 45. *The kingdom of heaven*—That is, one who earnestly seeks for it: In the 47th Verse it means, The Gospel preached, which is *like a net* gathering of every kind: Just so the Gospel wherever it is preached, gathers at first both good and bad, who are all for a Season full of Approbation and warm with good Desires. But Christian Discipline, and strong, close Exhortation, begin that Separation in this World, which shall be accomplished by the Angels of GOD, in the World to come.

V. 52. *Every scribe instructed unto the kingdom of heaven*—That is, every duly-prepared Preacher of the Gospel, has a Treasure of divine Knowledge, out of which he is able to bring forth all Sorts of Instructions.

V. 53. *He*

53 And when Jesus had finished these parables, he departed thence:  
 54 \* And coming into his own country, he taught them in their synagogue,  
 so that they were astonished and said, Whence hath HE this wisdom  
 55 and these mighty works? Is not this the carpenter's son? Is not his  
 mother called Mary? And his brethren, James and Joseph and Simon  
 56 and Jude? And his sisters, are they not all with us? Whence then  
 57 hath HE all these things? † And they were offended at him. But  
 Jesus said to them, A prophet is not without honour, save in his own  
 58 country, and in his own house. And he wrought not many mighty  
 works there, because of their unbelief.

XIV. \* At that time Herod the Tetrarch heard the fame of Jesus, And  
 2 said to his servants, This is John the Baptist: he is risen from the  
 3 dead, and therefore these mighty powers exert themselves in him. For  
 Herod had apprehended John, and bound him and put *him* in prison,  
 4 for Herodias's sake, his brother Philip's wife. For John had said to him,  
 5 It is not lawful for thee to have her. And when he would have put  
 him to death, he feared the multitude, because they accounted him a  
 6 prophet. But when Herod's birth-day was kept, the daughter of He-  
 7 rodias danced before them and pleased Herod. Whereupon he pro-  
 mised with an oath, to give her whatever she would ask. And being

V. 53. *He departed thence*—From Capernaum: *And came once more into his own country*—Nazareth: But with no better Success than He had had there before.

V. 54. *Whence hath HE*—Many Texts are not understood, for want of knowing the proper Emphasis: And others are utterly misunderstood, by placing the Emphasis wrong. To prevent this in some Measure, the Emphatical Words are here printed in Capital Letters.

V. 57. *They were offended at him*—They looked on Him as a mean, ignoble Man, not worthy to be regarded.

V. 58. *He wrought not many mighty works, because of their unbelief*—And the Reason why many mighty Works are not wrought now, is not, That the Faith is every where planted; but, That Unbelief every where prevails.

V. 1. *At that time*—When our LORD had spent about a Year in his public Ministry.

V. 2. *He is risen from the dead*—Herod was a Sadducee: And the Sadducees denied the Resurrection of the Dead. But Sadduceism staggers, when Conscience accuses.

V. 3. *His brother Philip's wife*—who was still alive.

V. 4. *It is not lawful for thee to have her*—John's Words were rough like his Raiment. He would not break the Force of Truth, by using soft Words even to a King.

V. 5. *He would have put him to death*—In his Fit of Passion; but he was then restrained by Fear of the Multitude; and afterwards, by the Reverence he bore him.

V. 6. *The daughter of Herodias*—Afterwards infamous for a Life suitable to this Beginning.

\* Mark vi. 1. Luke iv. 22.

† John iv. 44.

|| Mark vi. 14. Luke ix. 7.

V. 8. *Being*



8 before instructed by her mother, she said, Give me here John the Baptist's head in a charger. And the king was sorry; yet for the oath's sake, and them who sat with him at table, he commanded *it* to be  
 9 given *her*. And he sent and beheaded John in the prison. And his  
 10 head was brought in a charger, and given to the damsel, and she carried  
 11 *it* to her mother. And his disciples came and took up the body, and  
 12 buried it, and went and told Jesus. And Jesus hearing *it*, withdrew  
 13 thence by ship into a desert place apart: but when the people heard  
 14 *thereof*, they followed him by land out of the cities.

14 \* And going forth he saw a great multitude, and was moved with  
 15 tender compassion for them, and healed their sick. And in the evening  
 his disciples came to him, saying, This is a desert place, and the time is  
 now past: send the multitude away, that going into the villages, they  
 16 may buy themselves victuals. But Jesus said to them, They need not  
 17 go: give ye them to eat. They say to him, We have here but five  
 18 loaves and two fishes. He said, Bring them hither to me. And he  
 19 commanded the multitude to sit down on the grass; and taking the five  
 loaves and the two fishes, looking up to heaven, he blessed and brake,  
 and gave the loaves to his disciples, and the disciples to the multitude.  
 20 And they all ate and were satisfied: and they took up of the fragments  
 21 that remained twelve baskets full. And they that had eaten were about  
 22 five thousand, beside women and children. † And he constrained his  
 disciples, to go straightway into the vessel, and go before him to the  
 23 other side, while he sent the multitude away. And having sent the mul-  
 24 titude away, he went up into a mountain apart to pray. And  
 in the evening he was there alone: but the vessel was now in the  
 midst of the sea, tossed by the waves; for the wind was contrary.

V. 8. *Being before instructed by her mother*—Both as to the Matter and Manner of her Petition: *She said, Give me here*—Fearing if he had Time to consider, he would not do it: *John the Baptist's head in a charger*—A large Dish or Bowl.

V. 9. *And the king was sorry*—as himself knew that *John* was a good Man: *Yet for the oath's sake*—So he murdered an innocent Man, from mere Tenderness of Conscience!

V. 10. *And he sent and beheaded John in the prison, and his head was given to the damsel*—How mysterious is the Providence, which left the Life of so holy a Man in such infamous Hands! Which permitted it to be sacrificed to

the Malice of an abandoned Harlot, the Petulancy of a vain Girl, and the Rashness of a foolish, perhaps drunken Prince, who made a Prophet's Head the Reward of a Dance! But we are sure the Almighty will repay his Servants in another World, for whatever they suffer in this.

V. 13. *Jesus withdrew into a desert place*—  
 1. To avoid Herod; 2. Because of the Multitude pressing upon Him; (*Mark vi. 32.*) and  
 3. To talk with his Disciples, newly returned from their Progress; (*Luke ix. 10.*) *apart*—from all his Disciples.

V. 15. *The time is now past*—The usual Meal-time.

\* *Mark vi. 34. Luke ix. 10. John vi. 1.*

† *Mark vi. 45. Luke ix. 12. John vi. 5.*

V. 25. *The*

25 In the fourth watch of the night Jesus went to them, walking on the  
 26 sea. And the disciples seeing him walking on the sea, were troubled,  
 27 saying, It is an apparition: and they cried out for fear. But Jesus im-  
 mediately spake to them, saying, Take courage: it is I: be not afraid.  
 28 And Peter answering him, said, Lord, if it be thou, bid me come to thee  
 29 on the water. And he said, Come. And Peter coming down from the  
 30 vessel, walked on the water, to go to Jesus. But seeing the wind boi-  
 sterous, he was afraid; and beginning to sink, he cried, Lord, save me.  
 31 And immediately Jesus reaching forth his hand, caught him, and saith  
 32 to him, O thou of little faith, wherefore didst thou doubt? And when  
 33 they were come into the vessel, the wind ceased. Then they that were  
 in the vessel, came and worshipped him, saying, Of a truth thou art the  
 Son of God.  
 34 And having crossed over, they came into the land of Genesaret.  
 35 And when the men of that place had knowledge of him, they sent out  
 into all that country round about, and brought to him all that were dis-  
 36 eased; And besought him, that they might touch but the hem of his  
 garment: and as many as touched were made perfectly whole.

XV. \* Then came to Jesus Scribes and Pharisees who were of Jerusa-  
 2 lem, saying, Why do thy disciples transgress the tradition of the elders?  
 3 For they wash not their hands when they eat bread. But he answering  
 said, Why do ye also transgress the commandment of God thro' your  
 4 tradition? For God commanded, † Honour thy father and mother: and  
 5 he that revileth father or mother, let him die the death. But ye say,  
 Whosoever shall say to his father or mother, *It is a gift*, by whatsoever

V. 25. *The fourth watch*—The Jews (as well as the Romans) usually divided the Night into four Watches, of three Hours each. The first Watch began at Six, the second at Nine, the third at Twelve, the fourth at Three in the Morning. *If it be thou*—'Tis the same as *Since it is thou*. The Particle *if* frequently bears this Meaning, both in ours and in all Languages. So it means *John* xiii. 14 and 17. *St. Peter* was in no Doubt, or he would not have quitted the Ship.

V. 30. *He was afraid*—Tho' he had been used to the Sea, and was a skilful Swimmer. But so it frequently is. When Grace begins to act, the natural Courage and Strength are withdrawn.

V. 33. *Thou art the Son of God*—They mean, The Messiah.

V. 2. *They wash not their hands when they eat bread*—Food in general is termed *Bread* in Hebrew: So that to *eat bread* is the same as to make a Meal.

V. 4. *Honour thy father and mother*—Which implies all such Relief as they stand in need of.

V. 5. *It is a gift by whatsoever thou mightest have been profited by me*—That is, I have given, or at least, purpose to give to the Treasury of the Temple, what you might otherwise have had from me.

\* *Mark* vii. 1.† *Exod.* xx. 12. xxi. 17.V. 7. *Well*

6 thou mightest have been profited by me : Let him not honour his father or his mother. Thus have ye made void the command of GOD thro' 7 your tradition. Ye hypocrites, well did *Isaiah* prophesy of you, saying, 8 \* This people draweth nigh to me with their mouth, and honoureth me 9 with their lips ; but their heart is far from me. But in vain do they 10 worship me, teaching for doctrines the commandments of men. And 11 calling the multitudes he said to them, Hear and understand. Not that which goeth into the mouth defileth the man, but what cometh out of 12 the mouth, this defileth the man. Then came his disciples and said to him, Knowest thou that the Pharisees, hearing this saying, were offended? 13 He answered and said, Every plant which my heavenly Father hath not 14 planted shall be rooted up. † Let them alone : they are blind leaders of the blind : but if the blind lead the blind, both will fall into a ditch. 15 Then answered Peter and said to him, Declare to us this parable. And 16 Jesus said, Are ye also yet without understanding? Do ye not, yet understand, that whatever entereth into the mouth, goeth into the belly, 17 and is cast out into the vault? But those things which proceed out of 18 the mouth, come out of the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, 19 false witness, railings. These are the things which defile a man ; but to eat with unwashen hands defileth not a man. 20 21 || And Jesus going thence, retired to the coasts of Tyre and Sidon. 22 And behold a woman of Canaan, of those coasts, came and cried to him, saying, Have mercy on me, O Lord, thou Son of David : my daughter 23 is grievously vexed with a devil. But he answered her not a word.

V. 7. *Well did Isaiah prophesy of you, saying*—That is, The Description which *Isaiah* gave of your Fathers, is exactly applicable to you. The Words therefore which were a Description of them, are a Prophecy with regard to you.

V. 8. *Their heart is far from me*—And without this, all outward Worship is mere Mockery of GOD.

V. 9. *Teaching the commandments of men*—As equal with, nay superior to, those of GOD. What can be a more heinous Sin?

V. 14. *Let them alone*—If they are indeed *blind leaders of the blind*, let them alone ; concern not yourselves about them : A plain Direction how to behave, with regard to all such.

V. 17. *Are ye also yet without understanding?*—How fair and candid are the sacred Historians? Never concealing or excusing their own Blemishes.

V. 19. *First evil thoughts—then murders—and the rest. Railings*—The Greek Word includes all Reviling, Back-biting, and Evil-speaking.

V. 22. *A woman of Canaan—Canaan* was also called *Syrophoenicia*, as lying between *Syria* properly so called, and *Phoenicia*, by the Seaside. *Cried to him*—From afar, *Thou Son of David*—So she had some Knowledge of the promised *Messiah*.

V. 23. *He answered her not a word*—He sometimes tries our Faith in like Manner.

\* *Isaiah* xxix. 13.

† *Luke* vi. 39.

|| *Mark* vii. 24.

V. 24. *I am*

And his disciples came and besought him, saying, Send her away, for  
 24 she crieth after us. But he answering said, I am not sent but to the lost  
 25 sheep of the house of Israel. Then she came and worshipped him, say-  
 26 ing, Lord, help me. But he answering said, It is not right, to take  
 27 the childrens bread and cast *it* to the dogs. And she said, True, Lord:  
 yet the dogs eat of the crumbs which fall from their master's table.  
 28 And Jesus answering said to her, O woman, great *is* thy faith: be it  
 unto thee as thou wilt. And her daughter was healed from that hour.

\* And Jesus passing thence, came nigh the sea of Galilee; and going  
 29 up into a mountain, he sat down there. And great multitudes came  
 30 to him, having with them the lame, blind, dumb, disabled, and many  
 31 others; and cast them at the feet of Jesus, and he healed them: So that  
 the multitudes wondered, seeing the dumb to speak, the disabled whole,  
 the lame to walk, and the blind to see: and they glorified the God of Is-  
 32 rael. † Then Jesus calling his disciples to him said, I have tender  
 compassion on the multitude, because they continue with me now three  
 days, and have nothing to eat: and I am not willing to send them away  
 33 fasting, lest they faint in the way. And his disciples say to him, Whence  
 should we have so much bread in a wilderness, as to satisfy so great a  
 34 multitude? And Jesus saith to them, How many loaves have you?  
 35 They said, Seven, and a few small fishes. And he commanded the mul-  
 36 titude to sit down on the ground. And taking the seven loaves and the  
 fishes, he gave thanks and brake *them* and gave to his disciples, and the  
 37 disciples to the multitude. And they all ate and were satisfied, and they  
 38 took up of the fragments that remained seven baskets full. And they  
 that had eaten were four thousand men, besides women and children.

39 || And having sent away the multitude, he took ship again, and came  
 XVI. into the coasts of Magdala. § Then the Pharisees and Sadducees came  
 2 and tempting, desired him to shew them a sign from heaven. He answer-

V. 24. *I am not sent*—Not primarily; not yet.

V. 25. *Then came she*—Into the House where He now was.

V. 29. *The sea of Galilee*—The Jesus gave the Name of Seas, to all large Lakes. This was an hundred Furlongs long, and forty broad. It was called also, *The sea of Tiberias*. It lay on the Borders of Galilee, and the City of *Tiberias* stood on its Western Shore. It was like-

\* *Mark* vii. 31. † *Mark* viii. 1.

wise stiled, *The lake of Gennesareth*: Perhaps a Corruption of *Cinnereth*, the Name by which it was antiently called, *Numb.* xxxiv. 11.

V. 32. *They continue with me now three days*—It was now the third Day, since they came.

V. 36. *He gave thanks, or blessed the Food*—that is, He praised God for it, and prayed for a Blessing upon it.

V. 1. *A sign from heaven*—Such they imagined Satan could not counterfeit.

|| *Mark* viii. 10. *Matt.* xii. 38. § *Luke* xii. 54.

H

V. 3. *The*

ing said to them, In the evening ye say, *It will be* fair weather; for the  
 3 sky is red: And in the morning, *It will be* foul weather to-day; for  
 the sky is red and lowring. O ye hypocrites, ye know to discern the  
 4 face of the sky: can ye not *discern* the signs of the times? A wicked  
 and adulterous generation seeketh a sign; but there shall no sign be  
 given to it, but the sign of the prophet Jonah. And he left them and  
 departed.

5 \* And when his disciples were come to the other side, they had for-  
 6 gotten to take bread. † And Jesus said to them, Take heed and beware  
 7 of the leaven of the Pharisees and Sadducees. And they reasoned among  
 8 themselves, saying, We have taken no bread. Jesus knowing *it* said to  
 them, O ye of little faith, why reason ye among yourselves, because ye  
 9 have taken no bread? Do ye not yet understand nor remember the five  
 10 loaves of the five thousand, and how many baskets ye took up? Neither  
 the seven loaves of the four thousand, and how many baskets ye took up?  
 11 How do ye not understand, that I spake not to you concerning bread, to  
 12 beware of the leaven of the Pharisees and Sadducees? Then they un-  
 derstood, that he did not bid *them* beware of the leaven of bread, but  
 of the doctrine of the Pharisees and Sadducees.

13 || And Jesus coming into the coasts of Cesarea Philippi, asked his dis-  
 14 ciples saying, Whom do men say that I am? The Son of Man? And  
 they said, Some *say*, John the Baptist; others Elijah; others Jeremiah,  
 15 or one of the prophets. He said to them, But whom say ye that I am?  
 16 And Simon Peter answering said, Thou art the Christ, the Son of the

V. 3. *The signs of the times*—The Signs which evidently shew, That this is the Time of the *Messiah*.

V. 4. *A wicked and adulterous generation*—Ye would seek no farther Sign, did not your Wickedness, your Love of the World, which is Spiritual Adultery, blind your Understanding.

V. 6. *Beware of the leaven of the Pharisees*—That is, of their False Doctrine: This is elegantly so called: For it spreads in the Soul or the Church, as Leaven does in Meal.

V. 7. *They reasoned among themselves*—What must we do then for Bread, since we have taken no Bread with us?

V. 8. *Why reason ye*—Why are you troubled about this? Am I not able, if Need so require, to supply you by a Word?

V. 11. *How do ye not understand*—Besides, do you not understand, that I did not mean *Bread*, by the *Leaven* of the Pharisees and Sadducees?

V. 13. *And Jesus coming*—There was a large Interval of Time between what has been related, and what follows. The Passages that follow were but a short Time before our LORD suffered.

V. 14. *Jeremiah or one of the prophets*—There was at that Time a current Tradition among the *Jews*, That either *Jeremiah* or some other of the ancient Prophets would rise again before the *Messiah* came.

V. 16. *Peter*—Who was generally the most forward to speak.

\* *Mark* viii. 14.

† *Luke* xii. 1.

|| *Mark* viii. 27. *Luke* ix. 18.

V. 17. *Flesh*

17 living God. And Jesus answering said to him, Happy art thou, Simon Barjonah; for flesh and blood have not revealed *this* to thee, but my Father who *is* in heaven. And I say also to thee, Thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. \* And I will give thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples, to tell no one, that he was the Christ.

21 † From that time Jesus began to shew his disciples, That he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter taking hold of him, rebuked him, saying, Favour thyself, Lord: this shall in no wise be unto thee. But he turning said to Peter, Get thee

V. 17. *Flesh and blood*—That is, Thy own Reason, or any natural Power whatsoever.

V. 18. *On this rock*—Alluding to his Name, which signifies a Rock, namely the Faith which thou hast now professed; *I will build my church*—But perhaps when our LORD uttered these Words, He pointed to Himself, in like manner as when He said, *Destroy this temple* (Joh. ii. 19.) meaning the Temple of his Body. And it is certain, that as He is spoken of in Scripture, as the only Foundation of the Church, so this is that which the Apostles and Evangelists laid in their Preaching. It is in respect of laying this, that the Names of all the twelve Apostles (not of St. Peter only) were equally inscribed on the twelve Foundations of the City of God, Rev. xxi. 14. *The gates of hell*—As Gates and Walls were the Strength of Cities, and as Courts of Judicature were held in their Gates, this Phrase properly signifies the Power and Policy of Satan and his Instruments. *Shall not prevail against it*—Not against the Church Universal, so as to destroy it. And they never did. There hath been a small Remnant in all Ages.

V. 19. *I will give thee the keys of the kingdom of heaven*—Indeed not to him alone (for they were equally given to all the Apostles at the same Time, John xx. 21, 22, 23.) but to him were first given the Keys both of Doctrine and Discipline. He first after our LORD's Resurrection exercised the Apostleship, Acts i. 15. And he first by Preaching opened the Kingdom of Heaven, both to the Jews, (Acts ii.) and to the Gentiles, (Acts x.)

\* Mark viii. 31. Luke ix. 22. C. xvii. 12. xx. 18. † C. xviii. 18.

Under the Terms of *binding* and *loosing* are contained all those Acts of Discipline which Peter and his Brethren performed as Apostles: And undoubtedly what they thus performed on Earth, GOD confirmed in Heaven.

V. 20. *Then charged he his disciples to tell no one that he was the Christ*—Jesus Himself had not said it expressly even to his Apostles, but left them to infer it from his Doctrine and Miracles. Neither was it proper the Apostles should say this openly, before that grand Proof of it, his Resurrection. If they had, they who believed them, would only the more earnestly have fought to take and make Him a King; and they who did not believe them, would the more vehemently have rejected and opposed such a *Messiah*.

V. 21. *From that time Jesus began to tell his disciples, that he must suffer many things*—Hitherto He had mainly taught them only one Point, That He was the *Christ*. From this Time He taught them another, That *Christ* must thro' Sufferings and Death enter into his Glory. *From the elders*—The most honourable and experienced Men; *the chief priests*—Accounted the most religious; *and the scribes*—The most learned Body of Men in the Nation. Would not one have expected, That these should have been the very first to receive Him? But *not many wise, not many noble* were called. *Favour thyself*—The Advice of the World, the Flesh and the Devil to every one of our LORD's Followers.

V. 23. *Get thee behind me*—Out of my Sight. It is not improbable, Peter might step before

Him,

24 behind me, Satan; thou art an offence to me: for thou favour'st not  
 the things of God, but the things of men. \* Then said Jesus to  
 his disciples, If any man be willing to come after me, let him deny him-  
 25 self, and take up his cross and follow me. † For whosoever will save  
 his life, shall lose it, and whosoever will lose his life for my sake, shall  
 26 find it. For what is a man profited, if he shall gain the whole world  
 and lose his own soul? Or what shall a man give, in exchange for his  
 27 soul? For the Son of man shall come in the glory of his Father, with  
 his angels; and then shall he render to every man according to his work.

Him, to stop him. *Satan*—Our LORD is not recorded to have given so sharp a Reproof to any other of his Apostles, on any Occasion. He saw it was needful for the Pride of *Peter's* Heart, puffed up with the Commendation lately given him. Perhaps the Term *Satan*, may not barely mean, Thou art my *Enemy*, while thou fanciest thyself most my Friend; but also, Thou art acting the very Part of *Satan*, both by endeavouring to hinder the Redemption of Mankind, and by giving me the most deadly Advice, that can ever spring from the Pit of Hell. *Thou favour'st not*—Dost not relinsh or desire. We may learn from hence, 1. That whosoever says to us in such a Case, *Favour thyself*, is acting the Part of the Devil: 2. That the proper Answer to such an Adviser is, Get thee behind me: 3. That otherwise he will be an *Offence* to us, an Occasion of our Stumbling, if not Falling: 4. That this Advice always proceeds from the not relishing the Things of God, but the Things of Men. Yea, so far is this Advice, *Favour thyself*, from being fit for a Christian either to give or take, that if any Man will come after Christ, his very first Step is, To deny or renounce himself: In the room of his own Will, to substitute the Will of God, as his one Principle of Action.

V. 24. *If any man be willing to come after me*—None is forced, but if any will be a Christian, it must be on these Terms. *Let him deny himself and take up his cross*—A Rule that can never be too much observed: Let him in all Things deny his own Will, however pleasing, and do the Will of GOD, however painful.

Should we not consider all Crosses, all Things grievous to Flesh and Blood, as what they really are, as Opportunities of embracing God's Will, at the Expence of our own? And consequently as so many Steps, by which we may advance toward Perfection? We should

make a swift Progress in the spiritual Life, if we were faithful in this Practice. Crosses are so frequent, that whoever makes Advantage of them, will soon be a great Gainer. Great Crosses are Occasions of great Improvement: And the little ones, which come daily, and even hourly, make up in Number, what they want in Weight. We may in these daily and hourly Crosses, make effectual Oblations of our Will to GOD; which Oblations, so frequently repeated, will soon mount to a great Sum. Let us remember then (what can never be sufficiently inculcated) That GOD is the Author of all Events: That none is so small or inconsiderable, as to escape his Notice and Direction. Every Event therefore declares to us the Will of GOD, to which, thus declared, we should heartily submit. We should renounce our own to embrace it; we should approve and chuse what his Choice warrants as best for us. Herein should we exercise ourselves continually; this should be our Practice all the Day long. We should in Humility accept the little Crosses that are dispensed to us, as those that best suit our Weakness. Let us bear these little Things, at least for God's Sake, and prefer his Will to our own in Matters of so small Importance. And his Goodness will accept these mean Oblations; for He despiseth not the Day of small Things.

V. 25. *Whosoever will save his life*—At the Expence of his Conscience: Whosoever in the very highest Instance, that of Life itself, will not renounce himself, shall be lost eternally. But can any Man hope, he should be able thus to renounce himself, if he cannot do it in the smallest Instances? *And whosoever will lose his life, shall find it*—What he loses on Earth, he shall find in Heaven.

V. 27. *For the Son of man shall come*—For there is no Way to escape the righteous Judgment of GOD.

\* C. x. 38. † C. x. 39. *Mark* viii. 35. *Luke* ix. 24. xvii. 33. *John* xii. 25.

And

28 Verily I say to you, there are some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom.

XVII. \* And after six days, Jesus taketh Peter and James and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them, and his face shone as the sun, and his raiment was white as the light. And behold there appeared to them Moses and Elijah talking with him. Then answered Peter and said to Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tents, one for thee, and one for Moses, and one for Elijah. While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud which said, This is my beloved Son, in whom I delight: hear ye him. And the disciples hearing *it*, fell on their face and were sore afraid. And Jesus came and touched them, and said, Arise and be not afraid. And lifting up their eyes, they saw no man, but Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the Scribes, That Elijah must come first? And Jesus answering said to them, Elijah truly doth come first, and will regulate all things. But I say to you, That Elijah

V. 28. And as an Emblem of this, there are some here who shall live to see the *Messiah* coming to set up his Mediatorial Kingdom, with great Power and Glory, by the Increase of his Church, and the Destruction of the Temple, City, and Policy of the *Jews*.

V. 1. *A high mountain*—Probably Mount *Tabor*. *He was transfigured*—Or transformed. The indwelling Deity darted out its Rays thro' the Veil of his Flesh: And that with such transcendent Splendor, that He no longer bore the *Form of a Servant*. His Face shone with divine Majesty, like the Sun in its Strength; and all his Body was so irradiated by it, that his Cloaths could not conceal its Glory, but became white and glittering as the very Light, with which He covered Himself as with a Garment.

V. 3. *There appeared Moses and Elijah*—Here for the full Confirmation of their Faith in *Jesus*, *Moses* the Giver of the Law, *Elijah* the most zealous of all the Prophets, and GOD speaking from Heaven, all bore Witnesses to him.

V. 4. *Let us make three tents*—The Words of rapturous Surprise. He says *three*, not *six*:

Because the Apostles desired to be with their Master.

V. 5. *Hear ye him*—As superior even to *Moses* and the Prophets.

V. 7. *Be not afraid*—And doubtless the same Moment He gave them Courage and Strength.

V. 9. *Tell the vision to no man*—Not to the rest of the Disciples, lest they should be grieved and discouraged because they were not admitted to the Sight; nor to any other Persons, lest it should enrage some the more, and his approaching Sufferings should make others disbelieve it; *till the Son of man be risen again*—Till the Resurrection should make it credible, and confirm their Testimony about it.

V. 10. *Why then say the Scribes, That Elijah must come first*—Before the *Messiah*? If no Man is to know of his Coming? Should we not rather tell every Man, That He is come, and that we have seen Him, witnessing to Thee as the *Messiah*?

V. 11. *Regulate all things*—In order to the Coming of *Christ*.

\* *Mark ix. 2. Luke ix. 28.*

V. 12. *Elijah*



is come already, and they acknowledged him not, but have done to him  
 13 whatever they listed. So shall also the Son of man suffer from them.  
 Then the disciples understood, that he spoke to them of John the Baptist.  
 14 \* And when they were come to the multitude, there came to him a  
 15 man, kneeling down to him, and saying, Lord, have mercy on my son,  
 for he is lunatic, and suffereth grievously; for often he falleth into the  
 16 fire and often into the water. And I brought him to thy disciples, but  
 17 they could not cure him. Then Jesus answering said, O unbelieving  
 and perverse generation, how long shall I be with you? How long shall  
 18 I suffer you? Bring him hither to me. And Jesus rebuked the devil, and  
 19 he went out of him, and the child was cured from that hour. Then  
 the disciples coming to Jesus apart said, Why could not we cast him  
 20 out? † And Jesus said to them, Because of your unbelief. For verily  
 I say to you, If ye have faith as a grain of mustard-seed, ye shall say to  
 this mountain, Remove hence to yonder place, and it shall remove, and  
 21 nothing shall be impossible to you. Howbeit this kind goeth not out,  
 but by prayer and fasting.

22 || And while they abode in Galilee, Jesus said to them, The Son of man  
 23 is about to be betrayed into the hands of men; And they will kill him,  
 and the third day he shall rise again: and they were exceeding sorry.

24 And when they were come to Capernaum, they that received the tri-  
 bute-money came to Peter and said, Doth not your master pay the tribute?

V. 12. *Elijah is come already*—And yet when the Jews asked John, Art thou Elijah? He said, I am not. (*John i.*) His Meaning was, I am not *Elijah the Tishbite*, come again into the World. But he was the Person of whom *Malachi* prophesied under that Name.

V. 15. *He is lunatic*—This Word might with great Propriety be used, tho' the Case was mostly preternatural: as the evil Spirit would undoubtedly take Advantage of the Influence which the Changes of the Moon have on the Brain and Nerves.

V. 17. *O unbelieving and perverse generation*—Our LORD speaks this to his Disciples. *How long shall I be with you*—Before you stedfastly believe?

V. 20. *Because of your unbelief*—Because in this Particular they had not Faith. *If ye have faith as a grain of mustard-seed*—That is, the least Measure of it. But it is certain, the Faith

which is here spoken of, does not always imply saving Faith. *Judas* had it: and so had many, who thereby cast out Devils, and yet will at last have their Portion with them. It is only a supernatural Persuasion given a Man, that God will work thus by him at that Hour. Now tho' I have all this Faith, so as to remove mountains, yet if I have not the Faith which worketh by Love, I am nothing.

*To remove Mountains* was a proverbial Phrase among the Jews, and is still retained in their Writings, to express a Thing which is very difficult, and to Appearance impossible.

V. 21. *This kind—of devils—geeth not out but by prayer and fasting*—What a Testimony is here of the Efficacy of Fasting, when added to fervent Prayer? Some Kinds of Devils the Apostles had cast out before this, without Fasting.

V. 24. *Doth not your master pay the tribute*—This was a Tribute or Payment of a peculiar

\* *Mark ix. 14. Luke ix. 37.* † *C. xxi. 21. Luke xvii. 6.* || *Mark ix. 30. Luke ix. 44.*  
 kind,

25 He saith, Yes. And when he came into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth  
26 take custom or tribute? Of their own sons, or of strangers? Peter saith  
27 to him, Of strangers. Jesus saith to him, Then are the sons free. Yet that we may not offend them, go to the sea, and cast an hook, and take the fish that first cometh up. And when thou hast opened his mouth, thou shalt find a piece of money. That take and give them for me and thee.

XVIII. At that time came the disciples to Jesus, saying, Who is the greatest  
2 in the kingdom of heaven? \* And Jesus calling to him a little child, set  
3 him in the midst of them, And said, Verily I say to you, except ye be converted, and become as little children, ye shall in no wise enter into the king-  
4 dom of heaven. Whosoever therefore shall humble himself as this little  
5 child, he is greatest in the kingdom of heaven. † And whoso shall receive  
6 one such little child in my name, receiveth me. || But whoso shall offend one of these little ones that believe in me, it were better for him that a mil-

kind, being Half a Shekel (that is, about fifteen Pence) which every Master of a Family used to pay yearly to the Service of the Temple, to buy Salt, and little Things not otherwise provided for. It seems to have been a voluntary Thing, which Custom rather than any Law had established.

V. 25. *Jesus prevented him*—Just when St. Peter was going to ask him for it. *Of their own sons, or of strangers?*—That is, such as are not of their own Family.

V. 26. *Then are the sons free*—The Sense is, This is paid, for the Use of the House of GOD. But I am the Son of GOD. Therefore I am free from any Obligation of paying this to my own Father.

V. 27. *Yet that we may not offend them*—Even those unjust unreasonable Men, who claim what they have no manner of Right to: Do not contest it with them, but rather yield to their Demand, than violate Peace or Love. O what would not one of a loving Spirit do for Peace? Any thing which is not expressly forbidden in the Word of GOD. *A piece of money*—The original Word is a *Stater*, which was in Value Two Shillings and Sixpence: Just the Sum that was wanted. *Give for me and thee*—Peter had a Family of his own: the other Apostles were the Family of Jesus.

How illustrious a Degree of Knowledge and Power did our LORD here discover? Know-

ledge, in penetrating into this Animal, though beneath the Waters; and Power, in directing this very Fish to Peter's Hook, tho' he himself was at a Distance? How must this have encouraged both him and his Brethren in a firm Dependence on divine Providence?

V. 1. *Who is the greatest in the kingdom of heaven?*—Which of us shall be thy Prime Minister? They still dreamed of a temporal Kingdom.

V. 2. *And Jesus calling to him a little child*—This is supposed to have been the great Ignatius, whom Trajan, the wise, the good Emperor Trajan, condemned to be cast to the wild Beasts at Rome!

V. 3. *Except ye be converted*—The first Step towards entering into the Kingdom of Grace, is to *become as little children*: Lowly in Heart, knowing yourselves utterly ignorant and helpless, and hanging wholly on your Father who is in Heaven, for a Supply of all your Wants. Except ye be turned from Darkness to Light, and from the Power of Satan to GOD: Except ye be entirely, inwardly changed, renewed in the Image of GOD, ye cannot enter into the Kingdom of Glory. Thus must every Man be converted in this Life, or he can never enter into Life eternal. *Ye shall in no wise enter*—So far from being great in it.

V. 5, 6. And all who are in this Sense little Children, are unspeakably dear to me. There-

\* Mark ix. 36. Luke ix. 47.

† C. x. 40. Luke x. 16. John xiii. 20.

|| Mark ix. 42. Luke xvii. 1.

fore

stone were hanged about his neck, and he were drowned in the depth of the  
 7 sea. Wo to the world because of offences: for it must needs be that  
 8 offences come; but wo to that man by whom the offence cometh. Where-  
 fore if thy hand or thy foot cause thee to offend, cut them off and cast  
*them* from thee; it is good for thee to enter into life halt or maimed, ra-  
 ther than having two hands or two feet to be cast into the everlasting fire.  
 9 And if thine eye cause thee to offend, pluck it out, and cast *it* from thee:  
 it is good for thee to enter into life with one eye, rather than having two  
 10 eyes to be cast into hell-fire. See that ye despise not one of these  
 little ones; for I say to you, that in heaven their angels continually behold  
 11 the face of my Father, who is in heaven. \* For the Son of man is come  
 12 to save that which was lost. † What think ye? If a man have an hun-  
 dred sheep, and one of them go astray, doth he not leave the ninety and  
 13 nine and go into the mountains, and seek that which is gone astray? And  
 if he find it, verily I say to you, he rejoiceth more over that *sheep*, than  
 14 over the ninety and nine which went not astray. So it is not the will of  
 your Father who is in heaven, that one of these little ones should perish.  
 15 But if thy brother shall sin against thee, go and tell him his fault, be-  
 tween thee and him alone: if he will hear thee, thou hast gained thy

fore help them all you can, as if it were my-  
 self in Person, and see that ye offend them not:  
 that is, that ye turn them not out of the right  
 Way, neither hinder them in it.

V. 7. *Wo to the world because of offences*—  
 That is, unspeakable Misery will be in the  
 World thro' them: *for it must needs be that of-  
 fences come*—Such is the Nature of Things, and  
 such the Weakness, Folly, and Wickedness of  
 Mankind, that it cannot be but they will  
 come: *but wo to that man*—That is, miserable  
 is that Man, *by whom the offence cometh*. *Of-  
 fences* are, all Things whereby any one is turn-  
 ed out of, or hindered in the Way of GOD.

V. 8, 9. *If thy hand, foot, eye, cause thee to  
 offend*—If the most dear Enjoyment, the most  
 beloved and useful Person, turn thee out of,  
 or hinder thee in the Way. Is not this an hard  
 Saying? Yes; if thou take Counsel with Flesh  
 and Blood.

V. 10. *See that ye despise not one of these lit-  
 tle ones*—As if they were beneath your Notice.  
 Be careful to *receive* and not to *offend*, the very  
 weakest Believer in *Christ*: For as inconsidera-  
 ble as some of these may appear to thee, the  
 very Angels of GOD have a peculiar Charge

over them: Even those of the highest Order,  
 who continually appear at the Throne of the  
 most High. To *behold the Face of GOD* seems  
 to signify the waiting near his Throne; and  
 to be an Allusion to the Office of chief Mini-  
 sters in earthly Courts, who daily converse  
 with their Princes.

V. 11. Another, and a yet stronger Reason  
 for your not despising them is, That I myself  
 came into the World to save them.

V. 14. *So it is not the will of your Father*—  
 Neither doth my Father despise the least of  
 them. Observe the Gradation. The Angels,  
 the Son, the Father!

V. 15. But how can we avoid giving Of-  
 fence to some? Or being offended at others?  
 Especially suppose they are quite in the wrong?  
 Suppose they commit a known Sin? Our LORD  
 here teaches us how: He lays down a sure  
 Method of avoiding all Offences. Whosoever  
 closely observes this threefold Rule, will seldom  
 offend others, and never be offended himself.  
 If any (more especially that is a Member of  
 the same religious Community) do any thing  
 amiss, of which thou art an Eye or Ear Wit-  
 ness, thus saith the LORD,

\* Luke xix. 10.

† Luke xv. 4.

1. Go

16 brother. But if he will not hear, take with thee one or two more, that  
 by the mouth of two or three witnesses every word may be established.  
 17 And if he will not hear them, tell it to the church; but if he will not  
 18 hear the church, let him be to thee as an heathen and a publican. Verily  
 I say to you, \* Whatsoever ye shall bind on earth, shall be bound in hea-  
 ven, and whatsoever ye shall loose on earth, shall be loosed in heaven.  
 19 Again I say to you, That if two of you shall agree on earth, touching  
 any thing that they shall ask, it shall be done for them by my Father  
 20 who is in heaven. For where two or three are gathered together in my  
 name, there am I in the midst of them.  
 21 Then came Peter to him and said, Lord, how often shall my brother  
 22 sin against me, and I forgive him? Till seven times? Jesus saith to him,  
 23 I say not unto thee, till seven times, but till seventy times seven. There-  
 fore the kingdom of heaven is like a king, who was minded to settle  
 24 accounts with his servants. And when he had begun to reckon, one

1. *Go and tell him alone*—If it may be, in Person; if that cannot so well be done, by thy Messenger; or in Writing. Observe. Our LORD gives no Liberty to omit this: or to exchange it for either of the following Steps. If this do not succeed,

2. *Take with thee one or two more*—Men whom he esteems or loves, who may then confirm and enforce what thou sayest; and afterwards if need require, bear Witness of what was spoken. If even this does not succeed, then and not before,

3. *Tell it to the Elders of the Church*—Lay the whole Matter open before those, who watch over yours and his Soul. If all this avail not, have no farther Intercourse with him, only such as thou hast with Heathens.

Can any thing be plainer? *Christ* does here as expressly command all Christians who see a Brother do Evil, to take this Way, not another, and to take these Steps, in this Order, as he does to honour their Father and Mother.

But if so, in what Lands do the Christians live?

If we proceed from the private Carriage of Man to Man, to Proceedings of a more public Nature, in what Christian Nation are Church Censures conformed to this Rule? Is this the Form in which ecclesiastical Judgments appear, in the Popish or even the Protestant World? Are these the Methods used even by those who

boast the most loudly of the Authority of *Christ* to confirm their Sentences? Let us earnestly pray, that this Dishonour to the Christian Name may be wiped away, and that common Humanity may not, with such solemn Mockery, be destroyed in the name of the Lord!

*Let him be to thee as an heathen*—To whom thou still owest earnest Good-will, and all the Offices of Humanity.

V. 18. *Whatsoever ye shall bind on earth*—By Excommunication, pronounced in the Spirit and Power of *Christ*. *Whatsoever ye shall loose*—By Absolution from that Sentence. In the Primitive Church, Absolution meant no more than a Discharge from Church Censure. *Again I say*—And not only your Intercession for the Penitent, but all your united Prayers shall be heard. How great then is the Power of joint Prayer! *If two of you*—Suppose a Man and his Wife.

V. 20. *Where two or three are gathered together in my name*—That is, to worship me.

V. 22. *Till seventy times seven*—That is, as often as there is Occasion. A certain Number is put for an uncertain.

V. 23. *Therefore*—In this respect.

V. 24. *One was brought who owed him ten thousand talents*—According to the usual Computation, if these were Talents of Gold, this would amount to seventy-two Millions Sterling. If they were Talents of Silver, it must have been four Millions, four hundred thousand

\* C. xvi. 19.

25 was brought to him who owed him ten thousand talents. And as he had not to pay, his lord commanded him to be sold, and his wife and  
 26 children, and all that he had, and payment to be made. Then the servant falling prostrate at his feet, said, Lord, have patience with me, and  
 27 I will pay thee all. And the lord of that servant, moved with tender  
 28 compassion, loosed him and forgave him the debt. But that servant going out, found one of his fellow-servants who owed him an hundred  
 29 pence, and seized him by the throat, saying, Pay me that thou owest.  
 30 And his fellow-servant falling at his feet, besought him saying, Have patience with me, and I will pay thee all. And he would not, but went  
 31 and cast him into prison, till he should pay the debt. But his fellow-servants, seeing what was done, were very sorry, and came and gave their  
 32 lord an exact account of the whole matter. Then his lord calling him, said to him, Thou wicked servant, I forgave thee all that debt, because  
 33 thou intreatedst me. Should'st not thou also have had compassion on thy fellow-servant, as I had pity on thee? And his lord being wroth,  
 34 delivered him to the tormentors, till he should pay all that was due to  
 35 him. So likewise will my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses.

XIX. \* And Jesus, when he had finished these sayings, departed from Galilee, and came into the coasts of Judea beyond Jordan. And great multitudes followed him, and he healed them there. And the Pharisees came to him, tempting him and saying, Is it lawful for a man to put

Pounds. Hereby our LORD intimates the vast Number and Weight of our Offences against GOD, and our utter Incapacity of making Him any Satisfaction.

V. 25. *As he had not to pay, his Lord commanded him to be sold*—Such was the Power which Creditors anciently had over their insolvent Debtors in several Countries.

V. 30. *Went with him before a Magistrate, and cast him into prison, protesting he should lie there, till he should pay the whole debt.*

V. 34. *His lord delivered him to the tormentors*—Imprisonment is a much severer Punishment in the Eastern Countries than in ours. State-Criminals, especially when condemned to it, are not only confined to a very mean and scanty Allowance, but are frequently loaded with Clogs or heavy Yokes, so that they can neither lie nor sit at Ease: and by frequent Scourgings and sometimes Rackings are brought to an untimely

End. *Till he should pay all that was due to him*—That is, without all Hope of Release: For this he could never do.

How observable is this whole Account; as well as the great Inference our LORD draws from it! 1. The Debtor was freely and fully forgiven; 2. He wilfully and grievously offended; 3. His Pardon was retracted, the whole Debt required, and the Offender delivered to the Tormentors for ever. And shall we still say, But when we are once freely and fully forgiven, our Pardon can never be retracted? Verily, verily I say unto you, *So likewise will my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses.*

V. 1. *He departed*—And from that Time, *walked no more in Galilee.*

V. 2. *Multitudes followed him, and he healed them there*—That is, wheresoever they followed him.

V. 3. *The Pharisees came tempting him*—Try-

\* Mark x. 1.

ing

4 away his wife for every cause? And he answering said to them, Have ye not read, that he who made *them*, made them male and female from the beginning? And said, \* For this cause a man shall leave father and mother and cleave to his wife, and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder. They say to him, Why then did Moses † command to give a writing of divorce, and put her away? He saith to them, Because of the hardness of your hearts, Moses suffered you to put away your wives; but from the beginning it was not so. And I say to you, whosoever shall put away his wife, except for whoredom, and marry another, committeth adultery, and whoso marrieth her that is put away, committeth adultery. His disciples say to him, If the case of a man with *his* wife be so, it is not expedient to marry. But he said to them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs, who were born so from their mother's womb, and there are eunuchs, who were made eunuchs by men; and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 || Then were brought to him little children, that he should lay

ing to make him contradict *Moses*. For every cause—That is, for any thing which he dislikes in her. This the Scribes allowed.

V. 4. *He said, Have ye not read*—So instead of contradicting him, our Lord confutes them by the very Words of *Moses*. *He who made them, made them male and female from the beginning*—At least from the beginning of the *Mosaic* Creation. And where do we read of any other? Does it not follow, that GOD's making *Eve* was part of his Original Design, and not a Consequence of *Adam's* beginning to fall?

V. 5. *And said*—By the mouth of *Adam*; who uttered the words.

V. 7. *Why did Moses command*—Christ replies, *Moses suffered* [not commanded] *it, because of the hardness of your hearts*—Because neither your Fathers nor you could bear the more excellent Way.

V. 9. *And I say to you*—I revoke that Indulgence from this day, so that from henceforth, *Whosoever*, &c.

V. 11. *But he said to them*—This is not universally true: it does not hold, with regard to all Men, but with regard to those only, *to whom*

*is given* this excellent Gift of GOD. Now this *is given* to three Sorts of Persons, to some by Natural Constitution, without their Choice; to others by Violence against their Choice; and to others by Grace with their Choice: Who steadily withstand their Natural Inclinations, that they may wait upon God without Distraction.

V. 12. *There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake*—Happy they! Who have abstained from Marriage (tho' without condemning or despising it) that they might walk more closely with GOD! *He that is able to receive it, let him receive it*—This gracious Command (for such it is unquestionably) is not designed for all Men: But only for those few who are able to receive it. O let these receive it joyfully!

V. 13. *That he should lay his hands on them*—This was a Rite which was very early used, in praying for a Blessing on young Persons. See *Gen.* xlviii. 14—20.

*The disciples rebuked them*—That is, them that brought them: Probably thinking such an Employ beneath the Dignity of their Master.

\* *Gen.* ii. 24. † *Deut.* xxiv. 1. *Matt.* v. 31. *Mark* x. 2. *Luke* xvi. 18. || *Mark* x. 13.

*Luke* xviii. 15.

I 2

V. 14. *Of*

his hands on them and pray: but the disciples rebuked them.  
 14 \* But Jesus said, Suffer little children to come to me, and forbid them  
 15 not; for of such is the kingdom of heaven. And he laid his hands on  
 them and departed thence.  
 16 † And behold one came and said to him, Good Master, what good  
 17 thing shall I do, that I may have eternal life? And he said to him,  
 Why callest thou me good? *There is none good but one, that is God:*  
 18 but if thou wilt enter into life, keep the commandments. He saith to  
 him, Which? Jesus said, Thou shalt do no murder: thou shalt not  
 commit adultery; thou shalt not steal; thou shalt not bear false witness;  
 19 Honour thy father and mother, and, Thou shalt love thy neighbour as  
 20 thyself. The young man saith to him, All these things have I kept  
 21 from my childhood: what lack I yet? Jesus saith to him, If thou de-  
 sirest to be perfect, go, sell what thou hast and give to the poor, and thou  
 22 shalt have treasure in heaven; and come, follow me. But the young  
 man, hearing that saying, went away sorrowful; for he had great pos-  
 23 sessions. Then said Jesus to his disciples, Verily I say to you, a rich  
 24 man shall with difficulty enter into the kingdom of heaven. And again  
 I say to you, It is easier for a camel to go thro' the eye of a needle, than  
 25 for a rich man to enter into the kingdom of God. His disciples hear-  
 26 ing *it*, were exceedingly amazed, saying, Who then can be saved? But

V. 14. *Of such is the kingdom of heaven*—Little Children, either in a Natural or a Spiritual Sense, have a Right to enter into my Kingdom.

V. 16. *And behold one came*—Many of the Poor had followed him from the Beginning. One rich Man came at last.

V. 17. *Why callest thou me good?*—Whom thou supposest to be only a Man. *There is none good*—Supremely, originally, essentially, but God. *If thou wilt enter into life, keep the Commandments*—From a Principle of loving Faith. Believe, and thence love and obey. And this undoubtedly is the Way to eternal Life. Our Lord therefore does not answer ironically, which had been utterly beneath his Character, but gives a plain, direct, serious Answer to a serious Question.

V. 20. *The young man saith, All these have I kept from my childhood*—So he imagined; and perhaps he had, as to the Letter: but not as to the Spirit, which our Lord immediately shews.

V. 21. *If thou desirest to be perfect*—that is, a real Christian: *Sell what thou hast*—He who

reads the Heart, saw his Bosom-Sin was Love of the World; and knew, *He* could not be saved from this, but by *literally* renouncing it. To him therefore he gave this Particular Direction, which he never designed for a General Rule. For *Him* this was necessary to Salvation: To us, it is not so. *To sell all* was an absolute Duty to Him: To many of us, it would be an absolute Sin. *The young man went away*—Not being willing to have Salvation, at so high a Price.

V. 24. *It is easier for a camel to go thro' the eye of a needle, than for a rich man to go thro' the straight Gate*: that is, humanly speaking, it is an absolute Impossibility. Rich Man, Tremble! Feel this Impossibility; else thou art lost for ever!

V. 25. *His disciples were amazed, saying, Who then can be saved?*—If rich Men, with all their Advantages cannot? Who? A poor Man: a Peasant: a Beggar: ten thousand of them; sooner than one that is rich.

V. 26. *Jesus looking upon them*—To com-

\* C. xviii. 3. † Mark x. 17. Luke xviii. 18.

pose

Jesus looking upon *them*, said to them, With men this is impossible ;  
 27 but with God all things are possible. Then answered Peter and said  
 to him, Behold we have forsaken all, and followed thee. What shall  
 28 we have therefore? Jesus said to them, Verily I say to you, that ye who  
 have followed me, in the renovation, when the Son of man shall sit  
 on the throne of his glory, ye also shall sit on twelve thrones, judg-  
 29 ing the twelve tribes of Israel. And every one that hath forsaken  
 houses, or brethren, or sisters, or father, or mother, or wife, or chil-  
 dren, or land for my names sake, shall receive an hundred fold, and in-  
 30 herit everlasting life. \* But many first shall be last, and the last *shall*  
 XX. *be first.* For the kingdom of heaven is like an householder, who  
 2 went out early in the morning, to hire labourers into his vineyard. And  
 having agreed with the labourers for a penny a day, he sent them into  
 3 his vineyard. And going out about the third hour, he saw others stand-  
 4 ing idle in the market-place, And said to them, Go ye also into the  
 vineyard, and whatsoever is right, I will give you. And they went.  
 5 Again going out about the sixth and ninth hour, he did likewise.

pose their hurried Spirits. O what a speaking  
 Look was there? *Said to them*—With the ut-  
 most Sweetness: *With men this is impossible*—It  
 is observable, He does not retract what He had  
 said; no, nor soften it in the least Degree, but  
 rather strengthens it, by representing the Sal-  
 vation of a rich Man, as the utmost Effort of  
 Omnipotence.

V. 28. *In the renovation*—In the final Renova-  
 tion of all Things: *Ye shall sit*—In the Begin-  
 ning of the Judgment they shall stand: (2 Cor.  
 v. 10.) Then being absolved, they shall sit with  
 the Judge: (1 Cor. vi. 2.) *On twelve thrones*—  
 So our LORD promised, without expressing any  
 Condition: Yet as absolute as the Words are,  
 it is certain, there is a Condition implied, as in  
 many Scriptures, where none is express. In  
 consequence of this, *these twelve* did not sit on  
*those twelve thrones*: For the Throne of Judas  
 another took, so that he never sat thereon.

V. 29. *And every one*—In every Age and  
 Country; not you my Apostles only: *That hath*  
*forsaken houses, or brethren, or wife, or children*—  
 Either by giving any of them up, when they  
 could not be retained with a clear Conscience;  
 or by willingly refraining from acquiring them:  
*Shall receive an hundred fold*—In Value, tho' not  
 in Kind, even in the present World.

V. 30. *But many first*—Many of those who

were first called, *shall be last*—Shall have the  
 lowest Reward; those who came after them  
 being preferred before them: And yet possibly  
 both the first and the last may be saved, tho'  
 with different Degrees of Glory.

V. 1. That some of those who were first called  
 may yet be last, our LORD confirms by the fol-  
 lowing Parable: Of which the primary Scope  
 is, to shew, That many of the *Jews* would be  
 rejected, and many of the *Gentiles* accepted; the  
 Secondary, That of the *Gentiles*, many who  
 were first converted, would be last and lowest  
 in the Kingdom of Glory, and many of those  
 who were last converted, would be first and  
 highest therein. *The kingdom of heaven is like*—  
 That is, The Manner of GOD's proceeding in  
 his Kingdom, resembles that of an *householder*.  
*In the morning*—At Six, called by the *Romans*  
 and *Jews*, the First Hour. From thence  
 reckoning on to the Evening, they called  
 Nine, the Third Hour; Twelve, the Sixth;  
 Three in the Afternoon, the Ninth; and Five  
 the Eleventh. *To hire labourers into his vineyard*  
 —All who profess to be Christians are in this  
 Sense Labourers, and are supposed during their  
 Life, to be working in GOD's Vineyard.

V. 2. The Roman Penny was about Seven-  
 pence *English*. This was then the usual Price  
 of a Day's Labour.

\* C. xx. 16. Mark x. 31. Luke xiii. 30.

V. 6. About



6 And going out about the eleventh hour, he found others standing idle,  
 7 and saith to them, Why stand ye here all the day idle? They say to  
 him, Because no man hath hired us. He saith to them, Go ye also into  
 8 the vineyard, and whatsoever is right ye shall receive. And in the  
 evening the lord of the vineyard saith to his steward, Call the labourers,  
 9 and give them their hire, beginning from the last to the first. And  
 when they came who *were hired* about the eleventh hour, they re-  
 10 ceived every one a penny. But when the first came, they supposed that  
 they should have received more; and they likewise received every one a  
 11 penny. And having received *it*, they murmured against the householder,  
 12 saying, These last have wrought one hour, and thou hast made them  
 13 equal to us, who have born the burden and heat of the day. And he  
 answering said to one of them, Friend, I do thee no wrong. Didst not  
 14 thou agree with me for a penny? Take what is thine, and go: it is my  
 15 will, to give to this last, even as to thee. Is it not lawful for me to do  
 16 what I will with my own? Is thine eye evil, because I am good? \* So  
 the last shall be first, and the first last: for many are called, but few chosen.

17 † And Jesus going up to Jerusalem, took the twelve disciples apart in  
 18 the way, and said to them, Behold we go up to Jerusalem, and the Son  
 of man shall be betrayed to the chief priests and scribes, and they shall

V. 6. *About the eleventh hour*—That is, Very late; long after the rest were called.

V. 8. *In the evening*—Of Life; or of the World.

V. 9. *Who were hired about the eleventh hour*—Either the *Gentiles*, who were called long after the *Jews* into the Vineyard, the Church of *Christ*; or those in every Age, who did not hear, or at least understand the Gospel-Call, till their Day of Life was drawing to a Period. Some Circumstances of the Parable seem best to suit the former, some the latter of these Senses.

V. 10. *The first supposed they should have received more*—Probably the *first* here may mean the *Jews*, who supposed they should always be preferred before the *Gentiles*.

V. 12. *Thou hast made them equal to us*—So St. Peter expressly, *Acts xv. 9.* GOD—*both put no difference between us (Jews) and them (Gentiles) purifying their hearts by faith.* And those who are equally holy here, whenever they were called, will be equally happy hereafter.

V. 14. *It is my will to give to the last called among the Heathens, even as to the first called among the Jews:* Yea, and to the late converted Publicans and Sinners, even as to those who were called long before.

V. 15. *Is it not lawful for me to do what I will with my own?*—Yea, doubtless: To give either to *Jew* or *Gentile*, a Reward infinitely greater than he deserves. But can it be inferred from hence, That it is lawful, or possible, for the merciful Father of Spirits, to

“ Consign an unborn Soul to Hell?

“ Or damn him from his Mother’s Womb?”

*Is thine eye evil, because I am good?*—Art thou envious, because I am gracious? Here is an evident Reference to that malignant Aspect, which is generally the Attendant of a selfish and envious Temper.

V. 16. *So the last shall be first, and the first last*—Not only with regard to the *Jews* and *Gentiles*, but in a thousand other Instances. *For many are*

\* C. xix. 30. xxii. 14. † Mark x. 32. Luke xviii. 31.

called—

- 19 condemn him to death, And shall deliver him to the Gentiles, to mock and scourge and crucify *him*; and the third day he shall rise again.
- 20 \* Then came to him the mother of Zebedee's children with her sons,
- 21 worshipping *him* and desiring a certain thing of him. And he said to her, What wilt thou? She saith to him, Grant that these my two sons may sit, the one on thy right-hand, and the other on thy left in thy kingdom.
- 22 But Jesus answering said, Ye know not what ye ask. Are ye able to drink of the cup that I am about to drink of, or to be baptized with the baptism that I am baptized with? They say to him, We are able.
- 23 And he saith to him, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right-hand and on my left is not mine to give, save to them for whom it is prepared
- 24 of my Father. And the ten hearing *it*, were moved with indignation
- 25 against the two brethren. But Jesus calling them to him said, Ye know that the princes of the Gentiles lord it over them, and they that are great
- 26 exercise authority upon them. † It shall not be so among you; but whosoever desireth to be great among you, let him be your minister;
- 27 And whosoever desireth to chief among you, let him be your servant:
- 28 Even as the Son of man came not to be served, but to serve, and to give his life a ransom for many.
- 29 || And as they were going from Jericho, a great multitude followed
- 30 him. And behold two blind men sitting by the way-side, hearing that Jesus was passing by, cried out, saying, Have mercy on us, O Lord, thou
- 31 Son of David. And the multitude charged them to hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of

*called*—All who hear the Gospel: *but few chosen*—Only those who obey it.

V. 20. *Then came to him the mother of Zebedee's children*—Considering what He had been just speaking, was ever any thing more unseasonable? Perhaps *Zebedee* himself was dead, or was not a constant Follower of *Christ*.

V. 21. *In thy kingdom*—Still they seem to have expected a temporal Kingdom.

V. 22. *Ye know not* what is implied in being advanced in my Kingdom, and necessarily pre-required thereto. All who share in my Kingdom, must first share in my Sufferings. Are you able and willing to do this?

V. 23. *But to sit on my right-hand*—*Christ* does in no wise deny, That this is his to give. It is his to give in the strictest Propriety, both

as GOD, and as the Son of Man. He only asserts, That He gives it to none but those for whom it is originally prepared; namely, those who perseveringly excel in the *Faith that worketh by Love*.

V. 25. *Ye know that the princes of the Gentiles lord it over them*—And hence you imagine, the chief in my Kingdom will do as they: But it will be quite otherwise.

V. 26. *Your minister*—That is, your Servant.

V. 30. *Behold two blind men cried out*—St. *Mark* and St. *Luke* mention only one of them, blind *Bartimeus*. He was far the more eminent of the two, and as it seems, spoke for both.

V. 31. *The multitude charged them, to hold their peace*—And so they will All who begin to cry after the Son of *David*: But let those who feel

\* *Mark* x. 35. † *C.* xxiii. 11. || *Mark* x. 46. *Luke* xviii. 35. their

32 David. And Jesus standing still called them and said, What do ye de-  
 33 fire that I should do to you? They say to him, Lord, that our eyes may  
 34 be opened. So Jesus moved with tender compassion, touched their eyes,  
 and immediately their eyes received sight, and they followed him.

XXI. \* And when they drew nigh to Jerusalem, and came to Bethphage,  
 2 at the mount of Olives, then sent Jesus two disciples, Saying to them,  
 Go into the village over against you, and straightway ye shall find an ass  
 3 tied, and a colt with her; loose and bring *them* to me. And if any man  
 say ought to you, ye shall say, The Lord hath need of them: and he  
 4 will send them immediately. This was done that it might be fulfilled  
 5 which was spoken by the prophet, saying, † Tell ye the daughter of  
 Sion, Behold thy king cometh to thee, meek and sitting on an ass, even  
 6 a colt, the foal of an ass. And the disciples went and did as Jesus had  
 7 commanded them, And brought the ass and the colt, and put on them  
 8 their clothes and set *him* thereon: And a very great multitude spread  
 their garments in the way; and others cut down branches from the trees  
 9 and strewed *them* in the way. And the multitudes that went before and  
 that followed after cried, saying, Hosanna to the Son of David; blessed  
 in the name of the Lord *is* he that cometh: Hosanna in the highest.  
 10 And as he came into Jerusalem, all the city was in a commotion,  
 11 saying, Who is this? And the multitude said, This is Jesus, the pro-  
 phet, from Nazareth of Galilee.

their Need of Him, cry the more; otherwise they will come short of a Cure.

V. 5. *The daughter of Sion*—That is, the Inhabitants: *On an ass*—The Prince of Peace did not take an Horse, a warlike Animal: But He will ride on that by and by, *Rev. xix. 11.* In the patriarchal Ages, illustrious Persons thought it no Disgrace to make Use of this Animal: But it by no means appears, That this Opinion prevailed or this Custom continued till the Reign of *Tiberius*. Was it a mean Attitude wherein our LORD then appeared? Mean even to Contempt? I grant it: I glory in it: 'Tis for the Comfort of my Soul; for the Honour of his Humility, and for the utter Confusion of all worldly Pomp and Grandeur.

V. 7. *They set him thereon*—That is, on the Clothes.

V. 8. *A great multitude spread their garments in the way*—A Custom which was usual at the Creation of a King, *2 Kings ix. 13.*

\* *Mark xi. 1. Luke xix. 29. John xii. 12.*

V. 9. *The multitudes cried, saying*—Probably from a divine Impulse; for certainly most of them understood not the Words they uttered. *Hosanna*—(LORD, save us) was a solemn Word in frequent Use among the *Jews*. The Meaning is, “We sing *Hosanna* to the Son of *David*. “Blessed is He, the *Messiah* of the LORD. Save, “Thou that art in the highest Heavens.” Our LORD restrained all public Tokens of Honour from the People till now, lest the Envy of his Enemies should interrupt his Preaching before the Time. But this Reason now ceasing, He suffered their Acclamations, that they might be a public Testimony against their Wickedness, who in four or five Days after cried out, Crucify Him, crucify Him. The Expressions recorded by the other Evangelists are somewhat different from these: But all of them were undoubtedly used by some or others of the Multitude.

V. 11. *This is Jesus from Nazareth*—What a Stumbling-block was this? If He was of Na-

† *Zech. ix. 9.*

*zareth,*

12 \* And Jesus went into the temple, and cast out all that sold and bought  
 in the temple, and overthrew the tables of the money-changers, and the  
 13 seats of them that sold doves; And saith to them, It is written, † My  
 house shall be called the house of prayer, but ye have made it a den of  
 14 thieves. And the blind and the lame came to him in the temple, and he  
 15 healed them. But the chief priests and the scribes, seeing the wonders  
 that he did, and the children crying in the temple saying, Hosanna to the  
 16 Son of David, were sore displeas'd, And said to him, Hearest thou what  
 these say? And Jesus saith to them, Yea: have ye never read, || Out of  
 17 the mouth of babes and sucklings thou hast perfected praise? § And  
 leaving them, he went out of the city to Bethany, and lodged there.

18 Now in the morning, as he was returning to the city he hungered.  
 19 And seeing a fig-tree in the way, he came to it, and found nothing there-  
 on but leaves only. And he saith to it, Let no fruit grow on thee  
 henceforward for ever. And presently the fig-tree withered away.  
 20 And the disciples seeing *it* marvelled, saying, How soon is the fig-tree  
 21 withered away? Jesus answering said to them, \*\* Verily I say to you,  
 if ye have faith and doubt not, ye shall not only do this *miracle* of the  
 fig-tree, but also if ye say to this mountain, Be thou lifted up, and be  
 22 thou cast into the sea; it shall be done. And all things whatsoever ye  
 shall ask in prayer, believing, ye shall receive.

23 †† And when he was come into the temple, the chief priests and the  
 elders of the people came to him as he was teaching, and said, By what

*zareth*, He could not be the *Messiah*. But they  
 who earnestly desired to know the Truth,  
 would not stumble thereat: For upon Enquiry  
 (which such would not fail to make) they would  
 find, He was not of *Nazareth*, but *Bethlehem*.

V. 12. *He cast out all that sold and bought*—  
 Doves and Oxen for Sacrifice. He had cast them  
 out three Years before (*John* ii. 14.) bidding  
 them *not make that house an house of merchandize*:  
 Upon the Repetition of the Offence, He uses  
 sharper Words. *In the temple*—That is, in the  
 Outer Court of it, where the *Gentiles* used to  
 worship. *The money-changers*--The Exchangers  
 of foreign Money into current Coin, which  
 those who came from distant Parts might want  
 to offer for the Service of the Temple.

V. 13. *A den of thieves*—A proverbial Ex-  
 pression, for an Harbour of wicked Men.

V. 20. *The disciples seeing it*—As they went  
 by, the next Day.

V. 21. *Jesus answering said, If ye have faith*—  
 Whence we may learn, That one great End of  
 our LORD in this Miracle, was to confirm and  
 increase their Faith: Another was, To warn  
 them against Unfruitfulness.

V. 23. *When he was come into the temple, the  
 chief priests came*—Who thought He violated  
 their Right: *And the elders of the people*—Pro-  
 bably, Members of the Sanhedrim, to whom  
 that Title most properly belonged: Which is  
 the more probable, as they were the Persons  
 under whose Cognisance the late Action of

\* *Mark* xi. 11, 15. *Luke* xix. 45. † *Isa.* lvi. 7. *Jer.* vii. 11. || *Psalms* viii. 2.  
 § *Mark* xi. 11, 12. \*\* *C.* xvii. 20. †† *Mark* xi. 27. *Luke* xx. 1.

authority dost thou these things? And who gave thee this authority?  
 24 And Jesus answering said to them, I will also ask you one thing, which  
 if ye tell me, I will likewise tell you, by what authority I do these things.  
 25 The baptism of John, whence was it? From heaven, or of men? And  
 they reasoned among themselves, saying, If we say from heaven, he will  
 26 say, Why then did ye not believe him? But if we say, Of men: we fear  
 27 the people; for all hold John as a prophet. And they answering said  
 to Jesus, We cannot tell. And he said to them, Neither tell I you, by  
 28 what authority I do these things. But what think you? A man had  
 two sons; and coming to the first, he said, Son, go work to day in my  
 29 vineyard. He answering said, I will not; but afterward repenting, he  
 30 went. And coming to the other, he said likewise. And he answered,  
 31 I go, Sir: but went not. Which of the two did the will of his father?  
 They say to him, The first. Jesus saith to them, Verily I say to you, the  
 32 publicans and harlots go into the kingdom of God before you. For  
 John came to you in the way of righteousness, and ye believed him not;  
 but the publicans and the harlots believed him. And ye seeing *it*, re-  
 33 pented not afterward, that ye might believe him. \* Hear another  
 parable. There was a certain householder, who planted a vineyard, and  
 hedged it round about, and digged a wine-press in it, and built a tower,

*Christ*, in purging the Temple, would naturally fall. These with the Chief Priests, seem purposely to have appeared in a considerable Company, to give the more Weight to what they said, and if Need were, to bear an united Testimony against him. *As he was teaching*—Which also they supposed he had no Authority to do, being neither Priest, nor Levite, nor Scribe. Some of the Priests (tho' not as Priests) and all the Scribes were authorized Teachers. *By what authority dost thou these things?*—Publicly teach the People? And drive out those who had our Commission to traffick in the outer Court?

V. 24. *I will ask you one thing*—Who have asked me many: *The baptism*, that is the whole Ministry, *of John, was it from heaven, or of men?*—By what Authority did he act and teach? Did Man or GOD give him that Authority? Was it not GOD? But if so, the Consequence was clear. For *John testified*, that *Jesus was the Christ*.

V. 25. *Why did ye not believe him*—Testifying this.

V. 27. *Neither tell I you*—Not again, in ex-

press Terms: He had often told them before, and they would not believe Him.

V. 30. *He answered, I go, Sir: but went not*—Just so did the Scribes and Pharisees: They professed the greatest Readiness and Zeal in the Service of GOD: But it was bare Profession, contradicted by all their Actions.

V. 32. *John came in the way of righteousness*—Walking in it, as well as teaching it. *The publicans and harlots*—The most notorious Sinners were reformed, tho' at first they said, *I will not*. And ye seeing the amazing Change which was wrought in them, tho' at first ye said, *I go, Sir, repented not afterward*—Were no more convinced than before. O how is this Scripture fulfilled at this Day!

V. 33. *A certain householder planted a vineyard*—GOD planted the Church in Canaan: *And hedged it round about*—First with the Law, then with his peculiar Providence: *And digged a wine-press*—Perhaps it may mean *Jerusalem*: *And built a tower*—The Temple: *And went into a far country*—That is, left the Keepers of his Vineyard, in some measure, to behave as they should see good.

\* Mark xii. 1. Luke xx. 9.

V. 34. *He*

34 and let it out to husbandmen, and went into a far country. And when  
 the season of fruit drew near, he sent his servants to the husbandmen, to  
 35 receive the fruits of it. And the husbandmen taking his servants, beat  
 36 one, and killed another, and stoned another. Again he sent other servants  
 37 more than the first; and they did to them likewise. Last of all he sent to  
 38 them his Son, saying, They will reverence my Son. But the husbandmen  
 seeing the Son, said among themselves, This is the heir; come let us kill  
 39 him and seize on his inheritance. And taking him, they cast *him* out of  
 40 the vineyard and slew *him*. When therefore the Lord of the vineyard  
 41 cometh, what will he do to those husbandmen? They say to him, He  
 will miserably destroy those wicked men, and will let out the vineyard to  
 42 other husbandmen who will render him the fruits in their seasons. Jesus  
 saith to them, Have ye never read in the scriptures, \* The stone which  
 the builders rejected, is become the head of the corner? This is the Lord's  
 43 doing, and it is marvellous in our eyes. Therefore I say to you, The  
 kingdom of God shall be taken from you, and given to a nation bring-  
 44 ing forth the fruits thereof. † And whosoever shall fall on this stone  
 shall be broken: but on whomsoever it shall fall, it will grind him to  
 45 powder. And the chief priests and the Pharisees, hearing his parables,  
 46 knew he spoke of them. But when they sought to apprehend him,  
 they feared the multitude, because they took him for a prophet.

XXII. And Jesus answering, spake to them again in parables, saying, The  
 2 kingdom of heaven is like a king, who made a marriage-feast for his son.  
 3 And sent forth his servants to call them that were invited, to the marriage;

V. 34. *He sent his servants to the husbandmen*—The Husbandmen are Ordinary Ministers, or Preachers; the Servants, Extraordinary.

V. 41. *They say*—Perhaps some of the By-standers, not the Chief Priests or *Pharisees*; who, as St. Luke relates, said, *GOD forbid*, (*Luke xx. 16.*)

V. 42. *The builders*—The Scribes and Priests whose Office it was, to build up the Church. *Is become the head of the corner*—Or the chief Corner-stone: He is become the Foundation of the Church, on which the whole Building rests; and its principal Corner-stone, for uniting the *Gentiles* to it, as the chief Corner-stone of an House supports and links its two Sides together.

V. 43. *Therefore*—Because ye reject this

Corner-stone. *The kingdom of God*—That is, the Gospel.

V. 44. *Whosoever shall fall on this stone shall be broken*—Shall even then receive much Hurt. He is said to fall on this Stone, who hears the Gospel, and does not believe. *But on whomsoever it shall fall*—In Vengeance, it will utterly destroy him. It will fall on every Unbeliever, when *Christ* cometh in the Clouds of Heaven.

V. 1. *Jesus answering spake*—That is, spake with reference to what had just past.

V. 2. *A king, who made a marriage feast for his son*—So did GOD, when He brought his first-begotten into the World.

V. 3. *Them that were invited*—Namely, the *Jews*.

\* *Psalms cxviii. 22.*

† *Luke xx. 18.*

K 2

V. 4. *Fallings*

4 but they would not come. Again he sent forth other servants, saying, Tell them who were invited, behold I have prepared my dinner, my oxen and fatlings *are* killed, and all things *are* ready: come to the marriage.  
 5 But they slighting *it*, went one to his farm, another to his merchandise.  
 6 And the rest laying hold on his servants, treated *them* shamefully and slew  
 7 *them*. And the king hearing *it* was wroth, and sending forth his troops,  
 8 destroyed those murderers and burnt their city. Then saith he to his servants, The marriage-feast is prepared, but they who were invited were  
 9 not worthy. Go ye therefore into the highways, and invite whomsoever  
 10 ye find to the wedding-banquet. So those servants going out into the highways, gathered together all whomsoever they found, both bad and  
 11 good. And the feast was abundantly supplied with guests. But the king coming in to see the guests, saw there a man who had not on a wedding-garment,  
 12 And saith to him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast *him* into the outer darkness: there shall be weeping and wailing and  
 14 gnashing of teeth. \* For many are called, but few chosen.  
 15 † Then went the Pharisees and consulted, how to insnare him in his  
 16 talk. And they sent to him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth; neither carest thou for any man: for thou regardest not the per-  
 17 son of men. Tell us therefore, What thinkest thou? Is it lawful to give  
 18 tribute to Cesar, or not? But Jesus knowing their wickedness, said,

V. 4. *Fatlings*—Fatted Beasts and Fowls.

V. 5. *One to his farm, another to his merchandise*—One must mind what he has; another, gain what he wants. How many perish, by misusing lawful Things!

V. 7. *The king sending forth his troops*—The Roman Armies, employed of God for that Purpose: *Destroyed those murderers*—Primarily, the Jews.

V. 9. *Go into the highways*—The Word properly signifies, the By-ways, or Turnings of the Road.

V. 10. *They gathered all*—By preaching every where.

V. 11. *The guests*—The Members of the Visible Church.

V. 12. *A wedding-garment*—The Righteousness of *Christ*, first imputed, then implanted. It may easily be observed, this has no

Relation to the LORD'S Supper, but to GOD'S proceeding at the last Day.

V. 14. *Many are called; few chosen*—Many hear; few believe. Yea, many are Members of the Visible, but few of the Invisible Church.

V. 16. *The Herodians*, were a Set of Men, peculiarly attached to *Herod*, and consequently zealous in the Interest of the Roman Government, which was the main Support of the Dignity and Royalty of his Family. *Thou regardest not the person of man*—Thou favourest no Man for his Riches or Greatness.

V. 17. *Is it lawful to give tribute to Cesar?*—If He had said, Yes, the Pharisees would have accused Him to the People, as a Betrayer of the Liberties of his Country. If He had said, No, the *Herodians* would have accused him to the Roman Governor.

\* C. xx. 16. † Mark xii. 13. Luke xx. 20.

V. 18. Ye

19 Why tempt ye me, ye hypocrites? Shew me the tribute-money. And  
 20 they brought to him a penny. He saith to them, Whose *is* this image  
 21 and superscription? They say to him, Cesar's. Then said he to them,  
 Render therefore to Cesar the things that are Cesar's, and to God the  
 22 things that are God's. And hearing *it* they marvelled. And they left  
 him and went away.

23 \* The same day came the Sadducees, who say there is no resurrection,  
 24 and they asked him, Saying, Master, Moses said, † If a man die having  
 no children, his brother shall marry his wife and raise up seed to his  
 25 brother. Now there were with us seven brethren: and the first, having  
 married a wife died, and having no issue, left his wife to his brother.  
 26 Likewise the second also, and the third, unto the seventh. Last of all  
 27 the woman died also. Therefore in the resurrection, whose wife shall  
 28 she be of the seven? For they all had her. Jesus answering said to  
 29 them, Ye err, not knowing the scriptures, nor the power of God. For  
 30 in the resurrection, they neither marry nor are given in marriage, but are  
 31 as the angels of God in heaven. But touching the resurrection of the  
 dead, have ye not read that which was spoken to you by God, saying,  
 32 || I am the God of Abraham, and the God of Isaac, and the God of  
 33 Jacob. God is not a God of the dead, but of the living. And the mul-  
 titude hearing *it*, were astonished at his doctrine.

34 § But the Pharisees having heard, that he had silenced the Sadducees,

V. 18. *Ye hypocrites*—Pretending a Scruple of Conscience.

V. 19. *The tribute-money*—A Roman Coin, stamp'd with the Head of Cesar, which was usually paid in Tribute.

V. 21. *They say to him, Cesar's*—Plainly acknowledging, by their having received his Coin, that they were under his Government. And indeed this is a standing Rule. The current Coin of every Nation shews who is the supreme Governor of it. *Render therefore, ye Pharisees, to Cesar, the things which ye yourselves acknowledge to be Cesar's: And, ye Herodians, while ye are zealous for Cesar, see that ye render to GOD the things that are GOD's.*

V. 25. *Now there were with us seven brethren*—This Story seems to have been a Kind of common-place Objection, which no Doubt they brought up on all Occasions.

V. 29. *Ye err, not knowing the scriptures*—

Which plainly assert a Resurrection. *Nor the power of GOD*—Which is well able to effect it. How many Errors flow from the same Source?

V. 30. *They are as the angels*—So is the power of GOD shewn in them. So little Need have they of Marriage.

V. 31. *Have ye not read*—The Sadducees had a peculiar Value for the Books of *Moses*. Out of these therefore our LORD argues with them.

V. 32. *I am the GOD of Abraham*—The Argument runs thus: GOD is not the GOD of the Dead, but of the Living: (For that Expression, *Thy GOD*, implies both Benefit from GOD to Man, and Duty from Man to GOD) But He is the GOD of *Abraham, Isaac, and Jacob*: Therefore *Abraham, Isaac, and Jacob* are not dead, but living. Therefore the Soul does not die with the Body. So indeed the Sadducees supposed, and it was on this Ground that they denied the Resurrection.

\* Mark xii. 18.

† Deut. xxv. 5.

|| Exod. iii. 6.

§ Mark xii. 28. Luke x. 25.

V. 35. 4



35 were gathered together. And one of them, a scribe, asked *him* a  
 36 question, trying him and saying, Master, which *is* the great command-  
 37 ment in the law? Jesus said to him, \* Thou shalt love the Lord thy  
 God with all thy heart, and with all thy soul, and with all thy mind.  
 38 This is the first and great commandment. And the second *is* like unto  
 39 it, † Thou shalt love thy neighbour as thyself. On these two com-  
 40 mandments hang all the law and the prophets.

41 || While the Pharisees were gathered together, Jesus asked them,  
 42 Saying, What think ye of Christ? Whose Son is he? They say to him,  
 43 David's. He saith to them, How doth David then by the Spirit call  
 44 him Lord? Saying, § The Lord said to my Lord, Sit thou on my right-  
 45 hand, till I make thine enemies thy footstool. If David then call him  
 46 Lord, how is he his Son? And no man was able to answer him a word;  
 neither durst any from that day question him any more.

XXIII. Then spake Jesus to the multitudes and to his disciples, saying,  
 2 The Scribes and Pharisees sit in the chair of Moses: All things there-  
 3 fore whatsoever they bid you observe, observe and do; but do not ye af-  
 4 ter their works; for they say and do not. \*\* For they bind heavy bur-  
 dens and grievous to be borne, and lay *them* on men's shoulders, but they  
 5 will not move them with their finger. †† But all their works they do,  
 to be seen of men: they make broad their phylacteries, and enlarge the  
 6 fringes of their garments, And love the uppermost places at feasts, and

V. 35. *A Scribe asked him a question, trying him*  
 —Not, as it seems, with any ill Design, but  
 barely to make a farther Trial of that Wisdom,  
 which He had shewn in silencing the Sadducees.

V. 43. *How doth David then by the spirit, by*  
*Inspiration, call him Lord*—If He be merely the  
 Son (or Descendant) of David? If He be, as  
 you suppose, a mere Man, the Son of a Man?

V. 44. *The Lord said to my Lord*—This his  
 Dominion, to which David himself was subject,  
 shews both the heavenly Majesty of the King,  
 and the Nature of his Kingdom. *Sit thou on*  
*my right hand*—That is, remain in the highest  
 Authority and Power.

N. 46. *Neither durst any question him any more*  
 —Not by way of insinuating or tempting him.

V. 1. *Then*—Leaving all Converse with his  
 Adversaries, whom He now left to the Hard-  
 ness of their Hearts.

V. 2. *The Scribes sit in the chair of Moses*—  
 That is, read and expound the Law of Moses,  
 and are your appointed Teachers.

V. 3. *All things therefore*—Which they read  
 out of the Law, and enforce therefrom.

V. 5. *Their phylacteries*—The Jews under-  
 standing those Words literally, *It shall be as*  
*a token upon thy hand, and as frontlets between*  
*thine eyes* (Exod. xiii. 16.) *And thou shalt bind*  
*these words for a sign upon thine hand, and they*  
*shall be as frontlets between thine eyes* (Deut. vi.  
 8.) used to wear little Scrolls of Paper or  
 Parchment, bound on their Wrists and Fore-  
 heads, on which several Texts of Scripture  
 were writ. These they supposed, as a Kind of  
 Charm, would preserve them from Danger.  
 And hence they seem to have been called *Phy-*  
*lacteries*, or Preservatives.

*The fringes of their garments*—Which God

\* Deut. vi. 5,  
 § Psal. cx, 1.

† Lev. xix. 18.  
 \*\* Luke xi. 46.

|| Luke xx. 41.  
 †† Mark xii. 38.

had

7 the chief seats in the synagogues, And salutations in the markets, and to  
 8 be called by men, Rabbi, Rabbi. But be not ye called Rabbi; for one is  
 9 your teacher, and all ye are brethren. And call no man your father on  
 10 earth; for one is your Father, who is in heaven. Neither be ye called  
 11 Masters; for one is your Master, *even* Christ. \* But he that is greatest  
 12 among you shall be your servant, † Whosoever shall exalt himself, shall  
 be humbled, and he that shall humble himself, shall be exalted.

13 But wo to you, Scribes and Pharisees, hypocrites; for ye shut the  
 kingdom of heaven against men: ye go not in; neither suffer ye them that  
 14 are entering to go in. Wo to you, Scribes and Pharisees, hypocrites:  
 for ye devour widows houses, and for a pretence make long prayers;  
 15 therefore ye shall receive the greater damnation. Wo to you, Scribes  
 and Pharisees, hypocrites: for ye compass sea and land, to make one  
 proselyte, and when he is become so, ye make him twofold more the  
 16 child of hell than yourselves. Wo to you, ye blind guides; who say,  
 Whosoever shall swear by the temple, it is nothing; but whosoever shall  
 17 swear by the gold of the temple, he is bound. Ye fools and blind:  
 for which is greater? The gold? Or the temple that sanctifieth the gold?  
 18 And whosoever shall swear by the altar, *ye say*, it is nothing: but who-  
 19 soever shall swear by the gift that is upon it, is bound. Ye fools and  
 blind; for which *is* greater, the gift, or the altar that sanctifieth the gift?  
 20 He therefore that sweareth by the altar, sweareth by it and by all things

had enjoined them to wear, to remind them of *doing all the commandments*, Numb. xv. 38. These, as well as their Phylacteries, the Pharisees affected to wear broader and larger than other Men.

V. 8, 9 10. The *Jewish Rabbi's* were also called *Father* and *Master*, by their several Disciples, whom they required, 1. To believe implicitly what they affirmed, without asking any farther Reason; 2. To obey implicitly what they enjoined, without seeking farther Authority. Our LORD therefore by forbidding us either to give or receive the Title of *Rabbi*, *Master*, or *Father*, forbids us either to receive any such Reverence, or to pay any such, to any but GOD.

V. 12. *Whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted*—It is observable, that no one Sentence of our LORD's, is so often repeated, as this: It occurs, with scarce any Variation, at least ten Times in the Evangelists.

\* C. xx. 26.

† Luke xiv. 11. xviii. 14.

V. 23. *Judg-*

V. 13. *Wo to you*—Our LORD pronounced eight Blessings upon the Mount: He pronounces eight Woes here: Not as Imprecations, but solemn, compassionate Declarations of the Misery, which these stubborn Sinners were bringing upon themselves. *Ye go not in*—For ye are not poor in Spirit; and ye hinder those that would be so.

V. 16. *Wo to you, ye blind guides*—Before He had styled them *Hypocrites*, from their personal Character: Now He gives them another Title, respecting their Influence upon others. Both these Appellations are severely put together, in the 23d and 25th Verses: And this Severity rises to the Height, in the 33d Verse. *He is bound*—To keep his Oath.

V. 20. *He that sweareth by the altar, sweareth by it, and by all things thereon*—Not only by the Gift, but by the holy Fire, and the Sacrifice; and above all, by that GOD to whom they belong; inasmuch as every Oath by a Creature, is an implicit Appeal to GOD.

21 thereon. And he that sweareth by the temple, sweareth by it and by  
 22 him that dwelleth therein. And he that sweareth by heaven, swear-  
 23 eth by the throne of God, and by him that sitteth thereon. Wo to  
 you, Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and  
 anise, and cummin, and have neglected the weightier matters of the  
 law, judgment, mercy, and faith: these ought ye to have done, and not  
 24 to have neglected the others. Ye blind guides, who strain out a gnat,  
 25 and swallow a camel. Wo to you, Scribes and Pharisees, hypocrites;  
 for ye cleanse the outside of the cup and of the dish; but within they  
 26 are full of rapine and intemperance. Thou blind Pharisee, cleanse first,  
 the inside of the cup and dish, that the outside of them may be clean  
 27 also. Wo to you, Scribes and Pharisees, hypocrites; for ye are like  
 whited sepulchres, which outwardly indeed appear beautiful, but within  
 28 are full of dead men's bones and of all uncleanness. So ye likewise out-  
 wardly appear righteous to men; but within ye are full of hypocrisy  
 29 and iniquity. Wo to you, Scribes and Pharisees, hypocrites; for ye  
 build the tombs of the prophets, and adorn the sepulchres of the righte-  
 30 ous, And say, If we had been in the days of our fathers, we would not  
 31 have been partakers with them in the blood of the prophets. Where-  
 fore ye testify against yourselves, that ye are the sons of them who killed

V. 23. *Judgment*—That is, Justice: *Faith*  
 —The Word here means Fidelity.

V. 24. *Ye blind guides, who teach others to do as you do yourselves, to strain out a gnat—*From the Liquor you are going to drink; and *swallow a camel*—It is strange, that glaring false Print, *strain at a Gnat*, which quite alters the Sense, should run thro' all the Editions of our *English Bibles*.

V. 25. *Full of rapine and intemperance*—The Censure is double (taking Intemperance in the vulgar Sense). These miserable Men procured unjustly what they used intemperately. No wonder Tables so furnished prove a Snare, as many find by sad Experience. Thus Luxury punishes Fraud, while it feeds Disease with the Fruits of Injustice. But Intemperance in the full Sense, takes in not only all kinds of outward Intemperance, particularly, in Eating and Drinking, but all intemperate or immoderate Desires, whether of Honour, Gain, or sensual Pleasure.

V. 29. *Ye build the tombs of the prophets*—And that is all; for ye neither observe their Sayings, nor imitate their Actions.

V. 30. *We would not have been partakers*—So ye make fair Professions, as did your Fathers.

V. 31. *Wherefore ye testify against yourselves*—By your smooth Words as well as devilish Actions, that ye are the genuine sons of them who killed the prophets of their own Times, while they professed the utmost Veneration for those of past Ages.

From the third to the thirtieth Verse is exposed every thing that commonly passes in the World for Religion, whereby the Pretenders to it keep both themselves and others from entering into the Kingdom of GOD; from attaining, or even seeking after those Tempers, in which alone true Christianity consists. As,  
 1. Punctuality in attending on public and private Prayer, ver. 4—14. 2. Zeal to make Profelytes to our Opinion or Communion, tho' they have less of the Spirit of Religion than before, ver. 15. 3. A superstitious Reverence for consecrated Places or Things, without any for Him to whom they are consecrated, ver. 16—22. 4. A scrupulous Exactness in little Observances, tho' with the Neglect of Justice, Mercy, and Faith, ver. 23, 24. 5. A nice Cautiousness

32 the prophets. Fill ye up then the measure of your fathers. Ye serpents,  
 33 ye brood of vipers, how can ye escape the damnation of hell? \* Where-  
 34 fore behold I send to you prophets, and wise-men, and scribes; and *some*  
 of them ye will kill and crucify, and *some* of them ye will scourge in your  
 35 synagogues, and persecute from city to city: That upon you may come  
 all the righteous blood shed on the earth, from the blood of Abel the  
 righteous, to the blood of Zechariah the son of Barachiah, whom ye slew  
 36 between the temple and the altar. Verily I say to you, all these things  
 37 shall come upon this generation. † O Jerusalem, Jerusalem, that killest  
 the prophets, and stonest them who were sent unto thee, how often  
 would I have gathered thy children together, even as a bird gathereth  
 38 her young under *her* wings; and ye would not! Behold your house is  
 39 left unto you desolate. For I say to you, ye shall not see me from this  
 time, till ye say, Blessed is he that cometh in the name of the Lord.

XXIV. || And Jesus going out of the temple departed: and his disciples came  
 2 to *him*, to shew him the buildings of the temple. And Jesus said to

Cautiousness to cleanse the outward Behaviour, but without any regard to inward Purity, ver. 25, 26. 6. A specious Face of Virtue and Piety, covering the deepest Hypocrisy and Villany, ver. 27, 28. 7. A profest Veneration for all good Men; except those among whom they live.

V. 32. *Fill ye up*—A Word of Permission, not of Command: As if He had said, I contend with you no longer: I leave you to yourselves: You have conquered: Now ye may follow the Devices of your own Hearts. *The measure of your fathers*—Wickedness: Ye may now be as wicked as they.

V. 33. *Ye serpents*—Our LORD having now lost all Hope of reclaiming these, speaks so as to affright others from the like Sins.

V. 34. *Wherefore*—That it may appear you are the true Children of those Murderers, and have a Right to have their Iniquities visited on you: *Behold I send*—Is not this speaking as one having Authority? *Prophets*—Men with supernatural Credentials: *Wise-men*—Such as have both natural Abilities and Experience; and *Scribes*—Men of Learning: But all will not avail.

V. 35. *That upon you may come*—The Consequence of which will be, that upon you will

\* Luke xi. 49.

† Luke xiii. 34.  
L

|| Mark xiii. 1. Luke xxi. 5.

V. 2. There

come the Vengeance of all *the righteous blood shed on the earth*—Zechariah the son of Barachiah—Termed *Jehoiada*, 2 Chron. xxiv. 20. where the Story is related: *Ye slew*—Ye make that Murder also of your Fathers your own, by imitating it: *Between the temple*—That is, the Inner Temple, and *the altar*—Which stood in the Outer Court. Our LORD seems to refer to this Instance, rather than any other, because he was the last of the Prophets on Record that were slain by the Jews for reproving their Wickedness; and because GOD's requiring this Blood, as well as that of *Abel*, is particularly taken Notice of in Scripture.

V. 38. *Behold your house*—The Temple, which is now *your* House, not GOD's: *Is left unto you*—Our LORD spake this, as He was going out of it for the last Time: *Desolate*—Forfaken of GOD and his *Christ*, and sentenced to utter Destruction.

V. 39. *Ye*—Jews in general; Men of *Jerusalem* in particular: *Shall not see me from this time*—Which includes the short Space till his Death, *till*, after a long Interval of Desolation and Misery, *ye say, Blessed is he that cometh in the name of the Lord*—Ye receive me with joyful and thankful Hearts. This also shall be accomplished in its Season.

them, See ye not all these things? Verily I say to you, There shall not be left here one stone upon another, which shall not be thrown down.  
 3 And as he sat on the mount of Olives, his disciples came to him privately, saying, Tell us when shall these things be? And what shall be  
 4 the sign of thy coming, and of the end of the world? And Jesus answering said, Take heed that no man deceive you. For many shall come  
 5 in my name, saying, I am the Christ, and shall deceive many. And ye will hear of wars and rumours of wars: see that ye be not troubled; for  
 7 all these things must come to pass: but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall  
 8 be famines and pestilences and earthquakes in divers places: All these  
 9 are the beginning of sorrows. Then shall they deliver you to be afflicted, and shall kill you; and ye shall be hated of all nations for my  
 10 name's sake. And then shall many be offended, and shall betray one  
 11 another, and hate one another. And many false prophets shall rise and  
 12 shall deceive many. And because iniquity shall abound, the love of  
 13 many shall wax cold. \* But he that shall endure to the end, the same  
 14 shall be saved. † And this gospel of the kingdom shall be preached to

V. 2. *There shall not be left one stone upon another*—This was most punctually fulfilled: For after the Temple was burnt, Titus, the Roman General, ordered the very Foundations of it to be dug up; after which the Ground on which it stood was ploughed up by Turnus Rufus.

V. 3. *As he sat on the mount of Olives*—Whence they had a full View of the Temple. *When shall these things be? And what shall be the sign of thy coming, and of the end of the world?*—The Disciples enquire confusedly, 1. Concerning the Time of the Destruction of the Temple; 2. Concerning the Signs of Christ's Coming, and of the End of the World, as if they imagined these two were the same Thing.

Our LORD answers distinctly, concerning, 1. The Destruction of the Temple and City, with the Signs preceding, ver. 4, &c. 15, &c. 2. His own Coming, and the End of the World, with the Signs thereof, ver. 29—31. 3. The Time of the Destruction of the Temple, ver. 32, &c. 4. The Time of the End of the World, ver. 36.

V. 4. *Take heed that no man deceive you*—The Caution is more particularly designed for the succeeding Christians, whom the Apostles then represented. The first Sign of my Coming is, the Rise of false Prophets.

V. 5. *Many shall come in my name, first, False Christs, next false Prophets, ver. 11: At length both together, ver. 24.*

V. 6. *Wars*—Near: *Rumours of wars*—At a Distance. *All these things must come to pass*—As a Foundation for lasting Tranquillity. *But the end*—Concerning which ye enquire, is not yet—So far from it, that this is but the beginning of sorrows.

V. 9. *Then shall they deliver you to be afflicted*—As if you were the Cause of all these Evils. *And ye shall be hated of all nations*—Even of those who tolerate all other Sects and Parties: But in no Nation will the Children of the Devil tolerate the Children of GOD.

V. 10. *Then shall many be offended*—So as utterly to make shipwreck of faith and a pure conscience. But hold ye fast Faith (ver. 11.) in spite of false Prophets: Love, even when Iniquity and Offences abound (ver. 12.) And Hope, unto the End (ver. 13.) He that does so, shall be snatched out of the Burning.

V. 14. *And then shall the end come*—Of the City and Temple.

*Josephus's History of the Jewish War*, is the best Commentary on this Chapter. It is a wonderful Instance of GOD's Providence, that he, an Eye-witness, and one who lived and

\* Matt. x. 22. Mark xiii. 13. Luke xxi. 17. † Mark xiii. 10.

died

all the world, for a testimony to all nations: and then shall the end  
 15 come. When therefore ye see the abomination of desolation spoken  
 of by Daniel the prophet, standing in the holy place (he that readeth, let  
 16 him understand;) Then let them who are in Judea flee to the moun-  
 17 tains: Let not him that is on the house-top, come down to take any  
 18 thing out of his house: Neither let him who is in the field return back  
 19 to take his clothes. But wo to them that are with child, and to them  
 20 that give suck in those days. And pray ye that your flight be not in the  
 21 winter, neither on the sabbath. For then shall be great tribulation, such  
 as was not from the beginning of the world to this time, nor ever shall  
 22 be. And unless those days were shortened, no flesh would be saved;  
 23 but for the elect's sake, those days shall be shortened. Then if any  
 24 say to you, Lo here is Christ, or there; believe *it* not. For false Christs  
 and false prophets shall arise and shew great signs and wonders, so that  
 25 they would deceive (if *it were* possible) even the elect. Behold I have  
 26 told you before. Therefore if they say to you, Behold; he is in the de-  
 27 sert, go not forth: Behold *he is* in the secret chambers, believe *it* not. For  
 as the lightning cometh out of the east, and shineth even to the west,  
 28 so shall also the coming of the Son of man be. \* For whosoever

died a Jew, should (especially in so extraordinary a manner) be preserved, to transmit to us a Collection of important Facts, which so exactly illustrate this glorious Prophecy, in almost every Circumstance.

V. 15. *When ye see the abomination of desolation*—Daniel's Term is, *The Abomination that maketh desolate* (c. xi. 31.) that is, The Standards of the desolating Legions, on which they bear the abominable Images of their Idols: *Standing in the holy place*—Not only the Temple and the Mountain on which it stood, but the whole City of *Jerusalem*, and several Furlongs of Land round about it, were accounted *holy*: Particularly the Mount, on which our LORD now sat, and on which the Romans afterward planted their Ensigns. *He that readeth let him understand*—Whoever reads that Prophecy of *Daniel*, let him deeply consider it.

V. 16. *Then let them who are in Judea, flee to the mountains*—So the Christians did, and were preserved. It is remarkable, that after the Romans, under *Cestius Gallus*, made their first Advance toward *Jerusalem*, they suddenly withdrew again, in a most unexpected and indeed impolitic Manner. This the Christians

took as a Signal to retire, which they did, some to *Pella*, and others to *Mount Libanus*.

V. 17. *Let not him that is on the house-top, come down to take any thing out of his house*—It may be remembered, that their Stairs used to be on the Outside of their Houses.

V. 19. *Wo to them that are with child, and to them that give suck*—Because they cannot so readily make their Escape.

V. 20. *Pray ye that your flight be not in the winter*—They did so; and their Flight was in the Spring: *Neither on the Sabbath*—Being on many Accounts inconvenient: Besides that many would have scrupled to travel far on that Day.

V. 22. *No flesh would be saved*—The whole Nation would be destroyed: *But for the elect's sake*—That is, for the Sake of the Christians.

V. 24. *They would deceive, if it were possible, even the elect*—But it is not possible, that GOD should suffer the Body of Christians to be thus deceived.

V. 27. *For as the lightning cometh*—For the next Coming of *Christ*, will be as quick as Lightning; so that there will not be Time for any such previous Warning.

\* Luke xvii. 37.

V. 28. For

29 the carcase is, there will the eagles be gathered together. \* Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light; and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send forth his angels, with a loud-sounding trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 † Learn a parable from the fig-tree: when its branch is now tender and shooteth forth leaves, ye know that the summer is nigh. So likewise when ye see all these things, know that it is nigh, even at the doors. Verily I say to you, This generation shall not pass, till all these things be done. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, neither the angels of heaven, but my Father only. But as the days of Noah, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, till the day that Noah entered into the ark, And knew not, till the flood came and took them all away, so shall also the coming of the Son of man be.

V. 21. *For wheresoever the carcase is, there will the eagles be gathered together*—Our LORD gives this, as a farther Reason, why they should not hearken to any pretended Deliverer. As if He had said, Expect not any Deliverer of the Jewish Nation; for it is devoted to Destruction. It is already before GOD as a dead Carcase, which the Roman Eagles will soon devour.

V. 29. *Immediately after the tribulation of those days*—Here our LORD begins to speak of his last Coming. But He speaks not so much in the Language of Man as of GOD, with whom a thousand Years are as one Day, one Moment. Many of the primitive Christians not observing this, thought He would come immediately, in the common Sense of the Word: A Mistake which St. Paul labours to remove, in his second Epistle to the Thessalonians. *The powers of the heavens*—Probably, the Influences of the heavenly Bodies.

V. 30. *Then shall appear the sign of the Son of man in heaven*—It seems a little before He Himself descends. The Sun, Moon, and Stars being extinguished (probably, not those of our System only) *the sign of the Son of man* (perhaps

the Cross) will appear in the Glory of the LORD.

V. 31. *They shall gather together his elect*—That is, All that have endured to the End in the Faith which worketh by Love.

V. 32. *Learn a parable*—Our LORD having spoken of the Signs preceding the two grand Events, concerning which the Apostles had enquired, begins here to speak of the Time of them. And to the Question proposed ver. 3. concerning the Time of the Destruction of Jerusalem, He answers ver. 34. Concerning the Time of the End of the World, He answers ver. 36.

V. 34. *This generation of Men now living shall not pass, till all these things be done*—The Expression implies, that great Part of that Generation would be passed away, but not the whole. Just so it was. For the City and Temple were destroyed thirty-nine or forty Years after.

V. 36. *But of that day*—The Day of Judgment: *Knoweth no man*—Not while our LORD was on Earth. Yet it might be afterwards revealed to St. John, consistently with this.

\* Luke xxi. 15. † Mark xiii. 28. Luke xxi. 28.

V. 30. One

40 Then shall two men be in the field: one is taken, and one is left. Two  
 41 women *shall be* grinding in the mill; one is taken, and one is left.  
 42 \* Watch therefore; for ye know not what hour your Lord cometh.  
 43 But ye know this, that if the householder had known in what watch the  
 thief would have come, he would have watched, and not have suffered  
 44 his house to be broke open. Therefore be ye also ready: for at an hour  
 45 ye think not, the Son of man cometh. Who then is the faithful and  
 wife servant, whom his lord hath appointed ruler over his household, to  
 46 give them food in due season? Happy *is* that servant, whom his lord  
 47 coming shall find so doing. Verily I say to you, he will make him ruler  
 48 over all his goods. But if that evil servant say in his heart, My lord  
 49 delayeth his coming: And shall begin to smite his fellow-servants, and  
 50 to eat and drink with the drunken: The lord of that servant shall  
 come in a day that he expecteth *him* not, and in an hour that he is not  
 51 aware of, And shall cut him asunder, and appoint him his portion with  
 the hypocrites: there shall be weeping, and gnashing of teeth.

XXV. Then shall the kingdom of heaven be like ten virgins, who taking  
 2 their lamps, went forth to meet the bridegroom. But five of them were  
 3 wise, and five *were* foolish. They that were foolish, taking their lamps,

V. 40. *One is taken*—Into God's immediate Protection; and *one is left*—To share the common Calamities. Our LORD speaks, as having the whole Transaction present before his Eyes.

V. 41. *Two women shall be grinding*—Which was then a common Employment of Women.

V. 42. *Ye know not what hour your Lord cometh*—Either to require your Soul of you, or to avenge Himself of this Nation.

V. 45. *Who then is the faithful and wife servant*—Which of you aspires after this Character? *Wise*—Every Moment retaining the clearest Conviction, That all he now has is only intrusted to him as a Steward: *Faithful*—Thinking, speaking, and acting continually, in a Manner suitable to that Conviction.

V. 48. *But if that evil servant*—Now evil, having *put away faith and a good conscience*.

V. 51. *And shall appoint him his portion with the hypocrites*—The worst of Sinners, as upright and sincere as he was once!

If Ministers are the Persons here primarily intended, there is a peculiar Propriety in the Expression. For no Hypocrisy can be baser,

than to call ourselves Ministers of *Christ*, while we are the Slaves of Avarice, Ambition, or Sensuality. Wherever such are found, may GOD reform them by his Grace, or disarm them of that Power and Influence, which they continually abuse to his Dishonour, and to their own aggravated Damnation.

C. xxv. This Chapter contains the last public Discourse, which our LORD uttered before He was offered up. He had before frequently declared what would be the Portion of all the Workers of Iniquity. But what will become of those who do no Harm? Honest, inoffensive, good Sort of People? We have here a clear and full Answer, to this important Question.

V. 1. *The kingdom of heaven*—That is, the Candidates for it. *Who took their lamps*—The Word properly means *burning lamps*. Such they all were, when they set out to meet the bridegroom.

V. 3. *The foolish took not oil with them*—No more than kept them burning just for the present. *The Lamp* is Faith. *A Lamp and Oil with it*, is Faith working by Love.

\* Mark xiii. 33. Luke xii. 35. xxi. 34.

V. 4. *The*



4 took not oil with them. But the wise took oil in their vessels with their  
 5 lamps. While the bridegroom delayed, they all slumbered and slept.  
 6 But at midnight there was a cry, Behold the bridegroom cometh: come  
 7 ye out to meet him. Then all those virgins arose and trimmed their  
 8 lamps. And the foolish said to the wise, Give us of your oil; for our  
 9 lamps are gone out. But the wise answered, *Not so*; lest there be not  
 10 enough for us and you: go ye rather to them that sell, and buy for  
 11 yourselves. And while they went to buy, the bridegroom came; and  
 12 they that were ready went in with him to the marriage; and the door  
 13 was shut. Afterward came also the other virgins, saying, Lord, Lord,  
 14 open to us. But he answering said, Verily I say to you, I know you  
 15 not. Watch therefore; for ye know not the day nor the hour.  
 16 \* For *the kingdom of heaven is* as a man travelling into a far country,  
 17 who called his servants, and delivered to them his goods. And to one he  
 18 gave five talents, to another two, and to another one, according to his own  
 ability, and immediately took his journey. Then he who had received  
 the five talents, went and traded with them, and made *them* other five  
 talents. And likewise he that *had received* the two, he also gained other  
 two. But he that had received one, went and digged in the earth, and

V. 4. *The wise took oil in their vessels*—Love in their Hearts.

V. 5. *While the bridegroom delayed*—That is, Before they were called to attend him, they all slumbered and slept—Were easy and quiet, the Wise enjoying a true, the Foolish a false Peace.

V. 6. *At midnight*—In an Hour quite unthought of.

V. 7. *They trimmed their lamps*—They examined themselves, and prepared to meet their God.

V. 8. *Give us of your oil, for our lamps are gone out*—Our Faith is dead. What a Time to discover this! Whether it mean the Time of Death, or of Judgment. *Unto which of the Saints wilt thou then turn?* Who can help thee at such a Season?

V. 9. *But the wise answered, Lest there be not enough for us and you*—Beginning the Sentence with a beautiful Abruptness; such as shewed their Surprise, at the State of those poor Wretches, who had so long deceived them, as well as their own Souls. *Lest there be not enough*—It is sure there is not; for no Man has more than Holiness enough for himself.

*Go ye rather to them that sell*—Without Money and without Price: That is, to GOD, to Christ. *And buy*—If ye can. O no! The Time is past, and returns no more!

V. 13. *Watch therefore*—He that watches, has not only a burning Lamp, but likewise Oil in his Vessel. And even when he sleepeth, his Heart waketh. He is quiet; but not secure.

V. 14. Our LORD proceeds by a Parable still plainer (if that can be) to declare the final Reward of an *harmless Man*. May GOD give all such, in this their Day, Ears to hear and Hearts to understand it. *The kingdom of heaven*—That is, the King of Heaven, Christ.

V. 15. *To one he gave five talents, to another two, and to another one*—And who knows whether (all Circumstances considered) there be a greater Disproportion than this, in the Talents of those who have received the most, and those who have received the fewest? *According to his own ability*—The Words may be translated more literally, *according to his own mighty power*. *And immediately took his journey*—To Heaven.

V. 18. *He that had received one*—Made his having fewer Talents than others a Pretence

\* Mark xiii. 34. Luke xix. 12.

for

19 hid his lord's money. After a long time the lord of those servants  
 20 cometh and reckoneth with them. And he that had received the five  
 talents came and brought other five talents, saying, Sir, thou deliveredst  
 21 to me five talents; behold I have gained to them five talents more. His  
 lord said to him, Well done, good and faithful servant: thou hast been  
 faithful over a few things; I will set thee over many things: enter thou  
 22 into the joy of thy lord. He also that had received two talents came  
 and said, Sir, thou deliveredst to me two talents; behold I have gained  
 23 to them two other talents. His lord said to him, Well done, good and  
 faithful servant: thou hast been faithful over a few things: I will set  
 24 thee over many things: enter thou into the joy of thy lord. Then he  
 that had received the one talent came and said, Sir, I knew that thou art  
 an hard man, reaping where thou hadst not sown, and gathering whence  
 25 thou hadst not scattered. And being afraid, I went and hid thy talent  
 26 in the earth: lo, thou hast what is thine. His lord answering said to  
 him, Thou wicked and slothful servant, thou knewest that I reap where  
 27 I sowed not, and gather whence I had not scattered? Thou oughtest  
 therefore to have put my money to the bankers, and at my coming I  
 28 should have received my own with interest. Take therefore the talent  
 29 from him, and give it to him who hath ten talents. \* For to every one  
 that hath shall be given, and he shall have abundance: but from him  
 30 that hath not, shall be taken away even what he hath. And cast ye the  
 unprofitable servant into the outer darkness: there shall be weeping and  
 gnashing of teeth.

for not improving any. *Went and hid his lord's money*—Reader, art thou doing the same? Art thou hiding the Talent GOD hath lent thee?

V. 24. *I knew that thou art an hard man*—No. Thou knowest Him not. He never knew GOD, who thinks Him an hard Master. *Reaping where thou hast not sown*—That is, requiring more of us, than Thou givest us Power to perform. So does every obstinate Sinner, in one Kind or other, lay the Blame of his own Sins on GOD.

V. 25. *And I was afraid*—Lest if I had improved my Talent, I should have had the more to answer for. So from this Fear, one will not learn to read, another will not hear Sermons!

V. 26. *Thou knewest*—That I require Impossibilities! This is not an allowing, but a strong Denial of the Charge.

V. 27. *Thou oughtest therefore*—On that very

Account, on thy own Supposition, to have improved my Talent, as far as was possible.

V. 29. *To every one that hath shall be given*—So close does GOD keep to this stated Rule, from the Beginning to the End of the World.

V. 30. *Cast ye the unprofitable servant into the outer darkness*—For what? What had he done? It is true he had not done Good. But neither is he charged with doing any Harm. Why, for this Reason, for *barely doing no Harm*, he is consigned to outer Darkness. He is pronounced a *wicked*, because he was a *slothful*, an *unprofitable servant*. So *mere Harmlessness*, on which many build their Hope of Salvation, was the Cause of his Damnation! *There shall be weeping*—Of the careless, thoughtless Sinner; *and gnashing of teeth*—Of the proud and stubborn.

The same great Truth, That there is no such Thing as negative Goodness, is in this

\* Matt. xiii. 12.

31 When the Son of man shall come in his glory, and all the angels  
 32 with him, then shall he sit upon the throne of his glory. And all na-  
 tions shall be gathered before him, and he will separate them one from  
 33 another, as a shepherd separateth the sheep from the goats. And he  
 34 will set the sheep on his right-hand, and the goats on the left. Then  
 shall the king say to them on his right-hand, Come, ye blessed of my  
 Father, inherit the kingdom prepared for you, from the foundation of  
 35 the world. For I was hungry; and ye gave me meat; I was thirsty,  
 36 and ye gave me drink: I was a stranger, and ye took me in; Naked  
 and ye clothed me: I was sick, and ye visited me; I was in prison, and  
 37 ye came to me. Then shall the righteous answer him, saying, Lord,  
 when saw we thee hungry, and fed *thee*? Or thirsty, and gave *thee* drink?  
 38 When saw we thee a stranger, and took *thee* in? Or naked, and clothed  
 39 *thee*? Or when saw we thee sick or in prison, and came to thee?  
 40 And the king shall answer and say to them, Verily I say to you, inasmuch  
 as ye did *it* to one of the least of these my brethren, ye did *it* to me.  
 41 Then shall he say also to them on his left-hand, Depart from me, ye  
 cursed into the everlasting fire, prepared for the devil and his angels.  
 42 For I was hungry, and ye gave me no meat; I was thirsty, and ye gave  
 43 me no drink: I was a stranger, and ye took me not in; naked, and ye

Chapter shewn three Times, 1. In the Parable of the Virgins; 2. In the still plainer Parable of the Servants, who had received the Talents; and 3. In a direct unparabolical Declaration of the Manner wherein our LORD will proceed at the last Day. The several Parts of each of these exactly answer each other, only each rises above the preceding.

V. 31. *When the Son of man shall come in his glory, and all the holy angels with him*—With what Majesty and Grandeur does our LORD here speak of Himself! Giving us one of the noblest Instances of the true Sublime. Indeed not many Descriptions in the sacred Writings themselves, seem to equal this. Methinks we can hardly read it, without imagining ourselves before the awful Tribunal it describes.

V. 34. *Inherit the kingdom*—Purchased by my Blood, for all who have believed in Me, and shewn their Faith by their Works. *Prepared for you*—On purpose for you. May it not be probably inferred from hence, That Man was not created merely to fill up the Places of the fallen Angels?

V. 35. *I was hungry and ye gave me meat, I was thirsty and ye gave me drink*—All these Works of outward Mercy suppose Faith and Love, and must needs be accompanied with Works of spiritual Mercy. But Works of this Kind the Judge could not mention in the same Manner. He could not say, I was in Error, and ye recalled me to the Truth; I was in Sin, and ye brought me to Repentance.

V. 37. *Then shall the righteous answer*—It cannot be, that either the Righteous or the Wicked should answer in these very Words. What we learn herefrom is, That neither of them have the same Estimation of their own Works as the Judge hath.

V. 40. *Inasmuch as ye did it to one of the least of these my brethren, ye did it to me*—What Encouragement is here, to assist the Household of Faith? But let us likewise remember, to *do good to all men*.

V. 41. *Depart into the everlasting fire, prepared for the devil and his angels*—Not originally for you: You are Intruders into everlasting Fire.

V. 44. *Then*

44 clothed me not; sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister to thee?  
 45 Then shall he answer them, saying, Verily I say to you, inasmuch as  
 46 ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment; but the righteous into life everlasting.

XXVI. \* And when Jesus had finished all these discourses, he said to his  
 2 disciples, Ye know that after two days is the passover, and the Son of  
 3 man is betrayed to be crucified. Then the chief priests, and the Scribes,  
 and the elders of the people assembled together, at the palace of the high  
 4 priest, who was called Caiaphas, And consulted, how they might ap-  
 5 prehend Jesus by subtlety and kill *him*. But they said, Not at the feast,  
 lest there be a tumult among the people.

6 † Now when Jesus was in Bethany, in the house of Simon the leper,  
 7 There came to him a woman, having an alabaster box of very costly  
 8 ointment, and poured *it* on his head, as he sat at table. But his disci-  
 ples seeing *it*, had indignation, saying, To what purpose *is* this waste?  
 9 For this ointment might have been sold for much, and given to the  
 10 poor. Jesus knowing *it*, said to them, Why trouble ye the woman?

V. 44. *Then shall they answer*—So the Endeavour to justify themselves, will remain with the Wicked even to that Day!

V. 46. *And these shall go away into everlasting punishment, but the righteous into life everlasting*—The Judge will speak first to the Righteous, in the Audience of the Wicked. The Wicked shall then go away into everlasting Fire, in the View of the Righteous. Thus the Damped shall see nothing of the everlasting Life. But the Just will see the Punishment of the Ungodly.

V. 1. *When Jesus had finished all these discourses*—When He had spoken all He had to speak. Till then He would not enter upon his Passion: Then He would delay it no longer.

V. 2. *After two days is the passover*—The Manner wherein this was celebrated, gives much Light to several Circumstances that follow. The Master of the Family began the Feast with a Cup of Wine, which having solemnly blessed, he divided among the Guests. (Luke xxii. 17.) Then the Supper began with

\* Mark xiv. 1. Luke xxii. 1.

the unleavened Bread and bitter Herbs; which when they had all tasted, one of the young Persons present (according to Exod. xii. 26.) asked the Reason of the Solemnity. This introduced *The Shewing forth*, or Declaration of it: in Allusion to which we read of *shewing forth* the Lord's Death (1 Cor. xi. 26.) Then the Master rose up and took another Cup, before the Lamb was tasted. After Supper, he took a thin Loaf or Cake, which he broke and divided to all at the Table, and likewise the Cup, usually called the Cup of Thanksgiving, of which he drank first, and then all the Guests. It was *this Bread* and *this Cup*, which our LORD consecrated to be a standing Memorial of his Death.

V. 5. *But they said, Not at the feast*—This was the Result of human Wisdom. But when Judas came, they changed their Purpose. So the Counsel of God took Place.

V. 8. *His disciples seeing it, had indignation, saying*—It seems several of them were angry, and spoke, tho' none so warmly as Judas Iscariot.

† Mark xiv. 3.

M

V. 11. 22

11 She hath wrought a good work upon me. For ye have the poor always  
12 with you ; but me ye have not always. For in pouring this ointment on  
13 my body, she hath done *it* for my burial. Verily I say to you, where-  
soever this gospel shall be preached in the whole world, this also which  
she hath done shall be spoken for a memorial of her.

14 \* Then one of the twelve, called Judas Iscariot, going to the chief  
15 priests, Said, What will ye give me, and I will deliver him to you ?  
16 And they bargained with him for thirty pieces of silver. And from that  
time he sought opportunity to betray him.

17 † On the first day of unleavened bread, the disciples came to Jesus, say-  
ing to him, Where wilt thou that we prepare for thee to eat the passover ?  
18 And he said, Go into the city to such a man, and say to him, The Master  
saith, My time is at hand : I will keep the passover at thy house with  
19 my disciples. And the disciples did as Jesus had appointed them ; and  
they made ready the passover.

20 When the evening was come, he sat down with the twelve. And as  
21 they ate, he said, Verily I say to you, One of you will betray me. And  
22 they were exceeding sorrowful, and began each of them to say to him,  
23 Lord, Is it I ? And he answering said, He that dippeth *his* hand with  
24 me in the dish, the same will betray me. The Son of man goeth as it  
is written of him : but wo to that man, by whom the Son of man is be-  
25 trayed : it had been good for that man if he had not been born. Then  
Judas who betrayed him answering said, Master, Is it I ? He saith to him,  
Thou hast said.

26 And after they had eaten, Jesus took bread and blessed and brake and  
27 gave *it* to his disciples, and said, Take, eat ; this is my body. And he

V. 11. *Ye have the poor always with you*—Such is the wise and gracious Providence of God, that we may have always Opportunities of relieving their Wants, and so laying up for ourselves Treasures in Heaven.

V. 15. *They bargained with him for thirty pieces of silver*—The Price of a Slave, *Exod. xxi. 32.*

V. 17. *On the first day of unleavened bread*—Being *Thursday* the fourteenth Day of the first Month, *Exod. xii. 6, 15.*

V. 18. *The Master saith, My time is at hand*—That is, the Time of my Suffering.

V. 23. *He that dippeth his hand with me in the dish*—Which it seems *Judas* was doing at that very Time.

V. 24. *The Son of man goeth thro' Sufferings to Glory, as it is written of him*—Yet this is no Excuse for him that betrayeth Him : miserable will that Man be. *It had been good for that man, if he had not been born*—May not the same be said of every Man that finally perishes ? But who can reconcile this, if it were true of *Judas* alone, with the Doctrine of universal Salvation ?

V. 25. *Thou hast said*—That is, it is as thou hast said.

V. 26. *Jesus took bread*—Literally, *The Bread* or *Cake*, which the Master of the Family used to divide among them, after they had eaten the Passover. This Custom our LORD now transferred to a nobler Use.

\* *Mark xiv. 10. Luke xxii. 3.*

† *Mark xiv. 12. Luke xxii. 7.*

V. 27. *And*

28 took the cup, and gave *it* to them, saying, Drink ye all of it. For this is my blood of the New Testament, which is shed for many, for the remission  
29 of sins. I say to you, I will not drink henceforth of this fruit of the vine, till the day when I drink it new with you in my Father's kingdom.

30 \* And when they had sung the hymn, they went out into the mount  
31 of Olives. Then saith Jesus to them, All ye will be offended at me this night, for it is written, † I will smite the shepherd, and the sheep of the  
32 flock shall be scattered. But after I am risen, I will go before you into  
33 Galilee. Peter answering said to him, Tho' all should be offended at  
34 thee, I will never be offended. Jesus said to him, Verily I say to thee,  
35 before cock-crowing thou wilt deny me thrice. Peter saith to him, If I must die with thee, yet will I in no wise deny thee. In like manner also said all the disciples.

36 Then cometh Jesus with them to a place called Gethsemane, and saith  
37 to the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful  
38 and in deep anguish. Then saith he to them, My soul is exceeding sor-  
39 rowful, even unto death: tarry ye here, and watch with me. And going

V. 27. *And he took the cup*—Called by the Jews, *The Cup of Thanksgiving*; which the Master of the Family used likewise to give to each after Supper.

V. 28. *Which is shed for many*—As many as spring from Adam.

V. 29. *I will not drink henceforth of this fruit of the vine, till I drink it new with you in my Father's kingdom*—That is, I shall taste no more Wine, till I drink Wine of quite another Kind in the glorious Kingdom of my Father. And of this you shall also partake with me.

V. 30. *And when they had sung the hymn*—Which was constantly sung at the Close of the Passover. It consisted of six Psalms, from the 113th to the 118th.

V. 31. *All ye will be offended at me*—Something will happen to me, which will occasion your falling into Sin by forsaking me.

V. 32. *But notwithstanding this, after I am risen, I will go before you* (as a Shepherd before his Sheep) *into Galilee*—Tho' you forsake me, I will not for this forsake you.

V. 34. *Before cock-crowing thou wilt deny me thrice*—That is, before Three in the Morning,

the usual Time of Cock-crowing: Altho' one Cock was heard to crow once, after Peter's first Denial of his LORD.

V. 35. *In like manner also said all the disciples*—But such was the Tenderness of our LORD, that He would not aggravate their Sin, by making any Reply.

V. 36. *Then cometh Jesus to a place called Gethsemane*—That is, the Valley of Fatness. The Garden probably had its Name from its Soil and Situation, lying in some little Valley between two of those many Hills, the Range of which constitutes the Mount of Olives.

V. 37. *And he took with him Peter and the two sons of Zebedee*—To be Witnesses of all; *and began to be sorrowful and in deep anguish*—Probably from feeling the Arrows of the Almighty stick fast in his Soul, while GOD laid on Him the Iniquities of us all. Who can tell what painful and dreadful Sensations were then imprest on Him by the immediate Hand of GOD? The former Word in the Original properly signifies, to be penetrated with the most exquisite Sorrow; the latter, to be quite deprest, and almost overwhelmed with the Load.

\* Mark xiv. 26. Luke xxii. 39. John xviii. 1.

† Zech. xiii. 7.

M 2

V. 39. If

a little farther, he fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; yet not as I will, but as thou wilt.

40 And he cometh to the disciples, and findeth them asleep, and saith to Peter, What! Could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the

42 flesh *is* weak. Again the second time he went away and prayed, saying, O my Father, if this cup cannot pass from me, unless I drink it, thy will

43 be done. And he came and found them asleep again; for their eyes were

44 weighed down. And leaving them, he went away again, and prayed the

45 third time, saying the same words. Then cometh he to his disciples and saith to them, Sleep on now and take *your* rest: Behold the hour is come,

46 and the Son of man is betrayed into the hands of sinners. Rise; let us be going: behold he that betrayeth me is at hand.

47 And while he was yet speaking, lo Judas one of the twelve came, and with him a great multitude with swords and clubs from the chief priests.

48 and elders of the people. Now he that betrayed him, had given them

49 a signal, saying, Whomsoever I shall kiss, is he; seize him. And forth-

50 with coming to Jesus, he said, Hail, Master, and kissed him. And Jesus said to him, Friend, wherefore art thou come? Then came they and laid

51 hands on Jesus, and took him. \* And behold one of them that were with Jesus, stretching out *his* hand, drew his sword, and striking the servant

52 of the high priest, cut off his ear. Then said Jesus to him, Put up again thy sword into its place; for all they that take the sword shall

53 perish by the sword. Thinkest thou that I cannot now ask my Father, and he will presently give me more than twelve legions of angels?

V. 39. *If it be possible, let this cup pass from me*—And it did pass from Him quickly. When He cried unto GOD with strong cries and tears, he was heard in that which he feared. GOD did take away the Terror and Severity of that inward Conflict.

V. 41. *The spirit*—Your Spirit: Ye yourselves. *The flesh*—Your evil Nature. How gentle a Rebuke was this, and how kind an Apology! Especially at a Time when our LORD's own Mind was so weighed down with Sorrow.

V. 45. *Sleep on now, if you can, and take your rest*—for any farther Service you can be of to me.

V. 50. The heroic Behaviour of the blessed Jesus, in the whole Period of his Sufferings, will be observed by every attentive Eye, and felt by every pious Heart: Altho' the sacred Historians,

according to their usual but wonderful Simplicity, make no Encomiums upon it. With what Composure does He go forth to meet the Traitor? With what Calmness receive that malignant Kiss? With what Dignity does He deliver Himself into the Hands of his Enemies? Yet plainly shewing his Superiority over them, and even then leading as it were *Captivity captive!*

V. 51. *And one of them, striking the servant of the high priest*—Probably the Person that seized Jesus first; *Cut off his ear*—Aiming, it seems, to cleave his Head, but that by a secret Providence interposing he declined the Blow.

V. 52. *All they that take the sword*—Without GOD's giving it them; without sufficient Authority.

V. 53. *He will presently give me more than twelve legions of angels*—The least of whom,

\* Mark xiv. 47. Luke xxii. 49. John xviii. 10.

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that hour Jesus said to the multitude, Are ye come out as against a robber, with swords and clubs to take me? I sat daily with you teaching  
56 in the temple and ye took me not. But all this is done, that the scriptures of the prophets may be fulfilled. Then all the disciples forsook him and fled.

57 And they that had apprehended Jesus, led *him* away to Caiaphas the  
58 high priest, where the scribes and the elders were assembled. But Peter followed him afar off to the high priest's palace, and going in, sat with the  
59 officers, to see the end. Now the chief priests, and elders, and all the  
60 council sought false witness against Jesus, to put him to death. But found none; yea, tho' many false witnesses came, *yet* found they none. At last  
61 came two false witnesses, And said, This *fellow* said, I am able to de-  
62 stroy the temple of God, and to build it in three days. And the high priest rising up said to him, Answerest thou nothing? What do these wit-  
63 nesses against thee? But Jesus held his peace. And the high priest answering said to him, I adjure thee by the living God, to tell us, if thou art the  
64 Christ, the Son of God? Jesus saith to him, Thou hast said. Moreover I say to you, Hereafter shall ye see the Son of man sitting on the right-  
65 hand of power, and coming upon the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses? Behold now ye have heard his blasphemy.  
66 What think ye? They answering said, He is guilty of death. Then  
67 did they spit in his face and buffet him, and others smote *him*, Saying,  
68 Prophecy to us, thou Christ, who is he that smote thee?

tis probable, could overturn the Earth and destroy all the Inhabitants of it.

V. 57. *They led him away to Caiaphas*—From the House of *Anias*, the Father-in-law of *Caiaphas*, to whom they carried him first.

V. 58. *But Peter followed him afar off*—Viciously agitated by conflicting Passions: Love constrained him to *follow* his Master; Fear made him *follow afar off*. *And going in, sat with the officers*—Unfit Companions, as the Event shewed.

V. 60. *Yet found they none*—On whose Evidence they could condemn Him to die. *At last came two false witnesses*—Such they were, altho' Part of what they said was true; because our LORD did not speak some of those Words at all; nor any of them in this Sense.

V. 64. *Hereafter shall ye see the Son of man*—He speaks in the third Person, modestly, and yet plainly: *Sitting on the right-hand of power*—That is, the Right-hand of God: *And coming upon the clouds of heaven*—As He is represented by *Daniel* (ch. vii. 13, 14.) Our LORD looked very unlike that Person now! But nothing could be more awful, more majestic and becoming, than such an Admonition, in such Circumstances!

V. 65. *Then the high priest rent his clothes*—Tho' the High Priest was forbidden to rent his Clothes (that is, his upper Garment) in some Cases where others were allowed to do it, (*Lev. xxi. 10.*) yet in case of Blasphemy or any public Calamity, it was thought allowable. *Caiaphas* hereby expressed in the most artful Manner,



69 Now Peter sat without in the hall. And one of the maid-servants  
 70 came to him, saying, Thou also wast with Jesus of Galilee. But he de-  
 71 nied before all, saying, I know not what thou sayest. And when he  
 was gone out into the porch, another *maid* saw him, and said to them  
 72 that were there, This *fellow* also was with Jesus of Nazareth. And  
 73 again he denied with an oath, I know not the man. And after a while  
 they that stood by, came and said to Peter, Surely thou art also *one* of  
 74 them; for thy speech discovereth thee. Then began he to curse and to  
 75 swear, I know not the man. And immediately the cock crew. And  
 Peter remembered the word of Jesus, who said to him, Before cock-  
 crowing thou wilt deny me thrice. And he went out and wept bitterly.

XXVII. \* When the morning was come, all the chief priests and elders of  
 2 the people took counsel against Jesus, to put him to death. And hav-  
 ing bound *him*, they led him away and delivered him to Pontius Pilate  
 the governor.

3 Then Judas who had betrayed him, seeing that he was condemned,  
 repenting himself, brought back the thirty pieces of silver to the chief  
 4 priests and elders, Saying, I have sinned in betraying innocent blood.  
 5 And they said, *What is that* to us? See thou *to it*. And having thrown  
 down the pieces of silver in the temple, he withdrew and went and  
 6 hanged himself. And the chief priests taking the pieces of silver, said,  
 It is not lawful to put them in the treasury, because it is the price of  
 7 blood. And having consulted together, they bought with them the  
 8 potters field, to bury foreigners in. Wherefore that field was called,

Manner; his Horror at hearing such grievous  
 Blasphemy.

V. 72. *He denied with an oath*—To which  
 possibly he was not unaccustomed, before our  
 LORD called him.

V. 73. *Surely thou art also one of them; for  
 thy speech discovereth thee*—*Malchus* might have  
 brought a stronger Proof than this. But such  
 is the over-ruling Providence of GOD, that the  
 World, in the Height of their Zeal, commonly  
 catch hold of the very weakest of all Argu-  
 ments against the Children of GOD.

V. 74. *Then began he to curse and to swear*—  
 Having now quite lost the Reins, the Govern-  
 ment of himself.

V. 2. *Having bound him*—They had bound  
 Him when he was first apprehended. But they  
 did it now afresh, to secure Him from any Dan-

ger of an Escape, as He passed thro' the Streets  
 of *Jerusalem*.

V. 3. *Then Judas, seeing that he was condemned*  
 —Which probably he thought *Christ* would  
 have prevented by a Miracle.

V. 4. *They said, What is that to us?*—How  
 easily could they digest innocent Blood! And  
 yet they had a Conscience! *It is not lawful* (say  
 they) *to put it into the treasury*—But very lawful  
 to slay the Innocent!

V. 7. *They bought with them the potters field*—  
 Well known, it seems, by that Name. This  
 was a small Price for a Field so near *Jerusalem*.  
 But the Earth had probably been digged for  
 Potters Vessels, so that it was now neither fit  
 for Tillage, nor Pasture, and consequently of  
 small Value.

\* *Mark* xv. 1. *Luke* xxii. 66. xxiii. 1. *John* xviii. 28.

V. 9. *Then*

9 The field of blood unto this day. Then was fulfilled what was spoken by the prophet, saying, \* And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did  
10 value, And gave them for the potters field, as the Lord commanded me.

11 And Jesus stood before the governor. And the governor questioned him, saying, Art thou the king of the Jews? And Jesus said to him,  
12 Thou sayest. And when he was accused by the chief priests and elders,  
13 he answered nothing. Then said Pilate to him, Hearest thou not, how  
14 many things they witness against thee? And he answered him to never a word, so that the governor marvelled greatly.

15 Now at the feast the governor was wont to release to the people a prisoner, whom they would. And they had then a notorious prisoner, named  
17 Barabbas. Therefore when they were gathered together, Pilate said to them, Whom will ye that I release to you? Barabbas? Or Jesus who is  
18 called Christ? For he knew that for envy they had delivered him.

19 While he sat on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that just man; for I have suffered many things  
20 to-day in a dream because of him. But the chief priests and elders  
21 persuaded the multitude, to ask Barabbas, and destroy Jesus. The governor answering said to them, Which of the two will ye that I release  
22 to you? They say, Barabbas. Pilate saith to them, What shall I do then with Jesus, who is called Christ? They all say to him, Let him be  
23 crucified. And the governor said, Why, what evil hath he done?  
24 But they cried out the more, saying, Let him be crucified. Then Pilate seeing, that he could prevail nothing, but rather a tumult was made, took water and washed *his* hands before the multitude, saying, I am

V. 9. *Then was fulfilled what was spoken by the prophet*—The Word *Jeremy*, which was added to the Text in later Copies, and thence received into many Translations, is evidently a Mistake: For he who spoke what St. *Matthew* here cites (or rather paraphrases) was not *Jeremy*, but *Zechariah*.

V. 10. *As the Lord commanded me*—To write, to record.

V. 11. *Art thou the king of the Jews?*—JESUS before *Caiaphas* avows Himself to be the *Christ*, before *Pilate* to be a King; clearly shewing thereby, that his answering no more, was not owing to any Fear.

V. 15. *At the feast*—Every Year, at the Feast of the Passover.

V. 18. *He knew that for envy they had delivered him*—As well as from Malice and Revenge: They envied Him, because the People magnified Him.

V. 22. *They all say, Let him be crucified*—The Punishment which *Barabbas* had deserved: And this probably made them think of it. But in their Malice they forgot with how dangerous a Precedent they furnished the *Roman* Governor. And indeed within the Compass of a few Years, it turned dreadfully upon themselves.

V. 24. *Then Pilate took water and washed his hands*—This was a Custom frequently used, among the *Heathens* as well as among the *Jews*, in Token of Innocency.

\* *Zech.* xi. 12.

V. 25. *His*

25 innocent of the blood of this just man: see ye *to it*. Then all the people  
26 answering said, His blood *be* on us and on our children. Then released he  
Barabbas to them, and having scourged Jesus, he delivered *him* to be  
crucified.

27 Then the soldiers of the governor, taking Jesus into the common hall,  
28 gathered to him the whole troop. And they stripped him and put on  
29 him a scarlet robe, And plating a crown of thorns, they put *it* upon his  
head, and a cane in his right-hand; and kneeling before him, they  
30 mocked him, saying, Hail, king of the Jews. And spitting on him,  
31 they took the cane and smote him on the head. And after they had  
mocked him, they stripped him of the robe, and put his own raiment on  
32 him, and led him away to crucify *him*. And coming out, they found a  
man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And coming to a place called Golgotha, that is, the place of a skull,  
34 They gave him vinegar mingled with gall to drink, and when he had  
35 tasted *thereof*, he would not drink. And they crucified him and parted  
his garments, casting lots, that it might be fulfilled which was spoken  
by the prophet, \* They parted my garments among them, and for my  
36 vesture they cast lots. And sitting down, they guarded him there,

V. 25. *His blood be on us and on our children*—As this Imprecation was dreadfully answered in the Ruin so quickly brought on the Jewish Nation, and the Calamities which have ever since pursued that wretched People, so it was peculiarly fulfilled by Titus the Roman General, on the Jews whom he took during the Siege of Jerusalem. So many, after having been scourged in a terrible Manner, were crucified all round the City, that in a while there was not Room near the Walls for the Crosses to stand by each other. Probably this beset some of those who now joined in this Cry, as it certainly did many of their Children: The very Finger of God thus pointing out their Crime in crucifying his Son.

V. 26. *He delivered him to be crucified*—The Person crucified was nailed to the Cross as it lay on the Ground, thro' each Hand extended to the utmost Stretch, and thro' both the Feet together. Then the Cross was raised up, and the Foot of it thrust with a violent Shock into an Hole in the Ground prepared for it. This Shock disjointed the Body, whose whole Weight hung upon the Nails, till the Persons expired

thro' mere Dint of Pain. This kind of Death was used only by the Romans, and by them inflicted only on Slaves and the vilest Criminals.

V. 28. *They put on him a scarlet robe*—Such as Kings and Generals wore; probably an old, tattered one.

V. 32. *Him they compelled to bear his cross*—It is generally supposed, He bore it Himself, till He sunk under it.

V. 33. *A place called Golgotha, that is, the place of a skull*—It was probably called so from this Time; being an Eminence upon Mount Calvary, not far from the King's Gardens.

V. 34. *They gave him vinegar mingled with gall*—Out of Derision: Which, however nauseous, He received and tasted of. St. Mark mentions also a different Mixture which was given Him, *Wine mingled with myrrh*: Such as it was customary to give to dying Criminals, to make them less sensible of their Sufferings: But this our LORD refused to taste, determining to bear the full Force of his Pains.

V. 35. *My vesture*—That is, my inner Garment.

\* *Psalms* xxii. 18.

V. 45. *From*

37 And set up over his head his accusation written, **THIS IS JESUS,**  
38 **THE KING OF THE JEWS.** Then were two robbers cruci-  
fied with him, one on the right-hand and one on the left.

39 And they that were passing by reviled him, wagging their heads and  
40 saying, Thou that destroyest the temple, and buildest *it* in three days,  
save thyself. If thou be the Son of God, come down from the cross.

41 In like manner the chief priests also with the scribes and elders mocking  
42 *him* said, He saved others: Cannot he save himself? If he be the king  
of Israel, let him now come down from the cross, and we will believe  
43 him. He trusted in God: let him deliver him now if he will have him;  
44 for he said, I am the Son of God. And even the robbers that were  
crucified with him, cast the same reproach upon him.

45 Now from the sixth hour there was darkness over all the earth, unto  
46 the ninth hour. And about the ninth hour, Jesus cried with a loud voice,  
saying, \* Eli, Eli, lama sabachthani? That is, My God, my God, why  
47 hast thou forsaken me? Some of them that stood there hearing *it*, said, He  
48 calleth Elijah. And immediately one of them ran, and taking a sponge  
49 filled *it* with vinegar, and put *it* on a cane, and gave him to drink. The  
rest said, Let be: let us see whether Elijah will come to save him.

50 Jesus after he had cried again with a loud voice, dismissed his spirit.

V. 45. *From the sixth hour, there was darkness over all the earth unto the ninth hour*—Inasmuch, that even an Heathen Philosopher seeing it, and knowing it could not be a natural Eclipse, because it was at the Time of the New Moon, and continued three Hours together, cried out, “Either the GOD of Nature suffers, or the “Frame of the World is dissolved.”

By this Darkness GOD testified his Abhorrence of the Wickedness which was then committing. It likewise intimated *Christ's* fore Conflicts with the Divine Justice, and with all the Powers of Darkness.

V. 46. *About the ninth hour, Jesus cried with a loud voice*—Our LORD's great Agony probably continued these three whole Hours, at the Conclusion of which He thus cried out, while He suffered from GOD Himself what was unutterable. *My God, my God, why hast thou forsaken me?*—Our LORD hereby at once expresses his Trust in GOD, and a most distressing Sense of his letting loose the Powers of Darkness upon Him, withdrawing the comfortable Discoveries of his Presence, and filling his Soul

with a terrible Sense of the Wrath due to the Sins which He was bearing.

V. 48. *One taking a sponge, filled it with vinegar*—Vinegar and Water was the usual Drink of the Roman Soldiers. It does not appear, that this was given Him in Derision, but rather with a friendly Design, that He might not die before *Elijah* came.

V. 50. *He dismissed his spirit*—So the Original Expression may be literally translated: An Expression admirably suited to our LORD's Words, *John x. 18. No man taketh my life from me, but I lay it down of myself.* He died by a voluntary Act of his own, and in a Way peculiar to Himself. He alone of all Men that ever were, could have continued alive even in the greatest Tortures, as long as He pleased, or have retired from the Body whenever He had thought fit. And how does it illustrate that Love, which He manifested in his Death? Inasmuch as He did not use his Power to quit his Body, as soon as it was fastened to the Cross, leaving only an insensible Corpse, to the Cruelty of his Murderers: But continued his Abode

\* *Psaln* xxii. 1.

51 And behold the veil of the temple was rent in twain from the top to the bottom, and the earth was shaken and the rocks were torn asunder:  
 52 And the tombs were opened, and many bodies of holy men that slept  
 53 were raised, And coming out of the tombs after his resurrection, went into the holy city, and appeared to many.

54 And the centurion and they that were with him, guarding Jesus, seeing the earthquake and the things that were done, feared greatly, saying, Truly this was the Son of God.

55 And many women were there, beholding afar off, who had followed  
 56 Jesus from Galilee, serving him. Among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children.

57 \* When the evening was come, there came a rich man of Arimathea,  
 58 named Joseph, who also himself was a disciple of Jesus. He going to Pilate, asked the body of Jesus: then Pilate commanded the body to be delivered. And Joseph taking the body, wrapped it in clean linen, And  
 60 laid it in his own new tomb, which he had hewn out in the rock, and having  
 61 rolled a great stone to the door of the sepulchre, departed. And Mary Magdalene was there and the other Mary, sitting over against the sepulchre.

in it, with a steady Resolution, as long as it was proper. He then retired from it, with a Majesty and Dignity, never known or to be known in any other Death: *Dying*, if one may so express it, *like the Prince of Life!*

V. 51. Immediately upon his Death, while the Sun was still darkened, *the veil of the temple*, which separated the Holy of Holies from the Court of the Priests, tho' made of the richest and strongest Tapestry, *was rent in two from the top to the bottom*: So that while the Priest was ministering at the Golden Altar (it being the Time of the Sacrifice) the Sacred Oracle, by an invisible Power, was laid open to full View: GOD thereby signifying the speedy Removal of the Veil of the Jewish Ceremonies, the casting down the Partition-wall, so that the *Jews* and *Gentiles* were now admitted to equal Privileges, and the opening a Way thro' the Veil of his Flesh for all Believers into the most Holy Place. *And the earth was shaken*—There was a general Earthquake thro' the whole Globe, tho' chiefly near *Jerusalem*.

V. 52. Some of *the tombs were shattered and laid open* by the Earthquake, and while they continued unclosed (and they must have stood open all the Sabbath, seeing the Law would not allow any Attempt to close them) *many bodies of holy men were raised* (perhaps *Simon, Zacharias, John the Baptist*, and others who had believed in *Christ*, and were known to many in *Jerusalem*) *And coming out of the tombs after his resurrection, went into the holy city* (*Jerusalem*) *and appeared to many*—Who had probably known them before: GOD hereby signifying, that *Christ* had conquered Death, and would raise all his Saints in due Season.

V. 54. *The Centurion and they that were with him feared, saying, Truly this was the Son of God*—Referring to the Words of the Chief Priests and Scribes, ver. 43. *He said, I am the Son of God*.

V. 56. *James*—The less: He was so called, to distinguish him from the other *James*, the Brother of *John*; probably because he was less in Stature.

\* *Mark* xv. 42. *Luke* xxiii. 50. *John* xix. 38.

V. 62. *The*

62 Now the next day that followed the day of the preparation the chief  
 63 priests and Pharisees came together to Pilate, Saying, Sir, we remember,  
 that impostor said while he was yet alive, After three days I will rise again.  
 64 Command therefore that the sepulchre be secured till the third day, lest his  
 disciples coming steal him away, and say to the people, He is risen from  
 65 the dead: so the last imposture shall be worse than the first. Pilate said  
 66 to them, Ye have a guard; go, make *it* as secure as ye can. So they went  
 and secured the sepulchre, sealing the stone, and setting a guard.

XXVIII. \* Now after the sabbath, as it began to dawn toward the first  
*day* of the week, came Mary Magdalene and the other Mary, to see the  
 2 sepulchre. And behold, there had been a great earthquake, and an angel  
 of the Lord descending from heaven, had come and rolled away the stone  
 3 from the door and sat upon it. His countenance was like lightning, and  
 4 his raiment white as snow. And for fear of him the guards trembled,  
 5 and became as dead *men*. But the angel answering said to the women,  
 6 Fear not ye; for I know ye seek Jesus who was crucified. He is not  
 here; for he is risen, as he said: come, see the place where the Lord lay.  
 7 And go quickly and tell the disciples, that he is risen from the dead.

V. 62. *The next day that followed the day of the preparation*—The Day of Preparation was the Day before the Sabbath, whereon they were to prepare for the Celebration of it. The next Day then was the Sabbath according to the *Jews*. But the Evangelist seems to express it by this Circumlocution, to shew the *Jewish* Sabbath was then abolished, and a new Order succeeded.

V. 63. *That impostor said, while he was yet alive, After three days I will rise again*—We do not find, that He had ever said this to *them*; unless when he spoke of the temple of his body, (John ii. 19, 21.) And if they here refer to what He then said, how perverse and iniquitous was their Construction of these Words, when He was on his Trial before the Council? c. xxvi. 61. Then they seemed not to understand them!

V. 65. *Ye have a guard*—Of your own, in the Tower of *Antonia*, which was stationed there, for the Service of the Temple.

V. 66. *They went and secured the sepulchre, sealing the stone, and setting a guard*—They set *Pilate's* Signet, or the public Seal of the Sanhedrim upon a Fastning which they had put on the Stone. And all this uncommon Caution

was over-ruled by the Providence of GOD, to give the strongest Proof of *Christ's* ensuing Resurrection; since there could be no Room for the least Suspicion of Deceit, when it should be found, that his Body was raised out of a new Tomb, where there was no other Corpse, and this Tomb hewn out of a Rock, the Mouth of which was secured by a great Stone, under a Seal, and a Guard of Soldiers.

V. 2. *An angel of the Lord had rolled away the stone and sat upon it*—St. Luke and St. *John* speak of two Angels that appeared: But it seems as if only one of them had appeared sitting on the Stone without the Sepulchre, and then going into it, was seen with another Angel, sitting one where the Head, the other where the Feet of the Body had lain.

V. 6. *Come, see the place where the Lord lay*—Probably in speaking, he rose up, and going before the Women into the Sepulchre, said, Come, see the Place. This clearly reconciles what St. *John* relates (xx. 12.) this being one of the two Angels there mentioned.

V. 7. *There shall ye see him*—In his solemn Appearance to them all together. But their gracious LORD would not be absent so long;

\* Mark xvi. 1. Luke xxiv. 1. John xx. 1.

He

And behold he goeth before you into Galilee; there shall ye see him.  
 8 Lo, I have told you. And departing quickly from the sepulchre with  
 9 fear and great joy they ran to tell his disciples. And behold Jesus met  
 them and said, Hail. And they came and took hold of his feet and  
 10 worshipped him. Then saith Jesus to them, Fear not. Go tell my  
 brethren to go into Galilee, and there shall they see me.  
 11 While they were going, behold some of the guard coming into the  
 12 city, told the chief priests all the things that had been done. And hav-  
 ing met together with the elders and taken counsel, they gave much money  
 13 to the soldiers, Saying, Say his disciples came by night, and stole him  
 14 while we slept. And if this come to the governor's ears, we will persuade  
 15 him and secure you. So they took the money and did as they were taught;  
 and this saying is commonly reported among the Jews till this day.  
 16 Then the eleven disciples went into Galilee to the mountain where  
 17 Jesus had appointed them. And when they saw him they worshipped  
 18 him, tho' some had doubted. And Jesus came and spake to them, say-  
 19 ing, All power is given me in heaven and in earth: Go ye and disciple  
 all nations, baptizing them in the name of the Father, and of the Son,  
 20 and of the Holy Ghost, Teaching them to observe all things whatso-  
 ever I have commanded you; and lo I am with you always, even to the  
 end of the world.

He appeared to them several Times before then. *Lo, I have told you*—A solemn Confirmation of what He had said.

V. 9. *Hail*—The Word in its primary Sense means, "Rejoice." In its secondary and more usual Meaning, "Happiness attend you."

V. 10. *Go tell my brethren*—I still own them as such, tho' they so lately disowned and forsook Me.

V. 13. *Say, His disciples came by night, and stole him while we slept*—Is it possible, that any Man of Sense should digest this poor, shallow Inconsistency? If ye were awake, why did you let the Disciples steal him? If asleep, how do you know they did?

V. 16. *To the mountain where Jesus had appointed them*—This was probably Mount Tabor, where (it is commonly supposed) He had

been before transfigured. It seems to have been here also, that He appeared to above five hundred Brethren at once.

V. 18. *All power is given to me*—Even as Man. As GOD, He had all Power from Eternity.

V. 19. *Disciple all nations*—Make them my Disciples. This includes the whole Design of *Christ's Commission*. *Baptizing* and *Teaching* are the two great Branches of that General Design. And these were to be determined by the Circumstances of Things: which made it necessary in baptizing Adult-*Jews* or *Heathens*, to teach them before they were baptized; in discipling their Children, to baptize them before they were taught; as the *Jewish* Children in all Ages, were first circumcised, and after taught to do all GOD had commanded them.

## NOTES

# N O T E S

O N T H E

## Gospel according to St. MARK.

This contains,

- |   |   |
|---|---|
| <p><b>I. THE Beginning of the Gospel :</b></p> <p style="margin-left: 20px;"><i>a.</i> John prepares the Way, C. i. 1—8</p> <p style="margin-left: 20px;"><i>b.</i> Baptizes Jesus, who is proclaimed the Son of GOD, 9—11</p> <p style="margin-left: 20px;"><i>c.</i> Tempted of Satan, served by Angels, 12—13</p> <p><b>II. The Gospel itself :</b></p> <p style="margin-left: 20px;"><i>A.</i> In Galilee ; where we may observe three Periods :</p> <p style="margin-left: 40px;"><i>a.</i> After John was cast into Prison :</p> <p style="margin-left: 60px;">In general :</p> <p style="margin-left: 80px;">1. The Place and Matter of his Preaching, 14—15</p> <p style="margin-left: 80px;">2. The Calling of several of the Apostles, 16—20</p> <p style="margin-left: 60px;">In particular :</p> <p style="margin-left: 80px;">1. Actions not censured by his Adversaries :</p> <p style="margin-left: 100px;">1. He teaches with Authority, 21—22</p> <p style="margin-left: 100px;">2. Cures the Demoniac, 23—28</p> <p style="margin-left: 100px;">3. Heals many Sick, 29—34</p> <p style="margin-left: 100px;">4. Prays, 35</p> <p style="margin-left: 100px;">5. Teaches every where, 36—39</p> <p style="margin-left: 100px;">6. Cleanses the Leper, 40—45</p> <p style="margin-left: 80px;">2. Actions censured by them :</p> <p style="margin-left: 60px;">Here occur,</p> <p style="margin-left: 80px;">1. The Paralytic forgiven and healed C. ii. 1—12</p> <p style="margin-left: 80px;">2. The Call of Levi, and eating with Publicans and Sinners, 13—17</p> <p style="margin-left: 80px;">3. The Question concerning Fasting answered, 18—22</p> <p style="margin-left: 80px;">4. The Ears of Corn plucked, 23—28</p> <p style="margin-left: 80px;">5. The wither'd Hand restor'd ; Snares laid, C. iii. 1—6</p> <p style="margin-left: 40px;">3. Our LORD's Retirement :</p> <p style="margin-left: 60px;">1. At the Sea, 7—12</p> <p style="margin-left: 60px;">2. In the Mountain, where the Apostles are called, 13—19</p> <p style="margin-left: 60px;">3. In the House, where after refuting the Blasphemy of</p> | <p style="margin-left: 20px;">the Pharisees, He shews who are his Mother and his Brethren, 20—35</p> <p style="margin-left: 20px;">4. In the Ship ; various Parables, C. iv. 1—34</p> <p style="margin-left: 20px;">5. On the Sea, and beyond it, 35—41 C. v. 1—20</p> <p style="margin-left: 20px;">6. On this Side the Sea : Again : Jairus, and the Woman with the Flux of Blood, 21—43</p> <p style="margin-left: 20px;">7. At Nazareth : His Countrymen offended, C. vi. 1—6</p> <p style="margin-left: 20px;">8. The Apostles sent forth, 7—13</p> <p style="margin-left: 20px;"><i>b.</i> After John was put to Death :</p> <p style="margin-left: 40px;">1. Herod's hearing of Jesus, and Judgment of Him, 14—29</p> <p style="margin-left: 40px;">2. Christ's retiring with his Apostles, now return'd, 30—32</p> <p style="margin-left: 40px;">3. The Earnestness of the People ; Christ's Compassion ; five thousand fed, 33—44</p> <p style="margin-left: 40px;">4. His walking on the Sea, 45—52</p> <p style="margin-left: 40px;">5. He heals many in the Land of Gennefaret, 53—56</p> <p style="margin-left: 40px;">6. And teaches what defiles a Man ; C. vii. 1—23</p> <p style="margin-left: 40px;">7. A Devil cast out in the Coasts of Tyre and Sidon, 24—30</p> <p style="margin-left: 40px;">8. At the Sea of Galilee, the Deaf and Dumb healed ; four thousand fed, 31—37 C. viii. 1—9</p> <p style="margin-left: 40px;">9. He comes into the Parts of Dalmanutha, and answers concerning the Sign from Heaven, 10—13</p> <p style="margin-left: 40px;">10. In the Ship, He warns them of evil Leaven, 14—21</p> <p style="margin-left: 40px;">11. At Bethsaida, heals the Sick, 22—26</p> <p style="margin-left: 20px;"><i>c.</i> After He was acknowledged to be the Son of GOD :</p> <p style="margin-left: 40px;">1. Peter confessing Him, He enjoins</p> |
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his



- his Disciples Silence; foretels his Passion; reproves Peter; exhorts to follow Him: 27—  
C. ix. 1—
2. Is transfigured; casts out a Devil; foretels his Passion 2—32
  3. Reproves and instructs his Disciples, 33—50
- B. In Judea:**
- a. In the Borders, C. x. 1—
    1. He treats of Divorce, 2—12
    2. Of little Children, 13—16
    3. Of entering into Life, and of the Danger of Riches, 17—31
  - b. In his Way to the City,
    1. He foretels his Passion a third Time, 32—34
    2. Answers James and John, and instructs them all, 35—45
    3. At Jericho, gives Sight to Bartimeus, 46—52
    4. At Jerusalem, C. xi. 1—
  - a. His Royal Entry, 2—11
  - b. The Day after, the Fig-tree cursed, 12—14  
the Temple purged, 15—19
  - c. The Day after that,
    1. Near the Fig-tree, He shews the Power of Faith, 20—26
    2. In the Temple,
      1. His Authority vindicated, 27—33
      2. The Parable of the wicked Husbandmen, C. xii. 1—12
      3. Of paying Tribute to Cesar, 13—17
      4. Of the Resurrection, 18—27
      5. Of the great Commandment, 28—34
      6. Of David's Lord, 35—37
      7. He warns the People of the Scribes, 38—40
      8. Commends the poor Widow, 41—44
    3. On Mount Olivet, He foretels the Destruction of the City and Temple, and the End of the World, C. xiii. 1—37
  - d. Two Days before the Passover: His Enemies bargain with Judas, C. xiv. 1—11
- e. On the first Day of unleavened Bread:**
1. The Passover prepared, 12—16
  2. The LORD's Supper instituted, 17—25
  3. After the Hymn, the Offence of the Disciples, and Peter's Denial foretold, 26—31
  4. In Gethsemane, Jesus prays; wakes his Disciples, 32—42  
Is betrayed; taken; forfook of all, 43—52
  5. In the High-priest's Palace, He is condemned to Death, 53—65  
Denied by Peter, 66—72
- f. Friday,**  
What was done
1. In Pilate's Palace, C. xv. 1—20
  2. In the Way, 21
  3. At Golgotha, 22
    1. The Wine and Myrrh offered, 23
    2. The Crucifixion; his Garments parted, 24, 25
    3. The Title, 26
    4. The two Malefactors, 27, 28
    5. Revilings, 29—32
    6. The Darkness; the Cry of Jesus; the Scoff; the Vinegar; his Death; the Veil rent, 33—38
    7. The Saying of the Centurion; the Women looking on, 39—41
  4. In the Evening, the Burial, 42—47
- g. Sunday,**  
Our LORD's Resurrection declared
1. By an Angel, C. xvi. 1—8
  2. By Himself, 9—11  
To Mary Magdalene, 9—11  
To two going into the Country, 12, 13  
To the Eleven sitting at Meat, 14
- III. The Gospel**
1. Committed by Christ to his Apostles, after his Resurrection, and 15—18
  2. Confirmed after his Ascension, 19—20

ST.

## S T. M A R K.

1. **T**HE \* beginning of the gospel of Jesus Christ, the Son of God:  
 2 As it is written in the prophets, † Behold I send my messenger  
 3 before thy face, who shall prepare thy way before thee. ‡ The voice of  
 one crying aloud in the wilderness, Prepare ye the way of the Lord,  
 4 make his paths straight. John baptized in the wilderness and preached  
 5 the baptism of repentance, for the remission of sins. And there went  
 out to him all the land of Judea, and all they of Jerusalem, and were  
 6 baptized of him in the river Jordan, confessing their sins. And John  
 was clothed with camels hair, and with a leathern girdle about his loins,  
 7 and ate locusts and wild honey, And proclaimed, saying, There cometh  
 after me one mightier than I, the latchet of whose shoes I am not worthy  
 8 to stoop down and unloose. I indeed have baptized you with water;  
 9 but he will baptize you with the Holy Ghost. || And in those days,  
 Jesus came from Nazareth of Galilee, and was baptized by John at Jor-  
 10 dan. And coming up from the water, straightway he saw the heavens open-  
 11 ed, and the Spirit like a dove descending upon him. And a voice came  
 12 from heaven, Thou art my beloved Son, in whom I delight. § And  
 13 immediately the Spirit leadeth him out into the wilderness. And he  
 was there in the wilderness forty days, tempted by Satan, and was with  
 the wild beasts; and the angels served him.
- 14 †† Now after John was put in prison, Jesus came into Galilee, preach-  
 15 ing the gospel of the kingdom of God, Saying, The time is fulfilled,  
 and the kingdom of God is at hand: repent ye, and believe the gospel.  
 16 ||| And walking by the sea of Galilee, he saw Simon and Andrew his

V. 1. *The beginning of the gospel of Jesus Christ*—The Evangelist speaks with strict Propriety: For the Beginning of the Gospel is in the Account of John the Baptist, contained in the first Paragraph; the Gospel itself, in the rest of the Book.

V. 4. *Preaching the baptism of repentance*—That is, preaching Repentance, and baptizing as a Sign and Means of it.

V. 7. *The latchet of whose shoes I am not worthy to unloose*—That is, to do him the very meanest Service.

V. 12. *And immediately the Spirit leadeth him into the wilderness*—So in all the Children of GOD, extraordinary Manifestations of his Fa-

vor, are wont to be followed by extraordinary Temptations.

V. 13. *And he was there forty days, tempted by Satan*—Invisibly. After this followed the Temptation by him in a visible Shape, related by St. Matthew. And he was with the wild beasts—Tho' they had no Power to hurt Him. St. Mark not only gives us a Compendium of St. Matthew's Gospel, but likewise several valuable Particulars, which the other Evangelists had omitted.

V. 15. *The time is fulfilled*—The Time of my Kingdom, foretold by Daniel, expected by you, is fully come.

\* Mat. iii. 1. Luke iii. 1. † Mal. iii. 1. ‡ Isaiah xl. 3. || Mat. iii. 13. § Mat. iv. 1. Luke iv. 1. †† Mat. iv. 12. ||| Mat. iv. 18. Luke v. 1. V. 18. Straight-

17 brother, casting a net into the sea (for they were fishers) And Jesus  
 said to them, Come ye after me, and I will make you fishers of men.  
 18 And straightway leaving their nets, they followed him. And having  
 19 gone thence a little farther, he saw James *the son* of Zebedee and John  
 20 his brother, who were also in the vessel, mending their nets: And he  
 called them; and immediately leaving their father Zebedee in the vessel  
 with the hired servants, they went after him.

21 \* And they go into Capernaum. And straightway on the sabbath, he  
 22 went into the synagogue and taught. And they were astonished at his  
 teaching; for he taught them as one having authority, and not as the  
 23 Scribes. And there was in their synagogue a man having an unclean spi-  
 24 rit, and he cried out, saying, Let us alone: what have we to do with  
 thee, Jesus of Nazareth? Art thou come to destroy us? I know thee who  
 25 thou art, the Holy one of God. And Jesus rebuked him, saying, Hold  
 26 thy peace and come out of him. And the unclean spirit having torn  
 27 him, and cried with a loud noise, came out of him. And they were all  
 amazed, so that they questioned among themselves, saying, What is this?  
 What new teaching *is* this? For with authority he commandeth even  
 28 the unclean spirits and they obey him. And immediately his fame went  
 forth into all the country of Galilee round about.

29 † And coming out of the synagogue, they entered forthwith into the  
 30 house of Simon and Andrew, with James and John. And Simon's wife's  
 31 mother lay ill of a fever, and immediately they tell him of her. And he  
 came and taking her by the hand, lifted her up; and straightway the fe-  
 32 ver left her, and she waited on them. And in the evening, when the sun  
 was set, they brought to him all that were diseased, and them that were  
 33 possessed with devils. And the whole city was gathered together at the  
 34 door. And he healed many that were ill of divers diseases, and cast out  
 many devils, and suffered not the devils to say that they knew him.

V. 18. *Straightway leaving their nets, they followed him*—From this Time they forsook their Employ, and constantly attended Him. Happy they, who follow *Christ* at the first Call!

V. 26. *A loud noise*—For he was forbidden to speak. *Christ* would neither suffer those evil Spirits to speak in Opposition, nor yet in Favour of Him. He needed not their Testimony, nor would encourage it, lest any should infer, that He acted in Concert with them.

\* Luke iv. 31.

† Mat. viii. 14. Luke iv. 38.

V. 32. *When the sun was set*—And consequently the Sabbath was ended, which they reckoned from Sun-set to Sun-set.

V. 33. *And the whole city was gathered together at the door*—O what a fair Prospect was here? Who could then have imagined, that all these Blossoms would die away without Fruit?

V. 34. *He suffered not the devils to say, that they knew him*—That is, according to Dr.

Mead's

35 \* And in the morning, rising a great while before day, he went out and  
 36 departed into a desert place, and prayed there. And Simon and they that  
 37 were with him followed after him. And having found him, they say to  
 38 him, All men seek thee. And he saith to them, Let us go to the neigh-  
 39 bouring towns, that I may preach there also : for therefore am I come. And  
 he preached in their synagogues throughout all Galilee, and cast out devils.  
 40 † And there came to him a leper beseeching him and kneeling down to  
 41 him and saying to him, If thou wilt, thou canst make me clean. And  
 Jesus, moved with tender compassion, putting forth *his* hand, touched  
 42 him, and saith to him, I will ; be thou clean. And when he had spoken,  
 43 immediately the leprosy departed from him and he was cleansed. And  
 44 having straitly charged him, he forthwith sent him away, . And saith to  
 him, See thou say nothing to any man ; but go, shew thyself to the  
 priest, and offer for thy cleansing what Moses commanded, for a testimony  
 45 to them. But he going out published *it* much and blazed abroad the  
 matter, so that he could no more openly enter into the city ; but he was  
 without in desert places : and they came to him from every quarter.

II. And again he entered into Capernaum after some days ; and it was  
 2 heard that he was in the house. † And immediately many were gathered  
 together, so that there was no room for *them*, no, not even about  
 3 the door. And he spake the word to theme. And they come to him,  
 4 bringing a paralytic, borne of four. And not being able to come nigh

*Mead's Hypothesis* (That the Scriptural Demoniacs were only diseased Persons) *He suffered not the Diseases to say, that they knew him!*

V. 35. *Rising a great while before day*—So did He labour for us, both Day and Night.

V. 44. *See thou say nothing to any man*—But our blessed LORD gives no such Charge to us. If He has made us clean from our Leprosy of Sin, we are not commanded to conceal it. On the contrary, it is our Duty to publish it abroad, both for the Honour of our Benefactor, and that others who are sick of Sin may be encouraged to ask and hope for the same Benefit. *But go, shew thyself to the priest, and offer for thy cleansing what Moses commanded, for a testimony to them*—The Priests seeing Him pronouncing him clean (*Lev. xiii. 17, 23, 28, 37.*) and accordingly allowing him to offer as *Moses* commanded (*Lev. xiv. 2, 7.*) was such a Proof against them, that they durst never say, The Leper was not clean-

fed ; which out of Envy or Malice against our Saviour, they might have been ready to say, upon his presenting Himself to be viewed, according to the Law, if by the cleansed Person's talking much about his Cure, the Account of it had reached their Ears, before He came in Person. This is the chief Reason why our LORD commanded this Man to *say nothing*.

V. 45. *So that Jesus could no more openly enter into the city*—It was chiefly to prevent this Inconvenience, that our LORD had enjoined him Silence.

V. 1. *And again* after having been in desert Places for some Time, He returned privately to the City. *In the house*—In Peter's House.

V. 2. *And immediately many were gathered together*—Hitherto continued the general Impression on their Hearts. Hitherto, even at *Capernaum*, all who heard received the Word with Joy.

\* *Luke iv. 42.*

† *Mat. viii. 2. Luke v. 12.*

† *Mat. ix. 2. Luke v. 18.*

him for the croud, they uncovered the roof where he was, and having  
 5 broken *it* up, they let down the couch whereon the paralytic lay. Jesus  
 seeing their faith, said to the paralytic, Son, thy sins are forgiven thee.  
 6 But certain of the Scribes were sitting there, and reasoning in their hearts,  
 7 Why doth this *man* thus speak blasphemies? Who can forgive sins, but  
 8 God only? And Jesus immediately knowing in his spirit, that they so  
 reasoned in themselves, said to them, Why reason ye thus in your hearts?  
 9 Which is easier? To say to the paralytic, *Thy* sins are forgiven thee? Or  
 10 to say, Arise, and take up thy couch and walk? But that ye may know  
 11 that the Son of man hath authority on earth to forgive sins: (He saith  
 to the paralytic) I say to thee, Arise, and take up thy couch, and go to  
 12 thine house. And immediately he arose, and taking up his couch, went  
 forth before them all; so that they were all amazed and glorified God,  
 saying, We never saw it thus.  
 13 And he went forth again by the sea-side, and all the multitude came  
 14 to him, and he taught them. And passing by, he saw Levi, the *son* of  
 Alpheus, sitting at the receipt of custom, and saith to him, Follow me.  
 15 And he arose and followed him. And as Jesus sat at meat in his house,  
 many publicans also and sinners sat together with Jesus and his disciples;  
 16 for there were many, and they followed him. And the Scribes and Pha-  
 risees seeing him eat with publicans and sinners, said to his disciples, How  
 17 is it that he eateth and drinketh with publicans and sinners? And Jesus  
 hearing *it* saith to them, They that are whole need not a physician, but  
 they that are sick: I came not to call the righteous, but sinners to repent-

V. 4. *They uncovered the roof*—Or, *took up the covering*, the Lattice or Trap-door, which was on all their Houses (being flat-roofed.) And finding it not wide enough, broke the Passage wider, to let down the Couch.

V. 6. *But certain of the Scribes*—See whence the first Offence cometh! As yet not one of the plain, unlettered People were offended. They all rejoiced in the Light, till these *Men of Learning* came, to put Darkness for Light, and Light for Darkness. Wo to all such blind Guides! Good had it been for these if they had never been born. O GOD, let me never offend one of the simple ones! Sooner let my Tongue cleave to the Roof of my Mouth!

V. 12. *They were all amazed*—Even the Scribes themselves for a Time.

V. 13. *All the multitude came to him*—Name-ly, *By the Sea-side*, and he as readily taught them there, as if they had been in a Synagogue.

\* Mat. ix. 9.

V. 15. *Many publicans and notorious sinners sat with Jesus*—Some of them doubtless invited by *Matthew*, moved with Compassion for his old Companions in Sin. But the next Words, *For they were many and they followed him*, seem to imply, that the greater Part, encouraged by his gracious Words and the Tenderness of his Behaviour, and impatient to hear more, stay'd for no Invitation, but prest in after Him, and kept as close to Him as they could.

V. 16. *And the Scribes and the Pharisees said*—So now the *wise Men* being joined by the *Saints of the World*, went a little farther in raising Prejudices against our LORD. In his Answer, He uses as yet no Harshness, but only calm, dispassionate Reasoning.

V. 17. *I came not to call the righteous*—Therefore if these were righteous, I should not call them. But now, they are the very Persons I came to save.

V. 26. In

18 ancc. \* And the disciples of John and of the Pharisees used to fast :  
 and they come and say to him, Why do the disciples of John and of the  
 19 Pharisees fast, but thy disciples fast not? And Jesus said to them, Can the  
 children of the bride-chamber fast, while the bridegroom is with them? As  
 20 long as they have the bridegroom with them, they cannot fast. But the  
 day will come, when the bridegroom shall be taken away from them; and  
 21 then shall they fast in those days. No man seweth a piece of new cloth on  
 an old garment: else the new piece that filleth it up taketh away from the  
 22 old, and the rent is made worse. And no man putteth new wine into old  
 leathern bottles; else the new wine bursteth the bottles, and the wine is  
 spilt, and the bottles are lost; but new wine must be put into new bottles.  
 23 † And he went thro' the corn-fields on the sabbath-day: and his dis-  
 24 ciples as they went, plucked the ears of corn. And the Pharisees said to  
 25 him, Behold, why do they on the sabbath that which is not lawful? And  
 he said to them, Have ye never read what David did, when he had need  
 26 and was hungry, he and they that were with him? ‡ How he went into  
 the house of God in *the days* of Abiathar the high priest, and ate the  
 shew-bread, which it is not lawful for any but the priests to eat, and gave  
 27 also to them who were with him? And he said to them, The sabbath  
 28 was made for man, and not man for the sabbath. Moreover the Son of  
 man is Lord even of the sabbath.

III. || And he entered again into the synagogue: and there was a man there  
 2 who had a withered hand. And they watched him whether he would  
 3 heal him on the sabbath, that they might accuse him. And he saith to  
 4 the man that had the withered hand, Stand forth. And he saith to them,  
 Is it lawful to do good on the sabbath, or to do evil? To save life, or to  
 5 kill? But they held their peace. And looking round upon them with  
 anger, being grieved for the hardness of their hearts, he saith to the man,

V. 26. *In the days of Abiathar the high-priest—*  
*Abimelech*, the Father of *Abiathar*, was High-  
 priest then; *Abiathar* himself, not till some Time  
 after. This Phrase therefore only means, *In the*  
*Time of Abiathar*, who was afterwards the High-  
 priest.

V. 27. *The sabbath was made for man—*And  
 therefore must give way to Man's Necessity.

V. 28. *Moreover the Son of man is Lord even*  
*of the sabbath—*Being the supreme Lawgiver,  
 He hath Power to dispense with his own Laws:  
 And with this in particular.

\* *Mat. ix. 14. Luke v. 33.*  
 † *Mat. xii. 9. Luke vi. 6.*

V. 1. *He entered again into the synagogue—*  
 At Capernaum on the same Day.

V. 2. *And they—*The Scribes and Pharisees,  
*watched him, that they might accuse him—*Pride,  
 Anger, and Shame, after being so often put to  
 Silence, began now to ripen into Malice.

V. 4. *Is it lawful to save life, or to kill?—*  
 Which He knew they were now seeking Oc-  
 casion to do. *But they held their peace—*Being  
 confounded, tho' not convinced.

V. 5. *Looking round upon them with anger,*  
*being grieved—*Angry at the Sin, grieved at the

† *Mat. xii. i. Luke vi. i.*

‡ *1 Sam. xxi. 6.*

O 2

Sinner;

Stretch forth thine hand. And he stretched *it* forth : and his hand was  
6 restored. And the Pharisees going out, straightway took counsel with  
the Herodians against him, how they might destroy him.

7 Then Jesus withdrew with his disciples to the sea : and a great multi-  
8 tude from Galilee followed him, And from Judea, and from Jerusalem,  
and from Idumea, and from beyond Jordan ; and they about Tyre and  
9 Sidon, a great multitude, having heard what great things he did, came  
10 to him. And he spake to his disciples, that a vessel should wait on him,  
11 because of the multitude, lest they should throng him. For he had healed  
12 many, so that they rushed in upon him, as many as had plagues. And  
unclean spirits when they saw him fell down before him and cried, saying,  
13 Thou art the Son of God. And he straightly charged them, not to make  
14 him known. And he goeth up into a mountain, and calleth to him  
15 whom he would, and they came to him. \* And he ordained twelve, that  
they might be with him, and that he might send them forth to preach,  
16 And to have power to heal diseases, and to cast out devils. And Simon :  
17 he surnamed Peter : And James the *son* of Zebedee, and John the bro-  
18 ther of James (and he surnamed them Boanerges, that is, sons of thun-  
19 der) And Andrew, and Philip, and Bartholomew, and Matthew, and  
Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the  
20 Canaanite, And Judas Iscariot, who also betrayed him.  
21 And they come into an house : And the multitude cometh together again,  
so that they could not so much as eat bread. And his relations hearing  
of *it*, came out to lay hold on him ; for they said, He is beside himself.

Sinner ; the true Standard of Christian Anger. But who can separate Anger at Sin from Anger at the Sinner ? None but a true Believer in *Christ*.

V. 6. *The Pharisees going out*—Probably leaving the Scribes to watch Him still ; *took counsel with the Herodians*—As bitter as they usually were against each other.

V. 8. *From Idumea*—The Natives of which had now professed the *Jewish* Religion above an hundred and fifty Years. *They about Tyre and Sidon*—The *Israelites* who lived in those Coasts.

V. 10. *Plagues, or Scourges* (so the *Greek* Word properly means) seem to be those very painful or afflictive Disorders which were frequently sent, or at least permitted of God, as a *Scourge* or Punishment of Sin.

V. 12. *He charged them not to make him known*—It was not the Time : Nor were they fit Preachers.

V. 13. *He calleth whom he would*—With regard to the eternal States of Men, GOD always acts as Just and Merciful. But with regard to numberless other Things, He seems to us to act as mere Sovereign.

V. 16. *He surnamed them Sons of Thunder*—Both with respect to the Warmth and Impetuosity of their Spirit, their fervent Manner of Preaching, and the Power of their Word.

V. 20. *To eat bread*—That is, to take any Sustenance.

V. 21. *His relations*—His Mother and his Brethren, ver. 31. But it was some Time before they could come near Him.

\* *Mat. x. 2. Luke vi. 13. Acts i, 13.*

V. 22. *The*

22 But the scribes who had come down from Jerusalem said, He hath Beelzebub,  
 23 and by the prince of the devils casteth he out devils. And calling them to  
 24 him, he said to them in parables, How can Satan cast out Satan? If a king-  
 25 dom be divided against itself, that kingdom cannot stand. And if an house  
 26 be divided against itself, that house cannot stand. If Satan then be risen up  
 27 and divided against himself, he cannot stand, but hath an end. None can  
 enter into the strong one's house and plunder his goods, unless he first bind  
 28 the strong one and then he will plunder his house. \* Verily I say to you,  
 All sins shall be forgiven the sons of men and blasphemies wherewith so-  
 29 ever they shall blaspheme. But he that shall blaspheme against the Holy  
 30 Ghost hath never forgiveness, but is liable to eternal damnation: Because  
 31 they said, He hath an unclean spirit. Then came his brethren and his  
 32 mother, and standing without, sent to him, calling him. And the multi-  
 tude sat about him; and they say to him, Behold, thy mother and thy  
 33 brethren without seek for thee. And he answered them, saying, Who  
 34 is my mother or my brethren? And looking round on them who sat  
 35 about him, he said, Behold my mother and my brethren. For whosoever  
 shall do the will of God, the same is my brother and sister and mother.

IV. † And again he taught by the sea-side, and a great multitude was gathered to him, so that going into the vessel, he sat in the sea, and the  
 2 whole multitude was by the sea on the land. And he taught them many

V. 22. *The Scribes and Pharisees (Mat. xii. 22.) who had come down from Jerusalem—* Purposely, on the Devil's Errand: And not without Success. For the common People now began to drink in the Poison, from these learned, good, honourable Men! *He hath Beelzebub—* At Command; is in League with him: *And by the prince of the devils casteth he out devils—* How easily may a Man of Learning elude the strongest Proof of a Work of GOD! How readily can he account for every Incident, without ever taking GOD into the Question!

V. 30. *Because they said, He hath an unclean spirit—* Is it not astonishing, That Men who have ever read these Words, should doubt, What is the Blasphemy against the Holy Ghost? Can any Words declare more plainly, that it is, "The ascribing those Miracles to the Power of the Devil, which Christ wrought by the Power of the Holy Ghost?"

V. 31. *Then came his brethren and his mother—* Having at length made their Way through the

\* Mat. xii. 31. Luke xii. 10.

† Mat. xiii. 1. Luke viii. 4.

Croud, so as to come to the Door. *His Brethren* are here named first, as being first and most earnest in the Design of taking Him: For *neither did these of his brethren believe on him.* They sent to him, calling him—They sent one into the House, who called Him aloud, by Name.

V. 34. *Looking round on them who sat about him—* With the utmost Sweetness: *He said, Behold my mother and my brethren—* In this Preference of his true Disciples even to the Virgin Mary, considered merely as his Mother after the Flesh, He not only shews his high and tender Affection for them, but seems designedly to guard against those excessive and idolatrous Honours, which He foresaw would in After-ages be paid to her.

V. 2. *He taught them many things by parables—* After the usual Manner of the Eastern Nations, to make his Instructions more agreeable to them, and to impress them the more upon attentive Hearers. A Parable signifies not only a Simile or Comparison, and sometimes a Proverb, but any kind of instructive Speech, wherein spiritual

Things



3 things by parables, and said to them in his teaching, Hearken: Behold,  
 4 a sower went out to sow. And as he sowed, some fell by the highway-  
 5 side, and the birds of the air came and devoured it. And some fell on  
 stony ground, where it had not much earth; and immediately it sprung  
 6 up, because it had no depth of earth. But when the sun was up, it was  
 7 scorched, and because it had no root, it withered away. And some fell  
 among thorns, and the thorns grew up and choked it, and it yielded no  
 8 fruit. And other fell on good ground, and yielded fruit springing up  
 and increasing, and brought forth, some thirty, and some sixty, and some  
 9 an hundred. And he said, He that hath ears to hear, let him hear.  
 10 And when he was alone, they that were about him, with the twelve,  
 11 asked him of the parable. And he said to them, To you it is given to  
 know the mystery of the kingdom of God: but to them that are with-  
 12 out, all things are in parables: So that seeing they see, and do not per-  
 ceive, and hearing they hear, and do not understand; lest at any time  
 they should be converted, and *their* sins should be forgiven them.  
 13 And he saith to them, Know ye not this parable? How then will ye  
 14 know all parables? The sower soweth the word. And these are they  
 15 by the highway-side, where the word is sown; but when they have heard,  
 Satan cometh immediately, and taketh away the word sown in their hearts.  
 16 And these are they likewise who have received the seed on stony ground,  
 who when they have heard the word, immediately receive it with joy:  
 17 But have not root in themselves, and so endure but for a time: afterward  
 when affliction or persecution ariseth because of the word, they are presently  
 18 offended. And these are they that have received it among thorns, who  
 19 hear the word, And the cares of this world, and the deceitfulness of riches,  
 and the desire of other things entering in, choke the word, and it becometh

Things are explained and illustrated by natural.  
*Prov. i. 6. To understand a proverb and the interpretation*—The Proverb is the literal Sense, the Interpretation is the spiritual; resting in the literal Sense killeth, but the spiritual giveth Life.

V. 3. *Hearken*—This Word He probably spoke with a loud Voice, to stop the Noise and Hurry of the People.

V. 10. *When he was alone*—That is, retired apart from the Multitude.

V. 11. *To them that are without*—So the Jews termed the Heathens; so our LORD terms all obstinate Unbelievers: For they shall not enter into his Kingdom; they shall abide in outer Darknes.

V. 12. *So that seeing they see and do not perceive*—They would not see before: Now they could not, GOD having given them up to the Blindness which they had chosen.

V. 13. *Know ye not this parable?*—Which is as it were the Foundation of all those that I shall speak hereafter; and is so easy to be understood?

V. 19. *The desires of other things choke the word*—A deep and important Truth! The Desire of any thing, otherwise than as it leads to Happiness in GOD, directly tends to Barrenness of Soul. *Entering in*—Where they were not before. Let him therefore who has received and retained the Word, see that no other Desire then *enter in*, such as perhaps till then he never knew.

20 unfruitful. And these are they that have received it on the good ground,  
 who hear the word and receive *it*, and bring forth fruit, some thirty *fold*,  
 21 some sixty, and some an hundred. \* And he said to them, Is a candle  
 brought to be put under a bushel or under a bed, and not to be set on a can-  
 22 dlestick? † For there is nothing hid, which shall not be manifested, nei-  
 23 ther was any thing kept secret, but that it might come abroad. If any man  
 24 hath ears to hear, let him hear. And he said to them, Take heed what  
 ye hear. With what measure ye mete, it shall be measured to you, and to  
 25 you that hear, shall more be given. ‡ For he that hath, to him shall be given;  
 but he that hath not, from him shall be taken even that which he hath.  
 26 And he said, So is the kingdom of God, as if a man should cast seed  
 27 into the ground, And should sleep and rise night and day, and the seed  
 28 should spring and grow up he knoweth not how. For the earth bring-  
 eth forth fruit of itself, first the blade, then the ear, after that, the full  
 29 corn of the ear. But when the fruit is brought forth, immediately he  
 putteth in the sickle, because the harvest is come.  
 30 || And he said, Whereto shall we liken the kingdom of God? Or with  
 31 what comparison shall we compare it? *It is* like a grain of mustard seed,  
 which when it is sown in the earth, is one of the least of the seeds that are  
 32 in the earth. But when it is sown it groweth up and becometh greater than  
 all herbs, and putteth forth great branches, so that the birds of the air may  
 33 lodge under the shadow of it. And with many such parables spake he

knew. *It becometh unfruitful*—After the Fruit had grown almost to Perfection.

V. 21. *And he said, Is a candle*—As if He had said, I explain these Things to you, I give you this Light, not to conceal, but to impart it to others. And if I conceal any thing from you now, it is only that it may be more effectually manifested hereafter.

V. 24. *Take heed what ye hear*—That is, Attend to what you hear, that it may have its due Influence upon you. *With what measure ye mete*—That is, according to the Improvement you make of what you have heard, still further Assistances shall be given. *And to you that hear*—That is, with Improvement.

V. 25. *He that hath*—That improves whatever he has received, to the Good of Others, as well as of his own Soul.

V. 26. *So is the kingdom of God*—The inward Kingdom is like Seed which a man casts into the

ground—This a Preacher of the Gospel casts into the Heart. And he *sleeps and rises night and day*—That is, he has it continually in his Thoughts. Mean time it *springs and grows up he knows not how*—Even he that sowed it, cannot explain, *How* it grows. For as the Earth by a curious Kind of Mechanism, which the greatest Philosophers cannot comprehend, does as it were spontaneously bring forth first the Blade, then the Ear, then the full Corn in the Ear: So the Soul, in an inexplicable Manner, brings forth, first weak Graces, then stronger, then full Holiness: And all this *of itself*, as a Machine, whose Spring of Motion is within itself. Yet observe the amazing Exactness of the Comparison: The Earth brings forth no Corn (as the Soul no Holiness) without both the Care and Toil of Man, and the benign Influences of Heaven.

V. 29. *He putteth in the sickle*—God cutteth down and gathereth the Corn into his Garner.

\* Mat. v. 15. Luke viii. 16. xi. 33.

† Mat. xiii. 12. Luke viii. 18.

‡ Mat. x. 26. Luke viii. 17.

|| Mat. xiii. 31. Luke xiii. 18.

V. 33. *He*

34 the word to them, as they were able to hear. But without a parable spake he not to them: and in private he expounded all things to his disciples.

35 \* And the same day in the evening he saith to them, Let us go over  
36 to the other side. And having sent away the multitude, they take him as he was in the vessel. And there were with him other little vessels.  
37 And there ariseth a great storm of wind, and the waves beat into the  
38 vessel, so that it was now full. But he was asleep on the pillow, in the stern. And they awake him and say to him, Master, carest thou  
39 not that we perish? And he arose and rebuked the wind, and said to the sea, Peace; Be still. And the wind ceased, and there was a great  
40 calm. And he said to them, Why are ye so fearful? How is it, that  
41 ye have not faith? And they feared exceedingly, and said one to another, Who is this, that even the wind and the sea obey him?

V. † And they came to the other side of the sea, into the country of the  
2 Gadarenes. And as he came out of the vessel, there met him immediately out of the tombs a man with an unclean spirit, Who had *his*  
3 dwelling among the tombs, and no man could bind him, no not with  
4 chains. For he had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in  
5 pieces; and no man could tame him. And always night and day, he was in the tombs, and in the mountains, crying and cutting himself  
6 with stones. But seeing Jesus afar off, he ran and worshipped him,  
7 And crying with a loud voice, said, What have I to do with thee, Jesus, Son of the most high God? I adjure thee by God, that thou torment me  
8 not. (For he had said to him, Come out of the man, *thou* unclean  
9 spirit.) And he asked him, What *is* thy name? And he answered saying,  
10 My name *is* Legion; for we are many. And he earnestly besought

V. 33. *He spake the word as they were able to hear it*—Adapting it to the Capacity of his Hearers, and speaking as plain as He could without offending them. A Rule never to be forgotten by those who instruct others.

V. 36. *They take him as he was in the vessel*—They carried Him immediately in the same Vessel, from which He had been preaching to the People.

V. 38. *On the pillow*—So we translate it, for Want of a proper *English* Expression, for that

particular Part of the Vessel near the Rudder on which He lay.

V. 39. *Peace*—Cease thy Tossing: *Be still*—Cease thy Roaring. Literally, *Be thou gagged*.

V. 2. *There met him a man with an unclean spirit*—St. *Matthew* mentions Two. Probably this, so particularly spoken of here, was the most remarkably fierce and ungovernable.

V. 9. *My name is Legion; for we are many*—But all these seem to have been under one Commander, who accordingly speaks all along, both for them and himself.

\* *Mat.* viii. 26. *Luke* viii. 22. † *Mat.* viii. 28. *Luke* viii. 26.

V. 15. *And*

11 him, that he would not fend them away out of the country. Now there  
 12 was there at the mountain a great herd of swine feeding. And all the de-  
 vils besought him, saying, Send us to the swine, that we may go into them.  
 13 And Jesus forthwith gave them leave. And the unclean spirits going out,  
 entered into the swine, and the herd rushed down the steep into the sea,  
 14 (they were about two thousand) and were choked in the sea. And they  
 that fed the swine fled, and told *it* in the city and in the country. And  
 15 they went out to see that which was done. And they come to Jesus and  
 see the demoniac, sitting and clothed and in his right mind: and they were  
 16 afraid. And they that saw *it* told them how it beset the demoniac, and  
 17 also concerning the swine. And they prayed him to depart out of their  
 18 coasts. And as he went into the vessel, he that had been possessed with  
 19 the devils, besought him, that he might be with him. But Jesus suffered  
 him not, but said to him, Go home to thy friends, and tell them how  
 great things the Lord hath done for thee, and hath had compassion on  
 20 thee. And he departed and published in Decapolis, how great things  
 Jesus had done for him. And all men marvelled.

21 \* And when Jesus was passed over again in the vessel to the other side,  
 22 much people was gathered to him, and he was near the sea. † And there  
 cometh one of the rulers of the synagogue, Jairus by name, and seeing him,  
 23 falleth at his feet, And besought him greatly, saying, My little daugh-  
 ter is at the point of death: come and lay thy hands on her that she may  
 24 be healed, and she shall live. And he went with him, and much people  
 25 followed him and thronged him. ‡ And a certain woman who had had a  
 26 flux of blood twelve years, And had suffered many things of many phy-  
 sicians, and had spent all that she had, and was nothing bettered, but ra-  
 27 ther grown worse, Having heard of Jesus, came in the croud behind, and  
 28 touched his garment. For she said, If I but touch his clothes, I shall be  
 29 whole. And the fountain of her blood was straightway dried up, and she  
 30 knew in *her* body, that she was healed of that plague. And Jesus imme-  
 diately knowing in himself, that virtue had gone out of him, turning about

V. 15. *And they were afraid*—It is not im-  
 probable they might otherwise have offered  
 some Rudeness, if not Violence.

V. 19. *Tell them how great things the Lord  
 hath done for thee*—This was peculiarly needful  
 there, where *Christ* did not go in Person.

\* Luke viii. 40.

† Mat. ix. 18. Luke viii. 43.

‡ Mat. ix. 20. Luke viii. 42.

31 in the croud said, Who touched my clothes? And his disciples said to him,  
 Thou see'st the multitude thronging thee, and sayest thou, Who touched  
 32 me? And he looked round to see her that had done this. And the wo-  
 33 man fearing and trembling, knowing what was done in her, came and fell  
 34 down before him, and told him all the truth. And he said to her, Daugh-  
 ter, thy faith hath made thee whole: go in peace, and continue whole of  
 35 thy plague. While he yet spake, they come from the ruler of the sy-  
 nagogue's *house*, saying, Thy daughter is dead: why troublest thou the  
 36 Master farther? When Jesus heard the word spoken, he saith to the ruler  
 37 of the synagogue, Fear not; only believe. And he suffered no man to  
 38 follow him, save Peter, and James, and John the brother of James. And  
 he cometh to the house of the ruler of the synagogue, and seeth a tumult,  
 39 and them that wept and wailed greatly. And coming in, he saith to them,  
 Why make ye this ado and weep? The damsel is not dead, but sleepeth.  
 40 And they laughed him to scorn. But having put them all out, he taketh  
 the father and the mother of the damsel, and them that were with him,  
 41 and goeth in where the damsel was lying. And taking the damsel by the  
 hand, he said to her, Talitha cumi, which is, being interpreted, Damsel, (I  
 42 say to thee) arise. And straightway the damsel arose and walked: for she  
 was twelve years old. And they were astonished with a great astonishment.  
 43 And he charged them straitly, that no man should know it, and com-  
 manded that something should be given her to eat.

VI. \* And he went out from thence and came into his own country, and  
 2 his disciples follow him. And on the sabbath he taught in the synagogue,  
 and many hearing were astonished, saying, Whence hath this man these  
 things? And what wisdom is this that is given him, that such mighty  
 3 works are wrought by his hands? Is not this the carpenter? The son of  
 Mary, the brother of James and Joses, and of Jude and Simon! And are

a President, who was termed *The Ruler of the Synagogue*. Sometimes there was more than one Ruler in a Synagogue.

V. 37. *John the brother of James*—When St. Mark wrote, not long after our LORD'S Ascension, the Memory of St. James, lately beheaded, was so fresh, that his Name was more known than that of *John* himself.

V. 40. *Them that were with him*—Peter, James, and John.

V. 43. *He charged them that no man should know it*—That He might avoid every appear-

ance of Vain-glory, might prevent too great a Concourse of People, and might not farther enrage the Scribes and Pharisees against Him; the Time for his Death, and for the full Manifestation of his Glory, being not yet come. *He commanded something should be given her to eat*—So that when either natural or spiritual Life is restored, even by immediate Miracle, all proper Means are to be used in order to preserve it.

V. 3. *Is not this the carpenter?*—There can be no Doubt, but in his Youth He wrought with his supposed Father *Joseph*.

\* Mat. xiii. 54. Luke iv. 16.

V. 5. *He*

4 not his sisters here with us? And they were offended at him. And Jesus  
 5 said to them, A prophet is not without honour, but in his own country,  
 6 and among his own kindred, and in his own house. And he could do no  
 7 miracle there, save that he laid his hands on a few sick and healed them.  
 8 And he marvelled because of their unbelief. And he went round about  
 thro' the villages teaching.

7 \* And he calleth to him the twelve, and sent them forth by two and  
 8 two, and gave them power over unclean spirits; † And commanded them  
 to take nothing for the journey, save a staff only; no scrip, no bread, no  
 9 money in their purse; But be shod with sandals, and not to put on two coats.  
 10 † And he said to them, Wheresoever ye enter into an house, there abide till  
 11 ye depart from that place. And whosoever shall not receive you nor hear  
 you, departing thence shake off the dust under your feet for a testimony  
 against them. Verily I say to you, it shall be more tolerable for Sodom and  
 12 Gomorrah in the day of judgment than for that city. § And they went  
 13 out and preached that men should repent. And they cast out many de-  
 vils, and || anointed with oil many that were sick and healed *them*.  
 14 †† And king Herod heard (for his name was spread abroad) and he said,  
 John the Baptist is risen from the dead, and therefore these mighty powers

V. 5. *He could do no miracle there*—Not consistently with his Wisdom and Goodness: It being inconsistent with his Wisdom to work them there, where it could not promote his great End; and with his Goodness, seeing He well knew his Countrymen would reject whatever Evidence could be given them. And therefore to have given them more Evidence, would only have increased their Damnation.

V. 6. *He marvelled*—As Man. As He was GOD, nothing was strange to Him.

V. 8. *He commanded them to take nothing for the journey*—That they might be always unincumbered, free, ready for Motion. *Save a staff only*—He that had one, might take it; but he that had not, was not to provide one, *Mat. x. 9.*

V. 9. *Be shod with sandals*—As you usually are. Sandals were Pieces of strong Leather or Wood, tied under the Sole of the Foot by Strings, something resembling modern Clogs. *The Shoes* which they are in *St. Matthew* forbidden to take, were a Kind of short Boots, reaching a little above the Mid-leg, which were then

commonly used in Journeys. Our LORD intended by this Mission, to initiate them into their apostolic Work. And it was doubtless an Encouragement to them all their Life after, to recollect the Care which GOD took of them, when they had left all they had, and went out quite unfurnished for such an Expedition. In this View our LORD Himself leads them to consider it, *Luke xxii. 35. When I sent you forth without Purse or Scrip, lacked ye any thing?*

V. 13. *They anointed with oil many that were sick*—Which *St. James* gives as a general Direction (*ch. v. 11, 15.*) adding those peremptory Words, *And the Lord shall heal him.* He shall be restored to Health: Not by the natural Efficacy of the Oil, but by the supernatural Blessing of GOD. And it seems, this was the great, standing Means, of healing desperate Diseases in the Christian Church, long before *Extreme Unction* was used or heard of, which bears scarce any Resemblance to it: The former being used only as a Means of Health; the latter only when Life is despaired of.

\* *Mat. x. 1. Luke ix. 1.* † *Mat. x. 9. Luke ix. 3.* † *Mat. x. 11. Luke ix. 4.*  
 § *Luke ix. 6.* || *James v. 14, 15.* †† *Mat. xiv. 1. Luke ix. 7.*

15 exert themselves in him. Others said, It is Elijah: and others said, It is  
 16 a prophet, as one of the prophets. But Herod hearing *thereof*, said,  
 17 This is John whom I beheaded: he is risen from the dead. For  
 Herod himself had sent and apprehended John, and bound him in pri-  
 son, for Herodias's sake, his brother Philip's wife, for he had married her.  
 18 For John had said to Herod, It is not lawful for thee to have thy bro-  
 19 ther's wife. Therefore Herodias was incensed against him, and was de-  
 20 sires to have killed him; but she could not. For Herod revered  
 John, knowing that he was a just and holy man, and preserved him:  
 and when he heard him, he did many things, and heard him gladly.  
 21 And a convenient day being come, when Herod on his birth-day made  
 22 a feast, for his lords, captains, and principal men of Galilee: When the  
 daughter of Herodias had come in and danced and pleased Herod, and  
 his guests, the king said to the damsel, Ask of me whatsoever thou wilt,  
 23 and I will give *it* thee. And he sware to her, Whatsoever thou shalt  
 24 ask me, I will give thee, to the half of my kingdom. And she went out  
 and said to her mother, What shall I ask? And she said, The head of  
 25 John the Baptist. And coming in quickly with haste to the king, she  
 asked, saying, I will that thou give me immediately in a charger the head  
 26 of John the Baptist. And the king was exceeding sorry: *yet* for his  
 27 oath's sake, and for the sake of his guests, he would not reject her. And  
 immediately the king sent one of his guard, and commanded his head to  
 28 be brought. And he went and beheaded him in the prison, And  
 brought his head in a charger, and gave it to the damsel, and the damsel  
 29 gave it to her mother. And the disciples hearing *it*, came and took up  
 his corpse and laid it in a tomb.  
 30 \* And the apostles gather themselves together to Jesus, and told him  
 31 all things, both what they had done and what they had taught. † And  
 he said to them, Come ye yourselves apart into a desert place, and rest a

V. 15. *A prophet, as one of the prophets*—Not inferior to one of the antient Prophets.

V. 16. *But Herod hearing thereof*—Of their various Judgments concerning him, still said, *It is John*.

V. 20. *And preserved him*—Against all the Malice and Contrivances of *Herodias*. *And when he heard him*—Probably sending for him, at Times during his Imprisonment, which continued a Year and a half. *He heard him gladly*—Delusive Joy! While *Herodias* lay in his Bosom.

V. 21. *A convenient day*—Convenient for her Purpose. *His lords, captains, and principal men of Galilee*—The Great Men of the Court, the Army, and the Province.

V. 23. *To the half of my kingdom*—A proverbial Expression.

V. 26. *Yet for his oath's sake and for the sake of his guests*—Herod's Honour was like the Conscience of the chief Priests (*Mat. xxvii. 6.*) To shed innocent Blood wounded neither one nor the other!

\* *Luke ix. 10.*

† *Mat. xiv. 13. John vi. 1.*

V. 32. *They*

while. For there were many coming and going, and they had no leisure  
 32 so much as to eat. And they departed into a desert place by boat private-  
 33 ly. And many saw them departing and knew him, and ran on foot thither  
 34 from all the cities, and outwent them, and came together to him. And  
 Jesus coming out saw a great multitude, and was moved with tender com-  
 passion for them; because they were as sheep having no shepherd, and he  
 35 taught them many things. And when the day was now far spent, the dis-  
 36 ciples coming to him said, This is a desert place, and it is now late. Send  
 them away, that they may go into the country and villages round about,  
 37 and buy themselves bread, for they have nothing to eat. He answering  
 said to them, Give ye them to eat. And they say to him, Shall we go and  
 38 buy two hundred penny-worth of bread, and give them to eat? He saith  
 to them, How many loaves have you? Go and see. And when they knew,  
 39 they said, Five, and two fishes. And he commanded them to make all sit  
 40 down by companies on the green-grass. And they sat down in ranks, by  
 41 hundreds and by fifties. And taking the five loaves and the two fishes,  
 looking up to heaven, he blessed, and brake the loaves, and gave *them* to  
 his disciples to set before them; and he divided the two fishes among them  
 42 all. And they all ate and were satisfied. And they took up twelve bas-  
 43 kets full of the fragments and of the fishes. And they that had eaten of  
 44 the loaves were about five thousand men. \* And straightway he con-  
 45 strained his disciples to go into the vessel, and go before to the other side  
 46 toward Bethsaida, while he sent away the people. † And having sent  
 47 them away, he went to the mountain to pray. And in the evening the  
 48 vessel was in the midst of the sea, and he alone on the land. And he saw  
 them toiling in rowing, (for the wind was contrary to them.) And about  
 the fourth watch of the night he cometh to them, walking on the sea, and  
 49 would have passed by them. But they seeing him walking on the sea,  
 50 supposed it had been an apparition, and cried out. (For they all saw him  
 and were troubled.) And immediately he talked with them, and saith  
 51 to them, Take courage: it is I: be not afraid. And he went up to them  
 into the vessel, and the wind ceased: and they were amazed in themselves

V. 32. *They departed*—Across a Creek or Corner of the Lake.

V. 34. *Coming out*—Of the Vessel.

V. 40. *They sat down in ranks*—The Word properly signifies a Parterre or Bed in a Garden; by a Metaphor, a Company of Men ranged in Order, *by hundreds and by fifties*—That is, fifty in a Rank and an hundred in File. So an hun-

dred multiplied by fifty, made just five thousand.

V. 43. *Full of the fragments*—Of the Bread.

V. 45. *He constrained his disciples*—Who did not care to go without Him.

V. 48. *And he saw them*—For the Darkness could veil nothing from Him. *And would have passed by them*—That is, walked, as if He was passing by.

\* Mat. xiv. 22.

† Mat. xiv. 23. John vi. 15.

V. 52. *Their*



52 above measure and wondered. For they considered not *the miracle* of the loaves; for their heart was hardened.

53 \* And having passed over, they came to the land of Gennefaret, and  
54 drew to shore. And when they were come out of the vessel they knew  
55 him, And ran thro' the whole country round about, and brought about  
56 in beds them that were ill, where they heard he was. And wheresoever he entered into villages, cities, or country places, they laid the sick in the streets, and besought him that they might touch if it were but the hem of his garment; and as many as touched him were made whole.

VII. † Then come together to him the Pharisees and certain of the Scribes,  
2 who came from Jerusalem. And they saw some of his disciples eat bread  
3 with defiled, that is, unwashen hands. Now the Pharisees and all the Jews,  
except they wash *their* hands to the wrist, eat not, holding the tradition of  
4 the elders. And *coming* from the market, unless they wash, they eat not:  
5 washings of cups and pots and brazen vessels and couches. Then the Pharisees ask him, Why walk not thy disciples according to the tradition of  
6 the elders, but eat bread with defiled hands? He answering said to them,  
Well hath Isaiah prophesied of you hypocrites, as it is written, † This people  
7 honoureth me with their lips, but their heart is far from me. But in vain  
8 do they worship me, teaching for doctrines the commandments of men. For leaving the commandment of God, ye hold the tradition of men, the washings of pots and cups: and many other such like things ye do. And he said to them, Full well ye abolish the commandment of God, that ye may  
10 keep your own tradition. For Moses said, § Honour thy father and thy  
11 mother, and, || Whoso revileth father or mother, he shall surely die. But ye say, If a man shall say to his father or mother, *It is Corban*, that is, a gift, by whatsoever thou mightest have been profited by me; *he shall be*  
12 *free*. And ye suffer him no more to do ought for his father or his mo-  
13 ther; Abrogating the word of God by your traditions which ye have de-  
14 livered: and many such like things ye do. And calling all the multi-

V. 52. *Their heart was hardened*—And yet they were not Reprobates. It means only, They were slow and dull of Apprehension.

V. 1. *Who came from Jerusalem*—Probably on purpose to find Occasion against Him.

V. 4. *Washings of cups and pots and brazen vessels and couches*—

The Greek Word (*Baptisms*) means indifferently either Washing or Sprinkling. The Cups, Pots, and Vessels were washed; the Couches sprinkled.

V. 5. *The tradition of the elders*—The Rule delivered down from your Forefathers.

\* Mat. xiv. 34.  
§ Exod. xx. 12.

John vi. 21.  
|| Ch. xxi. 17.

† Mat. xv. 1.

‡ Isaiah xxix. 13.

V. 15. *There*

15 tude he said to them, Hearken to me every one of you and consider. There  
 is nothing entering into a man from without which can defile him; but the  
 16 things which come out of him, these are they that defile the man. If any  
 17 man have ears to hear, let him hear. And when he was come from the  
 multitude into the house, his disciples asked him concerning the parable.  
 18 And he saith to them, Are even ye so without understanding? Do ye not  
 perceive, That whatsoever entereth into a man from without, cannot defile  
 19 him, Because it entereth not into his heart, but into the belly, and goeth  
 20 into the vault, purging all meats. And he said, That which cometh out  
 21 of the man, that defileth the man. For from within, out of the heart of  
 22 man proceed evil thoughts, adulteries, fornications, murders, Thefts,  
 covetousness, wickedness, deceit, lasciviousness, envy, evil speaking, pride,  
 23 foolishness. All these evils come from within, and defile the man.

24 \* And he arose and went thence into the borders of Tyre and Sidon.  
 And entering into an house he would have had no man know *it*; but he  
 25 could not be hid. For a woman whose young daughter had an unclean  
 26 spirit, having heard of him, came and fell at his feet, (The woman was  
 a Greek, a Syrophenician by nation) and besought him to cast the devil  
 27 out of her daughter. But Jesus said to her, Let the children first be sa-  
 tisfied; for it is not right to take the children's bread and cast *it* to the  
 28 dogs. She answered and said to him, True, Lord: yet the dogs under  
 29 the table eat of the children's crumbs. And he said to her, For this saying,  
 30 go: the devil is gone out of thy daughter. And going to her house, she  
 found the devil gone out, and her daughter lying on the bed.

31 † And departing again from the borders of Tyre and Sidon, he came  
 32 to the sea of Galilee, thro' the midst of the country of Decapolis. And  
 they bring to him one that was deaf, and had an impediment in his speech,  
 33 and beseech him to put his hand upon him. And taking him aside from  
 the multitude, he put his fingers into his ears, and spitting, touched his

V. 15. *There is nothing entering into a man from without which can defile him*—Though it is very true, a Man may bring Guilt, which is moral Defilement, upon himself, by eating what hurts his Health, or by Excess either in Meat or Drink; yet even here the Pollution arises from the Wickedness of the Heart, and is just proportionable to it. And this is all that our LORD asserts.

V. 22. *Wickedness*—The Word means Ill-nature, Cruelty, Inhumanity, and all malevolent

\* *Mat. xv. 21.*

Affections. *Foolishness*—Directly contrary to Sobriety of Thought and Discourse: All Kind of wild Imaginations and extravagant Passions.

V. 26. *The woman was a Greek*, (that is, a Gentile, not a Jew) a Syrophenician, or Canaanite. Canaan was also called Syrophenicia, as lying between Syria, properly so called, and Phenicia.

V. 33. *He put his fingers into his ears*—Perhaps intending to teach us, That we are not to prescribe to Him (as they who brought this Man attempted to do) but to expect his Blessing

† *Mat. xv. 29.*

ing

34 tongue. And looking up to heaven, he groaned and saith to him, Eph-  
 35 phatha, that is, be opened. And straightway his ears were opened, and  
 36 the string of his tongue was loosed, and he spake plain. And he charged  
 them to tell no man; but the more he charged them, so much the more  
 37 a great deal they published *it*, And were beyond measure astonished,  
 saying, He hath done all things well; he maketh both the deaf to hear  
 and the dumb to speak.

VIII. \* In those days, the multitude being very great, and having nothing to  
 2 eat, Jesus calling his disciples saith to them, I have compassion on the  
 multitude, because they continue with me now three days, and have nothing  
 3 to eat. And if I send them away fasting to their own home, they will faint  
 4 by the way; for divers of them come from far. And his disciples answered  
 him, Whence can one satisfy these men with bread here in the wilderness?  
 5 And he asked them, How many loaves have ye? And they said, Seven.  
 6 And he commanded the multitude to sit down on the ground; and tak-  
 ing the seven loaves, having given thanks, he brake and gave to his dis-  
 7 ciples to set before *them*: and they did set *them* before the people. And  
 they had a few small fishes: and having blessed *them*, he commanded, to  
 8 set them also before *them*. So they did eat and were satisfied; and they  
 9 took up of the fragments that were left, seven baskets. And they that  
 had eaten were about four thousand: and he sent them away.  
 10 And straightway going into the vessel with his disciples, he came into  
 11 the parts of Dalmanutha. † And the Pharisees came forth and questioned  
 12 with him, seeking of him a sign from heaven, tempting him. And sigh-  
 ing deeply in his spirit, he said, Why doth this generation seek a sign?  
 Verily I say to you, There shall no sign be given to this generation.  
 13 § And he left them and going into the vessel again, went to the other side.

sing by whatsoever Means He pleases: Even tho' there should be no Proportion or Resemblance between the Means used, and the Benefit to be conveyed thereby.

V. 34. *Ephphatha*—This was a Word of SOVEREIGN AUTHORITY, not an Address to GOD for Power to heal. Such an Address was needless; for *Christ* had a perpetual Fund of Power residing in Himself, to work all Miracles whenever He pleased, even to the raising the Dead, *John* v. 21, 26.

V. 36. *Them*—The blind Man and those that brought him.

V. 8. *So they did eat*—This Miracle was

\* *Mat.* xv. 32.

† *Mat.* xvi. 1.

§ *Mat.* xvi. 4.

V. 15. *Be-*

intended to demonstrate, that *Christ* was the true Bread which cometh down from Heaven; for He who was Almighty to create Bread without Means to support natural Life, could not want Power to create Bread without Means to support spiritual Life. And this heavenly Bread we stand so much in need of every Moment, that we ought to be always praying, LORD, evermore give us this Bread.

V. 11. *Tempting him*—That is, trying to insnare Him.

V. 12. *Why doth this generation* (that is, these Scribes and Pharisees) *seek a sign?*—Not out of Sincerity, but out of Hypocrisy.

14 Now they had forgotten to take bread; nor had they in the vessel with  
 15 them any more than one loaf. And he charged them, Take heed, be-  
 16 ware of the leaven of the Pharisees and the leaven of Herod. And they  
 17 reasoned among themselves, saying, We have no bread. And Jesus  
 knowing *it* faith to them, Why reason ye, because ye have no bread?  
 Perceive ye not yet, neither consider? Have ye your heart yet hardened?  
 18 Having eyes, see ye not? And having ears, hear ye not? And do not ye  
 19 remember? When I brake the five loaves among the five thousand, how  
 many baskets full of fragments took ye up? They say to him, Twelve.  
 20 And when the seven among four thousand, how many baskets full of  
 21 fragments took ye up? And they said, Seven. And he said to them,  
 How is it, that ye do not understand?

22 And he cometh to Bethsaida. And they bring to him a blind man,  
 23 and beseech him to touch him. And taking the blind man by the hand,  
 he led him out of the town, and having spit on his eyes, and put *his*  
 24 hands upon him, he asked him, If he saw ought? And looking up he  
 25 said, I see men, as trees walking. Then he put his hands again on his  
 eyes and made him look up, and he was restored and saw all men clearly.  
 26 And he sent him away to his house, saying, Neither go into the town,  
 nor tell *it* to any in the town.

27 † And Jesus went out and his disciples into the towns of Cesarea Phi-  
 lippi. And in the way he asked his disciples, saying to them, Whom do  
 28 men say that I am? And they answered, John the Baptist; but some *say*  
 29 Elijah; and others one of the prophets. And he saith to them, But whom  
 say ye that I am? And Peter answering saith to him, Thou art the Christ.  
 30 And he charged them that they should tell no man of him.

V. 15. Beware of the leaven of the Pharisees and of Herod, or of the Sadducees: Two opposite Extremes.

V. 17, 18. Our LORD here affirms of all the Apostles (for the Question is equivalent to an Affirmation) That their hearts were hardened; that *having eyes they saw not, having ears they heard not; that they did not consider, neither understand:* The very same Expressions that occur in the 13th of St. Matthew. And yet it is certain, they were not *judicially hardened.* Therefore all these strong Expressions, do not necessarily import any thing more, than the *present Want* of spiritual Understanding.

\* Mat. xvi. 4.

† Mat. xvi. 13. Luke ix. 18.

Q.

3. That

31 \* And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders and the chief priests and scribes, and be  
 32 killed, and after three days rise again. And he spake that saying openly.  
 33 And Peter taking hold of him, rebuked him. But he turning about, and looking on his disciples, rebuked Peter, saying, Get thee behind me, Satan; for thou favourest not the things of God, but the things of men.  
 34 And when he had called the people to him, with his disciples also, he said to them, Whosoever is willing to come after me, let him deny him-  
 35 self, and take up his cross and follow me. † For whosoever will save his life shall lose it; but whosoever shall lose his life, for my sake and  
 36 the gospels, he shall save it. For what shall it profit a man, if he shall  
 37 gain the whole world, and lose his own soul? Or what shall a man  
 38 give, in exchange for his soul? ‡ For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his  
 IX. Father, with the holy angels. And he said to them, Verily I say unto you, there are some of them that stand here, who shall not taste of death, till they see the kingdom of God coming with power.

2 || And after six days Jesus taketh with him Peter and James and John, and carrieth them up into an high mountain, by themselves apart, and was  
 3 transfigured before them. And his raiment became shining, exceeding  
 4 white, as snow, such as no fuller on earth can whiten. And there ap-

3. That He might not forestall the brighter Evidence which was to be given of his divine Character after his Resurrection.

V. 32. *He spoke that saying openly*—Or in express Terms: Till now He had only intimated it to them. *And Peter taking hold of him*—Perhaps by the Arm or Clothes.

V. 33. *Looking on his disciples*—That they might the more observe what He said to Peter.

V. 34. *And when he had called the people*—To hear a Truth of the last Importance, and one that equally concerned them all. *Let him deny himself*—His own Will, in all Things, small and great, however pleasing, and that continually: *And take up his cross*—Embrace the Will of God, however painful, daily, hourly, continually. Thus only can he follow me in Holiness, to Glory.

V. 38. *Whosoever shall be ashamed of me and*

*my words*—That is, of avowing whatever I have said, (particularly of Self-denial and the daily Cross) both by Word and Action.

V. 1. *Till they see the kingdom of God coming with power*—So it began to do, at the Day of Pentecost, when three thousand were converted to God at once.

V. 2. *By themselves*—That is, separate from the Multitude: *Apart*—From the other Apostles: *And was transfigured*—The Greek Word seems to refer to the Form of God, and the Form of a Servant, (mentioned by St. Paul, Phil. ii. 6, 7.) and may intimate, That the Divine Rays, which the indwelling God let out on this Occasion, made the glorious Change from one of these Forms into the other.

V. 3. *White as snow, such as no fuller can whiten*—Such as could not be equalled either by Nature or Art.

\* Mat. xvi. 21. Luke ix. 22. † Mat. xvi. 25. Luke ix. 24. xvii. 33. John xii. 25.

‡ Mat. x. 32. Luke ix. 26. xii. 8. || Mat. xvii. 1. Luke ix. 28.

V. 4. *Elijah,*

5 peared to him Elijah with Moses, and they talked with Jesus. And Peter answering saith to Jesus, Master, it is good for us to be here; and let us make three tents, one for thee, and one for Moses, and one for Elijah.  
 6 For he knew not what to say; for they were sore afraid. And there  
 7 was a cloud that overshadowed them, and a voice came out of the cloud,  
 8 This is my beloved Son; hear ye him. And suddenly looking round,  
 9 they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them to tell no man what things they had seen, till the Son of man were risen from the dead.  
 10 And they laid hold on that saying, questioning one with another, What  
 11 meaneth, Till he were risen from the dead? And they asked him say-  
 12 ing, Why say the scribes, that Elijah must come first? And he answer-  
 ing told them, Elijah verily coming first, restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be  
 13 set at nought. But I say to you, Elijah is come, as it is written of him: and they have done to him whatsoever they listed.  
 14 \* And coming to *his* disciples, he saw a great multitude about them,  
 15 and the scribes questioning with them. And straightway all the multi-  
 tude seeing him, were greatly amazed, and running to him, saluted him.  
 16 And he asked the scribes, What question ye with them? And one of  
 17 the multitude answering said, Master, I have brought to thee my son,  
 18 who hath a dumb spirit. And wheresoever he taketh him, he teareth him, and he foameth and gnasheth with his teeth and pineth away. And  
 19 I spake to thy disciples to cast him out, and they could not. He answereth them and saith, O faithless generation, how long shall I be with

V. 4. *Elijah*, whom they expected: *Moses*, whom they did not.

V. 7. *There was a* (bright, luminous) *cloud, that overshadowed them*--This seems to have been such a Cloud of Glory, as accompanied *Israel* in the Wilderness, which, as the *Jewish* Writers observe, departed at the Death of *Moses*. But it now appeared again, in Honour of our LORD, as the Great Prophet of the Church, who was prefigured by *Moses*. *Hear ye him*--Even preferably to *Moses* and *Elijah*. -

V. 12. *Elijah verily coming first restoreth all things: and, how it is written*--That is, *And He told them, how it is written*--As if He had said, *Elijah's* Coming is not inconsistent with

my Suffering. He is come: Yet I shall suffer. The first Part of the Verse answers their Question concerning *Elijah*; the second refutes their Error, concerning the *Messiah's* continuing for ever.

V. 15. *All the multitude seeing him were greatly amazed*--At his coming so suddenly, so seasonably, so unexpectedly: Perhaps also at some unusual Rays of Majesty and Glory, which yet remained on his Countenance.

V. 17. *And one of the multitude answering*--The Scribes gave no Answer to our LORD's Question. They did not care to repeat, what they had said to his Disciples. *A dumb spirit*--A Spirit that takes his Speech from him.

\* Mat. xvii. 14. Luke ix. 37.

Q 2

V. 20. *When*

20 you? How long shall I suffer you? Bring him to me. And they brought him to him. And when he saw him, immediately the spirit tore  
 21 him, and he fell on the ground, and wallowed foaming. And he asked his father, How long is it since this came to him? And he said, From a  
 22 little child. And it hath often cast him both into the fire and into the water to destroy him; but if thou canst do any thing, have compassion on  
 23 us and help us. Jesus saith to him, If thou canst believe, all things *are*  
 24 possible to him that believeth. And straightway the father of the child crying out, said with tears, Lord, I do believe: help thou mine unbelief.  
 25 And Jesus seeing that the multitude came running together, rebuked the unclean spirit, saying, Thou deaf and dumb spirit, I command thee, come  
 26 out of him, and enter no more into him. And having cried and rent him fore, he came out; and he was as dead, so that many said, He is dead.  
 27 But Jesus taking him by the hand, lifted him up, and he arose.  
 28 And when he was come into an house, his disciples asked him privately, Why could not we cast him out? And he said to them, This  
 29 kind can come forth by nothing but by prayer and fasting.

30 \* And departing thence, they passed thro' Galilee, and he was not  
 31 willing that any should know *it*. For he taught his disciples and said to them, The Son of man is delivered into the hands of men; and they will kill him, and after he hath been killed, he shall rise the third day.  
 32 But they understood not that saying, and were afraid to ask him.  
 33 † And he came to Capernaum. And being in the house, he asked  
 34 them, What was it ye disputed among yourselves by the way? But they

V. 20. *When he saw him*—When the Child saw *Christ*; when his Deliverance was at hand. *Immediately the spirit tore him*—Made his last, grand Effort to destroy him. Is it not generally so, before Satan is cast out of a Soul, of which he has long had Possession?

V. 22. *If thou canst do any thing*—In so desperate a Case: *Have compassion on us*—Me as well as him.

V. 23. *If thou canst believe*—As if He had said, The Thing does not turn on my Power, but on thy Faith. *I can do all Things: Canst thou believe?*

V. 24. *Help thou mine unbelief*—Altho' my Faith be so small, that it might rather be termed Unbelief, yet help me.

V. 25. *Thou deaf and dumb spirit*—So termed, because he made the Child so. When JESUS

spake, the Devil heard, tho' the Child could not. *I command thee*—I myself now; not my Disciples.

V. 26. *Having rent him fore*—So does even the Body sometimes suffer, when GOD comes to deliver the Soul from Satan.

V. 30. *They passed thro' Galilee*—Tho' not thro' the Cities, but by them, in the most private Ways. *He was not willing that any should know it: For he taught his disciples*—He wanted to be alone with them some Time, in order to instruct them fully concerning his Sufferings. *The Son of man is delivered*—It is as sure, as if it were done already.

V. 32. *They understood not that saying*—They did not understand, how to reconcile the Death of our Saviour, (nor consequently his Resurrection, which supposed his Death) with their Notions of his temporal Kingdom.

\* Mat. xvii. 22. Luke ix. 44.

† Luke ix. 46.

V. 34. *Who*

held their peace; for they had been debating among themselves in the way,  
 35 Who *should be greatest*? And sitting down, he called the twelve, and  
 saith to them, If any man desire to be first, let him be the last of all, and the  
 36 servant of all. \* And taking a little child, he set him in the midst of them,  
 37 and taking him up in his arms, he said to them, Whosoever shall re-  
 ceive one such little child in my name, receiveth me: and whosoever  
 shall receive me, receiveth not *only* me, but him that sent me.  
 38 † And John answered him, saying, Master, we saw one casting out de-  
 vils in thy name, who followeth not us, and we forbid him, because he fol-  
 39 loweth not us. And Jesus said, Forbid him not; for there is no one who  
 40 shall do a miracle in my name, that can readily speak evil of me. For he  
 41 that is not against you, is for you. ‡ For whosoever shall give you a cup  
 of cold water to drink in my name, because ye belong to Christ, verily I  
 42 say to you, he shall in no wise lose his reward. || And whosoever shall  
 offend one of the little ones that believe in me, it were better for him  
 that a millstone were hanged about his neck, and he were cast into the

V. 34. *Who should be greatest*—Prime Minister in his Kingdom.

V. 35. *Let him be the last of all*—Let him abase himself the most.

V. 37. *One such little child*—Either in Years, or in Heart.

V. 38. *And John answered him*—As if he had said, But ought we to receive those who *follow not us*? *Master, we saw one casting out devils in thy name*—Probably this was one of John the Baptist's Disciples, who believed in Jesus, tho' he did not yet associate with our LORD's Disciples. *And we forbid him, because he followeth not us*—How often is the same Temper found in us? *The spirit which still remaineth in us, lusteth to Envy*. But how does that Spirit become a Disciple, much more a Minister of the benevolent Jesus! St. Paul had learnt a better Temper, when he rejoiced that Christ was preached, even by those who were his personal Enemies. But to confine Religion to them that follow us, is a Narrowness of Spirit which we should avoid and abhor.

V. 39. *Jesus said*—Christ here gives us a lovely Example of Candor and Moderation. He was willing to put the best Construction on doubtful Cases, and to treat as Friends those who were not avowed Enemies. Perhaps in this Instance it was a Means of conquering the

Remainder of Prejudice, and perfecting what was wanting in the Faith and Obedience of these Persons. *Forbid him not*—Neither directly nor indirectly discourage or hinder any Man, who brings Sinners from the Power of Satan to God, *because he followeth not us*, in Opinions, Modes of Worship, or any thing else which does not affect the Essence of Religion.

V. 40. *For he that is not against you, is for you*—Our LORD had formerly said, He that is not with me, is against me: thereby admonishing his Hearers, that the War between Him and Satan admitted of no Neutrality, and that those who were indifferent to Him now, would finally be treated as Enemies. But here, in another View, he uses a very different Proverb; directing his Followers to judge of Men's Characters in the most candid Manner; and charitably to hope, that those who did not oppose his Cause wished well to it. Upon the whole, we are to be *rigorous* in judging ourselves, and *candid* in judging each other.

V. 41. *For whosoever shall give you a cup*—Having answered St. John, our LORD here resumes the Discourse which was broken off at the 37th Verse.

V. 42. On the contrary, *whosoever shall offend* the very least Christian.

\* Mat. xviii. 2. Luke ix. 47.

† Mat. x. 42.

‡ Luke ix. 49.

|| Mat. xviii. 6. Luke xvii. 1.

V. 43. *And*



43 sea. \* And if thy hand cause thee to offend, cut it off: it is good for thee  
 44 to enter into life maimed, rather than having two hands, to go into hell,  
 45 into the fire that never shall be quenched: † Where their worm dieth  
 46 not, and the fire is not quenched. And if thy foot cause thee to offend,  
 47 cut it off: it is good for thee to enter halt into life, rather than having  
 48 two feet to be cast into hell, into the fire that never shall be quenched:  
 49 Where their worm dieth not, and the fire is not quenched. And if thine  
 50 eye cause thee to offend, pluck it out: it is good for thee to enter into the  
 kingdom of God having one eye, rather than having two eyes to be cast  
 into hell-fire: Where their worm dieth not, and the fire is not quenched.  
 For every one shall be salted with fire, and every sacrifice shall be salted  
 with salt. ‡ Salt is good: but if the salt have lost its saltness, wherewith  
 will ye season it? Have salt in yourselves, and have peace one with another.

X. || And he arose and cometh thence into the coasts of Judea, thro' the  
 country beyond Jordan: and the multitudes resort to him again, and as  
 2 he was wont, he taught them again. § And the Pharisees coming asked  
 3 him, Is it lawful for a man to put away his wife? Tempting him. And

V. 43. *And if a Person cause thee to offend—*  
 (the Discourse passes from the Case of offending,  
 to that of being offended) if one who is as  
 useful or dear to thee as *an hand or eye*, hinder  
 or slacken thee in the Ways of GOD, renounce  
 all Intercourse with him. This primarily re-  
 lates to Persons, secondarily to Things.

V. 44. *Where their worm*, that gnaweth the  
 Soul (Pride, Self-will, Desire, Malice, Envy,  
 Shame, Sorrow, Despair) *dieth not*—No more  
 than the Soul itself: *And the fire* (either mate-  
 rial, or infinitely worse!) that tormenteth the  
 Body, *is not quenched* for ever.

V. 49. *Every one* who does not cut off the of-  
 fending Member, and consequently is cast into  
 Hell, *shall be*, as it were, *salted with fire*, preserv-  
 ed, not consumed thereby; whereas *every ac-*  
*ceptable sacrifice shall be salted with another*  
 Kind of Salt, even that of divine Grace, which  
 purifies the Soul, (tho' frequently with Pain)  
 and preserves it from Corruption.

V. 50. Such *Salt is good* indeed; highly bene-  
 ficial to the World, in respect of which I have  
 termed you *the salt of the earth*. *But if the salt*  
 which should season others, *have lost its own*  
*saltness, wherewith will ye season it?*—Beware of

this: See that ye retain your Saviour; and as  
 a Proof of it, *have peace one with another*.

More largely this obscure Text might be pa-  
 raphrased thus:

As every Burnt-offering was salted with Salt,  
 in order to its being cast into the Fire of the Al-  
 tar, so every one who will not part with his Hand  
 or Eye, shall fall a Sacrifice to divine Justice, and  
 be cast into Hell-fire, which will not consume,  
 but preserve him from a Cessation of Being. And  
 on the other hand, every one who denying him-  
 self and taking up his Cross, offers up himself as  
 a living Sacrifice to GOD, shall be seasoned with  
 Grace, which like Salt will make him savoury,  
 and preserve him from Destruction for ever.

As *Salt is good* for preserving Meats, and mak-  
 ing them savoury, so it is good that ye be seasoned  
 with Grace, for the purifying your Hearts and  
 Lives, and for spreading the Savour of my Know-  
 ledge, both in your own Souls, and wherever ye  
 go. But as Salt if it loses its Saltness is fit for no-  
 thing, so ye, if ye lose your Faith and Love, are  
 fit for nothing but to be utterly destroyed. See  
 therefore that my Grace abide in you, and that  
 ye no more contend, *Who shall be greatest?*

V. 1. *He cometh thence*—From Galilee.

\* Mat. v. 29. xviii. 8.

† *Isaiab* lxvi. 24.

‡ Mat. v. 13. Luke xiv. 34.

§ Mat. xix. 1.

¶ Mat. v. 31. xix. 7. Luke xvi. 18.

V. 6. *From*

4 he answering said to them, What did Moses command you? They said,  
 5 \* Moses suffered to write a bill of divorce, and to put *her* away. And  
 Jesus answering said to them, For your hardness of heart he wrote you this  
 6 precept. But from the beginning of the creation God made them male  
 7 and female. † For this cause shall a man leave his father and mother, and  
 8 cleave to his wife: And they twain shall be one flesh; so then they are  
 9 no more twain, but one flesh. What therefore God hath joined together,  
 10 let not man put asunder. And in the house his disciples asked him again  
 11 of the same matter. And he saith to them, Whosoever shall put away his  
 12 wife and marry another, committeth adultery against her. And if a wo-  
 man shall put away her husband, and be married to another, she commit-  
 teth adultery.

† And they brought little children to him that he might touch them;  
 14 but the disciples rebuked those that brought *them*. But Jesus seeing *it*,  
 was much displeased, and said to them, Suffer little children to come to  
 15 me, and forbid them not: for of such is the kingdom of God. Verily I  
 say to you, Whosoever shall not receive the kingdom of God as a little  
 16 child, he shall in no wise enter therein. And taking *them* up in his  
 arms, he put his hands upon them, and blessed them.

|| And as he was going out into the way, one running and kneeling to  
 him, asked him, Good Master, what shall I do that I may inherit eternal life?  
 18 But Jesus saith to him, Why callest thou me good? *There is* none good but  
 19 one, *that is* God. Thou knowest the commandments, Do not commit adul-  
 tery, Do not murder, Do not steal, Do not bear false witness, Defraud not,  
 20 Honour thy father and mother. And he answering said to him, Master,  
 21 all these have I kept from my childhood. Then Jesus looking upon him,  
 loved him, and said to him, One thing thou lackest: Go, sell whatsoever

V. 6. *From the beginning of the creation*--Therefore *Moses* in the first of *Genesis* gives us an Account of Things from *the beginning of the creation*. Does it not clearly follow, That there was no Creation previous to that which *Moses* describes? *God made them male and female*—Therefore *Adam* did not at first contain both Sexes in himself: But *God* made *Adam*, when first created, male only; and *Eve* female only. And this Man and Woman He joined together, in a State of Innocence, as Husband and Wife.

V. 11, 12. All Polygamy is here totally condemned.

V. 14. *Jesus seeing it, was much displeased*—At their blaming those who were not blame-wor-

\* *Deut. xxiv. 1.*

† *Gen. ii. 24.*

‡ *Mat. xix. 13.*

|| *Mat. xix. 16. Luke xviii. 18.*

thy, and endeavouring to hinder the Children from receiving a Blessing. *Of such is the kingdom of God*—The Members of the Kingdom which I am come to set up in the World are such as these, as well as grown Persons of a childlike Temper.

V. 15. *Whosoever shall not receive the kingdom of God as a little child*—As totally disclaiming all Worthiness and Fitness, as if he were but a Week old.

V. 20. *He answering said to him, Master*—He stands reproved now, and drops the Epithet *Good*.

V. 21. *Jesus looking upon him, and looking into his Heart, loved him*—Doubtless for the Dawn-

thou hast, and give to the poor, and thou shalt have treasure in heaven :  
 22 and come, follow me, taking up thy cross. But he was sad at that saying,  
 23 and went away grieved; for he had great possessions. And Jesus looking  
 round said to his disciples, How hardly shall they that have riches enter in-  
 24 to the kingdom of God? And the disciples were astonished at his words.  
 But Jesus answering again said to them, Children, how hard is it for them  
 25 that trust in riches, to enter into the kingdom of God? It is easier for a ca-  
 26 mel to go thro' the eye of a needle, than for a rich man to enter into the  
 27 kingdom of God. And they were astonished out of measure, saying to  
 each other, Who then can be saved? And Jesus looking upon them said,  
 28 With men *it is* impossible, but not with God, for with God all things are  
 possible. And Peter said to him, Lo, we have left all and followed thee.  
 29 And Jesus answering said, Verily I say to you, there is none that hath left  
 house, or brethren, or sisters, or father, or mother, or wife, or children,  
 30 or lands, for my sake and the gospel's, But he shall receive an hundred  
 fold now in this time, houses and brethren and sisters and mothers and  
 children and lands with persecutions, and in the world to come eternal  
 31 life. But many *that are* first shall be last, and the last first.  
 32 \* And they were in the way going up to Jerusalem, and Jesus went before  
 them. And they were amazed, and as they followed, they were afraid. And  
 33 taking the twelve again, he told them what things should befall him: Be-  
 hold, we go up to Jerusalem, and the Son of man shall be betrayed to the  
 chief priests and the Scribes: and they will condemn him to death, and de-  
 34 liver him to the Gentiles. And they will mock him and scourge him  
 and spit upon him and kill him. And the third day he will rise again.

ings of Good which he saw in him: *And said to him—Out of tender Love, One thing thou lackest—The Love of God, without which all Religion is a dead Carcase. In order to this, throw away what is to thee the grand Hindrance of it. Give up thy great Idol Riches. Go, sell whatsoever thou hast.*

V. 24. *Jesus saith to them, Children—See how He softens the harsh Truth, by the Manner of delivering it! And yet without retracting or abating one Tittle: How hard is it for them that trust in riches—Either for Defence, or Happiness, or Deliverance from the thousand Dangers that Life is continually exposed to. That these cannot enter into God's glorious Kingdom, is clear and undeniable: But it is easier for a camel to go thro' a needle's eye, than for a Man to have*

Riches, and not to *trust* in them. Therefore, *it is easier for a camel to go thro' the eye of a needle, than for a rich man to enter the kingdom.*

V. 28. *Lo we have left all—Tho' the young Man would not.*

V. 30. *He shall receive an hundred fold, houses, &c—Not in the same Kind; for it will generally be with persecutions: But in Value: An hundred fold more Happiness than any or all of these did or could afford. But let it be observed, None is intitled to this Happiness, but he that will accept of it with persecutions.*

V. 32. *They were in the way to Jerusalem, and Jesus went before them: and they were amazed at his Courage and Intrepidity, considering the Treatment which He had Himself told them He should meet with there: and as they followed,*

\* Mat. xx. 17.

Luke xviii. 31.

they

35 \* And James and John the sons of Zebedee come to him, saying, Ma-  
 36 ster, we would that thou shouldst do for us what we shall ask. And he  
 37 said to them, What would ye that I should do for you? They said to  
 him, Grant us to sit one on thy right-hand, and one on thy left-hand in thy  
 38 glory. But Jesus said to them, Ye know not what ye ask. Can ye drink  
 of the cup that I drink of, and be baptized with the baptism that I am bap-  
 39 tized with? And they said to him, We can. And Jesus said to them, Ye  
 shall indeed drink of the cup that I drink of, and be baptized with the  
 40 baptism that I am baptized with. But to sit on my right-hand and on my  
 41 left, is not mine to give, save to them for whom it is prepared. And  
 42 the ten hearing *it* were much displeas'd with James and John. But Je-  
 sus calling them, saith to them, Ye know that they who rule over the  
 Gentiles, lord it over them, and their great ones exercise authority upon  
 43 them. But it shall not be so among you; but whosoever desireth to be  
 44 great among you, shall be your servant. And whosoever desireth to be  
 45 the chief, shall be the servant of all. For the Son of man came not to  
 be served, but to serve, and to give his life a ransom for many.

46 † And they come to Jericho. And as he went out of Jericho with his  
 disciples and a great multitude, blind Bartimeus, the son of Timeus, sat by  
 47 the way-side begging. And when he heard, It is Jesus of Nazareth, he  
 48 cried out and said, Jesus, thou Son of David, have mercy on me. And ma-  
 ny charged him to hold his peace; but he cried so much the more a great  
 49 deal, Thou Son of David, have mercy on me. And Jesus standing still, com-  
 manded him to be called. And they call the blind man, saying to him,  
 50 Take courage; rise; he calleth thee. And casting away his garment, he  
 51 rose and came to Jesus. And Jesus answering said to him, What wilt thou  
 that I should do for thee? The blind man said to him, Lord, that I may

*they were afraid*—Both for Him and themselves: Nevertheless He judg'd it best to prepare them, by telling them more particularly what was to ensue.

V. 35. *Saying*—By their Mother. It was she not they that uttered the Words.

V. 38. *Ye know not what ye ask*—Ye know not that ye are asking for Sufferings, which must needs pave the Way to Glory. *The cup*—Of inward; *the baptism*—Of outward Sufferings. Our LORD was filled with Sufferings within, and covered with them without.

\* *Mat. xx. 20.*

V. 40. *Serve to them for whom it is prepared*—Them who by patient Continuance in well-doing, seek for Glory, and Honour, and Immortality. For these only eternal Life is prepared: To these only He will give it in that Day; and to every Man his own Reward, according to his own Labour.

V. 45. *A ransom for many*—Even for as many Souls as needed such a Ransom, 2 *Cor. v. 15.*

V. 50. *Casting away his garment*—Thro' Joy and Eagerness.

† *Mat. xx. 29. Luke xviii. 35.*

R

V. I. T

52 receive my sight. And Jesus said, Go; thy faith hath saved thee. And immediately he received his sight, and followed him in the way.

XI. And when they were come nigh to Jerusalem to Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, And saith to them, Go ye into the village over against you, and as soon as ye enter it, ye shall find a colt tied, whereon never man sat: loose and bring him. And if any say to you, Why do ye this? Say, The Lord hath need of him; and straightway he will send him hither. And they went and found the colt tied at the door without, in the street, and they loose him. And some of them that stood there said, What do ye, loosing the colt? And they said to them as Jesus had commanded; and they let them go. And they brought the colt to Jesus, and cast their garments on him, and he sat on him. And many spread their garments in the way: and others cut down branches from the trees, and strewed *them* in the way. And they that went before, and they that followed after cried, saying, Hosanna: Blessed in the name of the Lord is he that cometh. Blessed be the kingdom of our father David that cometh: Hosanna in the highest. \* And Jesus entered into Jerusalem, and into the temple, and having looked round about upon all things, it being now evening, he went out to Bethany with the twelve.

† And on the morrow, as they were coming from Bethany, he was hungry. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and coming to it, he found nothing but leaves; for it was not a season of figs. And he answering said to it, No man eat fruit of thee hereafter for ever: And his disciples heard *it*. ‡ And they come to Jerusalem. And Jesus going into the temple, drove out them that bought and sold in the temple, and overthrew the tables of the mo-

V. 1. *To Bethphage and Bethany, at the mount of Olives*—The Limits of *Bethany* reached to the Mount of *Olives*, and joined to those of *Bethphage*. *Bethphage* was Part of the Suburbs of *Jerusalem*, and reached from the Mount of *Olives* to the Walls of the City. Our LORD was now come to the Place where the Boundaries of *Bethany* and *Bethphage* met.

V. 13. *For it was not a season of figs*—It was not (as we say) a *good year* for Figs; at least not for that early Sort, which alone was ripe so soon in the Spring.

If we render the Words, *It was not the season of figs*, that is, the Time of gathering them in,

\* *Mat. xxi. 10, 17.*

† *Mat. xxi. 18.*

it may mean, *The season was not yet*: And so (inclosing the Words in a Parenthesis, *And coming to it, he found nothing but leaves*) it may refer to the former Part of the Sentence, and may be considered as the Reason of *Christ's* going to see, Whether there were any Figs on this Tree. Some who also read that Clause in a Parenthesis, translate the following Words, *For where he was, it was the season of figs*. And it is certain, this Meaning of the Words suits best with the great Design of the Parable, which was to reprove the *Jewish Church* for its Unfruitfulness at that very *Season*, when Fruit might best be expected from them.

‡ *Mat. xxi. 12. Luke xix. 45.*

V. 16. *He*

16 ney-changers, and the seats of them that sold doves, And suffered not  
 17 that any one should carry any vessel thro' the temple. And he taught, say-  
 ing to them, Is it not written, \* My house shall be called of all nations an  
 18 house of prayer? But ye have made it a den of thieves. And the Scribes and  
 chief priests heard *it* and sought how they might destroy him: for they  
 feared him, because the whole multitude was astonished at his teaching.

19 † And when evening was come he went out of the city. And pas-  
 20 sing by in the morning, they saw the fig-tree dried up from the roots.  
 21 And Peter remembring, saith to him, Master, behold the fig-tree which  
 22 thou cursedst is withered away. And Jesus answering saith to them,  
 23 Have faith in God. For verily I say to you, Whosoever shall say to this  
 mountain, Be thou removed and cast into the sea, and not doubt in his  
 heart, but believe that the things which he saith shall come to pass, he  
 24 shall have whatsoever he saith. Therefore I say to you, What things  
 soever ye ask in prayer, believe that ye shall receive, and ye shall have  
 25 *them*. ‡ But when ye stand praying, forgive, if ye have ought against  
 any, that your Father who is in heaven may forgive you also your tres-  
 26 passes. But if ye do not forgive, neither will your Father who is in  
 heaven forgive your trespasses.

27 || And they come again to Jerusalem. And as he was walking in the  
 temple, the chief priests and the Scribes and the elders come to him and say  
 28 to him, By what authority dost thou these things? And who gave thee  
 authority to do these things? Jesus answering said to them, I also will ask  
 you one question, and answer me, and I will tell you by what authority I  
 30 do these things. Was the baptism of John from heaven or from men?  
 31 And they reasoned among themselves, saying, If we say from heaven, he  
 32 will say, Why then did ye not believe him? But if we say of men: they  
 feared the people; for all accounted John, that he was indeed a prophet.

V. 16. *He suffered not that any should carry any vessel thro' the temple*—So strong Notions had our LORD, of even relative Holiness! And of the Regard to those Places (as well as Times) that are peculiarly dedicated to GOD.

V. 18. *They feared him*—That is, they were afraid to take Him by Violence, lest it should raise a Tumult: *because all the people was astonished at his teaching*—Both at the Excellence of his Doctrine; and at the Majesty and Authority with which He taught.

V. 22. *Have faith in God*—And who could find Fault; if the Creator and Proprietor of all Things, were to destroy by a single Word of his Mouth, a thousand of his inanimate Creatures, were it only to imprint this important Lesson more deeply, on one immortal Spirit?

V. 25. *When ye stand praying*—Standing was their usual Posture when they prayed. *Forgive*—And on this Condition, *ye shall have whatever you ask, without wrath or doubting*.

\* *Isaiah lvi. 7. Jer. vii. 11.* † *Mat. xxi. 20.*

‡ *Mat. vi. 14.*

|| *Mat. xxi. 23. Luke xx. 1.*

R 2

V. 12. *They*

33 And they answering say to Jesus, We cannot tell. And Jesus answering faith to them, Neither tell I you by what authority I do these things.

XII. \* And he said to them in parables, A man planted a vineyard, and set an hedge about it, and digged a wine-fat, and built a tower, and let it out to  
2 to husbandmen, and went into a far country. And at the season he sent a  
servant to the husbandmen, to receive from the husbandmen of the fruit  
3 of the vineyard. But they took him, and beat *him*, and sent *him* away  
4 empty. And again he sent to them another servant: and at him they  
cast stones, and wounded *him* in the head, and sent *him* away shamefully  
5 handled. And again he sent another, and him they killed; and many  
6 others, beating some and killing some. Having yet therefore one son his  
well-beloved, he sent him also last to them, saying, They will reverence  
7 my son. But those husbandmen said among themselves, This is the heir:  
8 come, let us kill him, and the inheritance shall be ours. And they took  
9 him and killed *him*, and cast *him* out of the vineyard. What therefore will  
the lord of the vineyard do? He will come and destroy the husbandmen,  
10 and will give the vineyard to others. And have ye not read this scripture?

† The stone which the builders rejected is become the head of the corner?  
11 This was the Lord's doing, and it is marvellous in our eyes. And they  
12 sought to seize him, but feared the multitude; for they knew he had  
spoken the parable against them; and leaving him, they went away.

‡ And they send to him certain of the Pharisees, and of the Herodians,  
14 to catch him in *his* discourse. And they coming say to him, Master, we  
know that thou art true, and carest for no man; for thou regardest not  
the person of men, but teachest the way of God in truth. Is it lawful to  
15 give tribute to Cesar, or not? Shall we give, or shall we not give? But  
he knowing their hypocrisy, said to them, Why tempt ye me? Bring me  
16 a penny, that I may see *it*; and they brought it. And he saith, Whose  
17 *is* this image and superscription? They say to him, Cesar's. And Jesus  
answering said to them, Render to Cesar the things that are Cesar's, and  
to God the things that are God's. And they marvelled at him.

|| Then come to him the Sadducees, who say there is no resurrection,  
19 and they asked him, saying, Master, Moses wrote to us, § If a man's

V. 12. *They feared the multitude*—How wonderful is the Providence of God, using all Things for the Good of his Children! Generally, the Multitude is restrained from tearing them in Pieces, only by the Fear of their Ru-

lers. And here the Rulers themselves are restrained, thro' Fear of the Multitude!

V. 17. *They marvelled at him*—At the Wisdom of his Answer.

V. 25. *When they rise from the dead, neither*

\* Mat. xxi. 33. Luke xx. 9.

† Psalm cxviii. 22.

‡ Mat. xxii. 15. Luke xx. 20.

|| Mat. xxii. 23. Luke xx. 27.

§ Deut. xxv. 5.

brother die, and leave a wife, and leave no children, that his brother should  
 20 take his wife, and raise up seed to his brother. There were seven brethren,  
 21 and the first took a wife, and dying, left no seed. And the second took  
 22 her and died, neither left he any seed; and the third likewise. And the  
 23 seventh took her and left no seed. Last of all died the woman also. In  
 the resurrection therefore, when they shall rise, whose wife shall she be of  
 24 them? For the seven had her to wife. And Jesus answering said to them,  
 Do ye not therefore err, because ye know not the scriptures, neither the  
 25 power of God? For when they rise from the dead, they neither marry  
 26 nor are given in marriage, but are as the angels who are in heaven. And  
 touching the dead, that they rise, Have ye not read in the book of Moses,  
 \* how in the bush God spake to him, saying, I *am* the God of Abra-  
 27 ham, and the God of Isaac, and the God of Jacob? He is not the God  
 of the dead, but the God of the living. Ye therefore greatly err.  
 28 † And one of the scribes came, and having heard them disputing toge-  
 ther, and perceiving that he had answered them well, asked him, Which  
 29 is the first commandment of all? And Jesus answered him, The first of all  
 the commandments *is*, ‡ Hear, O Israel; the Lord our God is one Lord.  
 30 And thou shalt love the Lord thy God with all thy heart, and with all  
 thy soul, and with all thy mind, and with all thy strength. This *is* the  
 31 first commandment. And the second *is* like unto it, || Thou shalt love  
 thy neighbour as thyself. There is no other commandment greater than  
 32 these. And the scribe said to him, Excellently well, Master! Thou hast  
 33 said the truth: for He is one: and there is no other but he. And to  
 love him with all the heart, and with all the understanding, and with

Men marry nor Women are given in marriage.

V. 27. *He is not the God of the dead, but the God of the living*—That is, (if the Argument be proposed at length) Since the Character of his being the GOD of any Persons, plainly intimates a Relation to them, not as dead, but as living; and since He cannot be said to be at present their GOD at all, if they are utterly dead; nor to be the GOD of human Persons; such as *Abraham, Isaac, and Jacob*, consisting of Souls and Bodies, if their Bodies were to abide in everlasting Death: There must needs be a future State of Blessedness, and a Resurrection of the Body to share with the Soul in it.

V. 28. *Which is the first commandment?*—The principal, and most necessary to be observed.

V. 29. *The Lord our God is one Lord*—This

\* *Exod. iii. 6.* † *Mat. xxii. 34.* *Luke x. 25.*

is the Foundation of the First Commandment, yea of all the Commandments. The LORD, our GOD, the LORD, the GOD of all Men, is One GOD, essentially, tho' three Persons. From this Unity of GOD it follows, That we owe all our Love to Him alone.

V. 30. *With all thy strength*—That is, the whole Strength and Capacity, of thy Understanding, Will, and Affections.

V. 31. *The second is like unto it*—Of a like comprehensive Nature; comprizing our whole Duty to our Fellow-Creatures, as the other does our whole Duty to GOD. *There is no other Moral, much less Ceremonial Commandment greater than these.*

V. 33. *To love him with all the heart*—To love and serve him, with all the united Powers

‡ *Deut. vi. 4.* || *Lev. xix. 18.* of



all the mind, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices. And Jesus, seeing that he answered discreetly, said to him, Thou art not far from the kingdom of God. And no man after that durst question him any more.

35 \* And Jesus answering, as he taught in the temple, said, How say  
36 the scribes, that Christ is the Son of David? For David himself said  
by the Holy Ghost, † The Lord saith to my Lord, Sit thou on my  
37 right-hand, till I make thine enemies thy footstool. David therefore  
himself calleth him Lord: How is he then his son? And a great multi-  
tude heard him gladly.

38 ‡ And he said to them in his teaching, Beware of the Scribes, who  
39 love to go in long robes, and to be saluted in the market-places, And  
the chief seats in the synagogues, and the uppermost places at feasts:  
40 Who devour widows houses, and for a pretence make long prayers:  
these shall receive the greater damnation.

41 || And Jesus sitting over-against the treasury, beheld how the people  
cast money into the treasury: and many that were rich cast in much.  
42 And a poor widow coming, cast in two mites, which make a farthing.  
43 And calling his disciples, he saith to them, Verily I say to you, that this  
poor widow hath cast in more than they all who have cast into the trea-  
44 sury. For they all did cast in of their abundance: but she of her penury  
did cast in all that she had, even her whole living.

XIII. § And as he went out of the temple, one of his disciples saith to him,  
2 Master, see what manner of stones, and what manner of buildings! And  
Jesus answering said to him, Seest thou these great buildings? There

of the Soul in their utmost Vigour; and to love his neighbour as himself—To maintain the same equitable and charitable Temper and Behaviour toward all Men, as we, in like Circumstances, would wish for from them toward ourselves, is a more necessary and important Duty, than the offering the most noble and costly Sacrifices.

V. 34. *Jesus said to him, Thou art not far from the kingdom of God*—Reader, Art not thou? Then go on: Be a real Christian; else it had been better for thee to have been afar off.

V. 38. *Beware of the scribes*—There was an absolute Necessity for these repeated Cautions. For considering their inveterate Prejudices against *Christ*, it could never be supposed the

common People would receive the Gospel, till these incorrigible Blasphemers of it, were brought to just Disgrace.

V. 41. *He beheld how people cast money into the treasury*—This Treasury received the voluntary Contributions of the Worshippers who came up to the Feast; which were given to buy Wood for the Altar and other Necessaries not provided for in any other Way.

V. 43. *I say to you, that this poor widow hath cast in more than they all*—See what Judgment is past on the most specious, outward Actions by the Judge of all! And how acceptable to Him is the smallest, which springs from Self-denying Love!

\* Mat. xxii. 41. Luke xx. 41. † Psalm cx. 1. ‡ Mat. xxiii. 5. Luke xx. 46.  
§ Luke xxi. 1. § Mat. xxiv. 1. Luke xxi. 5.

V. 4. Two

shall not be left one stone upon another that shall not be thrown down.  
 3 And as he sat on the mount of Olives, over-against the temple, Peter and  
 4 James and John and Andrew asked him privately, Tell us when shall  
 these things be? And what *shall be* the sign when all these things shall be  
 5 fulfilled? And Jesus answering said, Take heed lest any deceive you.  
 6 For many will come in my name saying, I am *Christ*, and will deceive many.  
 7 But when ye shall hear of wars and rumours of wars, be not troubled;  
 8 for *it* must be; but the end *is* not yet. For nation shall rise against na-  
 tion, and kingdom against kingdom: and there shall be earthquakes in  
 divers places, and there shall be famines and troubles: these *are* the begin-  
 9 ning of sorrows. \* But take heed to yourselves, for they will deliver you  
 to councils, and ye shall be beaten in synagogues, and shall be brought be-  
 10 fore rulers and kings for my sake, for a testimony to them. † And the  
 11 gospel must first be published among all nations. But when they shall  
 hale you and deliver *you* up, take no thought beforehand what ye shall  
 speak, neither do ye pre-meditate: but whatsoever shall be given you  
 in that hour, that speak; for it is not ye that speak, but the Holy Ghost.  
 12 Now the brother shall betray the brother to death, and the father the  
 son: and children shall rise up against their parents, and cause them to  
 13 be put to death. And ye shall be hated of all men for my name's sake;  
 but he that endureth to the end, he shall be saved.  
 14 ‡ But when ye shall see the abomination of desolation spoken of by Da-  
 niel the prophet standing where it ought not, (let him that readeth under-  
 15 stand) then let them that are in Judea flee to the mountains: And let not  
 him that is on the house-top go down into the house, neither enter in, to  
 16 take any thing out of his house. And let not him that is in the field,  
 17 turn back to take up his garment. But wo to them that are with child,  
 18 and to them that give suck in those days. And pray ye that your flight  
 19 be not in the winter. For in those days shall be affliction, such as was  
 not from the beginning of the creation, which God created until now, nei-  
 20 ther shall be. And unless the Lord had shortened those days, no flesh  
 should be saved: but for the elect's sake whom he hath chosen, he hath  
 21 shortened those days. || Then if any man say to you, Lo, here *is* Christ,

V. 4. Two Questions are here asked; the one, concerning the Destruction of *Jerusalem*; the other, concerning the End of the World.

V. 11. *The Holy Ghost* will help you. But

\* *Luke* xxi. 12. † *Mat.* xxiv. 14.  
*Dan.* ix. 27. ‡ *Mat.* xxiv. 23.

do not depend on any other Help. For all the nearest Ties will be broken.

V. 14. *Where it ought not*—That Place being set apart for sacred Uses.

V. 20. *The elect*—The Christians: *Whom*

‡ *Mat.* xxiv. 15. *Luke* xxi. 20.

*be*

- 22 or lo, *he is* there, believe *it* not. For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even  
 23 the elect. But take ye heed: behold, I have foretold you all things.  
 24. But in those days, after that tribulation, the sun shall be darkened, and  
 25 the moon shall not give her light, And the stars of heaven shall fall, and  
 26 the powers that are in the heavens shall be shaken. And then shall they see the Son of man coming in the clouds, with great power and glory.  
 27 And then shall he send his angels, and gather together his elect, from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.  
 28 \* Now learn a parable from the fig-tree. When its branch is now  
 29 tender and putteth forth leaves, ye know that summer is near. So likewise when ye see these things come to pass, know that he is nigh, *even*  
 30 at the door. Verily I say to you, this generation shall in no wise pass,  
 31 till all these things be done. Heaven and earth shall pass away, but my words shall in no wise pass away.  
 32 But of that day and hour knoweth no one, no, not the angels that are in heaven, neither the Son, but the Father.  
 33 † Take heed; watch and pray: for ye know not when the time is.  
 34 *For the Son of man is* ‡ as a man taking a far journey, who left his house, and gave authority to his servants, and to each his work, and commanded  
 35 the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh; at evening, or at midnight, or at cock-  
 36 crowing, or in the morning: Lest coming suddenly he find you sleeping.  
 37 And what I say to you, I say to all, Watch.

XIV. || And after two days was the feast of the passover and of unleavened bread; and the chief priests and the scribes sought how they might apprehend him by subtlety, and put him to death. But they said, Not at

*he hath chosen*—That is, hath taken out of, or separated from the World, thro' sanctification of the Spirit, and belief of the truth. *He hath shortened*—That is, will surely shorten.

V. 24. *But in those days*—Which immediately precede the End of the World; after that tribulation—Above described.

V. 29. *He is nigh*—The Son of Man.

V. 30. *All these things*—Relating to the Temple and the City.

V. 32. *Of that day*—The Day of Judgment is

\* Mat. xxiv. 32. Luke xxi. 28.

† Mat. xxv. 14. Luke xix. 12.

often in the Scriptures emphatically called *That Day*. *Neither the Son*—Not as Man: As Man He was no more Omniscient than Omnipresent. But as God He knows all the Circumstances of it.

V. 34. The Son of Man is *as a man taking a far journey*—Being about to leave this World and go to the Father, He appoints the Services that are to be performed by all his Servants, in their several Stations. This seems chiefly to respect Ministers at the Day of Judgment:

† Mat. xxiv. 42. Luke xxi. 34.

|| Mat. xxvi. 1. Luke xxii. 1.

But

3 the feast, lest there be a tumult of the people. \* And he being in Bethany in the house of Simon the leper, as he sat at table, there came a woman having an alabaſter box of ointment, of ſpikenard, very coſtly; and ſhaking the box, ſhe poured it on his head. But there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made? For it might have been ſold for more than three hundred pence and given to the poor. And they murmured at her. But Jeſus ſaid, Let her alone: why trouble ye her? She hath wrought a good work on me. For the poor ye have always with you, and when ye will, ye may do them good; but me ye have not always. She hath done what ſhe could: ſhe hath before-hand embalmed my body for the burial. Verily I ſay to you, whereſoever this goſpel ſhall be preached throughout the whole world, what ſhe hath done ſhall be ſpoken of alſo, for a memorial of her. † And Judas Iſcariot, one of the twelve, went to the chief prieſts, to betray him unto them. And hearing *it* they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him.

‡ And on the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſay to him, Where wilt thou that we go and prepare that thou mayſt eat the paſſover? And he ſendeth two of his diſciples, and ſaith to them, Go ye into the city, and there ſhall meet you a man carrying a pitcher of water: follow him. And whereſoever he ſhall go in, ſay ye to the man of the houſe, The Maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he will ſhew you a large upper room furniſhed: there make ready for us. And his diſciples went, and came into the city, and found as he had ſaid to them. And they made ready the paſſover.

|| And in the evening he cometh with the twelve. And as they ſat and ate, Jeſus ſaid, Verily I ſay to you, one of you that eat with me will betray me. And they were ſorrowful, and ſaid to him one by one, Is it I? And another, Is it I? And he anſwering ſaid to them, *It is* one of the

But it may be applied to all Men, and to the Time of Death.

V. 4. *Some had indignation*—Being incited thereto by *Judas*; and ſaid—Probably to the Woman.

V. 10. *Judas went to the chief prieſts*—Immediately after this Reproof, having Anger now added to his Covetouſneſs.

V. 13. *Go into the city, and there ſhall meet you a man*—It was highly reaſonable for our LORD, to give them this additional Proof both of his knowing all Things, and of his Influence over the Minds of Men.

V. 15. *Furniſhed*—The Word properly means, *Spread* with Carpets.

\* Mat. xxvi. 6. † Mat. xxvi. 14. Luke xxii. 3. ‡ Mat. xxvi. 17. Luke xxii. 7.  
 § Mat. xxvi. 22. Luke xxii. 14.

21 twelve, that dippeth with me in the dish. The Son of man indeed goeth as it is written of him; but wo to that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

22 And as they ate, Jesus took bread, and blessed, and brake *it*, and gave  
23 to them, and said, Take, eat: this is my body. And he took the cup,  
24 and having given thanks, gave it them, and they all drank of it. And he said to them, This is my blood of the New Testament, which is shed  
25 for many. Verily I say to you, I will drink no more of the fruit of the vine, till that day that I drink it new in the kingdom of God.

26 \* And having sung the hymn, they went out toward the mount of Olives.  
27 And Jesus saith to them, Ye will all be offended at me this night; for it is  
28 written, † I will smite the shepherd, and the sheep shall be scattered. But  
29 after I am risen, I will go before you into Galilee. But Peter said to him,  
30 Tho' all men shall be offended, yet *will* not I. Jesus saith to him, Verily I say to thee, That thou to-day, this night, before the cock crow twice,  
31 wilt deny me thrice. But he said the more vehemently, If I must die with thee, I will in no wise deny thee. In like manner also said they all.

32 † And they come to a place named Gethsemane; and he saith to his dis-  
33 ciples, Sit here while I shall pray. And he taketh with him Peter and James and John; and he began to be sore amazed and in deep anguish,  
34 And saith to them, My soul is exceeding sorrowful, *even* to death; tarry  
35 ye here and watch. And going forward a little, he fell on the ground,  
36 and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things *are* possible to thee: take away this cup-

V. 24. *This is my blood of the New Testament*—That is, This I appoint to be a perpetual Sign and Memorial of my Blood, as shed for establishing the New Covenant, that all who shall believe in me, may receive all its gracious Promises.

V. 25. *I will drink no more of the fruit of the vine, till I drink it new in the kingdom of God*—That is, I shall drink no more before I die: The next Wine I drink, will not be earthly, but heavenly.

V. 27. *This night*—The Jews in reckoning their Days began with the Evening, according to the *Mosaic* Computation, which called the Evening and the Morning the first Day, *Gen. i. 5*. And so that which after Sun-set is here called *this night*, is, ver. 30, called *to-day*. The Expression there is peculiarly significant. *Verily I say to thee, That thou thyself*, confident as thou

\* *Mat. xxvi. 30. Luke xxii. 39. John xviii. 1.*

art, *to-day*, even within four and twenty Hours; yea, *this night*, or ever the Sun be risen; nay, *before the cock crow twice*, before Three in the Morning, *wilt deny me thrice*. Our LORD doubtless spake so determinately, as knowing a Cock would crow once, before the usual time of Cock-crowing. By c. xiii. 35. it appears, that the third Watch of the Night, ending at three in the Morning, was commonly stiled *the cock-crowing*.

V. 33. *Sore amazed*—The Original Word imports the most shocking Amazement mingled with Grief: And that Word in the next Verse which we render *sorrowful*, intimates, That he was *surrounded with Sorrow on every Side*, breaking in upon him with such Violence, as was ready to separate his Soul from his Body.

V. 36. *Abba, Father!*—St. Mark seems to add the Word *Father*, by way of Explication.

† *Zech. xiii. 7. † Mat. xxvi. 36.*

V. 37. *Saith*

37 from me: yet not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith to Peter, Simon, sleepest thou? Couldst thou not watch one hour? Watch and pray, lest ye enter into temptation; the spirit indeed *is* willing, but the flesh *is* weak. And going again he prayed, speaking the same words. And returning, he found them asleep again (for their eyes were heavy) and they knew not what to answer him. And he cometh the third time and saith to them, Sleep on now, and take *your* rest. It is enough. The hour is come: behold the Son of man is betrayed into the hands of sinners. Rise up; let us go: lo he that betrayeth me is at hand.

43 \* And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and clubs, from the chief priests, and the scribes, and the elders. Now he that betrayed him had given them a signal, saying, Whomsoever I shall kiss, is he: seize and lead him away safely. And when he was come, he goeth straightway to him, and saith, Master, Master! And kissed him. And they laid their hands on him, and took him. † And one of them that stood by, drew a sword, and smote the servant of the high priest, and cut off his ear. And Jesus answering said to them, Are ye come as against a robber, with swords and clubs, to take me? I was daily with you in the temple teaching, and ye took me not; but the scriptures must be fulfilled. Then they all forsook him and fled. And a certain young man followed him, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked.

53 ‡ And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders and scribes. || And Peter followed him afar off, even into the palace of the high priest, and sat with the officers, and warmed himself at the fire. § Then the chief priests and all the council sought for witnesses against Jesus, to put him to

V. 37. *Saith to Peter*—The zealous, the confident *Peter*!

V. 44. *Whomsoever I shall kiss*—Probably our LORD in great Condescension, had used (according to the Jewish Custom) to permit his Disciples to do this, after they had been some Time absent.

V. 51. *A young man*—It does not appear, that he was one of *Christ's* Disciples. Prob-

bly hearing an unusual Noise, he started up out of his Bed, not far from the Garden, and ran out with only the Sheet about him, to see what was the Matter. *And the young men laid hold on him*—Who was only suspected to be *Christ's* Disciple; but could not touch them who really were so!

V. 55. *All the council sought for witnesses and found none*—What an amazing Proof of the

\* *Mat.* xxvi. 47. *Luke* xxii. 47. *John* xviii. 2. † *Mat.* xxvi. 51.  
*Luke* xxii. 49. *John* xviii. 10. ‡ *Mat.* xxvi. 57. || *Mat.* xxvi. 58.  
*Luke* xxii. 54. *John* xviii. 15. § *Mat.* xxvi. 59.

over-

56 death, and found none. For many bore false witnesses against him; but  
 57 their evidences were not sufficient. And there arose certain, and bore  
 58 false witnesses against him, saying, We heard him say, I will destroy  
 this temple made with hands, and within three days I will build another  
 59 made without hands. And neither so was their evidence sufficient. Then  
 60 the high priest rising up in the midst, asked Jesus, saying, Answerest thou  
 61 nothing? What is it that these witnesses against thee? \* But he held his  
 peace and answered nothing. Again the high priest asked him and said  
 62 to him, Art thou the Christ, the Son of the Blessed? And Jesus said,  
 I am: and ye shall see the Son of man, sitting on the right-hand of power,  
 63 and coming with the clouds of heaven. Then the high priest rent his  
 64 clothes and saith, What farther need have we of witnesses? Ye have  
 heard the blasphemy: what think ye? And they all condemned him to  
 65 deserve death. And some began to spit on him, and to cover his face,  
 and to buffet him, and to say to him, Prophecy. And the officers smote  
 him with the palms of their hands.

66 † And as Peter was in the hall below, there cometh one of the maids of  
 67 the high priest. And seeing Peter warming himself, she looked on him  
 68 and said, Thou wast also with Jesus of Nazareth. But he denied, saying,  
 I know not, neither understand I what thou meanest. And he went out  
 69 into the porch, and the cock crew. And the maid seeing him again, said  
 70 to them that stood by, This is *one* of them. And he denied it again.  
 And a little after, those that stood by, said again to Peter, Surely thou  
 art *one* of them; for thou art a Galilean, and thy speech agreeth *thereto*.  
 71 Then he began to curse and to swear, I know not this man of whom ye  
 72 speak. And the second time the cock crew. And Peter called to mind  
 the word that Jesus had said to him, Before the cock crow twice, thou  
 wilt deny me thrice. And he covered *his head* and wept.

over-ruling Providence of GOD, considering both their Authority, and the Rewards they could offer, that no two consistent Witnesses could be procured, to charge him with any gross Crime?

V. 56. *Their evidences were not sufficient*—The Greek Words literally rendered are, *Were not equal*: Not equal to the Charge of a capital Crime: It is the same Word in the 59th Verse.

V. 58. *We heard him say*—It is observable,

that the Words which they thus misrepresented, were spoken by *Christ* at least three Years before, (*John ii. 19.*) Their going back so far to find Matter for the Charge, was a glorious, tho' silent Attestation, of the unexceptionable Manner wherein He had behaved, thro' the whole Course of his public Ministry.

V. 72. *And he covered his head*—Which was an usual Custom with Mourners, and was fitly expressive both of Grief and Shame.

\* *Mat. xxvi. 63. Luke xxii. 67. † Mat. xxvi. 69. Luke xxii. 56. John xviii. 25.*

† *Mat. xxvii. 1. Luke xxii. 66. John xviii. 28.*

V. 7. *In-*

XV. † And straightway in the morning the chief priests consulted with the elders and scribes, and the whole council, and having bound Jesus, carried  
 2 *him* away, and delivered *him* to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering said to him, Thou sayst *it*.  
 3 \* And the chief priests accused him of many things. And Pilate asked  
 4 him again, saying, Answerest thou nothing? Behold how many things  
 5 they witness against thee. But Jesus answered nothing any more, so that  
 6 Pilate marvelled. Now at the feast he released to them one pri-  
 7 soner, whomsoever they would. And there was *one* named Barabbas,  
 8 who lay bound with them that had made insurrection with him, who had  
 8 committed murder in the insurrection. And the multitude crying aloud,  
 9 desired *him to do* as he had ever done for them. And Pilate answered  
 10 them saying, Will ye that I release to you the king of the Jews? (For  
 11 he knew that the chief priests had delivered him for envy) But the  
 chief priests stirred up the people *to desire*, that he would rather release  
 12 Barabbas to them. And Pilate answering said to them again, What will  
 ye then that I do *to him* whom ye call the king of the Jews? And they  
 13 cried out again, Crucify him. Then Pilate said to them, Why, what evil  
 14 hath he done? But they cried out the more exceedingly, Crucify him.  
 15 And Pilate, willing to satisfy the people, released Barabbas to them, and  
 having scourged Jesus, delivered *him* to be crucified.  
 16 † And the soldiers led him away to the hall called Pretorium, and  
 17 call together the whole troop. And they clothe him with purple, and  
 18 having platted a crown of thorns, put it about his *head*. And they sa-  
 19 luted him, Hail, king of the Jews. And they smote him on the head  
 with a cane, and spit upon him, and bowing their knees, did him  
 20 homage. † And when they had mocked him, they took off the  
 purple robe from him, and put his own clothes on him, and led him out  
 21 to crucify him. And they compel one Simon a Cyrenian, who was pas-

V. 7. *Insurrection*—A Crime which the Roman Governors, and *Pilate* in particular, were more especially concerned and careful to punish.

V. 9. *Will ye that I release to you the king of the Jews*—Which does this wretched Man discover most? Want of Justice, or Courage, or common Sense? The poor Coward sacrifices Justice to popular Clamour, and enrages those whom he seeks to appease, by so unseasonably repeating that Title, *The king of the Jews*, which he could

not but know was so highly offensive to them.

V. 16. *Pretorium*—The inner Hall, where the Pretor, a Roman Magistrate, used to give Judgment. But St. *John* calls the whole Palace by this Name.

V. 17. *Purple*—As royal Robes were usually purple and scarlet, St. *Mark* and *John* term this a *purple Robe*, St. *Matthew* a *scarlet* one. The *Tyrian* purple is said not to have been very different from scarlet.

\* *Mat.* xxvii. 15. *Luke* xxiii. 17. *John* xviii. 39.

† *Mat.* xxvii. 31. *John* xix. 16.

† *Mat.* xxvii. 27. *John* xix. 2.

V. 21. *The*



sing by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 \* And they bring him to the place, Golgotha, which is, being inter-  
 23 preted, the place of a skull. And they gave him to drink wine mingled  
 24 with myrrh; but he received *it* not. And when they had crucified him,  
 they parted his garments, casting lots upon them, what every man should  
 25 take. And it was the third hour when they crucified him. And there  
 26 was an inscription of his accusation written over, **THE KING OF THE**  
 27 **JEWS.** And with him they crucify two thieves, one on his right-  
 28 hand, and one on his left. And the scripture was fulfilled, which saith,  
 29 † And he was numbered with the transgressors. ‡ And they that  
 passed by, reviled him, wagging their heads and saying, Ah, thou that  
 30 destroyest the temple, and buildest *it* in three days, Save thyself, and  
 31 come down from the cross. In like manner also the chief priests mock-  
 ing said to one another, with the Scribes; He saved others; cannot he  
 32 save himself? Let the Christ, the king of Israel, come down now from  
 the cross, that we may see and believe. They also that were crucified  
 33 with him reviled him. § And when the sixth hour was come, there  
 34 was darkness over all the earth until the ninth hour. And at the ninth  
 hour Jesus cried with a loud voice, Eloi, Eloi, lama sabacthani? Which  
 is, being interpreted, My God, my God, why hast thou forsaken me?  
 35 And some of them that stood by hearing *it* said, Behold, he calleth Eli-  
 36 jah. And one ran and filling a sponge with vinegar, put *it* on a cane,  
 and gave him to drink, saying, Let alone; Let us see if Elijah will come  
 to take him down.

37 || And Jesus cried with a loud voice, and expired.

38 And the veil of the temple was rent in twain, from the top to the bot-  
 39 tom. And the centurion, who stood over-against him, seeing that having  
 40 so cried he expired, said, Truly this man was the Son of God. There  
 were also women, beholding from afar, among whom was Mary Magdalene  
 41 and Mary the mother of James the less, and of Joses, and Salome: Who

V. 21. *The father of Alexander and Rufus*—These were afterwards two eminent Christians, and must have been well known when St. Mark wrote.

V. 24, 25. St. Mark seems to intimate, that they first nailed Him to the Cross, then parted his

Garments, and afterward reared up the Cross.

V. 34. *My God, my God, why hast thou forsaken me*—Thereby disclaiming GOD as his GOD; and yet lamenting his Father's withdrawing the Tokens of his Love, and treating Him as an Enemy, while *He bare our Sins.*

\* Mat. xxvii. 37. Luke xxiii. 33. John xix. 17. † Isaiah liii. 12. ‡ Mat. xxvii. 39.  
 § Mat. xxvii. 45. Luke xxiii. 44. ¶ Mat. xxvii. 50. Luke xxiii. 46. John xix. 30.

V. 41. *Who*

also when he was in Galilee, followed him and ministered to him, and many other women who had come up with him to Jerusalem.

42 \* And the evening being now come, (because it was the preparation,  
43 that is, the day before the sabbath) Joseph of Arimathea, an honour-  
able counsellor, who also waited for the kingdom of God, came and went  
44 in boldly to Pilate, and asked the body of Jesus. And Pilate marvelled  
that he was dead already: and calling to him the centurion, he asked, If  
45 he had been any while dead? And when he knew *it* of the centurion,  
46 he gave the body to Joseph. And having bought fine linen, he took him  
down, and wrapped *him* in the linen, and laid him in a sepulchre, which was  
47 hewn out of a rock, and rolled a stone to the door of the sepulchre. And  
Mary Magdalene and Mary the mother of Joseph, beheld where he was laid.

XVI. † And when the sabbath was over, Mary Magdalene, and Mary *the*  
*mother* of James and Salome, had bought spices, that they might come and  
2 embalm him. And very early in the morning, the first day of the week,  
3 they come to the sepulchre, at the rising of the sun. And they said one  
to another, Who shall roll us away the stone from the door of the sepul-  
4 chre? (For it was very great:) And looking up, they saw that the stone  
5 was rolled away. And entering into the sepulchre, they saw a young man  
sitting on the right-side, clothed in a white robe; and they were affrighted.  
6 He saith to them, Be not affrighted: ye seek Jesus of Nazareth, who was  
crucified. He is risen: he is not here. Behold the place where they laid  
7 him. But go, tell his disciples, and Peter, He goeth before you into Galilee:  
8 there shall ye see him, as he said to you. And going out, they fled from  
the sepulchre; for they trembled and were amazed: and they said nothing  
9 to any, for they were afraid. † Now when Jesus was risen early, the

V. 41. *Who ministered to him*—Provided Him with Necessaries.

V. 42. *Because it was the day before the sabbath*—And the Bodies might not hang on the Sabbath-Day: therefore they were in Haste to have them taken down.

V. 43. *Honourable*—A Man of Character and Reputation: A Counsellor—A Member of the Sanhedrim. *Who waited for the kingdom of God*—Who expected to see it set up on Earth.

V. 46. *He rolled a stone*—By his Servants. It was too large for him to roll himself.

V. 2. *At the rising of the sun*—They set out while it was yet dark, and came within Sight of

\* Mat. xxvii. 57. Luke xxiii. 50. John xix. 38.  
† John xx. 11.

the Sepulchre, for the first Time, just as it grew light enough to discern, that the Stone was rolled away. (Mat. xxviii. 1. Luke xxiv. 1. John xx. 1.) But by the Time *Mary* had called *Peter* and *John*, and they had viewed the Sepulchre, the Sun was rising.

V. 3. *Who shall roll us away the stone*—This seems to have been the only Difficulty they apprehended. So they knew nothing of *Pilate's* having sealed the Stone, and placed a Guard of Soldiers there.

V. 7. *And Peter*—Tho' he so oft denied his LORD.

† Mat. xxviii. 1. Luke xxiv. 1. John xx. 1.  
V. 13. *Neither*

first day of the week, he appeared first to Mary Magdalene, out of whom  
 10 he had cast seven devils. § She went and told them that had been with  
 11 him, as they mourned and wept. But they, hearing that he was alive, and  
 12 had been seen of her, believed not. \* After that he appeared in another  
 form unto two of them, as they were walking, going into the country.  
 13 And they went and told *it* to the rest, neither believed they them. † Af-  
 14 terwards he appeared to the eleven, sitting at meat, and upbraided them  
 with their unbelief and hardness of heart, because they believed not them  
 15 who had seen him when he was risen. And he said to them, ‡ Go ye into  
 16 all the world, and preach the gospel to every creature. He that believeth  
 and is baptized, shall be saved; but he that believeth not, shall be damned.  
 17 And these signs shall follow them that believe: in my name they shall cast  
 18 out devils: they shall speak with new tongues: They shall take up ser-  
 pents, and if they drink any deadly thing, it shall in no wise hurt them:  
 29 they shall lay hands on the sick, and they shall recover. || So then the Lord,  
 after he had spoken to them, was received up into heaven, and sat on the  
 20 right-hand of God. And they went forth, and preached every where, the  
 Lord working with them, and confirming the word with signs following.

V. 13. *Neither believed they them*—They were moved a little by the Testimony of these, added to that of St. Peter. (Luke xxiv. 34.) But they did not yet fully believe it.

V. 15. *Go ye into all the world, and preach the gospel to every creature*—Our LORD speaks without any Limitation or Restriction. If therefore every Creature in every Age hath not heard it, either those who should have preached, or those who should have heard it, or both, *made void the counsel of GOD* herein.

V. 16. *And is baptized*—In Token thereof. Every one that believed was baptized. *But he that believeth not*—Whether baptized or unbaptized, shall perish everlastingly.

V. 17. *And these signs shall follow them that believe*—An eminent Author subjoins, “That believe with that very Faith mentioned in the preceding Verse.” (Though ’tis certain, that a Man may work Miracles, and not have saving Faith.) “It was not one Faith by which St. Paul was saved; another, by which he wrought Miracles. Even at this Day in every Believer Faith has a latent miraculous Power: (Every Effect of Prayer being really miraculous :) Altho’ in many,

“both because of their own Littleness of Faith, and because the World is unworthy, that Power is not exerted. Miracles in the Beginning were Helps to Faith; now also they are the Object of it. At Leonberg, in the Memory of our Fathers, a Cripple that could hardly move with Crutches, while the Dean was preaching on this very Text, was in a Moment made whole.” *Shall follow*—The Word and Faith must go before. *In my name*—By my Authority committed to them. Raising the Dead is not mentioned. So our LORD performed even more than He promised.

V. 18. *If they drink any deadly thing*—But not by their own Choice. GOD never calls us to try any such Experiments.

V. 19. *The Lord*—How seasonably is He called by this Title! *After he had spoken to them*—For forty Days.

V. 20. *They preached every where*—At the Time St. Mark wrote, the Apostles had already gone into all the known World. (Rom. x. 18.) And each of them was there known where he preached: The Name of Christ only was known throughout the World.

§ Luke xxiv. 9. John xx. 18.  
 † Mat. xxviii. 18.

\* Luke xxiv. 13.  
 † Luke xxiv. 50.

‡ Luke xxiv. 36. John xx. 19.

# N O T E S

O N T H E

## Gospel according to St. LUKE.

**I.** **F**Orasmuch as many have undertaken to compose a narrative of the facts which have been fully confirmed among us, Even as they who were eye-witnesses and ministers of the word from the beginning, delivered *them* to us: It seemed good to me also, having accurately traced all things from their first rise, to write unto thee in order, most excellent Theophilus, That thou mayest know the certainty of those things wherein thou hast been instructed.

V. 1—4. This short, weighty, artless, candid Dedication, belongs to *the Acts*, as well as the Gospel of St. *Luke*.

*Many have undertaken*—He does not mean St. *Matthew* or *Mark*; and St. *John* did not write so early. For these were *eye-witnesses* themselves, and *ministers of the word*.

V. 3. *To write in order*—St. *Luke* describes in order of Time, first, *The Acts of Christ*: His Conception, Birth, Childhood, Baptism, Miracles, Preaching, Passion, Resurrection, Ascen-

sion: Then *The Acts of the Apostles*. But in many smaller Circumstances he does not observe the Order of Time. *Most excellent Theophilus*—This was the Appellation usually given to Roman Governors. *Theophilus* (as the Antients inform us) was a Person of eminent Quality at *Alexandria*. In *Acts* i. 1. St. *Luke* does not give him this Title. He was then probably a private Man.

After the Preface St. *Luke* gives us the History of *Christ*, from his Coming into the World to his Ascension into Heaven.

Herein we may observe,

- I.** **T**HE Beginning, and therein
1. The Conception of John, C. i. 5—25
  2. The Conception of Christ, 26—56
  3. The Birth and Circumcision of John; the Hymn of Zacharias; the Youth of John, 57—80
  4. Christ's Birth, C. ii. 1—20
  - Christ's Circumcision and Name, 21
  - Presentation in the Temple, 22—38
  - Country and Growth, 39—40
- II.** The Middle, when he was twelve Years old and upward, 41—52
- III.** The Course of the History.
- A.* The Introduction, wherein are described John the Baptist; Christ's Baptism; and Temptation, C. iii. iv. 1—13
- B.* The acceptable Year in Galilee;
- a.* Proposed at Nazareth, 14—30
  - b.* Actually exhibited
- I.** At Capernaum, and near it: Here we may observe,

1. Actions not censured, while Jesus
  1. Teaches with Authority, 31—32
  2. Casts out a Devil, 33—37
  3. Heals many Sick, 38—41
  4. Teaches every where, 42—44
  5. Calls Peter; then James and John, C. v. 1—11
  6. Cleanses the Leper, 12—16
2. Actions censured more and more severely. Here occur
  1. The Healing the Paralytic, 17—26
  2. The Calling of Levi, Eating with Publicans and Sinners, 27—32
  3. The Question concerning Fasting, 33—39
  4. The plucking the Ears of Corn, C. vi. 1—5
  5. The withered Hand restored; Snares laid, 6—11
3. Actions having various Effects on various Persons,
  1. Upon

T

1. Upon

1. Upon the Apostles, 12—16
2. Upon other Hearers, 17—49
3. Upon the Centurion, C. vii. 1—10
4. Upon the Disciples of John,  
The Occasion: the young Man  
raised, 11—18  
The Message and Answer, 18—23  
The Reproof of them that be-  
lieved not John, 24—35
5. Upon Simon and the penitent  
Sinner, 36—50
6. Upon the Women that mini-  
stred to Him, C. viii. 1—3
7. Upon the People, 4—18
8. Upon his Mother and Brethren, 19—21
- II. On the Sea, and  
Beyond it, 22—26  
27—39
- III. On this Side again ;
  1. Jairus and the Flux of Blood, 40—56
  2. The Apostles sent, C. ix. 1—6
  3. Herod's Doubting, 7—9
  4. The Relation of the Apostles, 10
  5. The Earnestness of the People ;  
our LORD's Benignity ; five  
thousand fed, 11—17
- C. The Preparation for his Passion :
  - a. A Recapitulation of the Doctrine  
concerning his Person ; his Pas-  
sion foretold, 18—27
  - b. His Transfiguration ; the Lunatic  
healed ; his Passion again fore-  
told ; Humility enjoined, 28—50
  - c. His great Journey to Jerusalem,  
which we may divide into eigh-  
teen Intervals :
    - e. The inhospitable Samaritans,  
borne with, 51—57
    2. In the Way, improper Follow-  
ers repelled,  
Proper ones prest forward, 57—62
    3. Afterward, the Seventy sent ;  
and received again, C. x. 1—24.  
And the Scribe taught to love  
his Neighbour, by the Exam-  
ple of the Good Samaritan, 25—37
    4. In Bethany, Mary preferred be-  
fore Martha, 38—42
    5. In a certain Place, the Disciples  
taught to pray, C. xi. 1—13  
A Devil is cast out, and the  
Action defended, 14—26  
The Acclamation of the  
Woman corrected, 27—28  
Those who desire a Sign are  
reproved, 29—36
    6. In a certain House, the Scribes  
and Pharisees censured, 37—54
    7. Our LORD's Discourse to his  
Disciples, C. xii. 1—12  
To one that interrupts  
Him, 13—21  
To his Disciples again, 22—40  
To Peter, 41—53  
To the People, 54—59
    8. The Necessity of Repentance  
shewn, C. xiii. 1—9  
A Woman healed on the Sab-  
bath, 10—21
    9. The Fewness of them that are  
saved, 22—30
    10. Herod termed a Fox, Jerusalem  
reproved, 31—35.
    11. In the Pharisee's House, He  
cures the Dropsy on the Sab-  
bath ; and C. xiv. 1—6  
Teaches Humility, 7—11  
Hospitality, 12—14  
The Nature of the  
Great Supper, 15—24  
The Necessity of Self-  
denial, 25—35.
    12. Joy over repenting Sinners de-  
fended, and C. xv. 1—10  
Illustrated by the Story of the  
Prodigal Son, 11—32  
The unjust Steward, wise in  
his Generation, C. xvi. 1—13  
The Pharisees reproved ; and  
warned by the Story of the  
rich Man and Lazarus, 14—18  
Cautions against Scandals,  
C. xvii. 1—4  
The Faith of the Apostles in-  
creased, 5—10.
    13. In the Confines of Samaria and  
Galilee, He heals ten Lepers, 11—19
    14. Answers the Question, concern-  
ing the Time when the King-  
dom of God should come, 20—37  
Commends constant Prayer,  
C. xviii. 1—8.  
Recommends Humility, by the  
Story of the Pharisee and  
Publican, 9—14.
    15. Blesses little Children, 15—17  
Answers the rich young Man, 18—27  
And Peter, asking what he  
should have, 28—30
    16. Foretels his Passion a third  
Time, 31—34.
    17. Near

17. Near Jericho, cures a blind Man, 35—43
18. In Jericho, brings Salvation to Zaccheus, C. xix. 1—10  
Answers touching the sudden Appearance of his Kingdom, 11—28
- D. Transactions at Jerusalem.**
- a.* The four first Days of the great Week ;
1. His royal Entry, 29—44
2. The Abuse of the Temple corrected, 45—46  
Its Use restored, and Vindicated, C. xx. 1—8
3. His Discourses in the Temple :
1. The Parable of the Husbandmen, 9—19
2. The Answer, concerning paying Tribute, 20—26  
And the Resurrection, 27—40
3. The Question concerning the Son of David, 41—44
4. The Disciples admonished, 45—47
5. The poor Widow's Offering commended, C. xxi. 1—6
4. His Prediction of the End of the Temple, the City, and the World, 5—38
5. Judas's Agreement with the chief Priests, C. xxii. 1—6
- b.* Thursday :
1. Peter and John prepare the Passover, 7—13
2. The LORD's Supper ; Discourse after it, 14—23
3. The Dispute, which of them was greatest, 24—30
4. Peter, and the other Apostles warned, 31—38
5. On the Mount of Olives,
1. Jesus prays ; is in an Agony ; strengthened by an Angel ; wakes his Disciples, 39—46
2. Is betrayed ; unseasonably defended, 47—53
3. Carried to the High-priest's House, 54  
Denied by Peter, 55—62  
Mocked, 63—65
- c.* Friday :
1. His Passion and Death : Transactions,
1. In the Council, 66—71
2. With Pilate, C. xxiii. 1—5
3. With Herod, 6—12
4. With Pilate again, 13—25
5. In the Way, 26—32
6. At Golgotha, where The Crucifixion itself, and Jesus' Prayer, 33—34  
His Garments parted, 34  
Scoffs ; the Inscription on the Cross, 35—39  
The penitent Thief, 40—43  
The Prodiges, and the Death of Jesus, 44—46  
The Beholders of it, 47—49
2. His Burial, 50—53
- d.* Friday Evening and Saturday,
- e.* His Resurrection, made known,
1. To the Women, C. xxiv. 1—12
2. To the two going into the Country, and to Simon, 13—35
3. To the other Apostles, 36—45
- f.* The Instructions given his Apostles ; his Ascension, 46—53

5 **T**HERE was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia : and his wife *was* of the 6 daughters of Aaron, and her name *was* Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances 7 of the Lord blameless. And they had no child, because Elisabeth was 8 barren, and they were both advanced in years. And while he executed 9 the priest's office before God, in the order of his course, According to

V. 5. *The course of Abia*—The Priests were divided into twenty-four Courses, of which that of *Abia* was the eighth, 1 *Chron.* xxiv. 10. Each Course ministered in its Turn, for seven Days, from Sabbath to Sabbath. And each

Priest of the Course or Set in waiting, had his Part in the Temple-Service assigned him by Lot.

V. 6. *Walking in all the moral Commandments, and ceremonial Ordinances, blameless*—How admirable

the custom of the priest's office, his lot was to burn the incense, going  
 10 into the temple of the Lord. And the whole multitude of the people  
 11 were praying without, at the time of the incense. And there appeared  
 to him an angel of the Lord, standing on the right side of the altar of  
 12 incense. And Zacharias seeing *him* was troubled, and fear fell upon him,  
 13 But the angel said to him, Fear not, Zacharias; for thy prayer is heard,  
 and thy wife Elisabeth shall bear thee a son, and thou shalt call his name  
 14 John. And thou shalt have joy and exultation, and many shall rejoice  
 15 at his birth. For he shall be great before the Lord, and shall drink  
 neither wine nor strong drink; and he shall be filled with the Holy  
 16 Ghost, even from his mother's womb. And many of the children of  
 17 Israel shall he turn to the Lord their God. And he shall go before him  
 in the spirit and power of Elijah, to turn the hearts of the fathers to the  
 children, and the disobedient to the wisdom of the just; to make ready

mirable a Character! May our Behaviour be thus unblameable, and our Obedience thus sincere and universal.

V. 10. *The people were praying without, at the time of the incense*—So the pious *Jews* constantly did. And this was the Foundation of that elegant Figure, by which Prayer is in Scripture so often compared to Incense. Perhaps one Reason of ordaining Incense might be, to intimate the Acceptableness of the Prayer that accompanied it; as well as to remind the Worshipers of that *sacrifice of a sweet-smelling savour*, which was once to be offered to God for them, and of that *Incense*, which is continually offered with the prayers of the saints, upon the golden altar that is before the throne, Rev. viii. 3, 4.

V. 12. *Zacharias was troubled*—Altho' he was accustomed to converse with God, yet we see he was thrown into a great Consternation, at the Appearance of his angelic Messenger, Nature not being able to sustain the Sight. Is it not then an Instance of the Goodness, as well as of the Wisdom of God, that the Services, which these heavenly Spirits render us, are generally invisible?

V. 13. *Thy prayer is heard*—Let us observe with Pleasure, that the Prayers of pious Worshipers come up with Acceptance before God; to whom no costly Perfume is so sweet, as the Fragrance of an upright Heart. An Answer of Peace was here returned, when the Case seemed to be most helpless. Let us wait patiently for the LORD, and leave to his own

Wisdom the Time and Manner wherein He will appear for us. *Thou shalt call his name John*—*John* signifies the Grace or Favour of *Jehovah*. A Name well suiting the Person, who was afterwards so highly in Favour with God, and endued with Abundance of Grace; and who opened a Way to the most glorious Dispensation of Grace in the *Messiah's* Kingdom. And so *Zacharias'* former Prayers for a Child, and the Prayer which he, as the Representative of the People, was probably offering at this very Time, for the Appearing of the *Messiah*, were remarkably answered in the Birth of his Fore-runner.

V. 15. *He shall be great before the Lord*—God the Father. Of the Holy Ghost and the Son of God mention is made immediately after. *And shall drink neither wine nor strong drink*—Shall be exemplary for Abstemiousness and Self-denial; and so much the more filled with the Holy Ghost.

V. 16. *And many of the children of Israel shall he turn*—None therefore need be ashamed of "preaching like *John* the Baptist." *To the Lord their God*—To Christ.

V. 17. *He shall go before him*, Christ, in the power and spirit of *Elijah*—With the same Integrity, Courage, Austerity, and Fervor, and the same Power of God attending his Word: *To turn the hearts of the fathers to the children*—To reconcile those that are at Variance, to put an End to the most bitter Quarrels, such as are very frequently those between the nearest Relations: *And the hearts of the disobedient to the wisdom*

18 a people prepared for the Lord. And Zacharias said to the angel, Whereby shall I know this? For I am an old man, and my wife advanced in years.  
 19 And the angel answering, said to him, I am Gabriel, that stand in the presence of God, and am sent to speak to thee, and to shew thee these glad  
 20 tidings. And behold, thou shalt be deaf, and not able to speak, till the day that these things are done, because thou believedst not my words,  
 21 which shall be fulfilled in their season. And the people were waiting for  
 22 Zacharias, and marvelled that he tarried so long in the temple. And coming out, he could not speak to them; and they perceived, that he had seen  
 23 a vision; for he beckoned to them, and remained speechless. And when the days of his ministration were accomplished, he went to his own house.  
 24 And after these days, his wife Elizabeth conceived, and hid herself five  
 25 months, saying, Thus hath the Lord done to me, in the days wherein he looked upon me, to take away my reproach among men.

26 And in the sixth month, the angel Gabriel was sent from God, to a city  
 27 of Galilee, named Nazareth, To a virgin of the house of David, espoused  
 28 to a man whose name was Joseph, and the virgin's name was Mary. And the angel coming in to her, said, Hail, thou highly favoured; the Lord  
 29 is with thee: blessed art thou among women. But she seeing him, was troubled at his saying, and reasoned, what manner of salutation this should  
 30 be. And the angel said to her, Fear not, Mary: for thou hast found fa-  
 31 vour with God. And behold, thou shalt conceive in thy womb, and

*wisdom of the just*—And the most obstinate Sinners to true Wisdom, which is only found among them that are righteous before God.

V. 18. *Zacharias said, Whereby shall I know this?*—In how different a Spirit, did the blessed Virgin say, *How shall this be?* Zacharias disbelieved the Fact: Mary had no doubt of the Thing; but only enquired concerning the Manner of it.

V. 19. *I am Gabriel that stand in the presence of God*—Seven Angels thus stand before God, (Rev. viii. 2.) who seem the highest of all.

V. 20. *Thou shalt be deaf*—The Greek Word signifies *deaf*, as well as *dumb*: And it seems plain, that he was as unable to hear, as he was to speak; for his Friends were obliged to make Signs to him, that he might understand them, ver. 62.

V. 21. *The people were waiting*—For him to come and dismiss them (as usual) with the Blessing.

V. 24. *Hid herself*—She retired from Company, that she might have the more Leisure, to rejoice and bless God, for his wonderful Mercy.

V. 25. *He looked upon me, to take away my reproach*—Barrenness was a great Reproach among the Jews.

V. 26. *In the sixth month*—After Elizabeth had conceived.

V. 27. *Espoused*—It was customary among the Jews, for Persons that married, to contract before Witnesses some time before. And as Christ was to be born of a pure Virgin, so the Wisdom of God ordered it to be of one *espoused*, that to prevent Reproach He might have a *reputed* Father, according to the Flesh.

V. 28. *Hail, thou highly favoured; the Lord is with thee; blessed art thou among women*—Hail is the Salutation used by our Lord, to the Women after his Resurrection: *Thou art highly favoured*, or, *hast found favour with God*, ver. 30. is no more than was said of Noah, Moses,



32 bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give him  
 33 the throne of his father David. And he shall reign over the house of Ja-  
 34 cob for ever, and of his kingdom there shall be no end. Then said Mary  
 35 to the angel, How shall this be, seeing I know not a man? And the an-  
 gel answering said to her, The Holy Ghost shall come upon thee, and the  
 power of the Highest shall overshadow thee; therefore also that Holy  
 36 thing which shall be born, shall be called the Son of God. And behold  
 thy cousin Elifabeth, she hath also conceived a son in her old age: and this  
 is the sixth month with her who was called barren. For with God, nothing  
 37 shall be impossible. And Mary said, Behold the handmaid of the Lord:  
 38 be it unto me according to thy word. And the angel departed from her.  
 39 And Mary arose in those days, and went with haste into the hill-  
 40 country, into a city of Judah, And entered into the house of Zacharias,  
 41 and saluted Elifabeth. And when Elifabeth heard the salutation of  
 Mary, the babe leaped in her womb: and Elifabeth was filled with the  
 42 Holy Ghost, And cried with a loud voice and said, Blessed art thou  
 43 among women, and blessed is the fruit of thy womb. And whence is  
 44 this to me, that the mother of my Lord should come to me? For lo!  
 when the voice of thy salutation sounded in my ears, the babe leaped in

*Moses, and David. The Lord is with thee, was said to Gideon, (Judg. vi. 12.) and blessed shall she be above women, of Jael, (Judg. v. 24.) This Salutation gives no Room for any Pretence of paying Adoration to the Virgin; as having no Appearance of a Prayer, or of Worship offered to her.*

*V. 32. He shall be called the Son of the Highest—In this Respect also: And that in a more eminent Sense, than any, either Man or Angel can be called so. The Lord shall give him the throne of his father David—That is, the Spiritual Kingdom, of which David's was a Type.*

*V. 33. He shall reign over the house of Jacob—In which all true Believers are included.*

*V. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee—The Power of God was put forth by the Holy Ghost, as the immediate Divine Agent in this Work: And so He exerted the Power of the Highest as his own Power, who together with the Father and the Son is the Most High God. Therefore also—Not only as He is God*

*from Eternity, but on this Account likewise He shall be called the Son of God.*

*V. 36. And behold, thy cousin, Elifabeth—Tho' Elifabeth was of the House of Aaron, and Mary of the House of David, by the Father's Side, they might be related by their Mother's. For the Law only forbade Heiresses marrying into another Tribe. And so other Persons continually intermarried: Particularly, the Families of David and of Levi.*

*V. 38. And Mary said, Behold the handmaid of the Lord—'Tis not improbable, that this Time of the Virgin's humble Faith, Consent, and Expectation, might be the very Time of her conceiving.*

*V. 39. A city of Judah—Probably Hebron, which was situated in the Hill-country of Judea, and belonged to the House of Aaron.*

*V. 41. When Elifabeth heard the salutation of Mary—The Discourse with which she saluted her, giving an Account of what the Angel had said, the Joy of her Soul so affected her Body, that the very Child in her Womb was moved in an uncommon Manner, as if it leaped for Joy.*

*V. 45. Happy*

45 my womb for joy. And happy *is* she that believed; for there shall be a  
 46 performance of those things which were told her from the Lord. And  
 47 Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced  
 48 in God my Saviour. For he hath regarded the low estate of his hand-  
 49 maid: for behold from henceforth all generations shall call me blessed.  
 49 For he that is mighty hath done to me great things, and holy *is* his  
 50 name. And his mercy is on them that fear him, from generation to ge-  
 51 neration. He hath wrought strength with his arm; he hath scattered  
 52 the proud in the imagination of their hearts. He hath put down the  
 53 mighty from *their* thrones, and exalted them of low degree. He hath  
 54 filled the hungry with good things, but sent the rich empty away. He  
 55 hath helped his servant Israel, in remembrance of *his* mercy, As he  
 56 spake to our fathers, to Abraham and to his seed for ever. And Mary  
 abode with her about three months, and returned to her own house.  
 57 Now Elisabeth's full time came, that she should be delivered, and  
 58 she brought forth a son. And her neighbours and relations heard, that  
 the Lord had shewed great mercy upon her, and they rejoiced with her.  
 59 And on the eighth day they came to circumcise the child, and they called  
 60 him Zacharias, after the name of his father. But his mother answering  
 61 said, Nay, but he shall be called John. And they said to her, There is  
 62 none of thy kindred that is called by this name. And they made signs  
 63 to his father, what he would have him called. And asking for a writing-  
 64 tablet, he wrote, saying, His name is John. And they marvelled all.  
 And immediately his mouth was opened, and his tongue *loosed*, and he

V. 45. *Happy is she that believed*—Probably she had in her Mind the Unbelief of *Zacharias*.

V. 46. *And Mary said*—Under a prophetic Impulse, several Things, which perhaps she herself did not then fully understand.

V. 47. *My spirit hath rejoiced in God my Saviour*—She seems to turn her Thoughts here to *Christ* Himself, who was to be born of her, as the Angel had told her, He should be the Son of the Highest, whose Name should be *Jesus*, the Saviour. And she rejoiced in Hope of Salvation thro' Faith in Him, which is a Blessing common to all true Believers, more than in being his Mother after the *Flesh*, which was an Honour peculiar to her. And certainly she had the same Reason to rejoice in God her Saviour that we have: Because He had regarded the low estate of his handmaid—In like Manner as He regarded our low Estate;

and vouchsafed to come and save her and us, when we were reduced to the lowest Estate of Sin and Misery.

V. 52. *He hath wrought strength with his arm*—That is, He hath shewn the exceeding Greatness of his Power. She speaks prophetically of those Things as already done, which God was about to do by the *Messiah*. *He hath scattered the proud*—Visible and invisible.

V. 52. *He hath put down the mighty*—Both Angels and Men.

V. 54. *He hath helped his servant Israel*—By sending the *Messiah*.

V. 55. *To his seed*—His spiritual Seed; all true Believers.

V. 56. *Mary returned to her own house*—And thence soon after to *Bethlehem*.

V. 60. *His mother said*—Doubtless by Revelation, or a particular Impulse from God.

V. 66. *The*

65 spake, praising God. And fear came on all that dwelt round about them, and all these things were noised abroad, in all the hill-country of Judea. And all that heard *them*, laid *them* up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, 68 saying, Blessed be the Lord God of Israel; for he hath visited and redeemed 69 his people, And hath raised up an horn of salvation for us, in the house of 70 his servant David: As he spake by the mouth of his holy prophets, who 71 have been since the world began: That we should be saved from our ene- 72 mies, and from the hand of all that hate us; To perform the mercy *pro-* 73 *mised* to our fathers, and to remember his holy covenant, The oath which 74 he sware to our father Abraham, That he would grant us, being delivered 75 out of the hand of our enemies, to serve him without fear, In holiness and 76 righteousness before him, all the days of our life. And thou, child, shalt be a prophet of the Highest: for thou shalt go before the face of the 77 Lord, to prepare his ways, To give knowledge of salvation to his peo- 78 ple, by the remission of their sins, Thro' the tender mercy of our God, 79 whereby the Day-spring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to direct our feet 80 into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts, till the day of his being shewn to Israel.

II. And in those days there went out a decree from Augustus Cesar, that all 2 the world should be inrolled. (Now this first inrolment was made, when 3 Cyrenius was governor of Syria.) And all went to be inrolled, every one

V. 66. *The hand of the Lord*—The peculiar Power and Blessing of GOD.

V. 67. *And Zacharias prophesied*—Of Things immediately to follow. But it is observable, he speaks of *Christ* chiefly; of *John* only, as it were, incidentally.

V. 69. *An horn*, signifies Honour, Plenty, and Strength. *An horn of salvation*—That is, a glorious and mighty Saviour.

V. 70. *His prophets, who have been since the world began*—For there were Prophets from the very Beginning.

V. 74. *To serve him without fear*—Without any slavish Fear. Here is the Substance of the Great Promise, That we shall be always holy, always happy: That being delivered from Satan and Sin, from every uneasy and unholy Temper, we shall joyfully love and serve GOD, in every Thought, Word, and Work.

V. 76. *And thou, child*—He now speaks to *John*; yet not as a Parent, but as a Prophet.

V. 77. *To give knowledge of salvation, by the remission of sins*—The Knowledge of the Remission of our Sins, being the grand Instrument of present and eternal Salvation, *Heb. viii. 11, 12.* But the immediate Sense of the Words seems to be, To preach to them the Gospel Doctrine of Salvation by the Remission of their Sins.

V. 78. *The day-spring*—Or the rising Sun; that is *Christ*.

V. 1. *That all the world should be inrolled*—That all the Inhabitants, Male and Female of every Town in the Roman Empire, with their Families and Estates should be registered.

V. 2. *When Cyrenius was governor of Syria*—When *Publius Sulpicius Quirinus* governed the Province of Syria, in which Judea was then included.

V. 6. *And*

4 to his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem, 5 (because he was of the family and household of David) To be inrolled 6 with Mary, his espoused wife, being great with child. And while they were 7 there, the days were fulfilled, that she should be delivered. \* And she brought forth her son, the first-born, and swathed him, and laid him in the manger, because there was no room for them in the inn.

8 And there were in the same country shepherds, lying out in the field, 9 and keeping watch over their flock by night. And lo an angel of the Lord came upon them, and the glory of the Lord shone round about 10 them; and they were sore afraid. And the angel said to them, Fear not; for behold I bring you good tidings of great joy, which shall be 11 to all people. For to you is born this day in the city of David, a Saviour, 12 who is Christ the Lord. And this *shall be* a sign to you; ye shall find 13 the babe, wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising 14 God and saying, Glory to God in the highest; and on earth peace; good- 15 will toward men. And when the angels were gone away from them into heaven, the shepherds said one to another, Let us go to Bethlehem, and see this thing which is done, which the Lord hath made known to 16 us. And they came with haste, and found Mary and Joseph and the 17 babe lying in the manger. And having seen *it*, they made known 18 abroad the saying which was told them concerning this child. And all that heard wondered at the things which were told them by the shep- 19 herds. But Mary kept all these things, comparing them together in her 20 heart. And the shepherds returned, glorifying and praising God, for all the things that they had heard and seen, as it was told them.

V. 6. *And while they were there, the days were fulfilled that she should be delivered*—Mary seems not to have known, that the Child must have been born in *Bethlehem*, agreeably to the Prophecy. But the Providence of GOD took Care for it.

V. 7. *She laid him in the manger*—Perhaps it might rather be translated *in the stall*. They were lodged in the Ox-stall, fitted up on Occasion of the great Concourse, for poor Guests. *There was no room for them in the inn*—Now also, there is seldom Room for *Christ* in an Inn.

V. 11. *To you*—Shepherds; Israel; Mankind.

V. 14. *Glory be to God in the highest; on earth peace; good-will toward men*—The Shouts of a Multitude are generally broken into short Sentences. This rejoicing Acclamation strongly represents the Piety and Benevolence of these heavenly Spirits: As if they had said, *Glory be to God in the highest Heavens*: Let all the Angelic Legions resound his Praises. For with the Redeemer's Birth, *Peace* and all kind of Happiness come down to dwell *on Earth*: Yea, the Over-flowings of Divine *Good-will* and Favour, are now exercised *toward Men*.

V. 20. *For all the things that they had heard*—From *Mary*: as it was told them—By the Angels

\* Mat. i. 25.

21 And when eight days were fulfilled, to circūcise the child, his name was called Jesus, which was named of the angel, before he was conceived in the womb.

22 And when the days of purification were fulfilled according to the law of Moses, they brought him up to Jerusalem, to present him to the  
23 Lord: (As it is written in the law of the Lord, \* Every male that  
24 openeth the womb shall be holy to the Lord) And to offer a sacrifice according to that which is said in the law of the Lord, † A pair of turtle-doves, or two young pigeons.

25 And behold there was a man in Jerusalem whose name *was* Simeon, and this man was just and religious, waiting for the Consolation of Israel:  
26 and the Holy Ghost was upon him. And it had been revealed to him by the Holy Ghost, that he should not see death, before he had seen the  
27 Lord's Christ. And he came by the spirit into the temple. And when the parents brought in the child Jesus, to do for him after the custom  
28 of the law, He took him up in his arms, and blessed God and said,  
29 Lord, now lettest thou thy servant depart in peace, according to thy  
30 word: For mine eyes have seen thy salvation: Which thou hast pre-  
31 pared before the face of all people, A light to lighten the Gentiles, and  
32 the glory of thy people Israel. And Joseph and his mother marvelled  
33 at those things which were spoken of him. And Simeon blessed them,  
34 and said to Mary his mother, Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken

V. 21. *To circūcise the child*—That he might visibly be made under the law by a sacred Rite, which obliged him to keep the whole Law; as also that he might be owned to be the Seed of Abraham, and might put an Honour on the solemn Dedication of Children to God.

V. 22. *The days*—The forty Days prescribed, Lev. xii. 2, 4.

V. 24. *A pair of turtle doves, or two young pigeons*—This Offering sufficed for the Poor.

V. 25. *The Consolation of Israel*—A common Phrase for the *Messiah*, who was to be the everlasting Consolation of the *Israel of God*. *The Holy Ghost was upon him*—That is, He was a Prophet.

V. 27. *By the spirit*—By a particular Revelation or Impulse from Him.

V. 30. *Thy Salvation*—Thy *Christ*, thy Saviour.

V. 32. *And the glory of thy people Israel*—For after the *Gentiles* are enlightened, *all Israel shall be saved*.

V. 33. *Joseph and his mother marvelled at these things which were spoken*—For they did not yet thoroughly understand them.

V. 34. *Simeon blessed them—Joseph and Mary. This child is set for the fall and rising again of many*—That is, He will be a *savour of death* to some, to Unbelievers; a *savour of life* to others, to Believers: *And for a sign which shall be spoken against*—A Sign from God, yet rejected of Men: But the Time for declaring this at large, was not yet come: *That the thoughts of many hearts may be revealed*—The Event will be, that by means of that Contradiction, the inmost Thoughts of many, whether good or bad, will be made manifest.

\* Exod. xiii. 2.

† Lev. xii. 8.

V. 35. A

35 against, (Yea, and a sword shall pierce thro' thy own soul also) that the thoughts of many hearts may be revealed.

36 And there was *one* Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, having lived with an husband  
37 seven years from her virginity. And she was a widow of about four-score and four years, who departed not from the temple, but served God  
38 with fastings and prayers, night and day. And she coming in at that hour, gave thanks to the Lord, and spake of him to all that were waiting  
39 for redemption in Jerusalem. And when they had performed all things, according to the law of the Lord, they returned into Galilee, to  
40 their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year, at the feast of the  
42 passover. And when he was twelve years old, they went up to Jerusalem,  
43 after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and  
44 Joseph and his mother knew *it* not, But supposing him to be in the company, they went a day's journey; and sought him among *their* kinf-  
44 folk and among *their* acquaintance. And not finding him, they went  
46 back to Jerusalem, seeking him. And after three days, they found

V. 35. *A sword shall pierce thro' thy own soul*—So it did, when He suffered; particularly at his Crucifixion.

V. 37. *Four score and four years*—These were the Years of her Life, not her Widowhood only. *Who departed not from the temple*—Who attended there at all the stated Hours of Prayer. *But served God with fastings and prayers*—Even at that Age. *Night and day*—That is, spending therein a considerable Part of the Night, as well as of the Day.

V. 38. *To all that were waiting for redemption*—The Sceptre now appeared to be *departing from Judah*, tho' it was not actually gone: *Daniel's Weeks* were plainly near their Period. And the Revival of the Spirit of Prophecy, together with the memorable Occurrences relating to the Birth of *John* the Baptist, and of *Jesus*, could not but encourage and quicken the Expectation of pious Persons at this Time.

Let the Example of these aged Saints animate those, whose hoary Heads, like theirs, are a *crown of glory*, being found in the way of *righteousness*. Let those venerable Lips, so soon

to be silent in the Grave, be now employed in the Praises of their Redeemer. Let them labour to leave those behind, to whom *Christ* will be as precious as He has been to them; and who will be waiting for GOD's Salvation, when they are gone to enjoy it.

V. 40. *And the child grew*—In bodily Strength and Stature; *and waxed strong in spirit*—The Powers of his human Mind daily improved; *filled with wisdom*—By the Light of the indwelling Spirit, which gradually opened itself in his Soul; *and the Grace of God was upon him*—That is, The peculiar Favour of GOD rested upon Him, even as Man.

V. 43. *The child Jesus*—St. *Luke* describes *in order* *Jesus the fruit of the womb*, c. i. 42. *an infant*, c. ii. 12. *a little child*, ver. 40. *a child* here, and afterwards *a man*. So our LORD passed thro' and sanctified every Stage of human Life. Old Age only did not become Him.

V. 44. *Supposing him to have been in the company*—As the Men and Women usually travelled in distinct Companies.

V. 46. *After three days*—The first Day was spent

him in the temple, sitting in the midst of the doctors, both hearing them  
 47 and asking them questions. And all that heard him were astonished, at  
 48 his understanding and answers. And seeing him they were amazed.  
 And his mother said to him, Son, why hast thou done thus to us? Be-  
 49 hold thy father and I have sought thee sorrowing. And he said to them,  
 Why sought ye me? Knew ye not, that I must be about my Father's  
 50 business? And they understood not the saying which he spake to them.  
 51 And he went down with them, and came to Nazareth, and was subject  
 52 to them; but his mother kept all these things in her heart. And Jesus  
 increased in wisdom and stature, and in favour with God and man.

III. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius  
 Pilate being governor of Judea, and Herod being tetrarch of Galilee, and  
 his brother Philip tetrarch of Iturea and of the region of Trachonitis,  
 2 and Lyſanias tetrarch of Abilene, Annas being the high priest and  
 Caiaphas, the word of God came to John, the son of Zacharias, in the  
 3 wilderness. And he came into all the country about Jordan, preaching  
 4 the baptism of repentance, for the remission of sins: As it is written in  
 the book of the words of the prophet Isaiah, saying, \* The voice of one  
 crying aloud in the wilderness. Prepare ye the way of the Lord, make his

spent in their Journey; the second in their Return to Jerusalem; and the third, in searching for Him there: *They found him in the temple*—In an Apartment of it: *Sitting in the midst of the doctors*—Not one Word is said of his disputing with them, but only of his *asking and answering Questions*, which was a very usual Thing in these Assemblies, and indeed the very End of them. And if He was, with others, at the Feet of these Teachers (where Learners generally sat) He might be said, to be *in the midst of them*, as they sat on Benches of a semi-circular Form, raised above their Hearers and Disciples.

V. 49. *Why sought ye me?*—He does not blame them for losing, but for thinking it needful to seek Him; and intimates, That He could not be lost, nor found any where, but doing the Will of an higher Parent.

V. 50. It is observable, that *Joseph* is not mentioned after this Time, whence it is probable, he did not live long after.

V. 52. *Jesus increased in wisdom*—As to his human Nature, *and in favour with God*—In Proportion to that Increase. It plainly follows, that tho' a Man were pure, even as

*Christ* was pure, still he would have Room to increase in Holiness, and, in consequence thereof, to increase in the Favour, as well as in the Love of God.

V. 1. *The fifteenth year of Tiberius*—Reckoning from the Time when *Augustus* made him his Colleague in the Empire. *Herod being tetrarch of Galilee*—The Dominions of *Herod* the Great, were, after his Death, divided into four Parts or Tetrarchies. This *Herod* his Son was *Tetrarch of Galilee*, reigning over that fourth Part of his Dominions. His Brother reigned over two other fourth Parts, the Region of *Iturea*, and that of *Trachonitis*, (that Tract of Land on the other Side *Jordan*, which had formerly belonged to the Tribe of *Manassih*.) And *Lyſanias* (probably descended from a Prince of that Name, who was some Years before Governor of that Country) was *Tetrarch* of the remaining Part, *Abilene*, which was a large City of *Syria*, whose Territories reached to *Lebanon* and *Damascus*, and contained great Numbers of *Jerus*.

V. 2. *Annas being high priest and Caiaphas*—There could but be one High-priest, strictly speaking,

\* *Isaiah* lx. 3.

5 paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways smooth: And all flesh shall see the salvation of God. Then 6 said he to the multitudes that came forth to be baptized of him, Ye brood 7 of vipers, who hath warned you to flee from the wrath to come. Bring 8 forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father; for I say to you, that God 9 is able of these stones to raise up children to Abraham. And now also the ax lieth at the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.

10 And the multitude asked him, saying, What then shall we do? He an- 11 swering saith to them, He that hath two coats, let him impart to him that 12 hath none; and he that hath meat, let him do likewise. And publicans 13 also came to be baptized, and said to him, Master, what shall we do? And 14 he said to them, Exact no more than what is appointed you. And soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse any falsely; and be content with your pay.

15 And as the people were in expectation, and all mused in their hearts of 16 John, whether he were not the Christ, John answered, saying to them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you 17 with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, 18 but the chaff he will burn with unquenchable fire. And many other 19 things in his exhortation preached he to the people. But Herod the tetrarch being reproved by him concerning Herodias, his brother Philip's 20 wife, and concerning all the evils which Herod had done, Added also this above all, that he shut up John in prison.

speaking, at once. *Annas* was the High-priest at that Time, and *Caiaphas* his Sagan or Deputy.

V. 5. *Every valley shall be filled, &c.*—That is, every Hindrance shall be removed.

V. 6. *The Salvation of God*—The Saviour, the Messiah.

V. 8. *Say not within yourselves, We have Abraham to our father*—That is, trust not in your being Members of the visible Church, or in any external Privileges whatsoever; for GOD now requires a Change of Heart; and that without Delay.

V. 10. *He answereth*—It is not properly *John*, but the Holy Ghost, who teaches us in the following Answers, How to come ourselves, and how to instruct other penitent Sinners to come to *Christ*, that He may give them Rest. The Sum of all is, *Cease to do evil, learn to do well*—These are the fruits worthy of repentance.

V. 20. *He shut up John*—This Circumstance, tho' it happened after, is here mentioned before our LORD's Baptism, that his History (that of *John* being concluded) may then follow without any Interruption.

V. 21. *Now*



21 \* Now while all the people were baptizing, it came to pass, that Jesus  
 22 also being baptized, and praying, the heaven was opened, And the Holy  
 Ghost descended in a bodily form, like a dove, upon him, and a voice  
 came from heaven, saying, Thou art my beloved son, in thee I delight.  
 23 And Jesus was about thirty years of age, when he began *his ministry*,  
 24 being, as was supposed, the son of Joseph, *who was the son of Heli, The*  
*son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the*  
 25 *son of Joseph, The son of Mattathias, the son of Amos, the son of Nahum,*  
 26 *the son of Esli, the son of Nagge, The son of Maath, the son of Mattathias,*  
 27 *the son of Shimeï, the son of Joseph, the son of Judah, The son of Joha-*  
 28 *nan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son*  
 29 *of Neri, The son of Melchi, the son of Addi, the son of Cofam, the son of*  
 30 *Elmodam, the son of Er, The son of Jose, the son of Eleazar, the son of Jo-*  
 31 *rim, the son of Matthat, the son of Levi, The son of Simeon, the son of*  
 32 *Judah, the son of Joseph, the son of Johanan, the son of Eliakim, The son*  
 33 *of Melca, the son of Menan, the son of Mattatha, the son of Nathan, the*  
 34 *son of David, The son of Jesse, the son of Obed, the son of Booz, the son*  
 35 *of Salmon, the son of Naasson, The son of Aminadab, the son of Aaron,*  
 36 *the son of Esrom, the son of Phares, the son of Judah, The son of Jacob,*  
 37 *the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,*  
*the son of Saruch, the son of Ragau, the son of Phalec, the son of Heber,*  
*the son of Sala, The son of Cainan, the son of Arphaxad, the son of Shem,*  
*the son of Noah, the son of Lamech, The son of Methuselah, the son of*

V. 21. Now while all the people were baptizing—That is, while John was thus employed in the Office of baptizing all Sorts of People: *Jesus praying, the heaven was opened*—It is observable, that the three Voices from Heaven (see Luke ix. 29, 35. John xii. 28.) by which the Father bore Witness to Christ, were pronounced, either while He was praying, or quickly after it.

V. 23. And Jesus was—John's Beginning was computed by the Years of Princes: Our Saviour's, by the Years of his own Life, as a more august Æra. *About thirty years of age*—He did not now enter upon his thirtieth Year (as the common Translation would induce one to think) but He now entred on his public Ministry: Being now of such an Age, as the *Mosaic Law* required. Our great Master at-

tained not, as it seems, to the Conclusion of his thirty-fourth Year. Yet what glorious Achievements did He accomplish, within those narrow Limits of Time! Happy that Servant, who, with any proportionable Zeal, dispatches the great Business of Life! And so much the more happy, if his Sun go down at Noon. For the Space that is taken from the Labours of Time, shall be added to the Rewards of Eternity. *The son of Heli*—That is, the Son-in-law; for *Heli* was the Father of *Mary*. So St. Matthew writes the Genealogy of *Joseph*, descended from *David* by *Solomon*; St. Luke that of *Mary*, descended from *David* by *Nathan*. In the Genealogy of *Joseph* (recited by St. Matthew) that of *Mary* is implied, the Jews being accustomed to marry into their own Families.

\* Mat. iii. 13. Mark i. 9.

V. 38. Adam

38 Enoch, *the son of Jared, the son of Maleleel, the son of Cainan, The son of Enos, the son of Seth, the son of Adam, the son of God.*

IV. \* And Jesus being full of the Holy Ghost, returned from Jordan, and  
 2 was led by the spirit into the wilderness, Being forty days tempted by the  
 devil. And in those days he ate nothing, and when they were ended he  
 3 hungered. And the devil said to him, If thou be the Son of God, com-  
 4 mand this stone that it be made bread. And Jesus answered him, saying,  
 It is written, † Man shall not live by bread alone, but by every word of  
 5 God. And the devil taking him up into an high mountain, shewed him  
 6 all the kingdoms of the world in a moment. And the devil said to him,  
 All this power will I give thee, and the glory of them; for it is delivered  
 7 to me, and I give it to whomsoever I will. If thou therefore wilt worship  
 8 me, all shall be thine. And Jesus answering said to him, Get thee hence,  
 Satan; for it is written, ‡ Thou shalt worship the Lord thy God, and him  
 9 only shalt thou serve. And he brought him to Jerusalem, and set him on  
 the battlement of the temple, and said, If thou be the Son of God, cast  
 10 thyself down from hence: For it is written, § He shall charge his angels  
 11 concerning thee, to keep thee: And in their hands they shall bear thee up,  
 12 lest at any time thou dash thy foot against a stone. And Jesus answering said  
 13 to him, It is said, || Thou shalt not tempt the Lord thy God. And the devil  
 having ended all the temptation, departed from him till a convenient season.

14 And Jesus returned in the power of the spirit into Galilee, and there  
 15 went out a fame of him, thro' all the region round about. And he taught  
 16 in their synagogues, being glorified of all. †† And he came to Na-  
 zareth, where he was brought up; and as his custom was, he went into  
 17 the synagogue on the sabbath, and stood up to read. And there was de-

V. 38. *Adam the son of God*—That is, whatever the Sons of *Adam* receive from their human Parents, *Adam* received immediately from GOD, except Sin and Misery.

V. 1. *The wilderness*—Supposed by some to have been in *Judea*; by others to have been that great Desert of *Horeb* or *Sinai*, where the Children of *Israel* were tried for forty Years, and *Moses* and *Elijah* fasted forty Days.

V. 6. *I give it to whomsoever I will*—Not so, Satan. It is GOD, not thou, that putteth down one, and setteth up another: Although sometimes Satan, by GOD's Per-

mission, may occasion great Revolutions in the World.

V. 13. *A convenient season*—In the Garden of *Gethsemane*, *Luke* xxii. 53.

V. 14. *Jesus returned in the power of the Spirit*—Being more abundantly strengthened after his Conflict.

V. 15. *Being glorified of all*—So GOD usually gives strong Cordials after strong Temptations. But neither their Approbation continued long, nor the outward Calm which He now enjoyed.

V. 16. *He stood up*—Shewing thereby, that He had a Desire to read the Scripture to the

\* *Mat.* iv. 1. *Mark* i. 12.

† *Deut.* viii. 3.

‡ *Deut.* vi. 13.

§ *Psalms* xci. 11.

|| *Deut.* vi. 16.

†† *Mat.* xiii. 54. *Mark* vi. 1.

Congre-

livered to him the book of the prophet **Iſaiah**, and having opened the  
 18 book, he found the place where it was written, \* **The Spirit of the Lord**  
 is upon me, becauſe he hath anointed me to preach the goſpel to the poor;  
 he hath ſent me to heal the broken-hearted, to proclaim deliverance to  
 the captives, and recovery of ſight to the blind, to ſet at liberty them that  
 19 are bruifed, To publiſh the acceptable year of the Lord. And having  
 20 cloſed the book, he gave *it* again to the ſervant, and ſat down. And the  
 21 eyes of all in the ſynagogue were faſtened on him. And he ſaid to them,  
 22 To-day is this Scripture fulfilled in your ears. And they all bare him  
 witneſs, and wondered at the gracious words which proceeded out of his  
 23 mouth. And they ſaid, Is not this **Joſeph's ſon**? And he ſaid to them,  
 Ye will ſurely ſay to me this proverb, **Physician, heal thyſelf**. Whatſo-  
 ever we have heard done in **Capernaum**, do alſo here in thy own country.  
 24 And he ſaid, **Verily I ſay to you, No prophet is acceptable in his own coun-**  
 25 **try.** I tell you of a truth, **Many widows were in Iſrael in the days of Elijah,**  
 † when the heaven was ſhut up three years and ſix months, while a great  
 26 famine was thro' all the land. Yet to none of theſe was **Elijah ſent**, but

**Congregation**: On which the Book was given to Him. It was the *Jewiſh* Cuſtom to read ſtanding, but to preach ſitting.

V. 17. *He found*—It ſeems, opening upon it, by the particular Providence of God.

V. 18. *He hath anointed me*—With his Spirit. He hath by the Power of his Spirit which dwelleth in me, ſet me apart for theſe offices. *To preach the goſpel to the poor*—Literally and ſpiritually.

How is the Doctrine of the ever-blessed Trinity interwoven, even in thoſe Scriptures where one would leaſt expect it? How clear a Declaration of the great Three-One is there in thoſe very Words, *The Spirit—of the Lord—is upon Me!* *To proclaim deliverance to the captives, and recovery of ſight to the blind, to ſet at liberty them that are bruifed*—Here is a beautiful Gradation, in comparing the ſpiritual State of Men, to the miſerable State of thoſe Captives, who were not only caſt into Priſon, but, like **Zedekiah**, had their Eyes put out, and were laden and bruifed with Chains of Iron.

V. 19. *The acceptable year*—Plainly alluding to the Year of Jubilee, when all both Debtors and Servants were ſet free.

V. 21. *To-day is this ſcripture fulfilled in your ears*—By what you hear me ſpeak.

V. 22. *The gracious words which proceeded out*

*of his mouth*—A Perſon of ſpiritual Diſcernment may find in all the Diſcourſes of our Lord a peculiar Sweetneſs, Gravity, and Becomingneſs, ſuch as is not to be found in the ſame Degree, not even in thoſe of the Apoſtles.

V. 23. *Ye will ſurely ſay*—That is, your Approbation now outweighs your Prejudices. But it will not be ſo long. You will ſoon aſk, Why my Love does not begin at Home? Why I do not work Miracles here, rather than at **Capernaum**? It is becauſe of your Unbelief. Nor is it any new Thing for me to be deſpiſed in my own Country. So were both **Elijah** and **Eliſha**, and thereby driven to work Miracles among Heathens, rather than in **Iſrael**.

V. 24. *No prophet is acceptable in his own country*—That is, in his own Neighbourhood. It generally holds, that a Teacher ſent from God, is not ſo acceptable to his Neighbours, as he is to Strangers. The Meanness of his Family, or Lowneſs of his Circumſtances, bring his Office into Contempt: Nor can they ſuffer that he, who was before equal with or below themſelves, ſhould now bear a ſuperior Character.

V. 25. *When the heaven was ſhut up three years and ſix months*—Such a Proof had they, that God had ſent him. In **1 Kings xviii. 1.** it is ſaid, *The word of the Lord came to Elijah in the third year*: Namely, reckoning not from

\* **Iſaiah lxi. 1.**

† **1 Kings xvii. 19. xviii. 44.**

the

27 to Sarepta, *a city* of Sidon, to a widow. And many lepers were in Israel, in the time of Elifha the prophet, yet none of them were healed, but \* Naa-  
 28 man the Syrian. And all in the synagogue hearing these things, were  
 29 filled with fury, And rising up, thrust him out of the city, and brought  
 him to the brow of the hill whereon their city was built, to cast him  
 30 down headlong. But he passing thro' the midst of them, went away.

31 † And he came down to Capernaum, a city of Galilee, and taught them  
 32 on the sabbath days. And they were astonished at his teaching, for his  
 33 word was with authority. And there was in the synagogue a man who  
 had a spirit of an unclean devil: and he cried out with a loud voice, say-  
 34 ing, Let us alone: What have we to do with thee, Jesus of Nazareth?  
 Art thou come to destroy us? I know thee who thou art; the Holy one  
 35 of God. And Jesus rebuked him, saying, Hold thy peace, and come out  
 of him. And the devil having thrown him in the midst, came out of him,  
 36 and hurt him not. And they were all amazed, and spake among them-  
 selves, saying, What word is this, that with authority and power he com-  
 37 mandeth the unclean spirits, and they come out! And the fame of him  
 went forth into every place of the country round about.

38 ‡ And he arose out of the synagogue, and entered into Simon's house.  
 And Simon's wife's mother was ill of a fever, and they besought him for  
 39 her. And standing over her, he rebuked the fever, and it left her: and  
 40 immediately she arose and served them. || Now when the sun was set,  
 all that had any sick of divers diseases brought them to him; and he laid

the Beginning of the Drought, but from the Time when he began to sojourn with the Widow of Sarepta. A Year of Drought had preceded this, while he dwelt at the Brook Cherith. So that the whole Time of the Drought was (as St. James likewise observes) three Years and six Months.

V. 28. *And all in the synagogue were filled with fury*—Perceiving the Purport of his Discourse, namely, that the Blessing which they despised, would be offered to and accepted by the Gentiles. So changeable are the Hearts of wicked Men! So little are their Starts of Love to be depended on! So unable are they to bear the close Application, even of a Discourse which they most admire!

V. 30. *Passing thro' the midst of them*—Perhaps invisibly; or perhaps they were over-awed; so that tho' they saw, they could not touch him.

V. 31. *He came down to Capernaum*—And dwelt there, entirely quitting his Abode at Nazareth.

V. 34. *What have we to do with thee*—*Thy present Business is with Men, not with Devils. I know thee who thou art*—But surely he did not know a little before, that He was GOD over all, blessed for ever: Or he would not have dared to tell Him, *All this power is delivered to me, and I give it to whomsoever I will. The Holy one of God*—Either this Confession was extorted from him by Terror (for the Devils believe and tremble) or he made it with a Design to render the Character of Christ suspected. Possibly it was from hence the Pharisees took Occasion to say, *He casteth out devils by the prince of the devils.*

V. 40. *When the sun was set*—And consequently the Sabbath ended, which they reckon'd from Sun-set to Sun-set.

\* 2 Kings v. 14. † Mark i. 21. ‡ Mat. viii. 14. Mark i. 29. || Mat. viii. 16. Mark i. 32.

41 his hands on every one of them, and healed them. And devils also came out of many, crying out and saying, Thou art Christ, the Son of God. And he rebuking them, suffered them not to say, that they knew he was  
 42 the Christ. \* And when it was day, he departed and went into a desert place: and the multitude sought him, and came to him, and detained him,  
 43 that he might not depart from them. And he said to them, I must preach  
 44 the kingdom of God to other cities also, for therefore am I sent. And he preached in the synagogues of Galilee.

V. † And as the multitude pressed on him to hear the word of God, he  
 2 stood by the lake of Gennesareth. And saw two vessels standing by the  
 3 lake; but the fishermen were gone out of them, and were washing *their*  
 4 nets. And going into one of the vessels, which was Simon's, he desired  
 5 him to thrust out a little from the land. And he sat down, and taught the  
 6 multitude out of the vessel. When he had ceased speaking, he said to Si-  
 7 mon, Launch out into the deep, and let down your nets for a draught. But  
 8 Simon answering said to him, Master, having toiled all the night, we have  
 9 taken nothing: nevertheless at thy word, I will let down the net. And  
 10 having done this, they inclosed a great multitude of fishes, and their net  
 11 brake. And they beckoned to their partners, who were in the other ves-  
 12 sel to come and help them; and they came and filled both the vessels, so  
 13 that they began to sink. Simon Peter seeing *it*, fell down at Jesus' knees,  
 14 saying, Depart from me; for I am a sinful man, O Lord. For astonishment  
 seized him, and all that were with him, at the draught of fishes which  
 they had taken, And in like manner also James and John, the sons of  
 Zebedee, who were partners with Simon. And Jesus said to Simon, Fear  
 not: from henceforth thou shalt catch men. And when they had brought  
 their vessels to land, they forsook all, and followed him.

‡ And when he was in a certain city, behold a man full of leprosy, who  
 seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt,  
 thou canst make me clean. And putting forth *his* hand he touched him,  
 saying, I will; be thou clean. And immediately the leprosy departed from  
 him. And he charged him to tell no man: but go, shew thyself to the  
 priest, and offer for thy cleansing, as Moses commanded, for a testimony

V. 6. *Their nets brake*—Began to tear.

V. 8. *Depart from me, for I am a sinful man*—And therefore not worthy to be in thy Presence.

\* *Mark i. 35.*

† *Mat. iv. 18.*

V. 11. *They forsook all, and followed him*—They had followed Him before; (*John i. 43.*) but not so as to forsake all. Till now, they wrought at their ordinary Calling.

‡ *Mat. viii. 2. Mark i. 40.*

V. 16. *He*

15 to them. 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  
16 infirmities. But he withdrew into the deserts and prayed.

17 And on a certain day as he was teaching, there were Pharisees and doctors of the law sitting by, who were come out of every town of Galilee, and *out of* Judea and Jerusalem: and the power of the Lord was *present* to heal them.  
18 \* And behold men bringing on a couch a man that was ill of the palsy; and  
19 they sought to bring him in, and lay *him* before him. And not finding by what way they might bring him in thro' the multitude, they went up on the house, and let him down thro' the tiling with *his* couch into the midst,  
20 before Jesus. And seeing their faith, he said to him, Man, thy sins are for-  
21 given thee. And the Scribes and the Pharisees reasoned, saying, Who is this that speaketh blasphemies? Who can forgive sins but God only? And Je-  
22 sus knowing their thoughts, answered and said to them, Why reason ye in  
23 your hearts? Which is easier? To say, Thy sins are forgiven thee? Or to  
24 say, Rise up and walk? But that ye may know that the Son of man hath authority on earth to forgive sins (he said to the paralytic) I say to thee,  
25 Arise, take up thy couch, and go to thine house. And immediately rising up before them, and taking up that on which he lay, he went to his house,  
26 glorifying God. And they were all amazed and glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 † And after these things he went forth, and saw a publican, named Levi,  
28 sitting at the receipt of custom, and said to him, Follow me. And leaving  
29 all, he rose up and followed him. And Levi made him a great entertain-  
30 of others that sat down with them. But the Scribes and Pharisees mur-  
mured against his disciples, saying, Why do ye eat and drink with publi-  
31 cans and sinners? And Jesus answering said to them, They that are whole  
32 need not a physician, but they that are sick. I came not to call the

V. 16. *He withdrew*—The Expression in the Original implies, that He did so frequently.

V. 17. *Sitting by*—As being more honourable than the Bulk of the Congregation, who stood. *And the power of the Lord was present to heal them*—To heal the Sickness of their Souls, as well as all bodily Diseases.

V. 19. Not being able to *bring him in thro' the multitude*, they went round about by a back Passage, and going up the Stairs on the Outside, they came *upon the flat-roofed House*, and

*let him down thro' the Trap-door*, such as was on the Top of most of the *Jewish Houses*: Doubtless, with such Circumspection, as the Circumstances plainly required.

V. 26. *We have seen strange things to-day*—Sins forgiven, Miracles wrought.

V. 28. *Leaving all*—His Business and Gain.

V. 29. *And Levi made him a great entertainment*—It was necessarily great, because of the great Number of Guests.

\* Mat. ix. 2. Mark ii. 3.

† Mat. ix. 9. Mark ii. 14.

V. 33. *Make*

33 righteous, but sinners to repentance. \* And they said to him, Why do  
 34 the disciples of John, and likewise of the Pharisees, fast often and make  
 35 prayers; but thine eat and drink? And he said to them, Can ye make  
 36 the children of the bride-chamber fast, while the bridegroom is with  
 37 them? But the days will come, when the bridegroom shall be taken  
 38 away from them: and then shall they fast in those days. He spake al-  
 39 so a parable to them, No man putteth a piece of a new garment upon an  
 old; otherwise both the new maketh a rent, and the piece out of the new  
 agreeth not with the old. And no man putteth new wine into old lea-  
 thern bottles: else the new wine will burst the bottles, and be spilled,  
 and the bottles will perish. But new wine must be put into new bottles,  
 and both are preserved. And no man having drunk old wine, straight-  
 way desireth new; for he saith, The old is better.

VI. † And on the first sabbath after the second *day* of unleavened bread, he  
 went thro' the corn-fields, and his disciples plucked the ears of corn, and  
 2 ate, rubbing *them* in *their* hands. And certain of the Pharisees said to  
 3 them, Why do ye what it is not lawful to do on the sabbath day? And Je-  
 sus answering them said, Have ye not read, even this, what David did, when  
 4 he hungered, and they that were with him? ‡ How he went into the  
 house of God, and took and ate the shew-bread, and gave also to them that  
 were with him, which it is not lawful to eat, but for the priests only?  
 5 And he said to them, The Son of man is Lord also of of the sabbath.  
 6 || And on another sabbath also he went into the synagogue and taught.  
 7 And there was a man whose right-hand was withered. And the Scribes  
 and Pharisees watched, whether he would heal on the sabbath, that they  
 8 might find an accusation against him. But he knew their thoughts, and  
 said to the man that had the withered hand, Rise up and stand forth in

V. 33. *Make prayers*—Long and solemn Prayers.

V. 34. *Can ye make*—That is, is it proper to make Men fast and mourn, during a Festival Solemnity?

V. 36. *He spake also a parable*—Taken from Clothes and Wine; therefore peculiarly proper at a Feast.

V. 39. *And no man having drunk old wine*—And besides, Men are not wont to be immediately freed from old Prejudices.

\* *Mat.* ix. 14. *Mark* ii. 18.

|| *Mat.* xii. 9. *Mark* iii. 1.

V. 1. *The first sabbath*—So the Jews reckoned their Sabbaths, from the Passover to Pentecost; the first, second, third, and so on, till the seventh Sabbath (after the second Day.) This immediately preceded Pentecost, which was the fiftieth Day after the second Day of unleavened Bread.

V. 2. *Why do ye*—St. Matthew and Mark represent the Pharisees as proposing the Question to our LORD Himself. It was afterwards, probably, they proposed it to his Disciples.

† *Mat.* xii. 1. *Mark* ii. 23.

‡ *I Sam.* xxi. 6.

V. 9. To

9 the midft. And he arofe and flood forth. Then laid Jefus to them, I will ask you, Which is lawful on the fabbath, To do good, or to do evil?  
 10 To fave life, or to kill? And looking round upon them all, he laid to him, Stretch forth thy hand; and he did fo: and his hand was reftored  
 11 as the other. And they were filled with madnefs, and talked one with another what they fhould do to Jefus.  
 12 \* And in thofe days he went out into the mountain to pray, and continued  
 13 all night in the prayer of God. † And when it was day, he called to him  
 14 his difciples, and chofe twelve of them, whom alfo he named Apoftles: Si-  
 15 mon (whom alfo he named Peter) and Andrew his brother: James and John;  
 16 Philip and Bartholomew; Matthew and Thomas, James the *fon* of Al-  
 17 pheus, and Simon called Zelotes, Jude *the brother* of James, and Judas Is-  
 18 cariot, who alfo was the traitor. And coming down with them, he flood on  
 a plain, and the croud of his difciples, and a great multitude of people from  
 all Judea and Jerufalem, and the fea-coaft of Tyre and Sidon, who came to  
 18 hear him, and to be healed of their difeafes: And they that were vexed  
 19 with unclean fpirits; and they were healed. And the whole multitude  
 fought to touch him; for virtue went out of him, and healed them all.  
 20 ‡ And lifting up his eyes on his difciples he laid, Happy *are* ye poor:  
 21 for your's is the kingdom of God. Happy *are* ye that hunger now; for  
 ye fhall be fatisfied: happy *are* ye that weep now; for ye fhall laugh.  
 22 Happy *are* ye when Men fhall hate you, and fhall feparate you *from their*  
*company*, and fhall revile you, and caft out your name as evil, for the Son  
 23 of man's fake. Rejoice in that day and leap for joy; for behold your re-  
 ward *is* great in heaven; for in like manner did their fathers to the pro-  
 24 phets. But wo to you that are rich; for ye have your confolation.

V. 9. *To fave life, or to kill*—He juft then probably faw the Defign to kill him, rifing in their Hearts.

V. 12. *In the prayer of God*—The Phrafe is fingular and emphatical, to imply an extraordinary and fublime Devotion.

V. 15. *Simon called Zelotes*—Full of Zeal; otherwife called *Simon the Canaanite*.

V. 17. *On a plain*—At the Foot of the Mountain.

V. 20. In the following Verfes our LORD in the Audience of his newly-chofen Difciples, and of the Multitude, repeats, *ftanding on the Plain*, many remarkable Paffages of the Sermon he had before delivered *fitting on the Mount*.

He here again pronounces the *poor*, and the

*hungry*, the *mourners*, and the *persecuted* happy: and represents as miserable thofe who are *rich*, and *full*, and *joyous*, and *applauded*: Because generally Prosperity is a fweet Poifon, and Affliction a healing, tho' bitter Medicine. Let the Thought reconcile us to Adverfity, and awaken our Caution when the World fmiles upon us; when a plentiful Table is fpread before us, and our Cup is running over; when our Spirits are gay; and we hear (what Nature loves) our own Praise from Men. *Happy are ye poor*—The Word feems here to be taken literally: Ye who have left all for me.

V. 24. Miserable are *ye rich*—if ye have received or fought your Confolation or Happinefs therein.

\* *Mark* iii. 13. † *Mat.* x. 2. *Mark* iii. 14. *Acts* i. 13. ‡ *Mat.* v. 3. V. 25. *Full*



25 Wo to you that are full; for ye shall hunger: wo to you that laugh now;  
 26 for ye shall mourn and weep. *Wo to you*, when all men shall speak well  
 of you; for so did their fathers to the false prophets.  
 27 \* But I say to you that hear, Love your enemies; do good to them that  
 28 hate you, Bless them that curse you, pray for them that despitefully use  
 29 you. † And to him that smiteth thee on the cheek, offer also the other:  
 and him that taketh away thy cloke, forbid not *to take* thy coat also.  
 30 ‡ Give to every man that asketh thee, and of him that taketh away thy  
 31 goods, ask *them* not again. || And as ye would that men should do to you,  
 32 do ye also to them likewise. For if ye love them that love you, what thank  
 33 have ye? For sinners also love those that love them. And if ye do good  
 to them that do good to you, what thank have ye? For even sinners do  
 34 the same. And if ye lend to them of whom ye hope to receive, what  
 thank have ye? For even sinners lend to sinners, to receive as much again.  
 35 But love ye your enemies, and do good and lend, hoping for nothing again;  
 and your reward shall be great, and ye shall be sons of the Highest? for  
 36 he is kind to the unthankful and the evil. Be ye therefore merciful, as your  
 37 Father also is merciful. § Judge not, and ye shall not be judged; con-  
 38 demn not, and ye shall not be condemned; forgive, and ye shall be for-  
 given: Give, and it shall be given to you; good measure, pressed down,  
 and shaken together, and running over, shall they give into your bosom.  
 For with the same measure that ye mete with, it shall be measured to you

V. 25. *Full*—Of Meat, and Drink, and worldly Goods. *That laugh*—That are of a light, trifling Spirit.

V. 26. *Wo to you, when all men shall speak well of you*—But who will believe this?

V. 27. *But I say to you that hear*—Hitherto our LORD had spoken only to particular Sorts of Persons; now He begins speaking to all in general.

V. 29. *To him that smiteth thee on the cheek—Taketh away thy cloke*—These seem to be proverbial Expressions, to signify an Invasion of the tenderest Points of Honour and Property. *Offer the other—Forbid not thy coat*—That is, rather yield to his repeating the Affront or Injury, than gratify Repentment in righting yourself, in any Method not becoming Christian Love.

V. 30. *Give to every one*—Friend or Enemy, what thou canst spare, and he really wants: *And of him that taketh away thy goods*—By bor-

rowing, if he be insolvent, *ask them not again*.

V. 32. 'Tis greatly observable, our LORD has so little Regard for one of the highest Instances of natural Virtue, namely, the returning Love for Love, that He does not account it even to deserve Thanks. *For even sinners*, saith He, do the same; Men who do not regard GOD at all. Therefore he may do this, who has not taken one Step in Christianity.

V. 38. *Into your bosom*—Alluding to the Mantles the Jews wore, into which a large Quantity of Corn might be received. *With the same measure that ye mete with, it shall be measured to you again*—Amazing Goodness! So we are permitted even to carve for ourselves! We ourselves are, as it were, to tell GOD, *How much Mercy He shall shew us!* And can we be content with less than the very *largest measure*? Give then to Man, what thou designest to receive of GOD.

\* Mat. v. 44.

† Mat. v. 39.

‡ Mat. v. 42.

|| Mat. vii. 12.

§ Mat. vii. 1.

V. 39. *He*

39 again. And he spake a parable to them, \* Can the blind lead the blind?  
 40 Will they not both fall into a ditch? The disciple is not above his ma-  
 41 ster, but every one that is perfected, shall be as his master. † And why  
 beholdest thou the mote that is in thy brother's eye, but perceivest not the  
 42 beam that is in thy own eye? Or how canst thou say to thy brother, Bro-  
 ther, let me pull out the mote that is in thine eye, thou thyself not see-  
 ing the beam that is in thine own eye. Thou hypocrite, cast first the beam  
 out of thine own eye, and then shalt thou see clearly to pull out the mote  
 43 that is in thy brother's eye. For there is no good tree which bringeth forth  
 44 corrupt fruit, neither a corrupt tree which bringeth forth good fruit. For  
 every tree is known by its own fruit; for they do not gather figs from  
 45 thorns, nor from a bramble do they gather grapes. A good man, out of the  
 good treasure of his heart, bringeth forth that which is good; and an evil  
 man, out of the evil treasure of his heart, bringeth forth that which is evil;  
 46 for out of the abundance of the heart the mouth speaketh. ‡ And why  
 47 call ye me Lord, Lord, and do not the things which I say? Whosoever com-  
 eth to me, and heareth my sayings, and doth them, I will shew you to whom  
 48 he is like. He is like a man, who built an house, and digged deep, and laid  
 the foundation on a rock: and when the flood arose, the stream broke ve-  
 hemently upon that house, but could not shake it; for it was founded on a  
 49 rock. But he that heareth and doth not, is like a man that built an house  
 without a foundation upon the earth: against which the stream broke vehe-  
 mently, and immediately it fell; and the breach of that house was great.

VII. || Now when he had ended all his sayings in the hearing of the people,  
 2 he entered into Capernaum. And a certain centurion's servant, who was  
 3 dear to him, was sick and ready to die. And hearing of Jesus, he sent to  
 4 him elders of the Jews, beseeching him to come and heal his servant. And  
 coming to Jesus, they besought him earnestly, saying, He is worthy for  
 5 whom thou shouldest do this. For he loveth our nation, and hath him-

V. 39. *He spake a parable*—Our LORD some-  
 times used Parables, when He knew plain and  
 open Declarations would too much inflame  
 the Passions of his Hearers. 'Tis for this Rea-  
 son that He uses this Parable. *Can the blind  
 lead the blind?*—Can the Scribes teach this  
 Way, which they know not themselves? Will  
 not they and their Scholars perish together?  
 Can they make their Disciples any better than

their Masters? But those who are thoroughly  
 instructed by them, will be just as *their Masters*.  
 Be not ye like them, censuring others, and not  
 amending yourselves.

V. 46. *And why call ye me Lord, Lord*—What  
 will fair Professions avail, without a Life an-  
 swerable thereto?

V. 3. *Hearing of Jesus*—Of his Miracles, and  
 of his Arrival at Capernaum.

\* Mat. xv. 14.

† Mat. vii. 3.

‡ Mat. vii. 22.

§ Mat. vii. 24.

|| Mat. viii. 5.

V. 22. To

6 self built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying to him, Lord, trouble not thyself; for I am not worthy that thou shouldst  
7 come under my roof. Wherefore neither thought I myself worthy to  
8 come to thee; but speak in a word, and my servant shall be healed. For I am a man set under authority, having soldiers under me: and I say to  
9 this *man*, Go, and he goeth, and to another, Come, and he cometh, and  
10 to my servant, Do this, and he doth it. Jesus hearing these things, marvelled at him, and turning, said to the people that followed him, I say to  
10 you, I have not found so great faith, no, not in Israel. And they that had been sent, returning to the house, found the servant whole that had been sick.

11 And he went afterward to a city called Nain, and many of his disciples  
12 went with him and a great multitude. And as he drew nigh the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her.  
13 And the Lord seeing her, was moved with tender compassion for her, and  
14 said, Weep not. And he came and touched the bier, and the bearers stood  
15 still. And he said, Young man, I say to thee, Arise. And the dead man  
16 sat up, and began to speak: and he delivered him to his mother. And fear seized all, and they glorified God, saying, A great prophet is risen up  
17 among us; and God hath visited his people. And this rumour of him went forth through all Judea, and all the country round about.  
18 And the disciples of John informed him of all these things. And  
19 John, calling to him two of his disciples, sent to Jesus, saying, Art thou  
20 he that should come, or look we for another? And the men being come to him, said, John the Baptist hath sent us to thee, saying, Art  
21 thou he that should come, or look we for another? And in that hour he cured many of diseases and plagues, and of evil spirits, and to many  
22 that were blind he gave sight. And he answering said to them, Go and tell John the things ye have seen and heard: the blind see; the lame walk; the lepers are cleansed; the deaf hear; the dead are raised; to  
23 the poor the gospel is preached. And happy is he, whosoever shall not  
24 be offended at me. And when the messengers of John were departed, he said to the people concerning John, What went ye out into the wilder-

V. 22. *To the poor the gospel is preached—*  
Which is the greatest Mercy, and the greatest  
Miracle of all.

V. 24. *When the Messengers were departed—*  
He did not speak the following Things, in the  
hearing of *John's* Disciples, lest He should seem

\* *Mat. xi. 2.*

to

25 nefs to fee? A reed shaken by the wind? But what went ye out to fee? A  
 man clothed in soft raiment? Behold they that are splendidly apparelled,  
 26 and live delicately, are in kings palaces. But what went ye out to fee? A  
 27 prophet? Yea, I say to you, and much more than a prophet. This is he  
 of whom it is written, \* Behold, I send my messenger before thy face,  
 28 who shall prepare thy way before thee. For I say to you, among those  
 that are born of women, there is not a greater prophet than John the  
 Baptist; but he that is least in the kingdom of God, is greater than he.  
 29 And all the people that heard *him*, and the publicans, justified God, be-  
 30 ing baptized with the baptism of John. But the Pharisees and Scribes  
 made void the counsel of God toward themselves, being not baptized of  
 31 him. To whom then shall I liken the men of this generation, and to what  
 32 are they like? They are like children sitting in the market-place, and  
 calling one to another, and saying, We have piped to you, and ye have  
 33 not danced; we have mourned to you, and ye have not wept. For John  
 the Baptist came neither eating bread, nor drinking wine; and ye say, He  
 34 hath a devil. The Son of man is come eating and drinking; and ye say,  
 Behold a gluttonous man and a wine-bibber, a friend of publicans and  
 35 sinners. But wisdom is justified by all her children.  
 36 And one of the Pharisees asked him to eat with him. And going into  
 37 the Pharisee's house, he sat down to table. And behold a woman in  
 the city, who had been a sinner, when she knew that Jesus sat at table

to flatter *John*, or to compliment him into an Adherence to his former Testimony. To avoid all Suspicion of this kind, he deferred his Commendation of him, till the Messengers were gone; and then delivered it to the People, to prevent all Imaginations, as if *John* were wavering in his Judgment, and had sent the two Disciples for his own, rather than their Satisfaction.

V. 29. *And all the people*—Our LORD continues his Discourse: *Justified God*—Owned his Wisdom and Mercy, in thus calling them to Repentance, and preparing them for Him that was to come.

V. 30. *But the Pharisees and Scribes*—The good, learned, honourable Men; *made void the counsel*, the gracious Design, of God toward them—They disappointed all these Methods of his Love, and would receive no Benefit from them.

V. 32. *They are like children sitting in the market-place*—So froward and perverse, that

no Contrivance can be found to please them. It is plain, our LORD means, that they were like the Children complained of, not like those that made the Complaint.

V. 35. *But wisdom is justified by all her children*—The Children of Wisdom are, those who are truly wise, wise unto Salvation. The Wisdom of GOD in all these Dispensations, these various Methods of calling Sinners to Repentance, is owned and heartily approved by all these.

V. 36. *And one of the Pharisees asked him to eat with him*—Let the Candor with which our LORD accepted this Invitation, and his Gentleness and Prudence at this insnaring Entertainment, teach us to mingle the Wisdom of the Serpent, with the Innocence and Sweetness of the Dove. Let us neither absolutely refuse all Favours, nor resent all Neglects, from those whose Friendship is at best very doubtful, and their Intimacy by no means safe.

V. 37. *A woman*—Not the same with *Mary*

\* *Mal.* iii. 1.

38 in the Pharisee's house, brought an alabaster box of ointment, And standing at his feet behind *him* weeping, watered his feet with a shower of tears, and wiped *them*, with the hairs of her head, and kissed his feet, 39 and anointed them with the ointment. But the Pharisee, who had invited him, seeing *it*, spake within himself, saying, This man, if he were a prophet, would have known, who and what manner of woman *this is* that 40 toucheth him; for she is a sinner. And Jesus answering said to him, Simon, I have somewhat to say to thee. And he saith, Master, say on. 41 A certain creditor had two debtors: the one owed five hundred pence, 42 and the other fifty. But they having nothing to pay, he frankly forgave 43 them both. Which therefore will love him most? Simon answering said, I suppose he to whom he forgave most. He said to him, Thou hast 44 rightly judged. And turning to the woman, he said to Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath watered my feet with tears, and wiped *them* with the 45 hairs of her head. Thou gavest me no kiss; but she, from the time I 46 came in, hath not ceased to kiss my feet. Thou didst not anoint my 47 head with oil: but she hath anointed my feet with ointment. Wherefore I say to thee, Those many sins of her's are forgiven; therefore she loved 48 much: but he to whom little is forgiven, loveth little. And he said to 49 her, Thy sins are forgiven. And they that sat at table with him said 50 within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee: go in peace.

VIII. And afterward he went through every city and village preaching and publishing the glad tidings of the kingdom of God; and the twelve 2 *were* with him. And certain women who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom had gone seven

of *Bethany*, who anointed Him six Days before his last Passover.

V. 40. *And Jesus said, Simon, I have somewhat to say to thee*—So tender and courteous an Address does our LORD use even to a proud, censorious Pharisee!

V. 43. *Which of them will love him most?*—Neither of them will love him at all, before he has forgiven them. An insolvent Debtor, till he is forgiven, does not love, but *fly* his Creditor.

V. 44. *Thou gavest me no water*—It was customary with the *Jews* to shew Respect and Kindness to their welcome Guests, by saluting them with a Kiss, by washing their Feet, and

anointing their Heads with Oil, or some fine Ointment.

V. 47. *Those many sins of her's are forgiven; therefore she loveth much*—The Fruit of her having had much forgiven. It should be carefully observed here, That her Love is mentioned as the *Effect* and *Evidence*, not the *Cause*, of her Pardon. She knew that much had been forgiven her; and therefore the loved much.

V. 50. *Thy faith hath saved thee*—Not thy Love. Love is Salvation.

V. 2. *Mary Magdalene*—Or *Mary* of *Magdala*, a Town in *Galilee*: Probably the *Perion* mentioned in the last Chapter.

V. 15. *Wha*

3 devils, And Joanna, the wife of Chuza, Herod's steward, and Sufanna,  
 and many others, who ministered to him of their substance.  
 4 \* And much people being gathered together, coming to him out of  
 5 every city, he spake by a parable, A sower went forth to sow his seed:  
 and while he sowed, some fell by the highway-side; and it was trodden  
 6 down, and the birds of the air devoured it. And some fell upon the  
 rock, and springing up, it withered away, because it lacked moisture.  
 7 And some fell among thorns, and the thorns sprang up with it, and choked  
 8 it. And other fell on good ground, and sprang up, and bare fruit an  
 hundred fold. And saying these things, he cried, He that hath ears to  
 9 hear, let him hear. And his disciples asked him, What is this para-  
 10 ble? And he said, To you it is given to know the mysteries of the king-  
 dom of God, but to others in parables, so that seeing they do not see, and  
 11 hearing they do not understand. Now the parable is this: the seed  
 12 is the word of God. Those by the highway-side are they that hear;  
 then cometh the devil and taketh away the word out of their hearts, lest  
 13 they should believe and be saved. Those on the rock *are they*, who,  
 when they hear, receive the word with joy. But they have no root,  
 14 who for a while believe; but in time of temptation fall away. That  
 which fell among thorns are they, who, having heard, go forth, and are  
 choked with cares, and riches, and pleasures of *this* life, and bring no  
 15 fruit to perfection. But that on the good ground are they, who, hav-  
 ing heard the word, keep it in an honest and good heart, and bring forth  
 16 fruit with perseverance. † No man having lighted a candle, covereth  
 it with a vessel, or putteth it under a bed; but setteth *it* on a candlestick,  
 17 that they who come in may see the light. ‡ For there is nothing hid  
 that shall not be discovered, neither any thing concealed, that shall not  
 18 be known and come to light. || Take heed therefore how ye hear; for  
 whosoever hath, to him shall be given; and whosoever hath not, from  
 him shall be taken away even what he most assuredly hath.  
 19 § Then came toward him his mother and his brethren, but could not

V. 15. *Who—keep it*—Not like the High-  
 way-side: *And bring forth fruit*—Not like the  
 thorny Ground: *With perseverance*—Not like  
 the Stony.

V. 16. *No man having lighted a candle*—As  
 if He had said, And let your good Fruit ap-  
 pear openly.

\* Mat. xiii. 1. Mark iv. 1. † Mat. v. 15. Mark iv. 21. ‡ Mat. x. 26.  
 Mark iv. 22. || Mat. xiii. 12. Mark iv. 25. § Mat. xii. 46. Mark iii. 31.

Y 2

V. 29. For

20 come to him for the croud. And it was told him *by some* who said,  
 21 Thy mother and thy brethren stand without, desiring to see thee. And  
 he answering said to them, My mother and my brethren are these who  
 hear the word of God and keep it.

22 \* And on a certain day he went into a vessel with his disciples: and he  
 said to them, Let us go over to the other side of the lake. And they put  
 23 to sea. And as they sailed, he fell asleep. And there came down a storm  
 of wind on the lake, and they were filled *with water*, and were in danger.  
 24 And they came and awoke him, saying, Master, master, we perish! And  
 he arose and rebuked the wind and the raging of the water, and they  
 25 ceased, and there was a calm. And he said to them, Where is your  
 faith? But they were afraid and wondered, saying one to another, What  
 manner of man is this? For he commandeth even the winds and the wa-  
 ter, and they obey him.

26 † And they sailed to the country of the Gadarenes, which is over-  
 27 against Galilee. And as he went forth to land, there met him out of  
 the city, a certain man that had had devils a long time, and wore no  
 28 clothes, neither abode in an house, but in the tombs. But seeing Jesus,  
 he cried out and fell down before him, and said with a loud voice, What  
 have I to do with thee, Jesus, thou son of the most high God? I be-  
 29 seech thee, torment me not. (For he had commanded the unclean spirit  
 to come out of the man: for many times it had caught him, and he had  
 been kept bound with chains and fetters, and breaking the bands asun-  
 30 der, he had been driven by the spirit into the deserts.) And Jesus asked  
 him, saying, What is thy name? And he said, Legion; because many devils  
 31 had entered into him. And they besought him, that he would not com-  
 32 mand them to go into the abyfs. And there was an herd of many swine  
 feeding on the mountain: and they besought him, that he would suffer  
 33 them to enter into them. And he suffered them. Then went the devils  
 out of the man, and entered into the swine; and the herd rushed down the  
 34 steep into the lake and were choked. And they that fed them, seeing  
 what was done, 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

V. 29. *For many times it had caught him*—  
 Therefore our compassionate LORD made the  
 more haste to cast him out.

V. 31. *The abyfs*—That is, the bottomless Pit.  
 V. 32. *To enter into the swine*—Not, that they  
 were any easier in the Swine, than out of them.

\* *Mat. viii. 23.* † *Mat. viii. 28. Mark v. 1.*

Had

36 Jesus, clothed, and in his right mind; and they were afraid. They also  
 that had seen *it* told them, How he that was possessed by the devils was  
 37 healed. Then the whole multitude of the country of the Gadarenes round  
 about, besought him to depart from them; for they were taken with great  
 38 fear, and he went into the vessel and returned. And the man out of whom  
 the devils were departed, besought him that he might be with him. But  
 39 Jesus sent him away, saying, Return home, and shew what great things  
 God hath done for thee. And he went and published through the whole  
 city, how great things Jesus had done for him.

40 \* And when Jesus returned, the people gladly received him; for they  
 41 were all waiting for him. And behold there came a man named Jairus,  
 and he was a ruler of the synagogue; and falling down at the feet of Jesus,  
 42 he besought him to come to his house. For he had an only daughter,  
 about twelve years of age, and she lay dying. But as he went, the people  
 43 thronged him. And a woman who had had a flux of blood twelve years,  
 and had spent all her living upon physicans, neither could be healed by  
 44 any, Came behind him and touched the border of his garment, and im-  
 45 mediately her flux of blood stanchèd. And Jesus said, Who touched me?  
 When all denied, Peter and they that were with him said, Master, the  
 multitude throng thee and press *thee*, and sayest thou, Who touched me?  
 46 And Jesus said, Some one hath touched me; for I know that virtue is gone  
 47 out of me. And the woman, seeing that she was not hid, came trembling,  
 and falling down before him, declared to him before all the people, for  
 what cause she had touched him, and how she had been healed immediately.  
 48 And he said to her, Daughter, take courage: thy faith hath saved thee; go  
 49 in peace. While he yet spake, there cometh one from the ruler of the  
 synagogue's *house*, saying to him, Thy daughter is dead, trouble not the  
 50 master. Jesus hearing *it* answered him, saying, Fear not; only believe,  
 51 and she shall be made whole. And coming into the house, he suffered  
 none to go in, save Peter and James and John, and the father and mother  
 52 of the maiden. And all wept and bewailed her. But he said, Weep not;  
 53 she is not dead; but sleepeth. And they laughed him to scorn, knowing  
 54 that she was dead. And he put them all out, and taking her by the hand,  
 55 called, saying, Maid, arise. And her spirit returned, and she arose straight-

Had it been so, they would not soon have dis- is not separated finally from the Body; and  
 lodged themselves, by destroying the Herd. this short Separation is rather to be called  
 V. 52. *She is not dead, but sleepeth*—Her Soul Sleep than Death.

\* *Mark* v. 21.

V. 4. *There*



56 way, and he commanded to give her meat. And her parents were astonished: but he charged them to tell no man what had been done.

IX. \* And calling together the twelve, he gave them power and authority  
2 over all devils and to cure diseases. And he sent them to preach the gos-  
3 pel of the kingdom, and to heal the sick, And said to them, Take no-  
4 thing for your journey, neither staves, nor scrip, nor bread, nor money:  
5 neither have two coats apiece. And into whatsoever house ye enter,  
6 there abide and thence depart. And whosoever will not receive you,  
7 when ye go out of that city, shake off the very dust from your feet for a  
8 testimony against them. And they departed, and went thro' the towns  
9 preaching the gospel, and healing every where.

7 † Now Herod the tetrarch heard of all that was done by him. And he  
8 was perplexed, because it was said by some, That John was risen from the  
9 dead; and by some that Elijah had appeared; by others that one of the old  
10 prophets was risen again. And Herod said, John have I beheaded; but who  
11 is this of whom I hear such things? And he sought to see him.

10 ‡ And the apostles returning told him what they had done. And he took  
11 them and went aside privately into the desert of Bethsaida. And when the  
12 multitudes knew *it*, they followed him, and he received them, and spake to  
13 them of the kingdom of God, and healed them that had need of healing.

12 § And the day began to decline: And the twelve coming to him said, send  
13 the multitude away, that they may go into the towns and country round  
14 about, and lodge and find victuals: for we are here in a desert place. But  
15 he said to them, Give ye them to eat. And they said, we have no more  
16 than five loaves and two fishes, except we should go and buy meat for all  
17 this people. For they were about five thousand men. And he said to his  
18 disciples, Make them sit down, by fifties in a company. And they did so,  
19 and made them all sit down. Then taking the five loaves and the two fishes,  
20 and looking up to heaven, he blessed them and brake, and gave to the dis-  
21 ciples to set before the multitude. And they all ate and were satisfied,  
22 and there were taken up of fragments that remained twelve baskets full.

18 || And as he was praying apart, his disciples were with him. And he

V. 4. *There abide and thence depart*—That is, stay in that House till ye leave the City.

V. 7. *It was said by some*—And soon after, by Herod himself.

V. 8. *That Elijah had appeared*—He could not rise again, because he did not die.

V. 18. *Apart*—From the Multitude. *And he asked them*—When He had done praying, during which they probably stayed at a Distance.

\* Mat. x. 1. Mark vi. 7.  
15. Mark vi. 35. John vi. 3.

† Mat. xiv. 1. Mark vi. 14.  
|| Mat. xvi. 13. Mark viii. 27.

‡ Mark vi. 30. § Mat. xiv.  
V. 23. Let

19 asked them saying, whom say the people that I am? They answering said,  
 20 John the Baptist; but some *say*, Elijah; and others, that one of the old  
 21 prophets is risen again. He said to them, but whom say ye that I am?  
 22 Peter answering said, The Christ of God. But he straitly charged and com-  
 23 manded them, to tell this to no man, saying, The Son of man must suffer  
 many things, and be rejected of the elders and chief priests and Scribes, and  
 be slain, and be raised the third day.

23 And he said to all, if any *man* be willing to come after me, let him de-  
 24 ny himself, and take up his cross daily, and follow me. \* For whosoever  
 will save his life shall lose it; but whosoever shall lose his life for my sake,  
 25 he shall save it: For what is a man profited, if he gain the whole world,  
 26 and lose himself, or be cast away? For whosoever shall be ashamed of  
 me and of my words, of him shall the Son of man be ashamed, when he  
 shall come in his own glory, and *in his* father's, and that of the holy an-  
 27 gels. And I tell you of a truth there are some standing here, who shall  
 not taste of death, till they see the kingdom of God.

28 † And about eight days after these sayings, he took Peter and James  
 29 and John, and went up into a mountain to pray. And as he prayed, the  
 fashion of his countenance was altered, and his raiment *was* white and  
 30 glistering. And behold two men talked with him, who were Moses and  
 31 Elijah, Who appearing in glory, spake of his decease, which he was about  
 32 to accomplish at Jerusalem. But Peter and those with him were weighed  
 down with sleep; and awaking they saw his glory, and the two men that  
 33 stood with him. And just as they were parting from him, Peter said to Je-  
 sus, Master, it is good for us to be here: and let us make three tents, one  
 for thee, and one for Moses, and one for Elijah, not knowing what he said.  
 34 While he spake thus, a cloud came and overshadowed them, and they  
 35 feared while they entered into the cloud. And there came a voice out of  
 36 the cloud, saying, This is my beloved Son; hear ye him. And when the  
 voice was past Jesus was found alone: and they held their peace, and told  
 no man in those days any of those things which they had seen.

V. 22. *Saying*—Ye must prepare for a Scene far different from this.

V. 23. *Let him deny himself, and take up his cross*—The Necessity of this Duty has been shewn in many Places: the Extent of it is specified here, *daily*—Therefore that Day is lost wherein no Cross is taken up.

\* *Mat.* xvi. 25. *Mark* viii. 35. *John* xii. 25.

V. 31. *In glory*—Like *Christ* with whom they talked.

V. 32. *They saw his Glory*—The very same Expression in which it is described by *St. John*, ch. i. 14; and by *St. Peter*, 2 Ep. i. 16.

V. 34. *A cloud came and overshadowed them* all. *And they, the Apostles, feared, while*

† *Mat.* xvii. 1. *Mark* ix. 2.

*they*

37 \* And the next day, as they came down from the mountain, a great  
 38 multitude met him. And behold a man from the croud, cried aloud  
 saying, Master, I beseech thee, look upon my son; for he is my only  
 39 child. And lo, a spirit taketh him, and he suddenly crieth out, and it  
 teareth him, that he foameth, and bruising him, hardly departeth from  
 40 him. 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  
 shall I be with you? How long shall I suffer you? Bring thy son hither.  
 42 And as he was yet coming, the devil threw him down and tore *him*:  
 and Jesus rebuked the unclean spirit, and healed the child, and delivered  
 43 him again to his father. And they were all amazed at the mighty  
 power of God. And while they all wondered at all things which Jesus  
 44 did, he said to his disciples, Let these sayings sink down into your ears;  
 45 † for the Son of man shall be delivered into the hands of men. But  
 they understood not this saying, and it was hid from them, so that they  
 46 perceived it not: and they feared to ask him of this saying. And  
 there arose a reasoning among them, which of them was the greatest?  
 47 ‡ And Jesus seeing the thought of their heart, took a little child, and  
 48 sat him by him, And said to them, whosoever shall receive this child,  
 in my name, receiveth me; and whosoever shall receive me, receiveth  
 him that sent me: for he that is least among you all, the same shall be  
 49 great. § And John answering said, Master, we saw one casting  
 out devils in thy name, and we forbid him; because he followed not  
 50 with us. And Jesus said to him, forbid *him* not, for he that is not  
 against you is for you.

51 And when the time was fulfilled, that he should be received up, he  
 52 stedfastly set his face to go to Jerusalem, And sent messengers before his

*they (Moses and Elijah) entered into the cloud, which took them away.*

V. 44. *Let these Sayings sink down into your ears*—That is, consider them deeply. In Joy remember the Cross. So wisely does our LORD balance Praise with Sufferings.

V. 46. *And there arose a reasoning among them*—This Kind of Reasoning always arose at the most improper Times that could be imagined.

V. 48. *And said to them*—If ye would be truly great, humble yourselves to the meanest Of-

fices. He that is least in his own Eyes shall be great indeed.

V. 51. *The time was fulfilled, that he should be received up*—That is, the Time of his Passion was now at hand. St. Luke looks thro' this, to the Glory which was to follow. *He stedfastly set his face*—Without Fear of his Enemies, or Shame of the Cross. *Heb. xii. 2.*

V. 52. *He sent messengers, to make ready*—A Lodging and needful Entertainment for Him and those with him.

\* *Mat. xvii. 14. Mark ix. 14.*

† *Mat. xviii. 2. Mark ix. 37.*

‡ *Mat. xvii. 22. Mark ix. 30.*

§ *Mark ix. 38.*

V. 53. *His*

face, and they went and entered into a village of the Samaritans, to make  
 53 ready for him. But they did not receive him, because his face was, as  
 54 though he would go to Jerusalem. And his disciples James and John  
 seeing *it*, said, Lord, wilt thou that we bid fire come down from hea-  
 55 ven and consume them, even as Elijah did? But he turning, rebuked  
 56 them, and said, Ye know not what manner of spirit ye are of: For the  
 Son of man is not come to destroy mens lives, but to save *them*. And  
 they went to another village.

57 \* And as they went in the way, one said to him, Lord, I will follow  
 58 thee whithersoever thou goest. But Jesus said to him, The foxes have  
 holes, and the birds of the air *have* nests: but the Son of man hath not  
 59 where to lay his head. And he said to another, Follow me. But he said,  
 60 Lord, suffer me first to go and bury my father. Jesus said to him, Let  
 the dead bury their dead, but go thou and preach the kingdom of God.  
 61 And another also said, Lord, I will follow thee; but suffer me first to  
 62 bid them farewell that are in my house. Jesus said to him, No man hav-  
 ing put his hand to the plow, and looking back, is fit for the kingdom  
 of God.

X. After these things the Lord appointed other seventy also, and sent  
 them two by two before his face into every place, whither he himself in-  
 2 tended to come. And he said to them, † The harvest truly *is* plenteous,  
 but the labourers *are* few: pray ye therefore the Lord of the harvest, that  
 3 he would send forth labourers into his harvest, Go: behold I send you  
 4 forth as lambs in the midst of wolves. Carry not purse or scrip or shoes,  
 5 and salute no man by the way. And into whatsoever house ye enter, first

V. 53. *His face was as tho' he would go to Jerusalem*—It plainly appeared, He was going to worship at the Temple, and thereby, in effect, to condemn the Samaritan Worship at Mount Gerizim.

V. 54. *As Elijah did*—At or near this very Place, which might put it into the Minds of the Apostles to make the Motion now, rather than at any other Time or Place, where *Christ* had received the like Affront.

V. 55. *Ye know not what manner of spirit*—The Spirit of Christianity is. It is not a Spirit of Wrath and Vengeance, but of Peace, and Gentleness, and Love.

V. 58. *But Jesus said to him*—First, under-

stand the Terms: Consider, on what Conditions thou art to follow me.

V. 61. *Suffer me first to bid them farewell that are in my house*—As *Elisha* did, after *Elijah* had called him from his Plow, 1 Kings xix. 19. to which our LORD's Answer seems to allude.

V. 62. *Is fit for the kingdom of God*—Either to propagate or to receive it.

V. 2. *Pray ye the Lord of the harvest, that he would send forth labourers*—For God alone can do this; He alone can qualify and commission Men for this Work.

V. 4. *Salute no man by the way*—The Salutations usual among the *Jews* took up much Time. But these had so much Work to do in so short a Space, that they had not a Moment to spare.

\* Mat. viii. 19.

Z

† Mat. ix. 37.

V. 6. *A Son*

6 say, Peace *be* to this house. And if a son of peace be there, your peace  
 7 shall rest upon it: if not, it shall turn to you again. And remain in the  
 same house eating and drinking such things as they have; for the labourer  
 8 is worthy of his hire: go not from house to house. And into whatsoever  
 city ye enter, and they receive you, eat such things as are set before you.  
 9 And heal the sick that are therein, and say to them, The kingdom of God  
 10 is come nigh to you. But into whatsoever city ye enter, and they re-  
 11 ceive you not, going out into the streets of it, say, Even the dust of  
 your city which cleaveth to our feet, do we wipe off against you: yet  
 12 know this, that the kingdom of God is at hand. I say to you, it shall be  
 13 more tolerable in that day for Sodom than for that city. \* Wo to thee,  
 Chorazin, wo to thee, Bethsaida; for if the mighty works which have been  
 done in you, had been done in Tyre and Sidon, they would have repented  
 14 long ago, sitting in sackcloth and ashes. But it shall be more tolerable  
 15 for Tyre and Sidon in the judgment than for you. And thou, Caper-  
 naum, which hast been exalted to heaven, shalt be thrust down to hell.  
 16 † He that heareth you, heareth me; and he that rejecteth you, rejecteth  
 17 me; and he that rejecteth me, rejecteth him that sent me. And the  
 seventy returned with joy, saying, Lord, even the devils are subject to us  
 18 thro' thy name. And he said to them, I beheld Satan falling as lightning  
 19 from heaven. Behold I give you power to tread on serpents and scorpions,  
 and over all the power of the enemy, and nothing shall in any wise hurt  
 20 you. Yet in this rejoice not, that the spirits are subject to you; but ra-  
 21 ther rejoice, that your names are written in heaven. ‡ In that hour  
 Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven  
 and earth, that thou hast hid these things from the wise and prudent, and

V. 6. *A son of peace*—That is, one worthy of it.

V. 11. *The kingdom of God is at hand*—Tho' ye will not receive it.

V. 13. *Wo to thee, Chorazin*—The same Declaration *Christ* had made some Time before. By repeating it now, He warns the seventy, not to lose Time by going to those Cities.

V. 18. *I beheld Satan*—That is, when ye went forth I saw the Kingdom of Satan, which was highly exalted, swiftly and suddenly cast down.

V. 19. *I give you power*—That is, I continue it to you: *And nothing shall hurt you*—Neither the Power nor the Subtilty of Satan.

V. 20. *Rejoice not so much, that the devils are subject to you, as that your names are written in heaven*—Reader, so is thine, if thou art a true Believer. God grant it may never be blotted out!

V. 21. *Lord of heaven and earth*—In both of which thy Kingdom stands, and that of Satan is destroyed. *That thou hast hid these things*—He rejoiced not in the Destruction of the Wise and Prudent, but in the Display of the Riches of God's Grace to others, in such a manner as reserves to Him the entire Glory of our Salvation, and hides Pride from Man.

\* Mat. xi. 21.

† Mat. x. 40. John xiii. 20.

‡ Mat. xi. 25.

V. 22. *Who*

22 hast revealed them to babes: even so, Father, for so it seemed good in thy  
 23 fight. All things are delivered to me of my Father; and no one know-  
 24 eth who the Son is, but the Father, and who the Father is, but the Son,  
 25 and *he* to whom the Son is pleased to reveal *him*. \* And turning to the  
 26 disciples apart, he said, Blessed *are* the eyes which see the things that ye  
 27 see. For I tell you, many prophets and kings have desired to see the  
 28 things which ye see, and have not seen *them*, and to hear the things  
 29 which ye hear, and have not heard *them*.

30 † And behold a certain scribe stood up, and trying him, said, Master,  
 31 what shall I do to inherit eternal life? He said to him, What is written  
 32 in the law? How readest thou? And he answering said, ‡ Thou shalt  
 33 love the Lord thy God with all thy heart, and with all thy soul, and  
 34 with all thy strength, and with all thy mind; and thy neighbour as thy-  
 35 self. And he said to him, Thou hast answered right: this do and thou  
 36 shalt live. But he willing to justify himself, said to Jesus, And who is  
 37 my neighbour? And Jesus answering said, A certain man went down  
 38 from Jerusalem to Jericho, and fell among robbers, who having stripped  
 39 and wounded *him* departed, leaving *him* half dead. And it came to pass  
 40 that a certain priest came down that way, and seeing him, passed by on

V. 22. *Who the Son is*—Essentially One with the Father: *Who the Father is*—How great, how wise, how good!

V. 27. *Thou shalt love the Lord thy God*—That is, thou shalt unite all the Faculties of thy Soul to render him the most intelligent and sincere, the most affectionate and resolute Service. We may safely rest in this general Sense of these important Words, if we are not able to fix the particular Meaning of every single Word. If we desire to do this, perhaps *the Heart*, which is a general Expression, may be explained by the three following, *With all thy soul*, with the warmest Affection, *with all thy strength*, the most vigorous Efforts of thy Will, and *with all thy mind*, or Understanding, in the most wise and reasonable Manner thou canst, thy Understanding guiding thy Will and Affections.

V. 28. *Thou hast answered right; this do, and thou shalt live*—Here is no Irony, but a deep and weighty Truth. He, and he alone, shall live for ever, who thus loves GOD and his Neighbour in the present Life.

V. 30. *From Jerusalem to Jericho*—The Road

from Jerusalem to Jericho (about eighteen Miles from it) lay thro' desert and rocky Places: So many Robberies and Murders were committed therein, that it was called *The bloody Way*. Jericho was situated in a Valley: Hence the Phrase of *going down* to it. About twelve thousand Priests and Levites dwelt there, who all attended the Service of the Temple.

V. 29. *To justify himself*—That is, to shew he had done this.

V. 31. The common Translation is, *By chance*—Which is full of gross Improperities. For if we speak strictly, there is no such Thing in the Universe as either Chance or Fortune. *A certain priest came down that way, and passed by on the other side*—And both he and the Levite, no Doubt, could find an Excuse for passing over on the other Side, and might perhaps gravely thank God for their own Deliverance, while they left their Brother bleeding to Death. Is it not an Emblem of many living Characters, perhaps of some who bear the sacred Office? O House of Levi and of Aaron, is not the Day coming, when the Virtues of

\* Mat. xiii. 16.

† Mat. xxii. 35. Mark xii. 28.

‡ Deut. vi. 5. Lev. xix. 18.

32 the other side. And likewise a Levite, when he was at the place, came  
 33 and looked, and passed by on the other side. But a certain Samaritan  
 journeying, came where he was, and seeing him, was moved with tender  
 34 compassion, And going to him, bound up his wounds, pouring in oil and  
 wine, and setting him on his own beast, brought him to an inn, and took  
 35 care of him. And on the morrow departing, he took out two pieces of  
 money, and gave *them* to the host, and said to him, Take care of him ;  
 and whatsoever thou spendest more, as I come back I will repay thee.  
 36 Which now of these three, thinkest thou, was the neighbour to him that  
 37 fell among the robbers? And he said, He that shewed mercy on him. Then  
 said Jesus to him, Go and do thou likewise.

38 And as they went, he entered into a certain village, and a certain woman  
 39 named Martha received him into her house. And she had a sister called  
 40 Mary, who also sitting at the feet of Jesus, heard his discourse. But Mar-  
 tha was incumbered with much serving ; and coming to him she said, Lord,  
 dost thou not care, that my sister hath left me to serve alone? Bid her there-  
 41 fore help me. But Jesus answering said to her, Martha, Martha ! Thou  
 42 art careful and hurried about many things : But one thing is needful :  
 and Mary hath chosen the good part, which shall not be taken from her.

Heathens and Samaritans will rise up in the Judgment against you ?

V. 33. *But a certain Samaritan came where he was*—It was admirably well judged, to represent the Distress on the Side of the *Jew*, and the Mercy on that of the *Samaritan*. For the Case being thus proposed, Self-interest would make the very Scribe sensible, how amiable such a Conduct was, and would lay him open to our LORD's Inference. Had it been put the other Way, Prejudice might more easily have interposed, before the Heart could have been affected.

V. 34. *Pouring in oil and wine*—Which, when well beaten together, are one of the best Balsams that can be applied to a fresh Wound.

V. 36. *Which of these was the neighbour to him that fell among the robbers*—Which acted the Part of a Neighbour ?

V. 37. *And he said, He that shewed mercy on him*—He could not for Shame say otherwise, tho' he thereby condemned himself, and overthrew his own false Notion of the Neighbour to whom our Love is due. *Go and do thou likewise*—Let us go and do likewise, regarding eve-

ry Man as our Neighbour who needs our Assistance. Let us renounce that Bigotry and Party Zeal which would contract our Hearts, into an Insensibility for all the human Race, but a small Number whose Sentiments and Practices are so much our own, that our Love to them is but Self-love reflected. With an honest Openness of Mind let us always remember the Kindred between Man and Man, and cultivate that happy Instinct whereby in the original Constitution of our Nature, GOD has strongly bound us to each other.

V. 40. *Martha was incumbered*—The Greek Word properly signifies, *To be drawn* different Ways at the same Time, and admirably expresses the Situation of a Mind, surrounded (as *Martha's* then was) with so many Objects of Care, that it hardly knows which to attend to first.

V. 41. *Martha, Martha!*—There is a peculiar Spirit and Tenderness in the Repetition of the Word : *Thou art careful*, inwardly, and *hurried*, outwardly.

V. 42. *Mary hath chosen the good part*—To save her Soul. Reader, hast thou ?

V. 1. *Lord*

XI. And as he was praying in a certain place, when he ceased, one of his disciples said to him, Lord, teach us to pray, as John also taught his  
 2 disciples. \* And he said to them, when ye pray, say, Our Father, who  
 3 art in heaven, hallowed be thy name. Thy kingdom come: Thy will  
 be done as in heaven, so on earth. Give us day by day our daily bread.  
 4 And forgive us our sins; for we also forgive every one that is indebted  
 5 to us. And lead us not into temptation, but deliver us from evil. And  
 he said to them, Which of you shall have a friend, and shall go to him  
 6 at midnight, and say to him, Friend, lend me three loaves: For a friend  
 of mine on his journey is come to me, and I have nothing to set before him:  
 7 And he from within shall answer, Trouble me not: the door is now shut,  
 8 and my children are with me in bed: I cannot rise and give thee? I tell  
 you, tho' he will not rise and give him, because he is his friend, yet be-  
 cause of his importunity, he will rise and give him as many as he need-  
 9 eth. † And I say to you, Ask and it shall be given you, seek and ye  
 10 shall find, knock and it shall be opened to you. For every one that ask-  
 eth receiveth, and he that seeketh findeth, and to him that knocketh it  
 11 shall be opened. If a son shall ask bread of any of you that is a father, will  
 12 he give him a stone? Or if he ask a fish, will he for a fish give him a ser-  
 13 pent? Or if he shall ask an egg, will he give him a scorpion? If ye then  
 being evil, know how to give good gifts to your children, how much  
 more shall *your* heavenly Father give the Holy Spirit to them that  
 ask him?

V. 1. *Lord, teach us to pray, as John also taught his disciples*—The Jewish Masters used to give their Followers some short Form of Prayer, as a peculiar Badge of their Relation to them. This it is probable *John* the Baptist had done. And in this Sense it seems to be, that the Disciples now asked *Jesus*, to teach them to pray. Accordingly He here repeats that Form, which He had before given them in his Sermon on the Mount, and likewise enlarges on the same Head, tho' still speaking the same Things in Substance. And this Prayer, uttered from the Heart, and in its true and full Meaning, is indeed the Badge of a real Christian: For is not he such whose first and most ardent Desire, is the Glory of God, and the Happiness of Man, by the coming of his Kingdom? Who asks for no more of this World than his daily Bread, longing mean time for the Bread that came down from Heaven? And whose only Desires

\* *Mat.* vi. 9.

for himself are Forgiveness of Sins, (as he heartily forgives others), and Sanctification?

V. 2. *When ye pray, say*—And what He said to them, is undoubtedly said to us also. We are therefore here directed, not only, to imitate this in all our Prayers, but to use this very Form of Prayer.

V. 4. *Forgive us; for we forgive*—Not once, but continually. This does not denote the meritorious Cause of our Pardon; but the Removal of that Hindrance, which otherwise would render it impossible.

V. 5. *At midnight*—The most unreasonable Time: But no Time is unreasonable with God, either for hearing or answering Prayer.

V. 13. *How much more shall your heavenly Father*—How beautiful is the Gradation? A Friend: A Father: GOD! Give the Holy Spirit—The best of Gifts, and that which includes every good Gift.

† *Mat.* vii. 7.

V. 14. *It*



14 \* And he was casting out a devil, and it was dumb: and when the  
 15 devil was gone out, the dumb spake, and the people wondered. † But  
 some of them said, He casteth out devils by Beelzebub the prince of the  
 16 devils: ‡ And others tempting *him*, sought of him a sign from heaven.  
 17 But he knowing their thoughts; said to them, Every kingdom divided  
 against itself is brought to desolation, and a house *divided* against a house  
 18 falleth. If Satan then be divided against himself, how shall his kingdom  
 19 stand? Because ye say, that I cast out devils by Beelzebub. And if I cast  
 out devils by Beelzebub, by whom do your sons cast *them* out? Therefore  
 20 they shall be your judges. But if I cast out devils by the finger of God,  
 21 then the kingdom of God is come upon you. While the strong one  
 22 armed guardeth his palace, his goods are in peace. But when he that is  
 stronger than him cometh upon him and overcometh him, he taketh  
 from him his compleat armour wherein he trusted, and divideth his spoils.  
 23 He that is not with me is against me, and he that gathereth not with  
 24 me scattereth. When the unclean spirit is gone out of a man,  
 he walketh thro' dry places, seeking rest: and finding none, he saith, I  
 25 will return to my house whence I came out. And coming he findeth *it*  
 26 swept and garnished. Then goeth he and taketh to him seven other  
 spirits more wicked than himself; and entering in they dwell there; and  
 the last state of that man becometh worse than the first.  
 27 As he spake these things, a certain woman lifting up her voice out of  
 the multitude said to him, Blessed *is* the womb that bare thee, and the

V. 14. *It was dumb*—That is, it made the Man so.

V. 15. *But some said, He casteth out devils by Beelzebub*—These He answers, ver. 17. Others, to try whether it were so or no, *sought a sign from heaven*. These He reproves in the 29th and following Verses. *Beelzebub* signifies *The Lord of Flies*, a Title which the Heathens gave to *Jupiter*, whom they accounted the chief of their Gods, and yet supposed him to be employed in driving away Flies from their Temples and Sacrifices. The *Philistines* worshipped a Deity under this Name, as the God of *Ekron*: From hence the *Jews* took the Name, and applied it to the chief of the Devils.

V. 17. *A house*—That is, a Family.

V. 20. *If I cast out devils by the finger of God*—That is, by a Power manifestly Divine. Perhaps the Expression intimates farther, That

\* *Mat.* xii. 22.

† *Mark* iii. 22.

‡ *Mat.* xii. 38.

tural

it was done without any Labour: *Then the kingdom of God is come upon you*—Unawares, unexpectedly: So the *Greek Word* implies.

V. 21. *The strong one armed*—The Devil, strong in himself, and armed with the Pride, Obstinacy and Security of him in whom he dwells.

V. 26. *The last state of that man becometh worse than the first*—Whoever reads the sad Account *Josephus* gives of the Temper and Conduct of the *Jews*, after the Ascension of *Christ* and before their final Destruction by the *Romans*, must acknowledge that no Emblem could have been more proper to describe them. Their Characters were the vilest that can be conceived, and they pressed on to their own Ruin, as if they had been possessed by Legions of Devils, and wrought up to the last Degree of Madness.

V. 27. *Blessed is the womb that bare thee, and the paps which thou hast sucked!*—How natural

28 paps which thou hast sucked! But he said, Yea, rather blessed *are* they,  
 29 that hear the word of God and keep it. And the multitudes being  
 gathered thick together, he said, This is an evil generation: it seeketh a  
 30 sign; but no sign shall be given it, save the sign of Jonah. For as Jonah  
 was a sign to the Ninevites, so shall also the Son of man be to this genera-  
 31 tion. The queen of the south shall rise up in the judgment with the men  
 of this generation and condemn them; for she came from the utmost parts  
 of the earth to hear the wisdom of Solomon; and behold, a greater than  
 32 Solomon *is* here. The men of Nineveh shall rise up in the judgment  
 with this generation and condemn it; for they repented at the preaching  
 of Jonah; and behold a greater than Jonah *is* here.  
 33 \* No man having lighted a candle, putteth *it* in a secret place, neither  
 under a bushel, but on a candlestick, that they who come in may see the  
 34 light. † The eye is the lamp of the body: therefore when thine eye is  
 single, thy whole body is full of light, but when *thine eye* is evil, thy  
 35 body also *is* full of darkness. Take heed therefore, lest the light that is  
 36 in thee be darkness. If then thy whole body *be* full of light, not having  
 any part dark, the whole shall be *as* full of light, as when a lamp en-  
 lightens thee with its bright shining.  
 37 And as he spake, a certain Pharisee asked him to dine with him.  
 38 And he went in and sat down to table. But the Pharisee seeing *it*,  
 39 marvelled, that he had not first washed before dinner. And the Lord  
 said to him, ‡ Now ye Pharisees make clean the outside of the cup and  
 40 the dish; but your inward part is full of rapine and wickedness. Ye

tural was the Thought for a Woman! And how gently does our LORD reprove her?

V. 28. *Yea, rather blessed are they, that hear the word of God and keep it*—For if even she that bare Him had not done this, she would have forfeited all her Blessedness.

V. 29. *It seeketh*—The Original Word implies seeking more, or over and above what one has already.

V. 32. *They repented at the preaching of Jonah*—But it was only for a Season. Afterwards they relapsed into Wickedness, till (after about forty Years) they were destroyed. It is remarkable, that in this, also the Comparison held. GOD reprieved the *Jews* for about forty Years: But they still advanced in Wickedness, till having filled up their Measure, they were destroyed with an utter Destruction.

V. 33. The Meaning is, GOD gives you this Gospel-light, that you may repent. Let your Eye be singly fixt on Him, aim only at pleasing GOD; and while you do this, your whole Soul will be full of Wisdom, Holiness, and Happiness.

V. 34. *But when thine eye is evil*—When thou aimest at any thing else, thou wilt be full of Folly, Sin, and Misery. On the contrary,

V. 36. *If thy whole body be full of light*—If thou art filled with Holy Wisdom, *having no part dark*, giving Way to no Sin or Folly; then that Heavenly Principle will, like the clear Flame of a Lamp in a Room that was dark before, shed its Light into all thy Powers and Faculties.

V. 39. *Now ye Pharisees*—Probably many of them were present at a Pharisee's House.

\* *Mat. v. 15. Mark iv. 21.* † *Mat. vi. 22.* ‡ *Mat. xxiii. 25.*

V. 41. *Give*

unthinking men, did not he that made the outside, make the inside also?  
 41 But give what is in *them* in alms, and behold all things are clean to you.  
 42 But wo to you, Pharisees; for ye tythe the mint and rue and all herbs, and  
 pass by justice and the love of God: these ought ye to have done, and  
 43 not to leave the other undone. Wo to you, Pharisees; for ye love the  
 44 uppermost seats in the synagogues, and salutations in the markets. Wo  
 to you; for ye are as graves which appear not, and men that walk over  
 45 them are not aware. And one of the lawyers answering said to  
 46 him, Master, thus saying, thou reproachest us also. And he said, Wo to  
 you lawyers also; for ye load men with burthens grievous to be borne,  
 and ye yourselves touch not the burthens with one of your fingers.  
 47 Wo to you; for ye build the sepulchres of the prophets, whom your  
 48 fathers killed. Truly ye bear witness that ye approve the deeds of your  
 49 fathers: for whom they killed, ye build their sepulchres. \* Therefore  
 also the wisdom of God hath said, I will send them prophets and apostles,  
 50 and *some* of them they will slay, and persecute *the rest*. So that the  
 blood of all the prophets shed from the foundation of the world, shall  
 51 be required of this generation. From the blood of Abel to the blood of  
 Zechariah, who was destroyed between the temple and the altar: verily  
 52 I say to you, it shall be required of this generation. Wo to you, law-  
 yers; for ye have taken away the key of knowledge: ye have not en-

V. 41. *Give what is in them*—The Vessels which ye clean, *in alms, and all things are clean to you*. As if He had said, By Acts directly contrary to Rapine and Wickedness, shew that your Hearts are cleansed, and these outward Washings are needless.

V. 42. *Wo to you*—That is, Miserable are you. In the same Manner is the Phrase to be understood throughout the Chapter.

V. 44. *For ye are as graves which appear not*—Probably in speaking this, our LORD fixed his Eyes on the Scribes. *As graves which appear not*, being over-grown with Grass, so that men are not aware, till they stumble upon them, and either hurt themselves, or at least are defiled by touching them. On another occasion Christ compared them to *whited sepulchres*, fair without, but foul within, *Mat. xxiii. 27*.

V. 45. *One of the lawyers*—That is, Scribes; Expounders of the Law.

V. 48. *Whom they killed, ye build their sepulchres*—Just like them pretending great Reverence for the *ancient* Prophets, while ye destroy

those whom God sends to *yourselves*. Ye therefore bear *Witness* by this deep Hypocrisy that ye are of the very same Spirit with them.

V. 49. *The Wisdom of God*, agreeably to this, *hath said*—In many Places of Scripture, tho' not in these very Words. *I will send them prophets*—Chiefly under the Old Testament: *And apostles*—Under the New.

V. 50. *The blood of all shall be required of this generation*—That is, shall be visibly and terribly punished upon it.

V. 51. And so it was, within forty Years, in a most astonishing Manner, by the dreadful Destruction of the Temple, the City, and the whole Nation. *Between the temple and the altar*—In the Court of the Temple.

V. 52. *Ye have taken away the key of knowledge*—Ye have obscured and destroyed the true Knowledge of the Messiah, which is the Key of both the present and the future Kingdom of Heaven; the Kingdom of Grace and of Glory. *Ye have not entered in*—Into the present Kingdom of Heaven.

\* *Mat. xxiii. 34*.

V. 1. *He*

tred in yourselves; and them that were entring in, ye have hindered.  
 53 And as he said these things to them, the Scribes and the Pharisees began  
 fiercely to fasten upon *him*, and to urge him to speak of many things,  
 54 Laying wait for him, and seeking to catch something out of his mouth,  
 that they might accuse him.

XII. \* In the mean time, an innumerable multitude being gathered together,  
 2 so that they trod one upon another, he said to his disciples first, Beware of  
 the leaven of the Pharisees, which is hypocrisy. For there is nothing co-  
 vered that shall not be uncovered, neither hid, that shall not be made  
 3 known: So that † whatsoever ye have spoken in darkness, shall be heard in  
 the light, and what ye have whispered in closets shall be proclaimed on the  
 4 house-tops. But I say to you, my friends; Fear not them that kill the  
 5 body, and after that can do no more: But I will shew you whom ye shall  
 fear: fear him, who after he hath killed, hath power to cast into hell: yea,  
 6 I say to you, fear him. Are not five sparrows sold for two farthings? Yet  
 7 not one of them is forgotten before God. But ‡ even the hairs of your  
 head are all numbered. Fear not therefore: ye are of more value than many  
 8 sparrows. || And I say to you, Whosoever shall confess me before men,  
 9 him shall the Son of man also confess before the angels of God. But he  
 that denieth me before man, shall be denied before the angels of God.  
 10 § And whosoever shall speak against the Son of man, it shall be forgiven him:  
 but to him that blasphemeth against the Holy Ghost, it shall not be for-  
 11 given. \*\* But when they bring you to the synagogues and to magistrates  
 and powers, take no thought how or what ye shall answer, or what ye shall  
 12 say. For the Holy Ghost shall teach you in that hour, what ye ought to say.

V. 1. *He said to his disciples first*—But after-  
 ward (ver. 54.) to all the People.

V. 4. *But I say to you, Fear not*—Let not  
 the Fear of Man make you act the Hypocrite,  
 or conceal any thing which I have commissioned  
 you to publish.

V. 5. *Fear him who hath power to cast into  
 hell*—Even to his peculiar *Friends*, Christ gives  
 this Direction. Therefore the *fearing God as  
 having power to cast into hell*, is to be prest even  
 on true Believers.

V. 6. *Are not five sparrows*—But *trust*, as  
 well as *fear Him*.

V. 8. *And I say to you*—If you avoid all Hy-  
 pocrify, and openly avow my Gospel: *The Son  
 of man shall confess you*—*Before the angels*—At  
 the last Day.

V. 10. *And whosoever*—As if He had said,  
 Yet the denying me in some Degree, may,  
 upon true Repentance, be forgiven: But if it  
 rise so high as that of the Blasphemy against  
 the Holy Ghost, it shall never be forgiven,  
 neither is there Place for Repentance.

V. 11. *Take no thought*—Be not solicitous  
 about the *Matter* or *Manner* of your *Defence*;  
 nor how to express yourselves.

\* *Mat.* xvi. 6. † *Mat.* x. 27. ‡ *Mat.* x. 30. || *Mark* viii. 38.  
 § *Mat.* xii. 31. *Mark* iii. 28. \*\* *Mat.* x. 19.

A a

V. 14. *Who*

13 And one of the multitude said to him, Master, speak to my brother,  
 14 that he divide the inheritance with me. But he said to him, Man, who  
 15 made me a judge or a divider over you? And he said to them, Take heed  
 and beware of covetousness: for a man's life consisteth not in the abundance  
 16 of the things which he possesseth. And he spake a parable to them, say-  
 17 ing, The ground of a certain rich man brought forth plentifully. And  
 he reasoned in himself, saying, What shall I do? For I have no room  
 18 where to stow my fruits. And he said, This I will do: I will pull down  
 my barns and build greater; and there will I stow all my fruits and my  
 19 goods. And I will say to my soul, Soul, thou hast much goods laid up  
 20 for many years: take thine ease; eat, drink, and be merry. But God said  
 to him, Thou fool, this night thy soul shall be required of thee: and  
 21 whose shall the things be that thou hast provided? So is he that layeth  
 up treasure for himself, and is not rich toward God.

22 \* And he said to his disciples, Therefore I say to you, Take no  
 thought for your life what ye shall eat, neither for the body what ye  
 23 shall put on. The life is more than meat, and the body than raiment.  
 24 Consider the ravens; for they neither sow nor reap; neither have store-  
 house nor barn: yet God feedeth them. How much better are ye than  
 25 the birds? And which of you by taking thought, can add the least  
 26 measure to his age? If ye then be not able *to do* that which is least,  
 27 why take ye thought for the rest? Consider the lilies, how they grow;  
 they toil not, neither do they spin; and yet I say to you, that Solomon  
 28 in all his glory was not arrayed like one of these. If then God so clothe  
 the grass, which is to-day in the field, and to-morrow is cast into the still,  
 29 how much more *will be clothe* you, O ye of little faith? And seek not  
 ye, what ye shall eat or what ye shall drink, neither be ye of a doubtful

V. 14. *Who made me a judge?*—In worldly Things. His Kingdom is not of this World.

V. 15. *He said to them*—Perhaps to the two Brothers, and thro' them to the People: *A man's life*—That is, the Comfort or Happiness of it.

V. 17. *What shall I do?*—The very Language of Want! Do? Why, lay up Treasure in Heaven.

V. 20. *Thou fool*—To think of satisfying thy Soul with earthly Goods! To depend on living *many Years!* Yea, one Day!

V. 21. *Rich toward God*—Namely, in Faith, and Love, and Good Works.

V. 25. *Which of you can add the least measure*—It seems, *To add one cubit* to a Thing (which is the Phrase in the Original) was a kind of proverbial Expression, for making the least Addition to it.

V. 28. *The grass*—The Greek Word means all Sorts of Herbs and Flowers.

V. 29. *Neither be ye of a doubtful mind*—The Word in the Original signifies, any Speculations or Musings, in which the Mind fluctuates, or is suspended (like Meteors in the Air) in an uneasy Hesitation.

\* Mat. vi. 25.

V. 32. *It*

30 mind. For the nations of the world seek all these things; and your  
 31 Father knoweth that ye need these things. But seek ye the kingdom  
 32 of God; and all these things shall be added to you. Fear not, little  
 flock, for it is your Father's good pleasure to give you the kingdom.  
 33 \* Sell what ye have and give alms: provide yourselves purses which  
 wax not old, a treasure in the heavens that faileth not, where no thief  
 34 approacheth, neither moth corrupteth. For where your treasure is,  
 35 there will your heart be also. Let your loins be girt, and your  
 36 lamps burning, And ye like men that wait for their Lord, when he  
 will return from the wedding, that, when he cometh and knocketh,  
 37 they may open to him immediately. Happy *are* those servants, whom  
 the Lord, when he cometh, shall find watching; verily I say to you,  
 that he will gird himself, and make them sit down to table, and will  
 38 come forth and serve them. And if he shall come in the second watch,  
 or come in the third watch, and find *them* so, happy are those servants.  
 39 And this ye know, that if the master of the house had known, what  
 hour the thief would have come, he would have watched, and not have  
 40 suffered his house to be broke open. Therefore be ye also ready; for  
 41 the Son of man cometh in an hour when ye think not. Then  
 Peter said to him, Lord, speakest thou this parable to us, or also to all?  
 42 And the Lord said, Who is that faithful and wise steward, whom *his*  
 Lord shall make ruler over his household, to give the allowance of food  
 43 in due season? Happy *is* that servant, whom his Lord, when he cometh,

V. 32. *It is your Father's good pleasure to give you the kingdom*—How much more, Food and Raiment? And since ye have such an Inheritance, regard not your earthly Possessions.

V. 33. *Sell what ye have*—This is a Direction, not given to all the Multitude; (much less is it a standing Rule for all Christians) neither to the Apostles; for they had nothing to sell, having left all before: But to his other Disciples, (mentioned ver. 22. and *Acts* i. 15.) especially to the Seventy, that they might be free from all worldly Intanglements.

V. 35. *Let your loins be girt*—An Allusion to the long Garments, worn by the Eastern Nations, which they girded or tucked up about their Loins, when they journeyed or were employed in any Labour: As also to the Lights that Servants used to carry at Weddings, which were generally in the Night.

V. 37. *He will come and serve them*—The Meaning is, He will shew them his Love, in the most condescending and tender Manner.

V. 38. The Jews frequently divided the Night into three Watches, to which our LORD seems here to allude.

V. 41. *Speakest thou this parable to us*—Apostles and Disciples: *Or to all*—The People? Does it concern us alone? Or all Men?

V. 42. *Who is that faithful and wise steward*—Our LORD's Answer manifestly implies, that He had spoken this Parable primarily, (tho' not wholly) to the Ministers of his Word: *Whom his Lord shall make ruler over his household*—For his Wisdom and Faithfulness.

V. 43. *Happy is that servant*—God Himself pronounces him wise, faithful, happy! Yet we see, he might fall from all, and perish for ever.

\* *Mat.* vi. 19.  
A a 2

V. 46. *The*

44 shall find so doing. Verily I say to you, he will set him over all that  
 45 he hath. But if that servant say in his heart, My Lord delayeth his  
 coming, and shall begin to beat the men servants and maidens, and to  
 46 eat, and drink, and be drunken: The Lord of that servant will come  
 in a day when he expecteth not, and at an hour when he knoweth not,  
 and will cut him in sunder, and appoint *him* his portion with the unfaith-  
 47 ful. And that servant who knew his Lord's will, and prepared not,  
 48 neither did according to his will, shall be beaten with many *stripes*. But  
 he that knew not, and did things worthy of stripes, shall be beaten with  
 few. For to whomsoever much is given, of him much shall be required;  
 and to whom they have committed much, of him they will ask the more.  
 49 I am come to send fire on the earth. And what do I desire? That it  
 50 were already kindled! But I have a baptism to be baptized with: and  
 51 how am I straitened till it be accomplished! \* Suppose ye that I am  
 come to send peace upon earth? I tell you, Nay, but rather division.  
 52 For from henceforth there shall be five in one house divided, three against  
 53 two, and two against three. The father shall be divided against the son,  
 and the son against the father; the mother against the daughter, and the  
 daughter against the mother; the mother-in-law against her daughter-in-  
 law, and the daughter-in-law against her mother-in-law.  
 54 † And he said to the people also, When ye see a cloud rising out of  
 the west, straightway ye say, There cometh a heavy shower, and so it is.  
 55 And when ye find the south-wind blowing, ye say, There will be sultry

V. 46. *The Lord will appoint him his portion*—His everlasting Portion; *with the unfaithful*—As faithful as he was once, GOD Himself being the Judge!

V. 47. *And that servant who knew his Lord's will, shall be beaten with many stripes*—And his having much Knowledge will increase, not lessen his Punishment.

V. 49. *I am come to send fire*—To spread the Fire of heavenly Love over all the Earth.

V. 50. *But I have a baptism to be baptized with*—I must suffer first, before I can set up my Kingdom. And how I long to fight my Way thro' all!

V. 51. *Suppose ye that I am come to send peace upon earth?*—That universal Peace will be the immediate Effect of my Coming? Not so, but quite the contrary.

V. 52. *There shall be five in one house, three against two, and two against three*—There being an irreconcilable Enmity between the Spirit of *Christ* and the Spirit of the World.

V. 53. *The father against the son*—For those who reject me, will be implacable toward their very nearest Relations who receive me. At this Day also is this Scripture fulfilled. Now likewise there is no Concord between *Christ* and *Belial*.

V. 54. *And he said to the people also*—In the preceding Verses, He speaks only to his Disciples. *From the West*—In *Judea*, the West-wind, blowing from the Sea, usually brought Rain: The South-wind, blowing from the Deserts of *Arabia*, occasioned sultry Heat.

\* *Mat. x. 34.*

† *Mat. xvi. 2.*

V. 56. *How*

56 heat; and it is *ſo*. Ye hypocrites, ye can discern the face of the earth  
57 and of the sky: how do ye not discern this ſeaſon? Yea, and why  
58 even of yourſelves judge ye not what is right? \* When thou art  
going with thine adverſary to the magiſtrate, give diligence in the way  
to be delivered from him, leſt he hale thee to the judge, and the judge  
59 deliver thee to the officer, and the officer caſt thee into priſon. I tell  
thee, thou ſhalt in no wiſe come out thence, till thou haſt paid the  
laſt mite.

XIII. And there were preſent at that ſeaſon, ſome that told him of the  
2 Galileans, whoſe blood Pilate had mingled with their ſacrifices. And  
Jeſus anſwering ſaid to them, Suppoſe ye that theſe Galileans were ſin-  
3 ners above all the Galileans, becauſe they ſuffered ſuch things? I tell  
4 you, Nay; but except ye repent, ye ſhall all likewiſe periſh. Or thoſe  
eighteen, on whom the tower in Siloam fell and ſlew them, ſuppoſe ye,  
5 that they were ſinners above all men that dwelt at Jeruſalem? I tell  
6 you, Nay; but except ye repent, ye ſhall all likewiſe periſh. He  
ſpake alſo this parable. A man had a fig-tree || planted in his vineyard;  
7 and he came ſeeking fruit thereon, and found none. Then ſaid he to  
the keeper of the vineyard, Behold three years I come ſeeking fruit from  
this fig-tree, and find none: cut it down: why doth it alſo cumber

V. 56. *How do ye not discern this ſeaſon*—Of the Meſſiah's Coming, diſtinguiſhable by ſo many ſurer Signs.

V. 57. *Why even of yourſelves, without any external Sign, judge ye not what is right?*—Why do ye not diſcern and acknowledge the intrinsic Excellence of my Doctrines?

V. 58. *When thou art going*—As if He had ſaid; and ye have not a Moment to loſe. For the Executioners of God's Vengeance are at hand. And when He hath once delivered you over to them, ye are undone for ever.

V. 59. *A mite* was about the third Part of our Farthing.

V. 1. *The Galileans, whoſe blood Pilate had mingled with their ſacrifices*—Some of the Followers of Judas Gaulonites. They abſolutely reſuſed to own the Roman Authority. Pilate ſurrounded and ſlew them, while they were worſhipping in the Temple, at a public Feaſt.

V. 3. *Ye ſhall all likewiſe periſh*—All ye of Galilee and of Jeruſalem ſhall periſh in the

very ſame Manner. So the Greek Word implies. And ſo they did. There was a remarkable Reſemblance between the Fate of theſe Galileans, and of the main Body of the Jewiſh Nation: The Flower of which was ſlain at Jeruſalem, by the Roman Sword, while they were aſſembled at one of their great Feſtivals. And many thouſands of them periſhed in the Temple itſelf, and were literally buried under its Ruins.

V. 6. *A man had a fig-tree*—Either we may underſtand God the Father by him that had the Vineyard, and Chriſt by him that kept it; or Chriſt Himſelf is He that hath it, and his Miniſters they that keep it.

V. 7. *Three years*—Chriſt was then in the third Year of his Miniſtry. But it may mean only, ſeveral Years; a certain Number being put for an uncertain. *Why doth it alſo cumber the ground?*—That is, not only bear no Fruit itſelf, but take up the Ground of another Tree that would.

\* Mat. v. 25.

|| Pfalm lxxxviii. 8, &c.

V. 11. *She*



8 the ground? And he answering said to him, Lord, let it alone this  
9 year also, till I shall dig about it and dung it. Perhaps it may bear fruit:  
but if not, after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.  
11 And behold, there was a woman who had had a spirit of infirmity  
eighteen years, and was bowed together, and utterly unable to lift up  
12 herself. And Jesus seeing her, called her to *him*, and said to her, Woman,  
13 thou art loosed from thy infirmity. And he laid *his* hands on her, and  
14 immediately she was made straight, and glorified God. And the ruler  
of the synagogue being much displeased, because Jesus had healed on the  
sabbath day, answered and said, There are six days, in which *men*  
ought to work: on these therefore come and be healed, and not on the  
15 sabbath. The Lord answered him and said, Thou hypocrite, doth not  
each of you loose his ox or ass from the stall on the sabbath, and lead  
16 *him* away to watering! And ought not this woman, being a daughter  
of Abraham, whom Satan had bound to *these* eighteen years, to be loosed  
17 from this bond on the sabbath? And when he had said these things, all  
his adversaries were ashamed: and all the multitude rejoiced for all the  
glorious things that were done by him.

18 \* Then said he, To what is the kingdom of God like, and to what shall  
19 I resemble it? It is like a grain of mustard-seed which a man took and cast  
into his garden; and it grew and became a great tree, and the birds of the  
20 air lodged in the branches of it. † Again he said, Whereto shall I liken  
21 the kingdom of God? It is like leaven, which a woman took and co-  
vered up in three measures of meal, till the whole was leavened.

22 And he went thro' the cities and villages, teaching and journeying to-  
23 ward Jerusalem. Then said one to him, Lord, are there few that are  
24 saved? And he said to him, ‡ Strive to enter in thro' the strait gate;  
for many, I say to you, will seek to enter in, and shall not be able.

V. 11. *She was bowed together and utterly unable to lift up herself*—The evil Spirit which possessed her, afflicted her in this Manner. To many doubtless it appeared a natural Distemper. Would not a modern Physician have termed it a *nervous Case*?

V. 15. *Thou hypocrite*—For the real Motive of his speaking was Envy, not (as he pretended) pure Zeal for the Glory of God.

V. 16. *And ought not this woman*—Ought not

any human Creature, which is so far better than an Ox or an Ass: Much more, *this daughter of Abraham*—Probably in a spiritual as well as natural Sense, *to be loosed*?

V. 21. *Covered up*—So that, for a Time, nothing of it appeared.

V. 24. *Strive to enter in*—Agonize. Strive as in an Agony. So the Word signifies. Otherwise none shall enter in. Barely *seeking* will not avail.

\* Mat. viii. 12. Mark iv. 30.

† Mat. xiii. 33.

‡ Mat. vii. 13.

V. 25. And

25 When once the master of the house is risen up and hath shut the door, and ye begin to stand without, and knock at the door saying, Lord, Lord, open to us: He shall answer and say to you, I know you not  
 26 whence ye are. Then shall ye say, We have eaten and drank in thy presence, and thou hast taught in our streets. \* But he shall say, I tell you I know not whence ye are: depart from me, all ye workers of iniquity.  
 28 † There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out. And they shall come from the east and the west, and the north and the south, and shall sit down in the kingdom  
 30 of God. ‡ But behold, there are last who shall be first, and there are first who shall be last.  
 31 The same day came certain Pharisees saying to him, Go out and depart from hence; for Herod is minded to kill thee. And he said to them, Go and tell that fox, Behold, I cast out devils, and I do cures  
 33 to day and to morrow; and the third day I am perfected. But I must go on to day, and to morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem. § O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent to thee,

V. 25. And even agonizing will not avail, after the Door is shut. Agonize therefore now by Faith, Prayer, Holiness, Patience. *And ye begin to stand without*—Till then, they had not thought of it! O how new will that Sense of their Misery be? How late? How lasting? *I know not whence ye are*—I know not, that is, I approve not of your Ways.

V. 29. *They shall sit down in the kingdom of God*—Both the Kingdom of Grace and of Glory.

V. 30. *But there are last*—Many of the Gentiles who were latest called, shall be most highly rewarded; and many of the Jews who were first called, shall have no Reward at all.

V. 31. *Herod is minded to kill thee*—Possibly they gave him the Caution out of Goodwill.

V. 32. *And he said, Go and tell that fox*—With great Propriety so called, for his Subtilty and Cowardice. The Meaning of our LORD's Answer is, Notwithstanding all that he can do, I shall, for the short Time I have left, do

the Works of Him that sent me. When that Time is fulfilled, I shall be offered up. Yet not here, but in the bloody City. *Behold, I cast out devils*—With what Majesty does He speak to his Enemies! With what Tenderness to his Friends! *The third day I am perfected*—On the third Day He left Galilee, and set out for Jerusalem, to die there.

But let us carefully distinguish between those Things wherein Christ is our Pattern, and those which were peculiar to his Office. His extraordinary Office justified Him, in using that Severity of Language, when speaking of wicked Princes and corrupt Teachers, to which we have no Call; and by which we should only bring Scandal on Religion, and Ruin on ourselves, while we irritated rather than convinced or reformed those, whom we so indecently rebuked.

V. 33. *It cannot be, that a prophet perish out of Jerusalem*—Which claims Prescription for murdering the Messengers of GOD. Such Cruelty and Malice cannot be found elsewhere.

\* Mat. vii. 23.

† Mat. viii. 13.

‡ Mat. xix. 30.

§ Mat. xxiii. 37.

V. 34. How

how often would I have gathered thy children together as a bird ga-  
 35 *thereth* her brood under *her* wings, and ye would not! Behold your  
 house is left to you desolate; and verily I say to you, Ye shall not see  
 me, till *the time* come when ye shall say, Blessed is he that cometh in  
 the name of the Lord.

XIV. And as he went into the house of one of the chief Pharisees on the  
 2 sabbath, to eat bread, they watched him. And behold there was a cer-  
 3 tain man before him, who had the dropsy. And Jesus answering spake to  
 the Scribes and Pharisees, saying, Is it lawful to heal on the sabbath day?  
 4 But they held their peace. And he took him and healed him, and let  
 5 *him* go, And answered them, saying, Which of you shall have an ass or  
 an ox fallen into a pit, and will not straightway pull him out on the sab-  
 6 bath day? And they could not answer him again to these things.

7 And he spake a parable to them that were invited, when he marked  
 8 how they chose the chief seats, saying to them, When thou art invited  
 by any man to a marriage-feast, sit not down in the highest place, lest  
 9 a more honourable man than thou be invited by him. And he that in-  
 vited thee and him come and say to thee, Give this man place. And  
 then thou shalt begin with shame to take the lowest place. But when  
 10 thou art invited, go and sit down in the lowest place, that when he who  
 invited thee cometh, he may say, Friend, go up higher: then shalt thou  
 11 have honour in the presence of them that sit at table with thee. \* For  
 every one that exalteth himself shall be humbled, and he that humbleth  
 himself shall be exalted.

V. 34. *How often would I have gathered thy children together*—Three solemn Visits He had made to *Jerusalem* since his Baptism, for this very Purpose.

V. 35. *Your house is left to you desolate*—Is now irrevocably consigned to Desolation and Destruction: *And verily I say to you*, after a very short Space, *ye shall not see me till the time come*, when taught by your Calamities, *ye shall be ready and disposed to say*, *Blessed is he that cometh in the name of the Lord*. It does not imply, that they should then see *Jesus* at all; but only, that they would earnestly wish for the Messiah, and in their Extremity be ready to entertain any who should assume that Character.

V. 2. *There was a certain man before him*—It does not appear, that he was come thither with any insidious Design. Probably he came, hoping for a Cure; or perhaps was one of the Family.

V. 3. *And Jesus answering spake*—Answering the Thoughts which He saw rising in their Hearts.

V. 7. *He spake a parable*—The ensuing Discourse is so termed, because several Parts are not to be understood literally. The general Scope of it is, not only at a Marriage-Feast, but on every Occasion, *He that exalteth himself shall be abased, and he that abaseth himself shall be exalted*.

\* *Mat. xxiii. 12.*

V. 12. *Call*

12 Then said he also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor *thy* rich neighbours, lest they also invite thee again, and a recompence be made thee. But when thou makest an entertainment, invite  
13 the poor, the disabled, the lame, the blind; And thou shalt be blessed; for they cannot recompense thee; but thou shalt be recompensed at the resurrection of the just.

15 And one of them that sat at table with him hearing these things, said to him, Happy is he that shall eat bread in the kingdom of God. Then said he to him, A certain man made a great supper, and invited many.  
17 And he sent his servants at supper time to say to them that were invited, Come, for all things are now ready. And they all with one *con-*  
18 *sent* began to make excuse. The first said to him, I have bought a field, and I must needs go and see it: I pray thee have me excused.  
19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So the servant came, and shewed his lord these things. Then the master of the house being angry,  
21 said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the disabled, and the lame, and the  
22 blind. And the servant said, Sir, it is done as thou hast commanded; and yet there is room. And the lord said to the servant, Go out into  
23 the highways and hedges, and compel *them* to come in, that my house

V. 12. *Call not thy friends*—That is, I do not bid thee *call thy friends or thy neighbours*. Our LORD leaves these Offices of Humanity and Courtesy as they were, and teaches an higher Duty. But is it not implied herein, that we should be sparing in entertaining those that need it not, in order to assist those that do need, with all that is saved from those needless Entertainments? *Lest a recompence be made*—This Fear is as much unknown to the World, as even the Fear of Riches.

V. 14. *One of them that sat at table hearing these things*—And being touched therewith, said, *Happy is he that shall eat bread in the kingdom of God*—Alluding to what had been just spoken. It means, he that shall have a Part in the Resurrection of the Just.

V. 16. *Then said he*—Continuing the Allusion, *A certain man made a great supper*—As if he had said, All Men are not sensible of this

Happiness. Many might have a Part in it, and will not.

V. 18. *They all began to make excuse*—One of them pleads only his own Will, *I go*: Another, a pretended Necessity, *I must needs go*: The third, Impossibility, *I cannot come*. All of them want the holy Hatred mentioned ver. 26. All of them perish by Things in themselves lawful. *I must needs go*—The most urgent worldly Affairs frequently fall out just at the Time when GOD makes the freest Offers of Salvation.

V. 21. *The servant came and shewed his lord these things*—So Ministers ought to lay before the LORD in Prayer, the Obedience or Disobedience of their Hearers.

V. 23. *Compel them to come in*—With all the Violence of Love, and the Force of GOD's Word. Such Compulsion, and such only, in Matters of Religion, was used by *Christ* and his Apostles.

B b

V, 24. For

24 may be filled. For I say to you, that none of those men who were invited, shall taste of my supper.

25 And great multitudes went with him. And he turned and said to  
 26 them, \* If any man come to me, and hate not his father, and mother,  
 and wife, and children, and brethren, and sisters, yea, and his own life al-  
 27 so, he cannot be my disciple. And whosoever doth not bear his cross,  
 28 and come after me, cannot be my disciple. And which of you in-  
 tending to build a tower, sitteth not down first, and computeth the cost,  
 29 whether he hath sufficient to finish it? Lest haply after he hath laid  
 the foundation, and is not able to finish *it*, all that behold mock him,  
 30 saying, This man began to build, and was not able to finish. Or  
 31 what king marching to encounter another king in war, sitteth not down  
 first, and consulteth whether he be able with ten thousand, to meet him  
 32 that cometh against him with twenty thousand? If not, while the  
 other is yet a great way off, he sendeth an embassage, and desireth con-  
 33 ditions of peace. So every one of you, who forsaketh not all that he  
 34 hath, cannot be my disciple. † Salt is good: but if the salt have  
 35 lost its favour, wherewith shall it be seasoned? It is neither fit for the  
 land nor yet for dung; they cast it out. He that hath ears to hear, let  
 him hear.

XV. Then drew near to him all the publicans and sinners, to hear him.  
 2 And the Pharisees and Scribes murmured, saying, This man receiveth  
 3 sinners and eateth with them. And he spake a parable to them, saying,

V. 24. *For* refers to *Go out*, ver. 23.

V. 26. *If any man come to me, and hate not his father*—Comparatively to *Christ*: Yea, so as actually to renounce his Field, Oxen, Wife, all Things, and *act as if* he hated them, when they stand in Competition with Him.

V. 28. *And which of you intending to build a tower*—That is, and whoever of you intends to follow me, let him first seriously weigh these Things.

V. 31. *Another king*—Does this mean, the Prince of this World? Certainly he has greater Numbers on his Side. How numerous are his Children and Servants?

V. 33. *So*—Like this Man, who being afraid to face his Enemy, sends to make Peace with him, *every one who forsaketh not all that he hath*—  
 1. By withdrawing his Affections from all the

Creatures; 2. By enjoying them only *in* and *for* GOD, only in such a Measure and Manner as leads to Him; 3. By hating them all, in the Sense above-mentioned, *cannot be my disciple*—But will surely desist from building that Tower, neither can he persevere in fighting the good Fight of Faith.

V. 34. *Salt*—Every Christian; but more eminently every Minister.

V. 1. *All the publicans*—That is, all who were in that Place. It seems our LORD was in some Town of *Galilee* of the *Gentiles*, from whence He afterwards went to *Jerusalem*, ch. xvii. 11.

V. 3. *He spake*—Three Parables of the same Import; for the Sheep, the Piece of Silver, and the lost Son, all declare (in direct Contrariety to the *Pharisees* and *Scribes*) in what Manner GOD receiveth Sinners.

\* *Mat.* x. 37.

† *Mat.* v. 13. *Mark* ix. 50.

V. 4. *Leaves*

- 4 \* Who of you having an hundred sheep, and losing one of them, doth  
not leave the ninety and nine in the wilderness, and go after that which  
5 is lost, till he find it? And having found *it*, he layeth *it* on his shoul-  
6 ders rejoicing. And coming home, he calleth together his friends and  
neighbours, saying to them, Rejoice with me; for I have found my  
7 sheep which was lost. I say to you, Thus joy shall be in heaven, over  
one sinner that repenteth, more than over ninety and nine just persons,  
8 who do not need repentance. Or what woman having ten pieces  
of silver, if she lose one piece, doth not light a candle and sweep the  
9 house, and seek diligently till she find *it*? And having found *it*, she  
calleth *her* friends and neighbours together, saying, Rejoice with me, for  
10 I have found the piece which I had lost. Thus I say to you, there is joy  
in the presence of the angels of God, over one sinner that repenteth.  
11 And he said, A certain man had two sons. And the younger of them  
12 said to his father; Father, give me the portion of goods that falleth to  
13 *me*. And he divided to them *his* substance. And not many days after,  
the younger son gathered all together, and took a journey into a far  
country, and there squandered away his substance, living riotously.  
14 And when he had spent all, there arose a mighty famine in that coun-  
15 try; and he began to be in want. And he went and joined himself to  
a citizen of that country; and he sent him into his fields, to feed swine.

V. 4. *Leave the ninety and nine in the wilderness*—Where they used to feed: All uncultivated Ground, like our Commons, was by the Jews termed *Wilderness*, or Desert. *And go after*—In recovering a lost Soul, GOD, as it were, labours. May we not learn hence, that to let them alone who are in Sin, is both unchristian and inhuman?

V. 7. *Joy shall be*—Solemn and festal Joy, in heaven—First in our blessed LORD Himself, and then among the Angels and Spirits of just Men. *Over one sinner*—One gross, open, notorious Sinner, *that repenteth*—That is thoroughly changed in Heart and Life; *more than over ninety and nine just persons*—Comparatively just, outwardly blameless, *that need not such a repentance*: For they need not, cannot repent of the Sins which they never committed.

The Sum is, as a Father peculiarly rejoices, when an extravagant Child, supposed to be utterly lost, comes to a thorough Sense of his

Duty: Or as any other Person who has recovered what he had given up for gone, has a more sensible Satisfaction in it, than in several other Things equally valuable, but not in such Danger: So do the Angels in Heaven peculiarly rejoice, in the Conversion of the most abandoned Sinners. Yea, and GOD Himself so readily forgives and receives them, that He may be represented as having Part in the Joy.

V. 12. *Give me the part of goods that falleth to me*—See the Root of all Sin! A Desire of disposing of ourselves; of Independency on GOD!

V. 13. *He took a journey into a far country*—Far from GOD: GOD was not in all his Thoughts: *And squandered away his substance*—All the Grace he had received.

V. 14. *He began to be in want*—All his worldly Pleasures failing, he grew conscious of his Want of real Good.

V. 15. *And he joined himself to a citizen of that country*—Either the Devil, or one of his

\* Mat. xviii. 12.

16 And he would fain have filled his belly with the husks that the swine  
 17 ate: and no man gave to him. \* And coming to himself he said, How  
 many hired servants of my father have bread enough and to spare,  
 18 and I am perishing with hunger? I will arise and go to my father,  
 and will say to him, Father, I have sinned against heaven, and before  
 19 thee: I am no more worthy to be called thy son; make me as one of  
 20 thy hired servants. And he arose and came to his father: But while  
 he was yet a great way off, his father saw him, and his bowels yearned,  
 21 and he ran, and fell on his neck and kissed him. And the son said unto  
 him, Father, I have sinned against heaven and before thee, and am no  
 22 more worthy to be called thy son. But the father said to his servants,  
 Bring forth the best robe and put *it* on him, and put a ring on his hand,  
 23 and shoes on *his* feet. And bring hither the fatted calf, and kill *it*, and  
 24 let us eat and be merry. For this my son was dead and is alive again;  
 25 he was lost and is found. And they began to be merry. Now his  
 elder son was in the field. And as he came and drew nigh to the house,  
 26 he heard musick and dancing. And calling one of the servants, he  
 27 asked what these things meant? And he told him, Thy brother is  
 come, and thy father hath killed the fatted calf, because he hath re-  
 28 ceived him in good health. But he was angry, and would not go in:  
 29 therefore his father coming out intreated him. And he answering said  
 to his father, Lo these many years do I serve thee, neither transgressed  
 I thy commandment at any time; yet thou never gavest me a kid, that

Children; the genuine Citizens of that Country, which is far from GOD. *He sent him to feed swine*—He employed him in the base Drudgery of Sin.

V. 16. *He would fain have filled his belly with the husks*—He would fain have satisfied himself with worldly Comforts. Vain, fruitless Endeavour!

V. 17. *And coming to himself*—For till then he was beside himself, as all Men are, so long as they are without GOD in the World.

V. 18. *I will arise and go to my father*—How accurately are the first Steps of true Repentance here pointed out?

V. 20. *And he arose and came to his father*—The Moment he had resolved, he began to execute his Resolution. *While he was yet a great way off, his father saw him*—Returning, starved, naked.

V. 22. *But the father said*—Interrupting

him, before he had finished what he intended to say. So does GOD frequently cut an earnest Confession short, by a Display of his pardoning Love.

V. 23. *Let us be merry*—Both here, and wherever else this Word occurs, whether in the Old or New Testament, it implies nothing of Levity, but a solid, serious, religious, Heart-felt Joy: Indeed this was the ordinary Meaning of the Word two hundred Years ago, when our Translation was made.

V. 25. *The elder son* seems to represent the *Pharisees* and *Scribes*, mentioned ver. 2.

V. 27. *Thy father hath killed the fatted calf*—Perhaps he mentions this, rather than the Robe or Ring, as having a nearer Connexion with the Musick and Dancing.

V. 28. *He was angry, and would not go in*—How natural to us is this Kind of Repentment?

\* Psalm cxix. 59, 60.

V. 30. *Lo*

30 I might make merry with my friends. But as soon as this thy son was come, who hath devoured thy substance with harlots, thou hast killed  
 31 for him the fatted calf. And he said to him, Son, thou art always with  
 32 me, and all that I have is thine. But it was meet to make merry and be glad; for this thy brother was dead and is alive again, and was lost and is found.

XVI. And he said also to his disciples, There was a certain rich man

V. 29. *Lo, these many years do I serve thee—* So he was one of the Instances, mentioned ver. 7. How admirably therefore does this Parable confirm that Assertion! *Yet thou never gavest me a kid, that I might make merry with my friends—* Perhaps GOD does not usually give much Joy to those who never felt the Sorrows of Repentance.

V. 31. *Thou art ever with me, and all that I have is thine—* This suggests a strong Reason against murmuring at the Indulgence shewn to the greatest of Sinners. As the Father's receiving the younger Son, did not cause him to disinherite the elder; so GOD's receiving notorious Sinners, will be no loss to those who have always served Him: Neither will He raise these to a State of Glory, equal to that of those who have always served Him, if they have, upon the whole, made a greater Progress in inward as well as outward Holiness.

V. 32. *This thy brother was dead and is alive—* A thousand of these delicate Touches in the inspired Writings, escape an inattentive Reader. In the 30th Verse the elder Son had unkindly and indecently said, *This thy son*. The Father in his Reply mildly reproves him, and tenderly says, *This thy brother*. Amazing Intimation, that the best of Men ought to account the worst Sinners their Brethren still; and should especially remember this Relation, when they shew any Inclination to return.

Our LORD in this whole Parable shews, not only that the Jews had no Cause to murmur at the Reception of the Gentiles, (a Point which did not at that Time so directly fall under Consideration) but that if the Pharisees were indeed as good as they fancied themselves to be, still they had no Reason to murmur at the kind Treatment of any sincere Penitent. Thus does He condemn them, even on their own Principles, and so leaves them without Excuse.

We have in this Parable a lively Emblem of the Condition and Behaviour of Sinners in their natural State. Thus, when enriched by the

Bounty of the great common Father, do they ungratefully run from him, (ver. 12.) Sensual Pleasures are eagerly pursued, till they have squandered away all the Grace of GOD, (ver. 13.) And while these continue, not a serious Thought of GOD can find a Place in their Minds. And even when Afflictions come upon them, (ver. 14.) still they will make hard Shifts, before they will let the Grace of GOD, concurring with his Providence, persuade them to think of a Return. (ver. 15, 16.)

When they see themselves naked, indigent, and undone, then they recover the Exercise of their Reason. (ver. 17.) Then they remember the Blessings they have thrown away, and attend to the Misery they have incurred. And hereupon they resolve to return to their Father, and put the Resolution immediately in Practice. (ver. 18, 19.)

Behold with Wonder and Pleasure, the gracious Reception they find, from divine injured Goodness! When such a Prodigal comes to his Father, He sees him afar off, (ver. 20.) He pities, meets, embraces him, and interrupts his Acknowledgments, with the Tokens of his returning Favour. (ver. 21.) He arrays him with the Robe of a Redeemer's Righteousness, with inward and outward Holiness, adorns him with all his sanctifying Graces, and honours him with the Tokens of adopting Love. (ver. 22.) And all this he does with unutterable Delight, in that he who was lost is now found. (ver. 23, 24.)

Let no elder Brother murmur at this Indulgence, but rather welcome the Prodigal back into the Family. And let those who have been thus received, wander no more, but emulate the strictest Piety of those who for many Years have served their heavenly Father, and not transgressed his Commandments.

V. 1. *And he said also to his disciples—* Not only to the Scribes and Pharisees, to whom He had been hitherto speaking, but to all the younger as well as the elder Brethren; to the returning



who had a steward: and he was accused to him as wasting his goods.  
 2 And calling him, he said to him, Why hear I this of thee? Give an  
 3 account of thy stewardship, for thou canst be no longer steward. And  
 the steward said in himself, What shall I do? For my lord taketh  
 away the stewardship from me. I cannot dig, to beg I am ashamed.  
 4 I know what to do, that when I am removed from the stewardship,  
 5 they may receive me into their houses. So having called to him every  
 one of his lord's debtors, he said to the first, How much owest thou to  
 6 my lord? And he said, An hundred measures of oil. He said to him,  
 7 Take thy bill, and sit down quickly and write fifty. Then said he to  
 another, And how much owest thou? He said, An hundred measures  
 8 of wheat. He saith, Take thy bill, and write fourscore. And the  
 lord commended the unjust steward, because he had done wisely; for  
 the children of this world are wiser in their generation than the children  
 9 of light. And I say to you, Make to yourselves friends of the mam-  
 mon of unrighteousness, that, when ye fail, they may receive you into  
 10 the everlasting habitations. He that is faithful in the least, is faith-  
 ful also in much; and he that is unjust in the least, is unjust also in much.  
 11 If therefore ye have not been faithful in the unrighteous mammon, who  
 12 will intrust you with the true riches? And if ye have not been faithful

returning Prodigals who were now *his disciples*.  
*A certain rich man had a steward*—Christ here  
 teaches all that are now in Favour with GOD,  
 particularly pardoned Penitents, to behave  
 wisely, in what is committed to them.

V. 3. *To beg I am ashamed*—But not ashamed  
 to cheat! This was likewise a Sense of Honour!  
 “By Men call'd Honour, but by Angels Pride.”

V. 4. *I know*—That is, I am resolved, *what*  
*to do*.

V. 8. *And the lord commended the unjust steward*—Namely, in this Respect, Because he had  
 used timely Precaution: So that tho' the Dis-  
 honesty of such a Servant be detestable, yet his  
 Foresight, Care, and Contrivance, about the  
 Interests of this Life, deserve our Imitation,  
 with regard to the more important Affairs of  
 another. *The children of this world*—Those  
 who seek no other Portion than this World:  
*Are wiser*—Not absolutely, for they are, one  
 and all, egregious Fools; but they are more  
 consistent with themselves; they are truer to  
 their Principles; they more steadily pursue  
 their End; they are wiser in their generation—  
 That is, in their own Way, *than the children*

*of light*—The Children of God, whose Light  
 shines on their Hearts.

V. 9. *And I, say to you*—Be good Stewards  
 even of the lowest Talents wherewith GOD  
 hath intrusted you. *Mammon* means Riches  
 or Money. It is termed the *Mammon of Un-*  
*righteousness*, because of the Manner wherein  
 it is commonly either procured or employed.  
 Make yourselves Friends of this, by doing all  
 possible Good, particularly to the Children of  
 GOD: *That when ye fail*, when your Flesh and  
 your Heart faileth, when this earthly Taber-  
 nacle is dissolved, those of them who are gone  
 before, *may receive*, may welcome *you into the*  
*everlasting Habitations*.

V. 10. And whether ye have more or less,  
 see that ye be *faithful* as well as wise Stewards.  
*He that is faithful* in what is meanest of all,  
 worldly Substance, is also faithful in Things  
 of an higher Nature: And he that uses these  
 lowest Gifts unfaithfully, is likewise unfaith-  
 ful in spiritual Things.

V. 11. *Who will intrust you with the true*  
*riches?*—How should GOD intrust you with Spi-  
 ritual and Eternal, which alone are *true Riches?*

V. 12. *If*

in that which is another's, who will give you that which is your own?

13 \* No servant can serve two masters: for either he will hate the one, and love the other, or he will cleave to the one, and despise the other. Ye cannot serve GOD and Mammon.

14 And the Pharisees, who were covetous, heard all these things, and they  
15 derided him. And he said to them, Ye are they who justify yourselves before men: but God knoweth your hearts: and that which is highly  
16 esteemed among men, is an abomination before God. † The law and the prophets *were* until John: from that time the kingdom of God is  
17 preached, and every man forceth into it. ‡ Yet it is easier for heaven  
18 and earth to pass, than for one tittle of the law to fail. || Whosoever putteth away his wife and marryeth another, committeth adultery; and whosoever marryeth her that is put away from *her* husband, committeth  
19 adultery. There was a certain rich man, who was clothed in purple  
20 and fine linen, and feasted splendidly every day. And there was a certain beggar, named Lazarus, who was laid at his gate, full of sores;

V. 12. *If ye have not been faithful in that which was another's*—None of these temporal Things are yours: You are only Stewards of them, not Proprietors: GOD is the Proprietor of All: He lodges them in your Hands for a Season; but still they are *his* Property. Rich Men, understand and consider this. If your Steward uses any Part of *your* Estate (so called in the Language of Men) any farther or any otherwise than you direct, he is a Knaves: He has neither Conscience nor Honour. Neither have *you* either one or the other, if you use any Part of that Estate, which is in Truth GOD's, not your's, any otherwise than He directs. *That which is your own*—Heaven, which when you have it, will be your own for ever.

V. 13. And you cannot be *faithful* to GOD, if you trim between GOD and the World; if you do not serve Him alone.

V. 15. *And he said to them, Ye are they who justify yourselves before men*—The Sense of the whole Passage is, that Pride wherewith you justify yourselves, feeds Covetousness, *derides* the Gospel, (ver. 14.) and destroys the Law: (ver. 18.) All which is illustrated by a terrible Example. *Ye justify yourselves before men*—Ye think yourselves righteous, and persuade others to think you so.

V. 16. *The law and the prophets were* in force

\* Mat. vi. 24. Mark x. 2.

† Mat. xi. 13.

‡ Mat. v. 18.

|| Mat. v. 31. xix. 7.

*until John: from that time* the Gospel takes Place: And humble, upright Men receive it with inexpressible Earnestness.

V. 17. Not that the Gospel at all destroys the Law:

V. 18. But ye do; particularly in this notorious Instance.

V. 19. *There was a certain rich man*—Very probably a Pharisee, and one that *justified himself before men*—A very honest, as well as honourable Gentleman: Tho' it was not proper to mention his Name on this Occasion: *Who was clothed in purple and fine linen*—And doubtless *esteemed* on this Account, (perhaps, not only by those who sold it, but by most that knew Him) as encouraging Trade, and acting according to his Quality: *And feasted splendidly every day*—And consequently was *esteemed* yet more, for his Generosity and Hospitality in keeping so good a Table.

V. 20. *And there was a certain beggar named Lazarus*, (according to the Greek Pronunciation) or *Eleazar*. By his Name it may be conjectured, he was of no mean Family, tho' it was thus reduced. There was no Reason for our LORD to conceal his Name, which probably was then well known. *Theophylact* observes, from the Tradition of the *Hebrews*, that he lived at *Jerusalem*. *Yea, the dogs also came and licked his sores*—It seems, this Circumstance

21 And desiring to be fed with the crumbs that fell from the rich man's  
 22 table: yea, the dogs also came and licked his sores. And the beggar died,  
 and was carried by angels into Abraham's bosom: the rich man also  
 23 died and was buried: And in hell lifting up his eyes, being in torments, he  
 24 seeth Abraham afar off and Lazarus in his bosom. And he cried and said,  
 Father Abraham, have mercy on me, and send Lazarus to dip the tip of  
 his finger in water and cool my tongue; for I am tormented in this flame.  
 25 But Abraham said, Son, remember, that thou in thy life-time receivest  
 thy good things, and likewise Lazarus evil things: but now he is comfort-  
 26 ed, and thou art tormented. And besides all this, between us and you,  
 there is a great gulph fixed; so that they who would pass from us to you,  
 27 cannot, neither can they pass that *would come* to us from thence. Then he  
 said, I pray thee, therefore, father, that thou wouldst send him to my fa-  
 28 ther's house: For I have five brethren; that he may testify to them, lest  
 29 they also come into this place of torment. Abraham saith to him, They  
 30 have Moses and the prophets; let them hear them. And he said, Nay,  
 father Abraham; but if one go to them from the dead, they will repent.  
 31 And he said to him, If they hear not Moses and the prophets, neither  
 will they be persuaded tho' one rose from the dead.

XVII. Then said he to the disciples, \* It is impossible but offences will

is recorded to shew that all his Ulcers lay bare, and were not closed or bound up.

V. 22. *And the beggar, worn out with Hunger, and Pain, and Want of all Things, died; and was carried by angels (amazing Change of the Scene!) into Abraham's bosom*—So the Jews stiled Paradise; the Place where the Souls of good Men remain from Death to the Resurrection. *The rich man also died, and was buried*—Doubtless with Pomp enough, tho' we do not read of his lying in State: That stupid senseless Pageantry, that shocking Insult on a poor, putrifying Carcase, was reserved for our enlightened Age!

V. 23. *He seeth Abraham afar off*—And yet knew him at that Distance: And shall not Abraham's Children, when they are together in Paradise, know each other!

V. 24. *Father Abraham, have mercy on me*—It cannot be denied, but here is one Precedent in Scripture, of praying to departed Saints: But who is it that prays, and with what Success? Will any, who considers this, be fond of copying after him?

V. 25. *But Abraham said, Son*—According to the Flesh. Is it not worthy of Observation, that Abraham will not revile even a damned Soul. Shall living Men revile one another? *Thou in thy life-time receivest thy good things*—Thou didst chuse and accept of worldly Things as thy Good, thy Happiness. And can any be at a Loss to know why he was now in Torments? This damnable Idolatry, had there been nothing more, was enough to sink him to the nethermost Hell.

V. 26. *Besides this, there is a great gulph fixed*—Reader, to which Side of it wilt thou go?

V. 28. *Lest they also come into this place*—He might justly fear lest their Reproaches should add to his own Torment.

V. 31. *Neither will they be persuaded*—Truly to repent: For this implies an entire Change of Heart: But a thousand Apparitions cannot effect this. God only can, applying his Word.

V. 1. *It is impossible but offences will come*—And they ever did, and do come chiefly by Pharisees, that is, Men who trust in themselves that they are righteous, and despise others.

\* Mat. xviii. 6. Mark ix. 42.

V. 2. Little

2 come; but wo *to him* thro' whom they come. It were better for him that  
 a mill-stone were hanged about his neck, and he cast into the sea, than that  
 3 he should offend one of these little ones. \* Take heed to yourselves: if  
 thy brother sin against thee, rebuke him, and if he repent, forgive him.  
 4 And if he sin against thee seven times in a day, and seven times in a day  
 5 return to thee, saying, I repent, thou shalt forgive him. † And the  
 6 apostles said to the Lord, Increase our faith. And the Lord said, If ye  
 had faith as a grain of mustard-seed, ye might say to this sycamine tree,  
 Be thou rooted up, and be thou planted in the sea; and it should obey you.  
 7 But which of you having a servant plowing or feeding cattle, will say to  
 him as soon as he cometh from the field, Come and sit down to table?  
 8 And will not rather say to him, Make ready wherewith I may sup, and  
 gird thyself and serve me till I have eaten and drunk, and afterward thou  
 9 shalt eat and drink? Doth he thank that servant because he did the  
 10 things that were commanded him? I think not. So likewise ye, when  
 ye have done all the things that are commanded you, say, We are unpro-  
 fitable servants: we have done what was our duty to do.

11 And as he went to Jerusalem, he passed thro' the confines of Samaria  
 12 and Galilee. And as he entered into a certain village, there met him  
 13 ten lepers, who stood afar off: And they lifted up *their* voice and said,  
 14 Jesus, master, have mercy on us. And seeing *them*, he said to them,  
 Go shew yourselves to the priests. And as they went, they were cleansed.  
 15 And one of them, when he saw that he was healed, turned back, and  
 16 with a loud voice glorified God. And fell down on *his* face at his feet,

V. 2. *Little ones*—Weak Believers.

V. 3. *Take heed to yourselves*—That ye neither offend others, nor be offended by others.

V. 4. *If he sin against thee seven times in a day, and seven times in a day return, saying, I repent*—That is, if he gives sufficient Proof, that he does really repent, after having sinned ever so often, receive him just as if he had never sinned against thee. But this Forgiveness is due only to real Penitents. In a lower Sense we are to forgive all, penitent or impenitent, (so as to bear them the sincerest Good-will, and to do them all the Good we can:) And that not seven Times only, but seventy Times seven.

V. 5. *Lord, increase our faith*—That we may thus forgive, and may neither offend, nor be offended.

V. 6. *And he said, If ye had faith as a grain of mustard-seed*—If ye had the least Measure of true Faith, no Instance of Duty would be too hard for you. *Ye would say to this sycamine tree*—This seems to have been a kind of proverbial Expression.

V. 7. *But which of you*—But is it not meet, that you should first obey, and then triumph? Tho' still with a deep Sense of your utter Unprofitableness.

V. 9. *Doth he thank that servant*—Does he account himself obliged to him?

V. 10. *When ye have done all, say, We are unprofitable servants*—For a Man cannot profit GOD. Happy is he who judges himself an unprofitable Servant: Miserable is he, whom GOD pronounces such.

\* Mat. xviii. 15.

† Mat. xvii. 20.

17 giving him thanks: and he was a Samaritan. And Jesus answering said,  
18 Were there not ten cleansed? But where are the nine? There are not  
19 found to give glory to God, save this stranger. And he said to him,  
Arise and go, thy faith hath saved thee.

20 And being asked by the Pharisees, When cometh the kingdom of  
God, He answered them and said, The kingdom of God cometh not with  
21 observation. Neither shall they say, Lo here, or lo there; for behold,  
22 the kingdom of God is within you. And he said to the disciples,  
The days will come, when ye shall desire to see one of the days of the Son  
23 of man, and shall not see *it*. \* And when they shall say to you, See  
24 here; see there: go not, nor follow *them*. For as the lightning that  
lightneth out of the one *part* under heaven, shineth to the other *part* un-  
25 der heaven, so shall also the Son of man be in his day. But first he must  
26 suffer many things, and be rejected by this generation. † And as it was  
in the days of Noah, so shall it be also in the days of the Son of man.  
27 They ate, they drank, they married, they were given in marriage, till  
the day that Noah entered into the ark, and the flood came and destroy-  
28 ed them all. Likewise also as it was in the days of Lot: they ate, they  
29 drank, they bought, they sold, they planted, they builded: But the  
day that Lot went out of Sodom, it rained fire and brimstone from hea-  
30 ven and destroyed them all. Even thus shall it be in the day that the  
31 Son of man is revealed. In that day, he that shall be on the house-  
top and his goods in the house, let him not go down to take them away:  
32 and he that is in the field, let him likewise not return back. Remember  
33 Lot's wife. ‡ Whosoever shall seek to save his life, shall lose it, and

V. 20. *The kingdom of God cometh not with observation*—With such outward Pomp, as draws the Observation of every one.

V. 21. *Neither shall they say, Lo here, or lo there*—This shall not be the Language of those, who are, or shall be sent by me, to declare the Coming of my Kingdom. *For behold the kingdom of God is within or among you*—Look not for it in distant Times or remote Places: It is now in the midst of you: It is come: It is present in the Soul of every true Believer: It is a spiritual Kingdom, an internal Principle. Wherever it exists, it exists in the Heart.

V. 22. *Ye shall desire to see one of the days of the Son of man*—One Day of Mercy, or one Day wherein you might converse with me, as you do now.

\* *Mat. xxiv. 23.* † *Mat. xxiv. 37.* ‡ *Luke ix. 24. John xii. 25.*

V. 23. *They shall say, See Christ is here, or there*—Limiting his Presence to this or that Place.

V. 24. *So shall also the Son of man be*—So swift, so wide, shall his Appearing be: *In his day*—The last Day.

V. 26. *The days of the Son of man*—Those which immediately follow, that which is eminently styled *his day*.

V. 31. *In that day*—(Which will be the grand Type of the last Day) when ye shall see *Jerusalem* encompassed with Armies.

V. 32. *Remember Lot's wife*—And escape with all Speed, without ever looking behind you.

V. 33. The Sense of this and the following Verses is, Yet as great as the Danger will be, do not seek to save your Life by violating your Conscience; if you do, you will surely lose it:

Whereas

34 whosoever shall lose *his life*, shall preserve it. I tell you, in this night,  
there shall be two men in one bed; one shall be taken and the other left.  
35 Two women shall be grinding together; one shall be taken and the other  
36 left. Two men shall be in the field; one shall be taken and the other left.  
37 \* And they answering said to him, Where Lord? And he said to them,  
Wheresoever the body *is*, there will the eagles be gathered together.

XVIII. And he spake a parable to them to this end, that they ought always  
2 to pray, and not to faint; Saying, There was in a certain city a judge  
3 who feared not God nor revered man. And there was a widow in that  
city, and she came to him, saying, Do me justice on mine adversary.  
4 And he would not for a while, but afterwards he said in himself, Tho' I  
5 fear not God nor reverence man, Yet because this widow giveth me trou-  
ble, I will do her justice, lest by her continual coming she weary me out.  
6 And the Lord said, Hear what the unjust judge saith? And shall not  
7 God vindicate his own elect, who cry to him day and night, though he  
8 bear long with them? I tell you he will vindicate them speedily. Yet  
when the Son of man cometh, will he find faith upon earth?

9 And he spake this parable to certain who trusted in themselves that  
10 they were righteous and despised others. Two men went up into the  
11 temple to pray, the one a Pharisee, and the other a publican. The Pha-  
risee stood by himself and prayed thus, God I thank thee, that I am  
not as other men *are*, rapacious, unjust, adulterers, or even as this publi-  
12 can. I fast twice in the week: I give tythes of all that I possess.

Whereas if you should lose it for my Sake, you shall be paid with Life everlasting. But the most probable Way of preserving it now, is to be always ready to give it up: A peculiar Providence shall then watch over you and put a Difference between you and other Men.

V. 1. *He spake a parable to them*—This and the following Parable, warn us against two fatal Extremes, with regard to Prayer: The former against Faintness and Weariness, the latter against Self-confidence.

V. 7. *And shall not God*—The most just Judge, vindicate his own elect—Preserve the *Christians* from all their Adversaries, and in particular save them out of the general Destruction, and avenge them of the *Jews*? Tho' he bear long with them—Tho' He does not immediately put an End, either to the Wrongs of the Wicked, or the Sufferings of good Men.

V. 8. *Yet when the Son of man cometh, will he find faith upon earth?*—Yet notwithstanding all the Instances both of his Long-suffering and of his Justice, whenever He shall remarkably appear, against their Enemies in this Age, or in After-ages, how few true Believers will be found upon Earth.

V. 9. *He spake this parable*—Not to Hypocrites, the Pharisee here mentioned was no Hypocrite, no more than an outward Adulterer: But he *sincerely trusted in himself*, that he was righteous, and accordingly told God so, in the Prayer which none but God heard.

V. 12. *I fast twice in the week*—So did all the strict Pharisees; every *Monday and Thursday*. *I give tythes of all that I possess*—Many of them gave one full Tenth of their Income in Tithes, and another Tenth in Alms. The Sum of his Plea

\* Mat. xxiv. 28.

13 And the publican standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a  
14 sinner. I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

15 \* And they brought to him even infants, that he might touch them; but the disciples seeing it, rebuked them. But Jesus calling them to him, said, Suffer little children to come to me and forbid them not; for of such  
17 is the kingdom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 † And a certain ruler asked him, saying, Good master, what shall I do to inherit eternal life? But Jesus said to him, Why callest thou me good?  
20 *There is none good save one, that is God.* Thou knowest the commandments, ‡ Do not commit adultery. Do not murder. Do not steal.  
21 Do not bear false witness. Honour thy father and thy mother. And he said, All these have I kept from my childhood. Jesus hearing these things said to him, Yet lackest thou one thing: Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and  
23 come, follow me. And when he heard this, he was very sorrowful; for  
24 he was very rich. And Jesus seeing that he was very sorrowful, said, How hardly shall they that have riches enter into the kingdom of  
25 God? It is easier for a camel to go through a needle's eye, than for a  
26 rich man to enter into the kingdom of God. And they that heard *it* said,  
27 Who then can be saved? And he said, The things impossible with men, are possible with God. Then Peter said, Lo we have left all and followed thee. And he said to them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for  
30 the kingdom of God's sake, Who shall not receive manifold more in the present time, and in the world to come life everlasting.

is, I do no Harm; I use all the Means of Grace; I do all the Good I can.

V. 13. *The publican standing afar off*—From the Holy of Holies, *would not so much as lift up his eyes to heaven*—Touched with Shame, which is more ingenuous than Fear.

V. 14. *This man went down*—From the Hill on which the Temple stood; *justified rather than the other*—That is, And not the other.

V. 16. *Calling them*—Those that brought the Children: *Of such is the kingdom of God*—

\* Mat. xix. 13. Mark x. 13.

† Mat. xix. 16. Mark x. 17.

‡ Exod. xx. 12, &c.

V. 34. *They*

Such are Subjects of the Messiah's Kingdom. And *such* as these it properly belongs to.

V. 22. *Yet lackest thou one thing*—Namely, To love GOD more than Mammon. Our Saviour knew his Heart, and presently put him upon a Trial which laid it open to the Ruler himself. And to cure his Love of the World, which could not in him be cured otherwise, Christ commanded him, To sell all that he had. But He does not command us to do this; but to use all to the Glory of GOD.

31 \* Then he took to him the twelve, and said to them, Behold we go up  
to Jerusalem, and all things that are written by the prophets will be ac-  
32 complished on the Son of man. For he will be delivered to the Gentiles,  
33 and will be mocked, and spitefully intreated, and spitted on: And they  
will scourge *him*, and put him to death: and the third day he will rise  
34 again. And they understood none of these things; and this saying was  
hid from them, neither knew they the things which were spoken.

35 † And while he was *yet* nigh to Jericho, a certain blind man sat by  
36 the way side begging. And hearing the multitude pass by, he asked,  
37 what it meant? And they told him, Jesus of Nazareth passeth by.  
38 And he cried aloud, saying, Jesus, Son of David, have mercy on me.  
39 And they that went before charged him to hold his peace; but he cried  
40 so much the more, Thou Son of David, have mercy on me. And Jesus  
standing still, commanded him to be brought to him: and when he was  
41 come near, he asked him, Saying, What wilt thou that I should do for  
42 thee? He said, Lord, that I may receive my sight. And Jesus said to  
43 him, Receive thy sight, thy faith hath saved thee. And immediately he  
received his sight, and followed him, glorifying God: And all the peo-  
ple seeing *it*, gave praise to God.

XIX. And he entered and passed through Jericho. And behold a man  
2 named Zaccheus, who was the chief of the publicans, and he was rich.  
3 And he sought to see Jesus who he was, and could not for the croud, be-  
4 cause he was little of stature. And running before, he climbed into a  
5 sycamore tree to see him; for he was to pass by that way. And Jesus,  
when he came to the place, looking up saw him, and said to him, Zac-  
cheus, make haste and come down; for to-day I must abide at thy house.

V. 34. *They understood none of these things*—  
The literal Meaning they could not but under-  
stand. But as they could not reconcile this to  
their pre-conceived Opinion of the Messiah,  
they were utterly at a Loss in what parabolical  
or figurative Sense to take what He said con-  
cerning his Sufferings; having their Thoughts  
still taken up with the temporal Kingdom.

V. 1. *He passed through Jericho*—So that Zac-  
cheus must have lived near the End of the Town;  
the Tree was in the Town itself. *And he was  
rich*—These Words seem to refer to the Dis-

course in the last Chapter, ver. 24--27, par-  
ticularly to ver. 27. *Zaccheus* is a Proof, that it  
is possible, by the Power of God, for even a  
*rich man to enter into the kingdom of heaven.*

V. 2. *The chief of the publicans*—What we  
would term, the Commissioner of the Customs:  
A very honourable as well as profitable Place.

V. 4. *And running before*—With great Ear-  
nestness, *He climbed up*—Notwithstanding his  
Quality; Desire conquering Honour and  
Shame.

V. 5. *Jesus said, Zaccheus, make haste and come*

\* Mat. xx. 17. Mark x. 32.

† Mat. xx. 29. Mark x. 46.

down



6 And he made haste and came down, and received him joyfully. And  
 7 seeing *it*, they all murmured, saying, He is gone to be a guest with  
 8 a sinner. And Zaccheus stood and said to the Lord, Behold, Lord,  
 the half of my goods I give to the poor, and if I have taken any thing  
 9 from any man wrongfully, I restore *him* fourfold. And Jesus said to  
 him, To day is salvation come to this house; forasmuch as he also is a  
 10 son of Abraham. \* For the Son of man is come to seek and to save that  
 which was lost.

11 And as they heard these things, he added and spake a parable, be-  
 cause he was nigh Jerusalem, and because they thought the kingdom of  
 12 God would immediately appear. He said therefore, † A certain noble-  
 man went into a far country, to receive for himself a kingdom, and to re-  
 13 turn. And having called ten of his servants, he gave them ten pounds,  
 14 and said unto them, Trade till I come. But his citizens hated him, and  
 sent an embassy after him, saying, We will not have this man to reign  
 15 over us. And when he was returned, having received the kingdom, he  
 commanded these servants to be called to him, to whom he had given  
 16 the money, to know what each had gained by trading. Then came the  
 17 first, saying, Lord, thy pound hath gained ten pounds. And he said to  
 him, Well done, good servant; because thou hast been faithful in a very  
 18 little, be thou governor over ten cities. And the second came, saying,  
 19 Lord, thy pound hath gained five pounds. And he said to him like-  
 20 wise, Be thou also over five cities. And another came saying, Lord, be-  
 21 hold thy pound, which I have kept laid up in a napkin. For I feared

*down*--What a strange Mixture of Passions must Zaccheus have now felt, hearing one speak, as knowing both his Name and his Heart.

V. 7. *They all murmured*—All who were near: tho' most of them, rather out of Surprise than Indignation.

V. 8. *And Zaccheus stood*—Shewing by his Posture his deliberate Purpose and ready Mind, *And said, Behold, Lord, I give*—I determine to do it immediately.

V. 9. *He also is a son of Abraham*—A Jew born, and as such has a Right to the first Offer of Salvation.

V. 11. *They thought the kingdom of God*—A glorious temporal Kingdom, would immediately appear.

V. 12. *He went into a far country to receive a*

\* Mat xviii. 11.

*kingdom*—Christ went to Heaven, to receive his Sovereign Power as Man, even all Authority in Heaven and Earth.

V. 13. *Trade till I come*—To visit the Nation, to destroy *Jerusalem*, to judge the World: Or, in a more particular Sense, to require thy Soul of thee.

V. 14. *But his citizens*—Such were those of *Jerusalem*, hated him, and sent an embassy after him—The Word seems to imply, their sending Embassadors to a superior Court, to enter their Protest against his being admitted to the regal Power. In such a solemn Manner did the Jews protest, as it were, before God, that Christ should not reign over them. *This man*—So they call Him in Contempt.

V. 15. *When he was returned*—In his Glory.

† Mat. xxv. 14. Mark xiii. 34.

V. 23. *With*

thee, because thou art an austere man : thou takest up what thou layedst  
 22 not down, and reapest what thou didst not sow. And he saith to him,  
 Out of thy own mouth will I judge thee, thou wicked servant. Thou  
 knewest that I am an austere man, taking up what I laid not down, and  
 23 reaping what I did not sow ! Wherefore then gavest thou not my mo-  
 ney into the bank, that at my coming I might have received it with in-  
 24 terest ? And he said to them that stood by, Take the pound from him,  
 25 and give it to him that hath ten pounds. (And they said to him, Lord,  
 26 he hath ten pounds !) \* For I say unto you, To every one that hath  
 shall be given : but from him that hath not, even what he hath shall be  
 27 taken away from him. Moreover those my enemies, who would not  
 28 that I should reign over them, bring hither and slay before me. And  
 having said these things, he went before, going up to Jerusalem.

† And as he drew nigh to Bethphage and Bethany, at the mount cal-  
 30 led *the mount* of Olives, he sent two of his disciples, saying, Go ye in-  
 to the village over against *you*, in which entering, ye shall find a colt tied,  
 31 whercon never man yet sat, loose him and bring *him* hither. And if any  
 man ask you, Why do ye loose *him*, thus shall ye say to him, The Lord  
 32 hath need of him. And they that were sent went, and found even as he  
 33 had said to them. And as they were loosing the colt, the owners thereof  
 34 said to them, Why loose ye the colt ? And they said, The Lord hath  
 35 need of him. And they brought him to Jesus, and they cast their garments  
 36 on the colt, and set Jesus thereon. . And as he went they spread their  
 37 clothes in the way. And when he was now come nigh, at the descent  
 of the mount of Olives, the whole multitude of the disciples began to  
 praise God with a loud voice, for all the mighty works that they had  
 38 seen, Saying, Blessed *be* the king that cometh in the name of the Lord :  
 39 Peace in heaven, and glory in the highest. And some of the Pharisees  
 from among the multitude said to him, Master, rebuke thy disciples.

V. 23. *With interest*—Which does not appear to be contrary to any Law of God or Man. But this is no Plea for *Usury*, that is, the taking such Interest as implies any Degree of Oppression or Extortion.

V. 25. *They said*—With Admiration, not Envy.

V. 28. *He went before*—The foremost of the Company, shewing his Readiness to suffer.

V. 29. *He drew nigh to the Place where the*

Borders of *Bethphage* and *Bethany* met, which was at the Foot of the *mount of Olives*.

V. 37. *The whole multitude began to praise God*—Speaking at once, as it seems, from a divine Impulse, Words which most of them did not understand.

V. 38. *Peace in heaven*—God being reconciled to Man.

V. 39. *Rebuke thy disciples*—Paying thee this immoderate Honour.

\* *Mat. xxv. 29. Luke viii. 18.*

† *Mat. xxi. 1. Mark xi. 1.*

V. 40. *If*

40 And he answering said to them, I tell you, that if these should hold their  
 41 peace, the stones would immediately cry out. And as he drew near,  
 42 he beheld the city, and wept over it, saying, O that thou hadst known,  
 even thou, at least in this thy day, the things *that are* for thy peace!  
 43 But now they are hid from thine eyes. For the days shall come upon thee,  
 that thine enemies shall cast a trench about thee, and compass thee round,  
 44 and press thee on every side, And shall dash thee against the ground,  
 and thy children *that are* in thee; and they shall not leave in thee one  
 stone upon another: because thou knewest not the time of thy visitation.  
 45 \* And going into the temple, he drove out them that sold, and them  
 46 that bought therein, Saying to them, It is written, † My house is the  
 house of prayer, but ye have made it a den of thieves.  
 47 And he taught daily in the temple. But the chief priests and the  
 48 Scribes, and the chief of the people, sought to destroy him, And found  
 not what they might do; for all the people hung upon him, to hear  
 him.

XX. † And on one of those days, as he taught the people in the temple  
 and preached the gospel, the chief priests and the Scribes came upon him,  
 2 with the elders, And spake to him, saying, Tell us, by what authority  
 dost thou these things, and who is he that gave thee this authority?  
 3 And he answering, said, I will also ask you one thing, and tell me,  
 4 Was the baptism of John from heaven, or of men? And they reasoned  
 5 among themselves, saying, If we say from heaven, he will say, Why  
 6 then did ye not believe him? But if we say of men, all the people will  
 7 stone us; for they are persuaded that John was a prophet. And they  
 8 answered, They could not tell whence. Jesus said to them, Neither tell  
 I you, by what authority I do these things.

V. 40. *If these should hold their peace, the stones, which lie before you, would cry out*—That is, GOD would raise up some still more unlikely Instruments to declare his Praise. For the Power of GOD will not return empty.

V. 42. *O that thou hadst known, at least in this day*—After thou hast neglected so many. *Thy day*—The Day wherein GOD still offers thee his Blessings.

V. 43. *Thine enemies shall cast a trench about*

*thee, and compass thee round*—All this was exactly performed by Titus the Roman General.

V. 44. *And thy children within thee*—All the Jews were at that Time gathered together, it being the Time of the Passover. *They shall not leave one stone upon another*—Only three Towers were left standing for a Time, to shew the former Strength and Magnificence of the Place. But these likewise were afterwards levelled with the Ground.

\* Mat. xxi. 12. Mark xi. 11.

† Isaiah lvi. 7.

‡ Mat. xxi. 23. Mark xi. 27.

V. 9. A

9 \* Then he spake this parable to the people: A certain man planted a vineyard, and let it out to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they might give him of the fruit of the vineyard: but the husbandmen beat and sent him away empty. And again he sent another servant; and they beat him also, and treated *him* shamefully, and sent *him* away empty. And again he sent a third, and they wounded him also, and cast *him* out. Then said the Lord of the vineyard, What shall I do? I will send my beloved son; perhaps seeing him they will reverence *him*. But the husbandmen seeing him, reasoned among themselves, saying, This is the heir: Come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard and killed *him*. What therefore will the Lord of the vineyard do to them? He will come and destroy these husbandmen, and give the vineyard to others. And hearing *it* they said, God forbid. And he looked on them and said, What is this then that is written, † The stone which the builders rejected, this is become the head of the corner. § Whosoever shall fall on that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And the chief priests and the Scribes sought to lay hands on him the same hour; but they feared the people; for they knew he had spoken this parable against them.

20 † And watching *him*, they sent forth spies, feigning themselves to be just men, to take hold of his discourse, that they might deliver him to the power and authority of the governor. And they asked him, saying, Master, we know that thou speakest and teachest rightly, neither acceptest thou persons, but teachest the way of God in truth: Is it lawful for us, to give tribute to Cesar or no? But he observing their craftiness, said to them, Why tempt ye me? Shew me a penny. Whose image and su-

V. 9. *A long time*—It was a long Time from the Entrance of the *Israelites* into *Canaan*, to the Birth of *Christ*.

V. 16. *He will destroy these husbandmen*—Probably he pointed to the Scribes, chief Priests, and Elders: Who allowed, *He will miserably destroy these wicked men*, *Mat.* xxi. 41. but could not bear that this should be applied to themselves. They might also mean, *God forbid* that we should be guilty of such a Crime as your Parable seems to charge us with, name-

\* *Mat.* xxi. 33. *Mark* xii. 1.

† *Mat.* xxii. 16. *Mark* xii. 13.

ly, rejecting and killing the Heir. Our Saviour answers, But yet ye will do it, as is prophesied of you.

V. 17. *He looked on them*—To sharpen their Attention.

V. 20. *Just men*—Men of a tender Conscience. *To take hold of his discourse*—If he answered as they hoped he would.

V. 21. *Thou speakest*—In private, and *teachest*—In public.

V. 24. *Shew me a penny*—A Roman Penny,

† *Psal.* cxviii. 22.

§ *Mat.* xxi. 44.

D d

which

25 perſcription hath it? They answering ſaid, Ceſar's. He ſaid, Render  
 therefore to Ceſar the things which are Ceſar's, and to God the things  
 26 which are God's. And they could not take hold of his words before the  
 people; and marvelling at his answer, they held their peace.  
 27 \* Then certain of the Sadducees, who deny there is any reſurrection,  
 28 coming to him, asked him, ſaying, Maſter, Moſes wrote to us, † If a  
 man's brother die, having a wife, and he die without children, that his  
 29 brother ſhould take his wife, and raiſe up ſeed to his brother. Now  
 there were ſeven brethren, and the firſt took a wife, and died without  
 30 children. And the ſecond took her to wife, and he died childleſs.  
 31 And the third took her, and in like manner the ſeven alſo; and they  
 32 died and left no children. Laſt of all the woman died alſo. Therefore  
 33 in the reſurrection whoſe wife of them is ſhe? For ſeven had her to  
 34 wife. And Jeſus answering ſaid to them, The children of this world  
 35 marry, and are given in marriage. But they who are counted worthy  
 to obtain that world, and the reſurrection from the dead, neither marry,  
 36 nor are given in marriage. For neither can they die any more; for they  
 are equal to angels, and are the children of God, being the children of  
 37 the reſurrection. But that the dead are raiſed, even Moſes ſhewed at  
 the buſh ‡, when he calleth the Lord, The God of Abraham, and the  
 38 God of Iſaac, and the God of Jacob. For he is not a God of the dead, but  
 39 of the living; ſo that all live to him. And ſome of the Scribes answering

which was the Money that was uſually paid on that Occaſion.

V. 26. *They could not take hold of his words before the people*—As they did afterwards before the *Sanhedrim*, in the Abſence of the People, ch. xxii. 67, &c.

V. 34. *The children of this world*—The Inhabitants of Earth, *marry and are given in marriage*—As being all ſubject to the Law of Mortality: ſo that the Species is in need of being continually repaired.

V. 35. *But they who obtain that world*—Which they enter into, before the *Reſurrection of the dead*.

V. 36. *They are the children of God*—In a more eminent Senſe when they riſe again.

V. 37. *That the dead are raiſed, even Moſes, as well as the other Prophets ſhewed, when he calleth*—That is, when he recites the Words which God ſpoke of Himſelf, *I am the God of*

*Abraham, &c.* It cannot properly be ſaid, that God is the God of any, who are totally perished.

V. 38. *He is not a God of the dead, or there is no God of the dead*—That is, the Term God implies ſuch a Relation, as cannot poſſibly ſubſiſt between Him and the Dead; who, in the *Sadducees* Senſe, are extinguished Spirits; who could neither worſhip Him, nor receive Good from Him. *So that all live to him*—All who have Him for their God, live to and enjoy Him. This Sentence is not an Argument for what went before; but the very Propoſition which was to be proved. And the Conſequence is apparently juſt. For as all the Faithful are the Children of *Abraham*, and the Divine Promiſe of being *a God to him and to his ſeed* is intailed upon them, it implies their continued Exiſtence and Happineſs in a future State as much as *Abraham's*. And as the Body is an eſſential Part of Man, it implies both his Reſurrection

\* Mat. xxii. 23. Mark xii. 18.

† Deut. xxv. 5.

‡ Exod. iii. 6.

and

40 said, Master, Thou hast spoken excellently well. And after that, they durst not ask him any question at all.

41 \* And he said to them, How say they that Christ is David's son?  
42 And David himself saith in the book of Psalms, † The Lord said unto  
43 my Lord, Sit thou on my right hand, Till I make thine enemies thy  
44 footstool. David therefore calleth him Lord: How is he then his son?  
45 Then in the hearing of all the people, he said to his disciples, ‡ Beware  
46 of the Scribes, who desire to walk in long robes, and love salutations in  
the markets, and the highest seats in the synagogues, and the chief places  
47 at feasts, § Who devour widows houses, and for a pretence make long prayers; these shall receive greater damnation.

XXI. || And looking up, he saw the rich casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say to you, This poor widow hath cast in more than they all. For all of these have of their abundance cast into the offerings of God: but she of her penury hath cast in all the living that she had.

¶ And as some spake of the temple, that it was adorned with goodly stones and gifts, he said, *As for* these things which ye behold, the days will come, in which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, when shall these things be? And what *is* the sign, when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *the Christ*; and the time is near. Go ye not after them. And when ye shall hear of wars, and commotions, be not terrified; for these things must be first; but

and theirs; and so overthrows the entire Scheme of the Sadducean Doctrine.

V. 40. *They durst not ask him any question*—The Sadducees durst not. One of the Scribes did, presently after.

V. 1. *He looked up*—From those on whom his Eyes were fixed before.

V. 5. *Goodly Stones*—Such as no Engines now in Use could have brought, or even set upon each other. Some of them (as an Eye-witness who lately measured them writes) were forty-five Cubits long, five high, and six broad, yet brought thither from another Country. And

*gifts*—Which Persons delivered from imminent Dangers, had, in Accomplishment of their Vows, hung on the Walls and Pillars.

The Marble of the Temple was so white, that it appeared like a Mountain of Snow at a Distance. And the Gilding many Parts made it, especially when the Sun shone, a most splendid and beautiful Spectacle.

V. 8. *And the time is near*—When I will deliver you from all your Enemies. They are the Words of the Seducers.

V. 9. *Commotions*—Intestine Broils, civil Wars.

\* Mat. xxii. 41. Mark xii. 35. † Psalm cx. 1. ‡ Mat. xxiii. 5. § Mat. xxiii. 14.  
¶ Mark xii. 41. ¶ Mat. xxiv. 1. Mark xiii. 1. V. 11. *Fearful*

10 the end is not immediately. Then said he to them, Nation shall  
 11 rise against nation, and kingdom against kingdom. And great earth-  
 quakes shall be in divers places, and famines and pestilences, and there  
 12 shall be fearful sights and great signs from heaven. \* But before all these  
 things they shall lay their hands on you and persecute you, delivering  
 you up to the synagogues, and into prisons, being brought before kings  
 13 and rulers for my name's sake. And it shall turn to you for a testimony.  
 14 Settle it therefore in your hearts, not to premeditate what to answer. For  
 15 I will give you a mouth and wisdom, which all your adversaries shall not  
 16 be able to gainsay or resist. † But ye shall be betrayed both by parents,  
 and brethren, and kinsfolk, and friends; and *some* of you shall they cause  
 17 to be put to death. And ye shall be hated by all men for my name's sake.  
 18 But there shall not an hair of your head perish. In your patience possess  
 19 ye your souls. And when ye see Jerusalem compassed with armies,  
 20 then know that the desolation thereof is nigh. Then let them that  
 21 are in Judea flee to the mountains, and let them that are in the midst  
 of it, depart out, and let not them that are in the countries enter there-  
 22 into. For these are the days of vengeance, that all things which are  
 23 written may be fulfilled. But wo to them that are with child, and to  
 them that give suck in those days; for there shall be great distress in the  
 24 land, and wrath on this people. And they shall fall by the edge of the  
 sword, and shall be led away captive into all nations: and Jerusalem shall  
 be trodden by the Gentiles, till the times of the Gentiles are fulfilled.

V. 11. *Fearful sights and signs from heaven*—Of which Josephus gives a circumstantial Account.

V. 13. *It shall turn to you for a testimony*—Of your having delivered your own Souls, and of their being without Excuse.

V. 18. *Not an hair of your head*—A proverbial Expression, *shall perish*—Without the special Providence of GOD. And then, not before the Time, nor without a full Reward.

V. 19. *In your patience possess ye your souls*—Be calm and serene, Masters of yourselves, and superior to all irrational and disquieting Passions. By keeping the Government of your Spirits, you will both avoid much Misery, and guard the better against all Dangers.

V. 21. *Let them that are in the midst of it*—Where Jerusalem stands (that is, they that are in Jerusalem) depart out of it, before their Re-

treit is cut off, by the uniting of the Forces near the City. And let not them that are in the adjacent Countries, by any means enter into it.

V. 22. *All things which are written*—Particularly in Daniel.

V. 24. *They shall fall by the edge of the sword, and shall be led away captive*—Eleven hundred thousand perished in the Siege of Jerusalem, and above ninety thousand were sold for Slaves. So terribly was this Prophecy fulfilled. And Jerusalem shall be trodden by the Gentiles—That is, inhabited. So it was indeed. The Land was sold, and no Jew suffered even to come within Sight of Jerusalem. The very Foundations of the City were ploughed up, and an heathen Temple built where the Temple of God had stood. *The times of the Gentiles*—That is, the Times limited for their treading the City; which shall terminate in the full Conversion of the Gentiles.

\* Mark xiii. 9.

† Mat. x. 21.

V. 25. And

25 \* And there shall be signs in the sun, and moon, and stars; and upon the earth distress of nations, with perplexity, the sea roaring and tossing:  
 26 Men fainting away for fear, and expectation of the things coming upon  
 27 the world; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory.

28 Now when these things begin to come to pass, look up and lift up your heads; for your redemption draweth nigh.

29 And he spake a parable to them, Behold the fig-tree and all the trees.

30 When they now shoot forth, ye see and know of yourselves, that summer

31 is now nigh. So likewise when ye see these things come to pass, know

32 that the kingdom of God is nigh. Verily I say unto you, this genera-

33 tion shall not pass away, till all be fulfilled. Heaven and earth shall pass

34 away, but my words shall in no wise pass away. † But take heed

to yourselves, lest at any time your hearts be over-loaded with gluttony

and drunkenness, and the cares of this life, and so that day come upon you

35 unawares. For as a snare shall it come on all them that sit on the face of

36 the whole earth. Watch ye therefore and pray always, that ye may be

counted worthy to escape all these things which will come to pass, and

to stand before the Son of man.

V. 25. *And there shall be*—Before the Great Day, which was typified by the Destruction of Jerusalem: *Signs*—Different from those mentioned, ver. 11, &c.

V. 28. *Now when these things*—Mentioned, ver. 8. and ver. 10, &c. *begin to come to pass, look up with firm Faith, and lift up your heads with Joy; for your redemption out of many Troubles draweth nigh, by GOD's destroying your implacable Enemies.*

V. 29. *Behold the fig-tree and all the trees*—Christ spake this in the Spring, just before the Passover; when all the Trees were budding on the Mount of Olives, where they then were.

V. 30. *Ye know of yourselves*—Though none teach you.

V. 31. *The kingdom of God is nigh*—The Destruction of the Jewish City, Temple, and Religion, to make Way for the Advancement of my Kingdom.

V. 32. *Till all be fulfilled*—All that has been spoken of the Destruction of Jerusalem, to which the Question, ver. 7. relates: And which is treated of from the 8th to the 24th Verse.

\* Mat. xxiv. 29. Mark xiii. 24.

V. 34. *Take heed lest at any time your hearts be over-loaded with gluttony and drunkenness*—And was there Need to warn the Apostles themselves, against such Sins as these? Then surely there is Need to warn even Strong Christians, against the very grossest Sins. Neither are we wise, if we think ourselves out of the Reach of any Sin: *And so that day*—Of Judgment or of Death come upon you, even you that are not of this World—*unawares.*

V. 35. *That sit*—Careless and at Ease.

V. 36. *Watch ye therefore*—This is the general Conclusion of all that precedes. *That ye may be counted worthy*—This Word sometimes signifies an Honour conferred on a Person, as when the Apostles are said, to be *counted worthy to suffer Shame for Christ*, (Acts v. 41.) Sometimes *meet or becoming*: As when John the Baptist exhorts, *To bring fruits worthy of repentance* (Luke iii. 8.) And so to be *counted worthy to escape*, is, To have the Honour of it, and to be fitted or prepared for it. *To stand*—With Joy and Triumph: Not to fall before Him, as his Enemies.

† Mat. xxiv. 44. Mark xiii. 33.

V. 37. *New*



37 Now by day he was teaching in the temple; and at night going out  
38 he lodged at the mount called *the mount* of Olives. And all the people  
came early in the morning to him in the temple to hear him.

XXII. \* Now the feast of unleavened bread drew nigh, which is called the  
2 Passover And the chief priests and scribes sought how they might kill  
him; but they feared the people.

3 Then entered Satan into Judas, surnamed Iscariot, being of the number  
4 of the twelve. And he went and talked with the chief priests and cap-  
5 tains, how he might betray him to them. And they were glad and agreed  
6 to give him money. And he promised and sought opportunity to betray  
him to them, in the absence of the multitude.

7 † And the *first* day of unleavened bread was come, when the passover  
8 was to be killed. And he sent Peter and John, saying, Go and pre-  
9 pare us the passover, that we may eat *it*. And they said to him,  
10 Where wilt thou that we prepare? And he said to them, Behold,  
when ye are entered into the city, a man will meet you bearing a  
11 pitcher of water; follow him into the house where he entereth. And  
12 say to the master of the house, The master saith to thee, Where is the  
12 guest-chamber, where I shall eat the passover with my disciples? And  
he will shew you a large upper-room furnished: there make ready.  
13 And they went, and found as he had said to them. And they made  
ready the passover.

14 † And when the hour was come, he sat down, and the twelve  
15 apostles with him. And he said to them, With desire have I desired  
16 to eat this passover with you, before I suffer. For I say to you, I will

V. 37. *Now by day*—In the Day-time, he was teaching in the temple—This shews how our Lord employed his Time, after his Coming to Jerusalem: But it is not said, He was *this day* in the Temple, and next Morning the People came. It does not therefore by any means imply, That He came any more after this into the Temple.

V. 38. *And all the people came early in the morning to hear him*—How much happier were his Disciples in these early Lectures, than the Slumbers of the Morning could have made them on their Beds! Let us not scruple to deny ourselves the Indulgence of unnecessary Sleep, that

we may Morning after Morning place ourselves at his Feet, receiving the Instructions of his Word and seeking those of his Spirit.

V. 4. *Captains*—Called *Captains of the temple*, ver. 52. They were Jewish Officers, who presided over the Guard which kept Watch every Night in the Temple.

V. 15. *With desire have I desired*—That is, I have earnestly desired it. He desired it, both for the Sake of his Disciples, to whom He designed to manifest Himself farther, at this solemn Parting: And for the Sake of his whole Church, that He might institute the grand Memorial of his Death.

\* Mat. xxvi. 1. Mark xiv. 1. † Mat. xxvi. 17. Mark xiv. 12.  
‡ Mat. xxvi. 20. Mark xiv. 17.

V. 16. *For*

not eat thereof any more, till it be fulfilled in the kingdom of God.  
 17 And he took the cup and gave thanks and said, Take this and divide *it*  
 18 among yourselves. For I say to you, I will not drink of the fruit of the  
 19 vine till the kingdom of God shall come. And he took bread, and gave  
 thanks and brake *it*, and gave to them, saying, This is my body which  
 20 is given for you; do this in remembrance of me. Likewise also the  
 cup after supper, saying, This cup *is* the New Testament in my blood  
 21 which is shed for you. But behold, the hand of him that betrayeth  
 22 me *is* with me on the table. And truly the Son of man goeth as it was  
 determined; but wo to that man, by whom the Son of man is betrayed.  
 23 And they enquired among themselves, Which of them it was, that would  
 24 do this? There was also a contention among them, Which of them  
 25 was greatest. And he said to them, The kings of the Gentiles lord it  
 over them, and they that exercise authority upon them have the title of  
 26 benefactors. But ye *shall* not be so: but he that *is* greatest among you,  
 27 let him be as the least, and he that *is* chief as he that serveth? For  
 which *is* greater, he that sitteth at table, or he that serveth? *Is* not he  
 that sitteth at table? But I am in the midst of you as he that serveth.

V. 16. *For I will not eat thereof any more*—That is, It will be the last I shall eat with you before I die. *The kingdom of God* did not properly commence till his Resurrection. Then was fulfilled what was typified by the Passover.

V. 17. *And he took the cup*—That Cup which used to be brought at the Beginning of the Paschal Solemnity, and said, *Take this and divide it among yourselves: for I will not drink*—As if He had said, Do not expect me to drink of it: I will drink no more before I die.

V. 19. *And he took bread*—Namely, some Time after, when Supper was ended, wherein they had eaten the Paschal Lamb. *This is my body*—As He had just now celebrated the Paschal Supper, which was called the Passover, so in the like figurative Language, He calls this Bread his Body. And this Circumstance of itself was sufficient to prevent any Mistake, as if this Bread was his real Body, any more than the Paschal Lamb was really the Passover.

V. 20. *This cup is the New Testament*—Here is an undeniable Figure, whereby the Cup is put for the Wine in the Cup. And this is called, *The New Testament in Christ's blood*, which could not possibly mean, that it was the New Testament itself, but only the Seal of it,

and the Sign of that Blood which was shed to confirm it.

V. 21. *The hand of him that betrayeth me is with me on the table*—It is evident, *Christ* spake these Words, before He instituted the LORD'S Supper: For all the other *Evangelists* mention the Sop, *immediately after receiving* which he went out: (*John* xiii. 30.) (Nor did he return any more, till he came into the Garden, to betray his Master.) Now this could not be dipped or given, but while the Meat was on the Table. But this was all removed before That Bread and Cup were brought.

V. 24. *There was also a contention among them*—It is highly probable, this was the same Dispute, which is mentioned by St. *Matthew* and St. *Mark*: And consequently, tho' it is related here, it happened some Time before.

V. 25. *They that exercise* the most arbitrary authority over them, have from their flatterers the vain title of benefactors.

V. 26. *But ye are to be Benefactors to Mankind*, not by Governing, but by Serving.

V. 27. *For*—This He proves by his own Example. *I am in the midst of you*—Just now: See with your Eyes, I take no State upon me, but sit in the midst, on a Level with the lowest of you.

V. 28. *Ye*

28 Ye are they who have continued with me in my temptations. And I  
 29 appoint to you a kingdom, as my Father to me, That ye may eat and  
 30 drink at my table in my kingdom, and sit on thrones, judging the  
 31 twelve tribes of Israel. And the Lord said, Simon, Simon, behold  
 32 Satan hath desired to have you, that he might sift you as wheat. But I  
 have prayed for thee that thy faith fail not: and when thou art return-  
 33 ed, strengthen thy brethren. And he said to him, Lord, I am ready to  
 34 go with thee both to prison and to death. And he said, I tell thee, Pe-  
 ter, it shall not be *the time of cock-crowing* this day, before thou wilt  
 35 thrice deny that thou knowest me. And he said to them, When I  
 sent you without purse, and scrip, and shoes, lacked ye any thing? And  
 36 they said, Nothing. Then said he to them, But now he that hath a purse,  
 let him take it, and likewise his scrip; and he that hath no sword, let him  
 37 sell his garment and buy one. For I say to you, That this which is writ-  
 ten must yet be accomplished in me, \* And he was numbered with the  
 38 transgressors. For the things concerning me have an end. And they said,  
 Lord, behold here are two swords. And he said to them, It is enough.

V. 28. *Ye have continued with me in my temptations*—And all his Life was nothing else, particularly from his entering on his public Ministry.

V. 29. *And I*—Will preserve you in all your Temptations, till ye enter into the Kingdom of Glory: *Appoint to you*—By these very Words. Not a Primacy to One, but a Kingdom to every one: On the same Terms: *As my Father hath appointed to me*—Who have fought and conquered.

V. 30. *That ye may eat and drink at my table*—That is, that ye may enjoy the highest Happiness, as Guests, not as Servants. These Expressions seem to be primarily applicable to the twelve Apostles, and secondarily, to all Christ's Servants and Disciples, whose Spiritual Powers, Honours, and Delights are here represented in figurative Terms, with Respect to their Advancement both in the Kingdom of Grace and of Glory.

V. 31. *Satan hath desired to have you*—My Apostles, *that he might sift you as wheat*—Try you to the uttermost.

V. 32. *But I have prayed for thee*—Who wilt be in the greatest Danger of all; *that thy faith fail not*—Altogether: *And when thou art returned*—From thy Flight, *strengthen thy brethren*

—All that are weak in Faith; perhaps scandalized at thy Fall.

V. 34. *It shall not be the time of cock-crowing this day*—The common Time of Cock-crowing (which is usually about Three in the Morning) probably did not come, till after the Cock which Peter heard, had crowed twice if not oftner.

V. 35. *When I sent you*—*lacked ye any thing?*—Were ye not borne above all Want and Danger?

V. 36. *But now*—You will be in quite another Situation. You will want every thing. *He that hath no sword, let him sell his garment and buy one*—It is plain, this is not to be taken literally. It only means, This will be a Time of extreme Danger.

V. 37. *The things which are written concerning me, have an end*—Are now drawing to a Period; are upon the Point of being accomplished.

V. 38. *Here are two swords*—Many of Galilee carried them when they travelled, to defend themselves against Robbers and Assassins, who much infested their roads. But did the Apostles need or seek such Defence? *And he said, It is enough*—I did not mean literally, That every of you must have a Sword.

\* *Isaiah* liii. 12.

V. 40. *The*

39 \* And going out, he went, according to *his* custom, to the mount of  
40 Olives, and his disciples also followed him. And when he was at the  
41 place he said to them, Pray that ye enter not into temptation. And he  
42 was withdrawn from them about a stone's cast, and kneeling down, he  
prayed, saying, Father, if thou art willing, remove this cup from me :  
43 nevertheless not my will, but thine be done. And there appeared to  
44 him an angel from heaven strengthening him. And being in an agony,  
he prayed more earnestly: and his sweat was as it were great drops of  
45 blood falling down on the ground. And rising up from prayer, he came  
46 to his disciples, and found them sleeping for sorrow, And said to them,  
Why sleep ye? Rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called  
Judas, one of the twelve, went before them, and drew near to Jesus to  
48 kiss him. And Jesus said to him, Judas, betrayest thou the Son of man  
49 with a kiss? † When they who were about him saw what would  
50 follow, they said to him, Lord, shall we smite with the sword? And one  
of them smote the servant of the high priest, and cut off his right ear.  
51 And Jesus answering said, Suffer ye thus far. And he touched his ear and  
52 healed him. Then Jesus said to the chief priests, and captains of the  
temple, and the elders, who were come to him, Are ye come out as against  
53 a robber with swords and clubs? When I was daily with you in the  
temple, ye stretched not forth *your* hands against me: but this is your  
hour and the power of darkness.

54 ‡ Then took they him, and led *him*, and brought him to the high-

V. 40. *The place*—The Garden of *Gethsemane*.

V. 43. *Strengthening him*—Left his Body should sink and die before the Time.

V. 44. *And being in an agony*—Probably just now grappling with the Powers of Darkness; feeling the Weight of the Wrath of God, and at the same Time surrounded with a mighty Host of Devils, who exercised all their Force and Malice to persecute and distract his wounded Spirit. *He prayed more earnestly*—Even with stronger Cries and Tears: *And his sweat*—As cold as the Weather was: *Was as it were great drops of blood*—Which by the vehement Distress of his Soul, were forced out of the Pores, in so great a Quantity, as afterwards united in large,

thick, gumous Drops, and even fell to the ground.

V. 48. *Betrayest thou the Son of man*—Him whom thou knowest to be the Son of Man, the *Christ*?

V. 49. *They saw what would follow*—That they were just going to seize Him.

V. 51. *Suffer me at least to have my Hands at Liberty thus far*, while I do one more Act of Mercy.

V. 52. *Jesus said to the chief priests, and captains, and the elders, who were come*—And all these came of their own Accord: The Soldiers and Servants were sent.

V. 53. *This is your hour*—Before which ye could not take me; *and the power of darkness*—The Time when Satan has Power.

\* Mat. xxvi. 30. † Mat. xxvi. 51. Mark xiv. 47. ‡ Mat. xxvi. 57.  
Mark xiv. 53. John xviii. 12.

55 priest's house: And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sat down together, Peter  
 56 sat down among them. But a certain maid seeing him as he sat by the light, and looking earnestly upon him, said, This *man* also was with  
 57 him. But he denied him, saying, Woman, I know him not. And  
 58 after a while another saw him and said, Thou also art of them. And  
 59 Peter said, Man, I am not. And about one hour after, another confidently affirmed, saying, Of a truth this *man* also was with him, for he  
 60 is a Galilean. And Peter said, Man, I know not what thou meanest.  
 61 And immediately, while he yet spake, the cock crew. And the Lord turning looked upon Peter. And Peter remembered the word of the Lord, how he had said to him, Before cock-crowing, thou wilt deny me  
 62 thrice. And Peter went out, and wept bitterly.  
 63 \* And the men that held Jesus, mocked and smote him. And having  
 64 blindfolded him, they struck him on the face, and asked him, saying,  
 65 Prophecy, who is it that smote thee? And many other things blasphemously spake they against him.  
 66 † And when it was day, the elders of the people and the chief priests  
 67 and the Scribes came together, and led him into their council, Saying,  
 68 Art thou the Christ? Tell us. And he said to them, If I tell you, ye  
 69 will not believe. And if I also ask *you*, ye will not answer me, nor let  
 69 *me* go. Hereafter shall the Son of man sit on the right-hand of the  
 70 power of God. And they all said, Art thou then the Son of God?  
 71 He said, Ye say *it*: I am. And they said, What father need have we of evidence? For we ourselves have heard from his own mouth.

XXIII. † And the whole multitude of them arose and led him to Pilate.

2 And they accused him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is

V. 58. *Another man saw him, and said—* Being set on by the Maid mentioned, *Mark* xiv. 69.

V. 59. *And about one hour after—* So he did not recollect himself in all that Time.

V. 64. *And having blindfolded him, they struck him on the face—* This is placed by *St. Matthew* and *Mark*, after the Council's condemning Him. Probably He was abused in the same Manner, both before and after his Condemnation.

V. 65. *Many other things blasphemously spake they against him—* The Expression is remarkable. They charged Him with Blasphemy, because He said, He was the Son of GOD: But the Evangelist fixes that Charge on them, because He really was so.

V. 70. *They all said, Art thou then the Son of God?—* Both these, The Son of GOD, and the Son of Man, were known Titles of the Messiah, the one taken from his Divine, and the other from his Human Nature.

\* *Mat.* xxvi. 67. *Mark* xiv. 65. † *Mat.* xxvi. 63. *Mark* xiv. 61.

† *Mat.* xxvii. 1. *Mark* xv. 1. *Mark* xviii. 28.

V. 4. *Then*

3 Christ a king. And Pilate asked him, saying, Art thou the king of the  
 4 Jews? And he answering him said, Thou sayest. Then said Pilate to the  
 chief priests and the multitude, I find no fault in this man.  
 5 But they were the more violent saying, He stirreth up the people,  
 6 teaching through all Judea, beginning from Galilee, to this place. Pi-  
 7 late hearing of Galilee asked, If the man was a Galilean? And when he  
 knew, that he belonging to Herod's jurisdiction, he sent him to Herod,  
 8 who himself was also in Jerusalem at that time. And Herod seeing Je-  
 sus was exceeding glad; for he had been long desirous to see him, be-  
 cause he had heard many things of him, and he hoped to see some mira-  
 9 cle done by him. And he questioned him in many words, but he an-  
 10 swered him nothing. And the chief priests and Scribes stood and vehe-  
 11 mently accused him. And Herod having, with his men of war set him  
 at nought, and mocked *him*, and arrayed him in a splendid robe, sent him  
 12 back to Pilate. And the same day Pilate and Herod were made friends  
 together: for before they were at enmity between themselves.  
 13 And Pilate having called together the chief priests, and the rulers, and  
 14 the people, Said to them, Ye have brought this man to me, as pervert-  
 ing the people; and behold, I having examined *him* before you, have  
 found no fault in this man, touching the things whereof ye accuse him.  
 15 Nor yet Herod; for I sent you to him; and lo, he hath done nothing  
 16 worthy of death. I will therefore chastise and release him. For he was  
 17 under a necessity of releasing one to them, at the feast. And they cried  
 18 all at once saying, Away with this *man*, and release to us Barabbas:  
 19 (Who for an insurrection made in the city, and for murder had been cast  
 20 into prison.) Pilate desiring to release Jesus, spake again to them.  
 21 But they cried, saying, Crucify, crucify him. He said to them the third  
 22 time, Why, what evil hath he done? I have found no cause of death in

V. 4. *Then said Pilate*—After having heard his Defence: *I find no fault in this man*—I do not find that He either asserts or attempts any thing seditious or injurious to *Cesar*.

V. 5. *He stirreth up the people, beginning from Galilee*—Probably they mentioned *Galilee*, to alarm *Pilate*, because the *Galileans* were notorious for Sedition and Rebellion.

V. 7. *He sent him to Herod*—As his proper Judge.

V. 8. *He had been long desirous to see him*—Out of mere Curiosity.

V. 9. *He questioned him*—Probably concern-

ing the Miracles which were reported to have been wrought by Him.

V. 11. *Herod set him at nought*—Probably judging Him to be a Fool, because He answered nothing. *In a splendid robe*—In royal Apparel; intimating that he feared nothing from this King.

V. 15. *He hath done nothing worthy of death*—According to the Judgment of *Herod* also.

V. 16. *I will therefore chastise him*—Here *Pilate* began to give Ground, which only encouraged them to press on.

V. 22. *He said to them the third time, Why what*

23 him: I will therefore chastise and release him. But they insisted with  
 loud voices, requiring that he should be crucified. And the voices of them  
 24 and of the chief priests prevailed. And Pilate gave sentence, that what  
 25 they desired should be done. And he released to them him, that for  
 insurrection and murder had been cast into prison, whom they desired;  
 but he delivered Jesus to their will.

26 \* And as they led him away, they laid hold on one Simon a Cyrenian,  
 coming out of the country; and on him they laid the cross, that he might  
 27 bear *it* after Jesus. And there followed him a great company of  
 28 people and of women, who also bewailed and lamented him. But Jesus  
 turning to them, said, Daughters of Jerusalem, weep not for me, but weep  
 29 for yourselves and for your children. For behold the days are coming in  
 which they will say, Happy *are* the barren, and the wombs that never  
 30 bare, and the paps that never gave suck. † Then shall they say to the  
 31 mountains, Fall on us; and to the hills, Cover us. For if they do these  
 32 things in the green tree, what shall be done in the dry? And there  
 were also led two other *men*, malefactors, to be put to death with him.

33 And when they were come to the place, called *the place* of a scull,  
 there they crucified him, and the two malefactors, one on the right-  
 34 hand, and one on the left. Then said Jesus, Father, forgive them; for  
 they know not what they do. And they parted his raiment and cast lots.  
 35 And the people stood beholding. And the rulers also with them derided  
*him*, saying, He saved others: let him save himself, if he be the Christ,  
 36 the chosen of God. And the soldiers also mocked him, coming to him,  
 37 and offering him vinegar, And saying, If thou be the king of the Jews,

*what evil hath he done?*—As *Peter*, a Disciple of *Christ*, dishonoured Him by denying Him thrice, so *Pilate*, a Heathen, honoured *Christ* by thrice owning Him to be innocent.

V. 31. *If they do these things in the green tree, what shall be done in the dry?*—Our LORD makes use of a proverbial Expression, frequent among the Jews, who compare a good Man to a green Tree, and a bad Man to a dead one: As if he had said, If an innocent Person suffer thus, what will become of the Wicked? Of those who are as ready for Destruction, as dry Wood for the Fire?

V. 34. *Then said Jesus*—Our LORD passed most of the Time on the Cross in Silence: Yet seven Sentences which He spoke thereon, are recorded by the four Evangelists, tho' no one Evangelist has recorded them all. Hence it appears, that the four Gospels are as it were

four Parts, which, joined together, make one Symphony: Sometimes one of these only, sometimes two or three, sometimes all sound together. *Father*—So He speaks both in the Beginning and at the End of his Sufferings on the Cross: *Forgive them*—How striking is this Passage! While they are actually nailing Him to the Cross, He seems to feel the Injury they did to their own Souls, more than the Wounds they gave Him; and as it were to forget his own Anguish, out of Concern for their Salvation.

And how eminently was his Prayer heard? It procured Forgiveness for all that were penitent, and a Suspension of Vengeance even for the Impenitent.

V. 35. *If thou be the Christ*: V. 37. *If thou be the king*—The Priests deride the Name of *Messiah*; the Soldiers, the Name of *King*.

\* *Mat.* xxvii. 31. *Mark* xv. 20. *John* xix. 16. † *Hos.* x. 8.

V. 39. *And*

38 save thyself. \* And a superscription also was written over him in Greek, and Latin, and Hebrew letters, **THIS IS THE KING OF THE JEWS.**

39 And one of the malefactors, who were hanging on the cross, reviled  
40 him, saying, If thou be the Christ, save thyself and us. But the other  
answering, rebuked him, saying, Dost thou not fear God, seeing thou art  
41 in the same condemnation. And we indeed justly; for we receive the  
42 due reward of our deeds: but this *person* hath done nothing amiss. And  
he said to Jesus, Lord, remember me, when thou comest in thy kingdom.  
43 And Jesus said to him, Verily I say unto thee, To-day shalt thou be with  
me in paradise.

44 And it was about the sixth hour; and there was darkness over all the  
45 earth till the ninth hour. And the sun was darkened, and the veil of the  
46 temple was rent in the midst. And Jesus crying with a loud voice, said,  
Father, into thy hands I commend my spirit. And having said thus, he ex-  
47 pired. And the centurion seeing what was done, glorified God, saying,  
48 Certainly this was a righteous man. And all the people who had come  
together to that sight, beholding the things which were done, returned,  
49 smiting their breasts. And all his acquaintance, and the women who had  
followed him from Galilee, stood afar off, beholding these things.

V. 39. *And one of the malefactors reviled him*—St. Matthew says, *the robbers*; St. Mark, *they that were crucified with him, reviled him*. Either therefore St. Matthew and Mark put the Plural for the Singular (as the best Authors sometimes do,) or both reviled Him at first, till one of them felt “the overwhelming Power of saving Grace.”

V. 40. *The other rebuked him*—What a surprising Degree was here of Repentance, Faith, and other Graces! And what Abundance of good Works, in his public Confession of his Sin, Reproof of his Fellow-criminal, his honourable Testimony to *Christ*, and Profession of Faith in Him, while he was in so disgraceful Circumstances, as were stumbling even to his Disciples. This shews the Power of divine Grace. But it encourages none to put off their Repentance to the last Hour; since, as far as appears, this was the first Time this Criminal had an Opportunity of knowing any thing of *Christ*. And his Conversion was designed, to put a peculiar Glory on our Saviour in his lowest State, while his Enemies derided Him, and his own Disciples either denied or forsook Him.

V. 42. *Remember me, when thou comest*—From Heaven, *in thy kingdom*—He acknowledges Him a King, and such a King, as after he is dead, can profit the dead. The Apostles themselves had not then so clear Conceptions of the Kingdom of *Christ*.

V. 43. *In paradise*—The Place where the Souls of the righteous remain, from Death till the Resurrection. As if he had said, I will not only remember thee then, but this very Day.

V. 44. *There was darkness over all the earth*—The Noon-tide Darkness, covering the Sun, obscured all the upper Hemisphere. And the lower was equally darkened, the Moon being in Opposition to the Sun, and so receiving no Light from it.

V. 46. *Father, into thy hands*—The Father receives the Spirit of *Jesus*; *Jesus* Himself the Spirits of the Faithful.

V. 47. *Certainly this was a righteous man*—Which implies an Approbation of all He had done and taught.

V. 48. *All the people*—Who had not been Actors therein, *returned, smiting their breasts*—In Testimony of Sorrow.

\* Mat. xxvii. 37. Mark xv. 36. John xix. 19.

V. 1. Cer.



50 \* And behold *there was* a man named Joseph, a counsellor, a good man  
 51 and a just: (He had not consented to the counsel and deed of them) of  
 Arimathea, a city of the Jews, who also himself waited for the kingdom  
 52 of God: This *man* going to Pilate, asked the body of Jesus. And  
 53 taking it down, he wrapped it in fine linen, and laid it in a sepulchre that  
 54 was hewn in stone, wherein never man before was laid. And that day  
 was the preparation, and the sabbath drew on.  
 55 And the women who had come with him from Galilee, following af-  
 56 ter, beheld the sepulchre, and how his body was laid. And returning  
 they prepared spices and ointments, and rested the sabbath, according to  
 XXIV. the commandment. † And on the first day of the week, very early in  
 the morning, they came to the sepulchre, bringing the spices which they  
 had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre; And entering,  
 3 they found not the body of the Lord Jesus. And while they were perplexed  
 4 concerning it, behold two men stood by them in shining garments. And as  
 5 they were afraid, and bowed *their* face to the earth, they said to them, Why  
 6 seek ye the living among the dead? He is not here, but is risen. Remem-  
 7 ber how he spake to you being yet in Galilee, Saying, The Son of man  
 must be delivered into the hands of sinful men, and be crucified and rise again  
 8 the third day. And they remembered his words, And returning from the  
 10 sepulchre, told all these things to the eleven, and to all the rest. It was  
 Mary Magdalene, and Joanna, and Mary *the mother* of James, and the other  
 11 women with them, who told these things to the apostles. And their words  
 12 seemed to them as idle tales, and they believed them not. But Peter rising,  
 ran to the sepulchre; and stooping down, he seeth the linen clothes laid by  
 themselves; and he went home, wondering at what was come to pass.

13 † And behold two of them were going the same day to a village called  
 14 Emmaus, which was sixty furlongs from Jerusalem. And they talked to-  
 15 gether of all these things which had happened. And as they talked and  
 16 argued together, Jesus himself drew near, and went with them. But their

V. 1. *Certain others with them*—Who had not come from Galilee.

V. 4. *Behold two Angels in the Form of men.* Mary had seen them a little before. They had disappeared on these Women's coming to the Sepulchre, but now appeared again.

\* Mat. xxvii. 57. Mark xv. 43. John xix. 38. † Mark xvi. 12.

*tho* and Mark mention only one of them, appearing like a young Man.

V. 6. *Remember how he spake to you, saying, The Son of man must be delivered*—This is only a Repetition of the Words which our LORD had spoken to them before his Passion. But

† Mark xxviii. 1. Mark xvi. 1. John xx. 1. it

17 eyes were holden, so that they did not know him. And he said to  
 18 them, What discourses are these that ye have one with another as ye walk,  
 19 and are sad? And one of them, whose name was Cleopas, answering said  
 20 to him, Dost thou alone *even* sojourn at Jerusalem, and hast not known  
 21 the things which are come to pass there in these days? And he said to  
 22 them, What things? And they said to him, Those concerning Jesus of  
 23 Nazareth (who was a prophet mighty in deed and word before God and  
 24 all the people,) How our chief priests and rulers delivered him to be  
 25 condemned to death, and have crucified him. But we trusted that it had  
 26 been he who should have redeemed Israel. And beside all this, to-day  
 27 is the third day since these things were done. Yea, and certain women of  
 28 our company have astonished us, who were early at the sepulchre, And not  
 29 finding his body, they came, saying, That they had seen also a vision of  
 30 angels, who say, he is alive. And some of the men who were with us,  
 31 went to the sepulchre, and found *it* so as the women had said; but him  
 32 they saw not. Then he said to them, O foolish, and slow of heart to be-  
 33 lieve all that the prophets have spoken! Ought not Christ to have suf-  
 fered these things, and to enter into his glory? And beginning at Moses  
 and all the prophets, he explained to them the things in all the scriptures,  
 concerning himself. And they drew nigh the village whither they were  
 going, and he made as tho' he would go farther. But they constrained him,  
 saying, Abide with us; for it is toward evening, and the day declines. And  
 he went in, to abide with them. And as he sat at table with them, he took  
 the bread, and blessed *it*, and brake and gave to them. And their eyes  
 were opened, and they knew him, and he vanished out of their sight. And  
 they said one to another, Did not our heart burn within us, while he was  
 talking to us in the way, and opening the scriptures to us? And rising

it is observable, He never styles Himself *the Son of man* after his Resurrection.

V. 21. *To-day is the third day*—The Day He should have risen again, if at all.

V. 25. *O foolish*—Not understanding the Designs and Works of God: *And slow of heart*—Unready to believe what the Prophets have so largely spoken.

V. 26. *Ought not Christ*—If He would redeem Man, and fulfil the Prophecies concerning him, *to have suffered these things?*—These very Sufferings, which occasion your Doubts, are the Proofs of his being the *Messiah*. *And to enter into his glory*—Which could be done no other Way.

V. 28. *He made as tho' he would go farther*—Walking forward, as if He was going on; and He would have done it, had they not pressed Him to stay.

V. 29. *They constrained him*—By their importunate Intreaties.

V. 30. *He took the bread, and blessed, and brake*—Just in the same Manner, as when He instituted his Last Supper.

V. 31. *Their eyes were opened*—That is, the supernatural Cloud was removed: *And he vanished*—Went away insensibly.

V. 32. *Did not our heart burn within us*—Did not we feel an unusual Warmth of Love?

V. 33. *The*

up the same hour, they returned to Jerusalem, and found the eleven met  
34 together, and them that were with them, saying, The Lord is risen in-  
35 deed, and hath appeared to Simon. And they told the things *done* in the  
way, and how he was known by them in the breaking of the bread.

36 \* And as they spake thus, Jesus himself stood in the midst of them, and  
37 saith to them, Peace *be* unto you. But being terrified and affrighted, they  
38 thought they saw a spirit. And he said to them, Why are ye troubled?  
39 And why do reasonings arise in your hearts? Behold my hands and my  
feet, that it is I myself. Handle me and see: for a spirit hath not flesh  
40 and bones, as you see me have. And having spoken this, he shewed them  
41 *his* hands and *his* feet. And while they yet believed not for joy, and  
42 wondered, he said to them, Have ye here any meat? And they gave  
43 him a piece of a broiled fish and of an honeycomb. And he took *it*,  
and ate before them.

44 And he said to them, These *are* the words which I spake to you, be-  
ing yet with you, that all things written in the law of Moses, and the  
45 prophets, and the psalms concerning me, must be fulfilled. Then opened  
46 he their understanding, to understand the scriptures, And said to them,  
Thus it is written, and thus it behoved Christ to suffer, and to rise from  
43 the dead the third day: And that repentance and remission of sins  
should be preached in his name to all nations, beginning at Jerusalem.

V. 33. *The same hour*—Late as it was.

V. 34. *The Lord hath appeared to Simon*—Before *he was seen of the twelve Apostles*, 1 Cor. xv. 5. He had, in his wonderful Condescension and Grace, taken an Opportunity on the former Part of that Day (tho' where, or in what Manner, is not recorded) to shew Himself to *Peter*, that He might early relieve his Distresses and Fears, on account of having so shamefully denied his Master.

V. 35. *In the breaking of the bread*—The LORD'S Supper.

V. 36. *Jesus stood in the midst of them*—It was just as easy to his divine Power, to open a Door undiscernibly, as it was to come in at a Door opened by some other Hand.

V. 40. *He shewed them his hands and his feet*—That they might either see or feel the Prints of the Nails.

V. 41. *While they believed not for joy*—They did in some Sense believe; otherwise they would

not have rejoiced. But their Excess of Joy prevented a clear, rational Belief.

V. 43. *He took it, and ate before them*—Not that He had any Need of Food; but to give them still farther Evidence.

V. 44. *And he said*—On the Day of his Ascension. *In the law, and the prophets, and the psalms*--The chief Prophecies, as well as Types, relating to the Messiah, are contained either in the Books of *Moses* (usually called *the Law*,) in the *Psalms*, or in the Writings of the *Prophets*: Little being said directly concerning Him in the *historical* Books.

V. 45. *Then opened he their understanding, to understand the scriptures*--He had explained them before as they went to *Emmaus*. But still they understood them not, till He took off the Veil from their Hearts, by the Illumination of his Spirit.

V. 47. *Beginning at Jerusalem*—This was appointed both graciously and wisely: Graciously,

\* Mark xvi. 14. John xx. 19.

a

48 And ye are witnesses of these things. And behold I send the promise of  
49 my Father upon you: but tarry in the city Jerufalem, till ye be clothed  
with power from on high.

50 And he led them out as far as Bethany; and lifting up his hands, he  
51 blessed them. \* And while he was blessing them, he was parted from  
52 them, and carried up into heaven. And they worshipped him, and re-  
53 turned to Jerufalem with great joy, And were continually in the tem-  
ple, praising and blessing God.

as it encouraged the greatest Sinners to repent, when they saw that even the Murderers of Christ were not excepted from Mercy: And wisely, as hereby Christianity was more abundantly attested; the Facts being published first, on the very Spot where they happened.

V. 49. *Behold I send the promise*—Emphatically so called; the Holy Ghost.

V. 50. *He led them out as far as Bethany*—Not the Town, but the District: to the Mount

of Olives, (*Acts* i. 12.) which stood within the Boundaries of *Bethany*.

V. 51. *And while he was blessing them, he was parted from them*—It was much more proper that our LORD should ascend into Heaven, than that He should rise from the Dead, in the Sight of the Apostles. For his Resurrection was proved, when they *saw him alive after his Passion*; but they could not see Him in Heaven, while they continued on Earth.

\* *Mark* xvi. 19.

# N O T E S

O N T H E

## Gospel according to St. J O H N.

In this Book is set down the History of the Son of God dwelling among Men; that

- |   |             |   |              |
|---|-------------|---|--------------|
| I. Of the first Days, where the Apostle, premising the Sum of the whole,  | C. i. 1—14  | II. Of the two Years between, spent chiefly in Journeys to, and from Jerufalem: |              |
| Mentions the Testimony given by John, after the Baptism of Christ, and the first Calling of some of the Apostles. Here is noted what fell out |             | A. The first Journey, to the Passover,  | 13           |
| The first Day,  | 15—28       | a. Transactions in the City,  |              |
| The Day after,  | 29—34       | 1. Zeal for his Father's House,   | 14—22        |
| The Day after,  | 35—42       | 2. The Power and Wisdom of Jesus,   | 23—25        |
| The Day after,  | 43—52       | 3. The Instruction of Nicodemus,  | C. iii. 1—21 |
| The third Day,  | C. ii. 1—11 | b. His Abode in Judea; the rest of John's Testimony,                            | 22—36        |
| After this,   | 12          | c. His Journey thro' Samaria (where   |              |
|   |             | F f   | He           |

- He confers with the Samaritan Woman) into Galilee, where He heals the Nobleman's Son, C. iv. 1—54
- B.** The second Journey to the Feast of Pentecost. Here may be observed Transactions,
- a.* In the City, relating to the impotent Man, healed at the Pool of Bethesda, C. v. 1—47
- b.* In Galilee, before the second Passover, and after. Here we may note,
1. His feeding the five thousand, C. vi. 1—14
  2. Walking upon the Sea, 15—21
  3. Discourse of Himself, as the Bread of Life, 22—59
  4. Reproof of those who objected to it, 60—65
  5. The Apostasy of many, and Steadiness of the Apostles, 66—71
  6. His Continuance in Galilee, C. vii. 1
- C.** The third Journey, to the Feast of Tabernacles, 2—13
- Here may be observed Transactions,
- a.* In the City,
1. In the Middle and End of the Feast, 14—53  
C. viii. 1
- Where note,
1. The Woman taken in Adultery, 2—12
  2. Christ's preaching and vindicating his Doctrine, 13—30
  3. His confuting the Jews, and Escape from them, 31—59
  4. His healing the Man born blind, C. ix. 1—7
  5. Several Discourses on that Occasion, 8—41
  6. Christ the Door and the Shepherd of the Sheep, C. x. 1—18
  7. Different Opinions concerning Him, 19—21
2. At the Feast of the Dedication: Here occur,
1. His Disputes with the Jews, 22—38
  2. His escaping their Fury, 39
- b.* Beyond Jordan, 40—42
- III.** Of the last Days, which were,
- A.* Before the great Week, where we may note,
- a.* The two Days spent out of Judea, while Lazarus was sick and died, C. xi. 1—6
- b.* The Journey into Judea; the raising of Lazarus; the Advice of Caiaphas; Jesus' Abode in Ephraim; the Order given by his Adversaries, 7—57
- c.* The sixth Day, before the Passover; the Supper at Bethany: the Ointment poured on Jesus, C. xii. 1—12
- B.** In the great Week, wherein was the third Passover; occur
- a.* On the three former Days, his royal Entry into the City; the Desire of the Greeks; the Obstinacy of the Jews; the Testimony given to Jesus from Heaven, 12—50
- b.* On the fourth Day, the washing the Feet of the Disciples; the Discovery of the Traitor, and his going out by Night, C. xiii. 1—30
- c.* On the fifth Day,
1. His Discourse,
    1. Before the paschal Supper, 31  
C. xiv. 1—31
    2. After it, C. xv. and xvi.
  2. His Prayer, C. xvii. 1—26
  3. The Beginning of his Passion,
    1. In the Garden, C. xviii. 1—11
    2. In Caiaphas' House, 12—27
- d.* On the sixth Day,
1. His Passion under Pilate,
    1. In the Palace of Pilate, 28  
C. xix. 1—16
    2. On the Cross, 16—30
    2. His Death, 30—37
    3. His Burial, 38—42
- C.** After the great Week,
- a.* On the Day of the Resurrection, C. xx. 1—25
- b.* Eight Days after, 26—31
- c.* After that,
1. He appears to his Disciples at the Sea of Tiberias, C. xxi. 1—14
  2. Orders Peter to feed his Sheep and Lambs, 15—17
  3. Foretels the Manner of Peter's Death, and checks his Curiosity about St. John, 18—23
  4. The Conclusion, 24—25

## ST. J O H N.

1. **I**N the beginning existed the Word, and the Word was with God,  
 2 and the Word was God. The same was in the beginning with  
 3 God. All things were made by him, and without him was not one  
 4 single thing made that was made. In him was life, and the life was the  
 5 light of men. And the light shineth in darkness, but the darkness per-  
 ceived it not.
- 6 There was a man sent from God, whose name *was* John. The same  
 7 came for a testimony, to testify of the light, that all thro' it might be-

V. 1. *In the beginning*—(Referring to *Gen. i. 1.* and *Prov. viii. 23.*) When all Things began to be made by the Word: In the Beginning of Heaven and Earth, and this whole Frame of created Beings, *the Word existed*, without any Beginning. He *was* when all Things began to be, whatsoever had a Beginning. *The Word*—So termed *Psal. xxxiii. 6.* and frequently by the Seventy, and in the *Chaldee Paraphrase*. So that *St. John* did not borrow this Expression from *Philo*, or any Heathen Writer. He was not yet named *Jesus*, or *Christ*. He is *the Word* whom the Father begot or *spoke* from Eternity; by whom the Father *speaking* maketh all Things; who *speakes* the Father to us. We have, in the 18th Verse, both a real Description of the Word, and the Reason why He is so called. *He is the only begotten Son of the Father, who is in the bosom of the Father, and hath declared him. And the Word was with God*—Therefore distinct from GOD the Father. The Word rendered *with* denotes a perpetual Tendency as it were of the Son to the Father, in Unity of Essence. He was *with* GOD alone; because nothing beside GOD had then any Being. *And the Word was God*—Supreme, Eternal, Independent. There was then no Creature, in respect of which He could be stiled GOD in a relative Sense. Therefore He is stiled so in the absolute Sense. The Godhead of the *Messiah* being clearly revealed in the Old Testament (*Jer. xxiii. 6. Hof. i. 7. Psal. xxiii. 1.*) the other Evangelists aim at this, To prove that *Jesus*, a true Man, was the *Messiah*. But when at length some from hence began to doubt of his Godhead, then *St. John* expressly

asserted it, and wrote in this Book as it were a Supplement to the Gospels, as in *the Revelation*, to the Prophets.

V. 2. *The same was in the beginning with God*—This Verse repeats and contracts into one the three Points mentioned before. As if he had said, This Word, who was GOD, was in the Beginning, and was with GOD.

V. 3. *All things beside GOD, were made, and all Things which were made, were made by the Word*. In the first and second Verse is described the State of Things before the Creation, ver. 3. In the Creation, ver. 4. In the Time of Man's Innocency, ver. 5. In the Time of Man's Corruption.

V. 4. *In him was life*—He was the Fountain of Life to every living Thing, as well as of Being to all that is. *And the life was the light of men*—He who is essential Life, and the Giver of Life to all that liveth, was also the Light of Men; the Fountain of Wisdom, Holiness, and Happiness, to Man in his Original State.

V. 5. *And the light shineth in darkness*—Shines even on fallen Man; *but the darkness*—Dark, sinful Man, *perceiveth it not*.

V. 6. *There was a man*—The Evangelist now proceeds to him who testified of *the Light*, which he had spoken of in the five preceding Verses.

V. 7. *The same came for* (that is, in order to give) *a testimony*—The Evangelist, with the most strong and tender Affection, interweaves his own Testimony with that of *John*, by noble Digressions, wherein he explains the Office of the Baptist, and partly premises, partly subjoins, a farther Explication to his short Sentences.

- 8 lieve. He was not the light, but *was sent* to testify of the light.  
 9 *This* was the true light, who lighteth every man that cometh into the  
 10 world. He was in the world, and the world was made by him; yet  
 11 the world knew him not. He came to his own, and his own received  
 12 him not. But as many as received him, to them gave he privilege to  
 13 become the sons of God, to them that believe in his name: Who were  
 born, not of blood, nor by the will of the flesh, nor by the will of man,  
 but of God.  
 14 And the word was made flesh, and tabernacled among us, (and we be-  
 held his glory, the glory as of the only begotten of the Father) full of  
 grace and truth.  
 15 John testified of him and cried, saying, This is he of whom I said, He  
 that cometh after me is preferred before me, for he was before me.

What St. *Matthew*, *Mark*, and *Luke* term *the Gospel*, in respect of the Promise going before, St. *John* usually terms *the Testimony*, intimating the certain Knowledge of the Relater: *to testify of the light—Of Christ.*

V. 9. *Who lighteth every man*—By what is vulgarly termed natural Conscience, pointing out at least the general Lines of Good and Evil. And this Light, if Man did not hinder, would shine more and more to the perfect Day.

V. 10. *He was in the world*—Even from the Creation.

V. 11. *He came*—In the Fulness of Time, to his own—Country, City, Temple: *And his own—People, received him not.*

V. 12. *But as many as received him*—*Jews* or *Gentiles*; *that believe on his name*—That is, on Him. The Moment they believe, they are Sons; and because they are Sons, GOD *sendeth forth the Spirit of his Son into their hearts, crying, Abba, Father.*

V. 13. *Who were born*—Who became the Sons of GOD, *not of blood*—Not by Descent from *Abraham*, *nor by the will of the flesh*—By natural Generation, *nor by the will of man*—Adopting them.

V. 14. *Flesh* sometimes signifies corrupt Nature; sometimes the Body; sometimes, as here, the whole Man. *We beheld his glory*—We his Apostles, particularly *Peter*, *James*, and *John*, *Luke ix. 32.* *Grace and truth*—We are all by Nature Liars and Children of Wrath, to whom both Grace and Truth are unknown. But we

are made Partakers of them, when we are accepted thro' the Beloved.

The whole Verse might be paraphrased thus: *And* in order to raise us to this Dignity and Happiness, the eternal Word, by a most amazing Condescension, *was made Flesh*, united Himself to our miserable Nature, with all its innocent Infirmities. *And* He did not make us a transient Visit, but *tabernacled among us on Earth*, displaying his Glory in a more eminent Manner, than ever of old in the Tabernacle of *Moses*. *And we*, who are now recording these Things, *beheld his glory* with so strict an Attention, that we can testify, it was in every Respect such a Glory, as became *the only begotten of the Father*. For it shone forth not only in his Transfiguration, and in his continual Miracles, but in all his Tempers, Ministrations, and Conduct, thro' the whole Series of his Life. In all He appeared *full of Grace and Truth*: He was in Himself most benevolent and upright; made those ample Discoveries of Pardon to Sinners, which the *Mosaic Dispensation* could not do: And really exhibited the most substantial Blessings, whereas that was but a *shadow of good things to come*.

V. 15. *John cried*—With Joy and Confidence; *This is he of whom I said*—*John* had said this, before our LORD's Baptism, altho' he then knew Him not in Person. He knew Him first at his Baptism, and afterwards cried, *This is He of whom I said, &c.* *He is preferred before me*—In his Office; *for He was before me*—In his Nature.

V. 16. *And*

16 And out of his fulness have we all received, even grace upon grace. For  
 17 the law was given by Moses, *but* grace and truth was by Jesus Christ.  
 18 No man hath seen God at any time; the only begotten Son, who is in  
 19 the bosom of the Father, he hath declared *him*. And this is the testi-  
 mony of John, when the Jews sent priests and Levites from Jerusalem, to  
 20 ask him, Who art thou? And he confessed and denied not, but confessed,  
 21 am not the Christ. And they asked him, What then, Art thou Elijah? And  
 22 he saith, I am not. Art thou that prophet? And he answered, No. Then  
 said they to him, Who art thou? That we may give an answer to them  
 23 that sent us. What sayest thou of thyself? He said, \* *I am* the voice of  
 one crying in the wilderness, Make straight the way of the Lord, as said  
 24 the prophet Isaiah. And they who were sent were of the Pharisees.  
 25 And they asked him and said to him, Why baptizest thou then, if thou  
 26 art not the Christ, nor Elijah, neither that prophet? John answered  
 them, saying, I baptize with water, but there standeth one among you  
 27 whom ye know not. He it is, who coming after me, is preferred before  
 28 me, whose shoes latchet I am not worthy to unloose. These things were  
 done in Bethabara, beyond Jordan, where John was baptizing.

V. 16. *And*—Here the Apostle confirms the Baptist's Words: As if he had said, He is indeed preferred before thee: So we have experienced: *We all*—That believe: *Have received*—All that was to be received out of his fulness; and in particular, *Grace upon grace*—One Blessing upon another, immeasurable Grace and Love.

V. 17. *The law*—Working Wrath and containing Shadows: *was given*—No Philosopher, Poet, or Orator, ever chose his Words so accurately as St. John. *The Law*, saith he, was given by Moses: *Grace was by Jesus Christ*. Observe the Reason for placing each Word thus: *The Law of Moses* was not his own. *The Grace of Christ* was. His *Grace* was opposite to the *Wrath*, his *Truth* to the *shadowy Ceremonies of the Law*. *Jesus*—St. John having once mentioned the Incarnation (ver. 14.) no more uses that Name *The Word*, in all his Book.

V. 18. *Who is in the bosom of the Father*—The Expression denotes the highest Unity, and the most intimate Knowledge.

V. 19. *The Jews*—Probably the Great Council sent.

V. 20. *I am not the Christ*—For many supposed he was.

V. 21. *Art thou Elijah?*—He was not that

*Elijah (the Tishbite) of whom they spoke. Art thou that prophet*—Of whom *Moses* speaks, Deut. xviii. 15.

V. 23. *He said*—I am that Fore-runner of *Christ*, of whom *Isaiah* speaks. *I am the voice*—As if he had said, Far from being *Christ*, or even *Elijah*, I am nothing but a Voice: A Sound that so soon as it has expressed the Thought of which it is the Sign, dies into Air, and is known no more.

V. 24. *They who were sent were of the Pharisees*—Who were peculiarly tenacious of old Customs, and jealous of any Innovation (except those brought in by their own Scribes) unless the Innovator had unquestionable Proofs of Divine Authority.

V. 25. *They asked him, Why baptizest thou then?*—Without any Commission from the Sanhedrim? And not only Heathens (who were always baptized, before they were admitted to Circumcision) but *Jews* also?

V. 26. *John answered, I baptize*—To prepare for the *Messiah*: And indeed to shew, That *Jews*, as well as *Gentiles*, must be Profelytes to *Christ*, and that these, as well as those, stand in need of being washed from their Sins.

V. 28. *Where John was baptizing*—That is, used to baptize.

\* *Ijiaib* xl. 3.

V. 29. *His*



29 The next day he seeth Jesus coming toward him, and saith, Behold  
 30 the Lamb of God, who taketh away the sin of the world. This is he of  
 whom I said, After me cometh a man who is preferred before me; for he  
 31 was before me. And I knew him not, but that he might be manifested  
 32 to Israel, therefore am I come baptizing with water. And John testified,  
 saying, I saw the Spirit descending like a dove, and it abode upon him.  
 33 And I knew him not, but he that sent me to baptize with water, he  
 had said to me, On whom thou shalt see the Spirit descending and abiding  
 34 on him, this is he who baptizeth with the Holy Ghost. And I saw it,  
 and testified, that this is the Son of God.

35 Again, the next day, John was standing, and two of his disciples. And  
 36 looking upon Jesus walking, he saith, Behold the Lamb of God. And  
 37 the two disciples heard him speak, and they followed Jesus. And Jesus  
 38 turning and seeing them following, saith to them, What seek ye? They  
 said to him, Rabbi, (that is, being interpreted, Master) where dwellest  
 39 thou? He saith to them, Come and see. They came and saw where he  
 dwelt and abode with him that day; for it was about the tenth hour.  
 40 Andrew, Simon Peter's brother, was one of the two who heard John speak  
 41 and followed him. He first findeth his own brother Simon, and saith to  
 him, We have found the Messiah (which is, being interpreted, the Christ.)  
 42 And he brought him to Jesus. And Jesus looking upon him, said, Thou  
 art Simon, the Son of Jonah; thou shalt be called Cephas, which is by  
 interpretation, Peter.

43 The day following he was minded to depart into Galilee, and findeth  
 44 Philip, and saith to him, Follow me. Now Philip was of Bethsaida, the

V. 29. *He seeth Jesus coming and saith, Behold the Lamb*—Innocent; to be offered up; prophesied of by *Isaiah* (ch. liii. 7.) typified by the Paschal Lamb, and by the daily Sacrifice: *The Lamb of God*—Whom God gave, approves, accepts of; *who taketh away*—Atoneth for; *the sin*—That is, all the Sins; *of the world*—Of all Mankind. Sin and the World are of equal Extent.

V. 31. *I knew him not*—When I thus testified of Him. How surprizing is this! Considering how nearly they were related, and how remarkable the Conception and Birth of both had been. But there was a peculiar Providence visible in our Saviour's living from his Infancy to his Baptism at Nazareth: *John* all the Time living the Life of an Hermit in the Deserts of *Judea* (*Luke* i. 80.) Ninety or more

Miles from *Nazareth*. Hereby that Acquaintance was prevented, which might have made *John's* Testimony of *Christ* suspected.

V. 34. *I saw it*—That is, the Spirit so descending and abiding on Him: *And testified*—From that Time.

V. 37. *They followed Jesus*—They walked after Him, but had not the Courage to speak to Him.

V. 41. *He first findeth his own brother Simon*—Probably both of them sought him: *Which is being interpreted, the Christ*—This the Evangelist adds, as likewise those Words in the 38th Verse, *that is, being interpreted, Master*.

V. 42. *Jesus said, Thou art Simon, the son of Jonah*—As none had told our LORD these Names, this could not but strike *Peter*. *Cephas, which is Peter*—Meaning the same in *Syriac*,

45 city of Andrew and Peter. Philip findeth Nathanael and saith to him,  
 We have found him, whom Moses in the law and the prophets described,  
 46 Jesus of Nazareth, the son of Joseph. And Nathanael saith to him, Can  
 any good thing come out of Nazareth? Philip saith to him, Come and see.  
 47 Jesus saw Nathanael coming toward him, and saith of him, Behold an  
 48 Israelite indeed, in whom is no guile. Nathanael saith to him, Whence  
 knowest thou me? Jesus answered and said to him, Before Philip called  
 49 thee, when thou wast under the fig-tree, I saw thee. Nathanael answered  
 and said to him, Rabbi, thou art the Son of God, thou art the king of  
 50 Israel. Jesus answered and said to him, Because I said to thee, I saw thee  
 under the fig-tree, believest thou? Thou shalt see greater things than these.  
 51 And he saith to him, Verily, verily I say to you, Hereafter ye shall see the  
 heaven opened, and the angels of God ascending and descending on the  
 Son of man.

II. And the third day, there was a marriage in Cana of Galilee, and the  
 2 mother of Jesus was there. And both Jesus and his disciples were invited  
 3 to the marriage. And wine falling short, the mother of Jesus saith to

*Syriac*, which *Peter* does in *Greek*, namely, a Rock.

V. 45. *Jesus of Nazareth*—So *Philip* thought, not knowing He was born in *Bethlehem*. *Nathanael* was probably the same with *Bartholomew*, that is, the Son of *Tholomeu*. *St. Matthew* joins *Bartholomew* with *Philip* (ch. x. 3.) and *St. John* places *Nathanael* in the Midst of the Apostles, immediately after *Thomas* (ch. xxi. 2.) just as *Bartholomew* is placed, *Acts* i. 13.

V. 46. *Can any good thing come out of Nazareth?*—How cautiously should we guard against popular Prejudices? When these had once possessed so honest an Heart, as even that of *Nathanael*, they led him to suspect the blessed *Jesus* Himself for an Impostor, because He had been brought up at *Nazareth*. But his Integrity prevailed over that foolish Bias, and laid him open to the Force of Evidence, which a candid Enquirer will always be glad to admit, even when it brings the most unexpected Discoveries. *Can any good thing?*—That is, have we Ground from Scripture to expect the *Messiah*, or any eminent Prophet, from *Nazareth*? *Philip saith, Come and see*—The same Answer which he had received himself from our LORD the Day before.

V. 48. *Under the fig-tree I saw thee*—Perhaps at Prayer.

V. 49. *Nathanael answered*—Happy are they that are ready to believe, swift to receive the Truth and Grace of GOD. *Thou art the Son of God*—So he acknowledges now, more than he had heard from *Philip*: *The Son of God, the king of Israel*—A Confession both of the Person and Office of *Christ*.

V. 51. *Hereafter ye shall see*—All of these, as well as thou, who believe on me now in my State of Humiliation, shall hereafter see me come in my Glory, and all the Angels of GOD with me. This seems the most natural Sense of the Words, tho' they may also refer to his Ascension.

V. 1. *And the third day*—After He had said this. *In Cana of Galilee*—There were two other Towns of the same Name, one in the Tribe of *Ephraim*, the other in *Cœlisyria*.

V. 2. *Jesus and his disciples were invited to the marriage*—*Christ* does not take away human Society, but sanctify it. Water might have quenched Thirst; yet our LORD allows Wine; especially at a festival Solemnity. Such was his Facility in drawing his Disciples at first, who were afterwards to go thro' rougher Ways.

V. 3. *And wine falling short*—How many Days the Solemnity had lasted, and on which Day our LORD came, or how many Disciples might follow Him, does not appear. *His mother saith to him, They have not wine*—Either she

4 him, They have not wine. Jesus saith to her, Woman, what *is it* to me  
 5 and thee? Mine hour is not yet come. His mother saith to the servants,  
 6 Whatsoever he saith to you, do. And there were set there six water-pots  
 of stone, after the manner of the purifying of the Jews, containing two or  
 7 three measures apiece. Jesus saith to them, Fill the water-pots with wa-  
 8 ter. And they filled them up to the brim. And he saith to them, Draw  
 out now, and carry to the governor of the feast. And they carried *it*.  
 9 When the governor of the feast had tasted the water that was made wine  
 (he knew not whence it was, but the servants who had drawn the wa-  
 10 ter knew) the governor of the feast calleth the bridegroom, And saith  
 to him, Every man doth set out good wine first, and when men have  
 well drank, then that which is worse: *but* thou hast kept the good wine  
 11 till now. Jesus wrought this beginning of miracles in Cana of Galilee,  
 and manifested his glory, and his disciples believed on him.

12 After this he went down to Capernaum, he and his mother, and his  
 brethren, and his disciples: and they tarried there not many days  
 13 For the passover of the Jews was nigh, and Jesus went up to Jerusalem,  
 14 And found in the temple them that sold oxen, and sheep, and doves, and  
 15 the changers of money sitting. And having made a scourge of rushes,  
 he drove all out of the temple, both the sheep and the oxen, and poured

the might mean, Supply them by Miracle; or, Go away, that others may go also, before the Want appears.

V. 4. *Jesus saith to her, Woman*--So our LORD speaks also, ch. xix. 26. It is probable this was the constant Appellation which He used to her. He regarded his Father above all, not *knowing* even his Mother *after the flesh*. *What is it to me and thee?* A mild Reproof of her inordinate Concern and untimely Interposal. *Mine hour is not yet come*--The Time of my working this Miracle, or of my going away.

May we not learn hence, if his Mother was rebuked for attempting to direct Him in the Days of his Flesh, how absurd is it, to address her as if she had a Right to command Him, on the Throne of his Glory? Likewise how indecent is it for us to direct his supreme Wisdom, as to the Time or Manner in which He shall appear for us, in any of the Exigencies of Life?

V. 5. *His mother saith to the servants*--Gathering from his Answer, that He was about to do something extraordinary.

V. 6. *The purifying of the Jews*--Who purified themselves by frequent Washings; particularly before Eating.

V. 9. *The governor of the feast*--The Bridegroom generally procured some Friend to order all Things at the Entertainment.

V. 10. *And saith*--St. John barely relates the Words he spoke, which does not imply his approving them.

V. 11. *And his disciples believed*--More steadfastly.

V. 14. *Oxen, and sheep, and doves*--Used for Sacrifice: *And the changers of money*--Those who changed foreign Money, for that which was current at Jerusalem, for the Convenience of them that came from distant Countries.

V. 15. *Having made a scourge of rushes* (which were strewed on the Ground) *he drove all out of the temple* (that is, the Court of it) *both the sheep and the oxen*--Tho' it does not appear that He struck even them: And much less, any of the Men. But a Terror from GOD, it is evident, fell upon them.

V. 18. *Then*

16 out the changers of money, and overthrew the tables, And said to them  
 that sold doves, Take these things hence; make not my Father's house an  
 17 house of traffick. And his disciples remembered that it is written, \* The  
 18 zeal of thine house hath eaten me up. Then answered the Jews and  
 said to him, What sign shewest thou us, seeing thou dost these things?  
 19 Jesus answered and said to them, Destroy this temple, and I will raise it up  
 20 in three days. Then said the Jews, Forty and six years was this temple  
 21 in building, and wilt thou raise it up in three days? But he spake of the  
 22 temple of his body. When therefore he was risen from the dead, his dis-  
 ciples remembered that he had said this; and they believed the scripture,  
 23 and the word which Jesus had said. Now when he was in Jerusalem  
 at the Passover, on the feast day, many believed in his name, beholding the  
 24 miracles which he did. But Jesus did not trust himself to them, because  
 25 he knew all men, And needed not that any should testify of man; for  
 he knew what was in man.

III. Now there was a man of the Pharisees, named Nicodemus, a ruler of  
 2 the Jews. The same came to him by night, and said to him, Rabbi, we  
 know, that thou art a teacher come from God: for no man can do these  
 3 miracles which thou dost, except God be with him. Jesus answered and

V. 18. *Then answered the Jews*—Either some of those whom he had just driven out, or their Friends: *What sign shewest thou?*—So they require a Miracle, to confirm a Miracle!

V. 19. *This temple*—Doubtless pointing, while He spoke, to his Body, the Temple and Habitation of the Godhead.

V. 20. *Forty and six years*—Just so many Years before the Time of this Conversation, *Herod the Great* had begun his most magnificent Reparation of the Temple (one Part after another) which he continued all his Life, and which was now going on, and was continued thirty-six Years longer, till within six or seven Years of the Destruction of the State, City, and Temple, by the Romans.

V. 22. *They believed the scripture, and the word which Jesus had said*—Concerning his Resurrection.

V. 23. *Many believed*—That He was a Teacher sent from God.

V. 24. *He did not trust himself to them*—Let us learn hence, Not rashly to put ourselves into the Power of others. Let us study a wise and happy Medium, between universal Suspi-

cioufness, and that Easiness which would make us the Property of every Pretender to Kindness and Respect.

V. 25. *He*—To whom all Things are naked, *knew what was in man*—Namely, a desperately deceitful Heart.

V. 1. *A ruler*—One of the Great Council.

V. 2. *The same came*—Thro' Desire; but by *night*—Thro' Shame: *We know*—Even we Rulers and Pharisees.

V. 3. *Jesus answered*—That Knowledge will not avail thee, unless thou *be born again*—Otherwise thou canst not see, that is, experience and enjoy, either *the inward* or the glorious *kingdom of God*.

In this solemn Discourse our LORD shews, that no external Profession, no ceremonial Ordinances or Privileges of Birth, could intitle any to the Blessings of the *Messiah's Kingdom*: That an entire Change of Heart, as well as of Life, was necessary for that Purpose: That this could only be wrought in Man, by the Almighty Power of GOD: That every Man born into World, was by Nature in a State of Sin, Condemnation, and Misery: That the free Mercy

\* *Psaln* lxxix. 9.

said to him, Verily, verily I say unto thee, Except a man be born again,  
 4 he cannot see the kingdom of God. Nicodemus saith to him, How can  
 a man be born, when he is old? Can he enter a second time into his  
 5 mother's womb, and be born? Jesus answered, Verily, verily I say unto  
 thee, Except a man be born of water and the Spirit, he cannot enter into  
 6 the kingdom of God. That which is born of the flesh is flesh; and that  
 7 which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye  
 8 must be born again. The wind bloweth where it listeth, and thou hearest  
 the sound thereof, but canst not tell, whence it cometh, and whither it  
 9 goeth: so is every one that is born of the Spirit. Nicodemus answered  
 10 and said to him, How can these things be? Jesus answered and said to  
 11 him, Art thou a teacher of Israel, and knowest not these things? Verily,  
 verily I say to thee, we speak what we know, and testify what we have  
 12 seen; yet ye receive not our testimony. If I have told you earthly  
 things, and ye believe not, how would ye believe, if I told you heavenly  
 13 things? For no one hath gone up to heaven, but he that came down

of God had given his Son to deliver them from it, and to raise them to a blessed Immortality: That all Mankind, *Gentiles* as well as *Jews*, might share in these Benefits, procured by his being lifted up on the Cross, and to be received by *Faith* in him: But that, if they rejected Him, their eternal, aggravated Condemnation would be the certain Consequence. *Except a man be born again*—If our LORD, by being born again, means only Reformation of Life, instead of making any new Discovery, he has only thrown a great deal of Obscurity, on what was before plain and obvious.

V. 4. *When he is old*—As Nicodemus himself was.

V. 5. *Except a man be born of water and of the spirit*—Except he experience that great inward Change by the Spirit, and be baptized (wherever Baptism can be had) as the outward Sign and Means of it.

V. 6. *That which is born of the flesh is flesh*—Mere Flesh, void of the Spirit, yea, at Enmity with it: *And that which is born of the Spirit, is spirit*—Is spiritual, heavenly, divine, like its Author.

V. 7. *Ye must be born again*—To be born again, is, To be inwardly changed from all Sinfulness to all Holiness. It is fitly so called, because as great a Change then passes on the

Soul, as passes on the Body, when it is born into the World.

V. 8. *The wind bloweth* according to its own Nature, not thy Will, *and thou hearest the sound thereof*—Thou art sure it doth blow, *but canst not* explain the particular Manner of its acting. *So is every one that is born of the Spirit*—The Fact is plain, the Manner of his Operations inexplicable.

V. 11. *We speak what we know*—I and all that believe in me.

V. 12. *Earthly things*--Things done on Earth, Such as the New Birth, and the present Privileges of the Children of God. *Heavenly things*—Such as the Eternity of the Son, and the Unity of the Father, Son, and Spirit.

V. 12. *For no one*—For here you must rely on my single Testimony, whereas there you have a Cloud of Witnesses: *Has gone up to heaven, but he that came down from heaven*—Are then Enoch and Elijah in Heaven, or only in Paradise? *Who is in heaven*—Therefore He is Omnipresent; else He could not be in Heaven and on Earth at once. This is a plain Instance of what is usually termed the Communication of Properties between the Divine and Human Nature; whereby what is proper to the Divine Nature is spoken concerning the Human, and what is proper to the Human is, as here, spoken of the Divine.

V. 14. *And*

14 from heaven, the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up,  
 15 That whosoever believeth on him, may not perish, but have everlasting  
 16 life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, may not perish, but have everlasting life.  
 17 For God sent not his Son into the world, to condemn the world, but that  
 18 the world might be saved thro' him. He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath  
 19 not believed on the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness  
 20 rather than light, because their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds  
 21 should be reproved. But he that practiseth the truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.  
 22 After these things Jesus and his disciples went into the land of Judea,  
 23 and there he tarried with them and baptized. And John also was baptizing in Enon, near Salim, because there was much water there; and they  
 24 came and were baptized. For John was not yet cast into prison.  
 25 Then there arose a dispute between some of John's disciples and the Jews,

V. 14. *And as Moses*—And even this single Witness will soon be taken from you; yea, and in a most ignominious Manner.

V. 15. *That whosoever*—He must be lifted up, that hereby He may purchase Salvation for all Believers: All those who look to Him by Faith recovering spiritual Health, even as all that looked at that *Serpent* recovered bodily Health.

V. 16. Yea, and this was the very Design of GOD's Love, in sending Him into the World. *Whoever believeth on him*—With that Faith which worketh by Love, and hold fast the Beginning of his Confidence stedfast to the End. *God so loved the world*—That is, All Men under Heaven; even those that despise his Love, and will for that cause finally perish. Otherwise not to believe would be no Sin to them. For what should they believe? Ought they to believe, that *Christ* was given for them? Then He was given for them. *He gave his only Son*—Truly and seriously. And *the Son of God gave himself* (*Gal. iv. 4.*) Truly and seriously.

V. 17. *God sent not his Son into the world, to condemn the world*—Although many accuse him of it.

V. 18. *He that believeth on him is not condemn-*

*ed*—Is acquitted, is justified before GOD. *The name of the only begotten Son of God*—The Name of a Person is often put for the Person himself. But perhaps it is farther intimated in that Expression, That the Person spoken of is great and magnificent. And therefore it is generally used to express either GOD the Father, or the Son.

V. 19. *This is the condemnation*—That is, the Cause of it. So GOD is clear.

V. 21. *He that practiseth the truth* (that is, true Religion) *cometh to the light*—So even *Nicodemus* afterwards did. *Are wrought in God*—That is, in the Light, Power and Love of GOD.

V. 22. *Jesus went*—From the Capital City, *Jerusalem, into the land of Judea*—That is, into the Country. *There he baptized*—Not Himself; but his Disciples by his Order, ch. iv. 2.

V. 23. *John also was baptizing*—He did not repel them that offered; but he more willingly referred them to *Jesus*.

V. 25. *The Jews*—Those Men of *Judea*, who now went to be baptized by *Jesus*; and *John's Disciples*, who were mostly of *Galilee*; *about purifying*—That is, Baptism. They disputed, which they should be baptized by.

V. 27. *He*

26 about purifying. And they came to John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou gavest testimony, behold he  
 27 baptizeth, and all men come to him. John answered and said, A man can  
 28 receive nothing, unless it be given him from heaven. Ye yourselves bear  
 29 me witness that I said, I am not the Christ, but I am sent before him. He  
 that hath the bride is the bridegroom; but the friend of the bridegroom  
 who standeth and heareth him, rejoiceth greatly, because of the bride-  
 30 groom's voice: this my joy therefore is fulfilled. He must increase, but I  
 31 *must* decrease. He that cometh from above is above all: he that is of the  
 earth is earthly, and speaketh of the earth: he that cometh from heaven is  
 32 above all. And what he hath seen and heard, that he testifieth: yet no  
 33 man receiveth his testimony. He that hath received his testimony, hath  
 34 set to his seal, that God is true. For he whom God hath sent, speaketh  
 35 the words of God; for God giveth not *him* the Spirit by measure. The  
 36 Father loveth the Son, and hath given all things into his hand. He that  
 believeth on the Son, hath everlasting life: but he that obeyeth not the  
 Son, shall not see life, but the wrath of God abideth on him.

IV. When therefore the Lord knew, that the Pharisees had heard, Jesus  
 2 maketh and baptizeth more disciples than John, (Tho' Jesus himself  
 3 baptized not; but his disciples) He left Judea, and departed again into

V. 27. *A man can receive nothing*—Neither he, nor I. Neither could he do this, unless God had sent him; nor can I receive the Title of *Christ*, or any Honour comparable to that, which He hath received from Heaven. They seem to have spoken with Jealousy and Resentment; *John* answers with sweet Composure of Spirit.

V. 22. *He that hath the bride is the bridegroom*—He whom the Bride follows. But all Men now come to *Jesus*. Hence it is plain, He is the Bridegroom: *The friend who heareth him*—Talk with the Bride; *rejoiceth greatly*—So far from envying or resenting it.

V. 30. *He must increase, but I must decrease*—So they who are now, like *John*, burning and shining lights, must (if not suddenly eclipsed) like him gradually decrease, while others are increasing about them; as they, in their Turns, grew up, amidst the Decays of the former Generation. Let us know how to set, as well as how to rise; and let it comfort our declining Days, to trace in those who are likely to succeed us in our Work, the Openings of yet greater Usefulness.

V. 31. It is not improbable, that what is added, to the End of the Chapter, are the Words of the Evangelist, not the Baptist. *He that is of the earth*—A mere Man; of earthly Original, has a Spirit and Speech answerable to it.

V. 32. *No man*—None comparatively, exceeding few; *receiveth his testimony*—With true Faith.

V. 33. *Hath set to his seal*—It was customary among the *Jews*, for the Witness to set his Seal to the Testimony he had given. *That God is true*—Whose Word the *Messiah* speaks.

V. 34. *God giveth not him the Spirit by measure*—As He did to the Prophets, but immeasurably. Hence He speaketh the Words of God in the most perfect Manner.

V. 36. *He that believeth on the Son, hath everlasting life*—He hath it already. For he loves God. And Love is the Essence of Heaven. *He that obeyeth not*—A Consequence of not believing.

V. 1. *The Lord knew*—Tho' none informed Him of it.

V. 3. *He left Judea*—To shun the Effects of their Repentment.

V. 4. *And*

4 Galilee. And he must needs go thro' Samaria. Then cometh he to a city  
 5 of Samaria, called Sychar, near the field that Jacob gave to his son Joseph.  
 6 Now Jacob's well was there. Jesus therefore being wearied with the jour-  
 7 ney, sat thus by the well. It was about the sixth hour. There cometh  
 a woman of Samaria to draw water. Jesus saith to her, Give me to drink.  
 8 (For his disciples were gone to the city to buy meat.) Then saith the  
 9 woman of Samaria to him, How dost thou, being a Jew, ask drink of me,  
 who am a woman of Samaria? For the Jews have no dealings with the Sa-  
 10 maritans. Jesus answered and said to her, If thou hadst known the gift  
 of God, and who it is that saith to thee, Give me to drink, thou wouldst  
 11 have asked of him, and he would have given thee living water. The wo-  
 man saith to him, Sir, thou hast nothing to draw with, and the well is  
 12 deep: whence then hast thou that living water? Art thou greater than  
 our father Jacob, who gave us the well, and himself drank thereof, and  
 13 his children, and his cattle? Jesus answered and said to her, Whosoever  
 14 drinketh of this water, will thirst again. But whosoever drinketh of  
 the water that I shall give him, will never thirst, but the water that  
 I shall give him, will be in him a fountain of water, springing up  
 15 into everlasting life. The woman saith to him, Sir, give me this wa-  
 16 ter, that I thirst not, neither come hither to draw. Jesus saith to her,

V. 4. *And he must needs go thro' Samaria*—The Road lying directly thro' it.

V. 5. *Sychar*—Formerly called *Sichem* or *Shechem*. *Jacob gave*—On his Death-bed, Gen. xlviii. 22.

V. 6. *Jesus sat thus*—Weary as He was. *It was the sixth hour*—Noon; the Heat of the Day.

V. 7. *Give me to drink*—In this one Conversation He brought her to that Knowledge, which the Apostles were so long in attaining.

V. 8. *For his disciples were gone*—Else He needed not have asked her.

V. 9. *How dost thou*—Her open Simplicity appears, from her very first Words. *The Jews have no dealings*—None by way of Friendship. They would receive no Kind of Favour from them.

V. 10. *If thou hadst known the gift*—The living Water; *And who it is*—He who alone is able to give it; *Thou wouldst have asked of him*—On those Words the Stress lies. *Water*—In like Manner He draws the Allegory from *Bread*, ch. vi. 27. and from *Light*, ch. viii. 12. the first, the most simple, necessary, common, and salutary Things in Nature. *Living water*

—The Spirit and its Fruits. But she might the more easily mistake his Meaning, because *living water* was a common Phrase among the Jews for *spring water*.

V. 12. *Our father Jacob*—So they fancied he was; whereas they were, in Truth, a Mixture of many Nations, placed there by the King of *Assyria*, in the room of the *Israelites* whom he had carried away captive. (2 Kings xvii. 24.) *Who gave us the well*—In *Joseph*, their supposed Forefather: *And drank thereof*—So even he had no better Water than this.

V. 14. *Will never thirst*—Will never (provided he continue to drink thereof) be miserable, dissatisfied, without Refreshment. If ever that Thirst returns, it will be the Fault of the Man, not the Water. *But the water that I shall give him*—The Spirit of Faith working by Love, *Shall be in him*—An inward, living Principle, *a fountain*—Not barely a Well, which is soon exhausted, *springing up into everlasting life*—Which is a Confluence, or rather an Ocean of Streams arising from this Fountain.

V. 15. *That I thirst not*—She takes Him still in a gross Sense.

V. 16. *Jesus*



Go, call thy husband, and come hither. The woman answered and said,  
 17 I have no husband. Jesus said to her, Thou hast well said, I have no  
 18 husband; For thou hast had five husbands, and he whom thou now hast,  
 19 is not thy husband: in this thou saidst truly. The woman saith to him,  
 20 Sir, I perceive that thou art a prophet. Our fathers worshipped in this  
 mountain: but ye say, that in Jerusalem is the place where men ought to  
 21 worship. Jesus saith to her, Woman, believe me, the hour cometh, when  
 ye shall neither in this mountain, nor at Jerusalem, worship the Father.  
 22 Ye worship ye know not what; we know what we worship; for salva-  
 23 tion is from the Jews. But the hour cometh, and now is, when the true  
 worshippers shall worship the Father in spirit and *in* truth; for the Fa-  
 24 ther seeketh such worshippers. God is a spirit, and they that worship  
 25 him, must worship *him* in spirit and *in* truth. The woman saith to him,  
 I know that the Messiah is coming, who is called Christ: when he is

V. 16. *Jesus saith to her*—He now clears the Way, that He might give her a better Kind of Water than she asked for. *Go call thy husband*—He strikes directly at her Bosom-Sin.

V. 17. *Thou hast well said*—We may observe in all our LORD's Discourse, the utmost Weightiness, and yet the utmost Courtesy.

V. 18. *Thou hast had five husbands*—Whether they were all dead or not, her own Conscience now awakened would tell her.

V. 19. *Sir, I perceive*—So soon was her Heart touched!

V. 20. The Instant she perceived this, she proposes what she thought the most important of all Questions. *This mountain*—Pointing to Mount Gerizim. *Sanballat*, by the Permission of Alexander the Great, had built a Temple on Mount Gerizim, for Manasseh, who, for marrying Sanballat's Daughter, had been expelled from the Priesthood and from Jerusalem (*Neb. xiii. 28.*) This was the Place where the Samaritans used to worship, in Opposition to Jerusalem. And it was so near Sychar, that a Man's Voice might be heard from the one to the other. *Our fathers worshipped*—This plainly refers to Abraham and Jacob (from whom the Samaritans pretended to deduce their Genealogy) who erected Altars in this Place: (*Gen. xii. 6, 7. and xxxiii. 18, 20.*) And possibly to the whole Congregation, who were directed, when they came into the Land of Canaan, to put the blessing upon mount Gerizim, *Deut. xi. 29.* *Ye Jews say, In Jerusalem is the place*—Namely, the Temple.

V. 21. *Believe me*—Our LORD uses this Expression in this Manner but once; and that to a Samaritan. To his own People, the Jews, his usual Language is, *I say unto you.* *The hour cometh when ye*—Both Samaritans and Jews, shall worship neither in this mountain, nor at Jerusalem—As preferable to any other Place. True Worship shall be no longer confined to any one Place or Nation.

V. 22. *Ye worship ye know not what*—Ye Samaritans are ignorant, not only of the Place, but of the very Object of Worship. Indeed they feared the Lord—After a Fashion; but at the same Time, served their own gods, 2 Kings xvii. 33. *Salvation is from the Jews*—So spake all the Prophets, that the Saviour should arise out of the Jewish Nation: and that from thence the Knowledge of Him should spread to all Nations under Heaven.

V. 23. *The true worshippers shall worship the Father*—Not here or there only, but at all Times and in all Places.

V. 24. *God is a spirit*—Not only remote from Body, and all the Properties of it, but likewise full of all spiritual Perfections, Power, Wisdom, Love, Holiness. And our Worship should be suitable to his Nature. We should worship Him with the truly spiritual Worship of Faith, Love, and Holiness, animating all our Tempers, Thoughts, Words, and Actions.

V. 25. *The woman saith*—With Joy for what she had already learned, and Desire of fuller Instruction.

V. 26. *Jesus*

26 come, he will tell us all things. Jesus saith to her, I that speak to thee  
27 am *He*. And upon this came his disciples, and marvelled that he talked  
with a woman. Yet none said, What seekest thou? Or, Why talkest  
thou with her?

28 The woman then left her water-pot, and went to the city, and saith to  
29 the men, Come, see a man who told me all things that ever I did: Is not  
30 this the Christ? Then they went out of the city, and came to him.

31 In the mean time his disciples prayed him, saying, Master, eat. But  
32 he said to them, I have meat to eat that ye know not of. The disciples  
33 said one to another, Hath any man brought him to eat? Jesus saith to  
34 them, My meat is, to do the will of him that sent me, and to finish his  
35 work. Say ye not, There are yet four months, and the harvest cometh?  
Lo, I say to you, Lift up your eyes, and survey the fields, for they are  
36 white already to the harvest. And he that reapeth, receiveth wages, and  
gathereth fruit to life eternal, that both he that soweth and he that reap-

37 eth may rejoice together. And herein is the saying true, One soweth, and  
38 another reapeth. I have sent you to reap that whereon ye have bestowed  
no labour: others have laboured, and ye are entred into their labour.

39 And many of the Samaritans out of that city believed on him, for the  
40 saying of the woman testifying, He told me all that ever I did. So when

V. 26. *Jesus saith*—Hasting to satisfy her Desire, before his Disciples came. *I am He*—Our LORD did not speak this so plainly to the Jews, who were so full of the *Messiah's* temporal Kingdom: If He had, many would doubtless have taken up Arms in his Favour, and others have accused him to the *Roman* Governor. Yet He did in effect declare the Thing, tho' He declined the particular Title. For in a Multitude of Places He represented Himself, both as the Son of Man, and as the Son of GOD: Both which Expressions were generally understood by the Jews as peculiarly applicable to the *Messiah*.

V. 27. *His disciples marvelled that he talked with a woman*—Which the Jewish Rabbi's reckoned scandalous for a Man of Distinction to do. They marvelled likewise at his talking with a Woman of that Nation, which was so peculiarly hateful to the Jews. *Yet none said*—To the Woman, *What seekest thou?* Or to Christ, *Why talkest thou with her?*

V. 28. *The woman left her water-pot*—Forgetting smaller Things.

V. 29. *A man who told me all things that ever*

*I did*—Our LORD had told her but a few things. But his Words awakened her Conscience, which soon told her all the rest. *Is not this the Christ?*—She does not doubt of it herself, but incites them to make the Enquiry.

V. 31. *In the mean time*—Before the People came.

V. 34. *My meat*—That which satisfies the strongest Appetite of my Soul.

V. 35. *The fields are white already*—As if He had said, the spiritual Harvest is ripe already. The Samaritans ripe for the Gospel, covered the Ground round about them.

V. 36. *He that reapeth*—Whoever saves Souls, *receiveth wages*—A peculiar Blessing to Himself, *and gathereth fruit*—Many Souls; *that be that soweth*—Christ the great Sower of the Seed, *may rejoice together*—In Heaven.

V. 37. *That saying*—A common Proverb: *One soweth*—The Prophets and Christ; *Another reapeth*—The Apostles and succeeding Ministers.

V. 38. *I*—The LORD of the whole Harvest, *have sent you*—He had employed them already in baptizing, ver. 2.

V. 42. *W*

the Samaritans were come to him, they besought him to tarry with them.  
 41. And he abode there two days. And many more believed, because of his  
 42 word, And said to the woman, We no longer believe, because of thy  
 saying: for we have heard him ourselves, and know that this is indeed  
 the Christ, the Saviour of the world.

43 After the two days, he departed thence, and went into Galilee. (Now  
 44 Jesus himself had testified, That a prophet hath not honour in his own  
 45 country.) And when he was come into Galilee, the Galileans received  
 him, having seen all the things that he did in Jerusalem at the feast.  
 For they also had come to the feast.

46 So he came again to Cana of Galilee, where he had made the water  
 wine. And there was a certain nobleman, whose son was sick at Caper-  
 47 naum. When he heard that Jesus was come out of Judea into Galilee,  
 he went to him, and besought him to come down and heal his son, for he  
 48 was at the point of death. Jesus said to him, Unless ye see signs and  
 49 wonders, ye will in no wise believe. The nobleman saith to him, Sir  
 50 come down, ere my child die. Jesus saith to him, Go; thy son liveth.  
 And the man believed the word that Jesus spake to him, and he went.  
 51 And as he was now going down, his servants met him and told *him*,  
 52 saying, Thy son liveth. Then he asked of them the hour when he  
 amended. And they said to him, Yesterday at the seventh hour the  
 53 fever left him. So the father knew, *it was* at the same hour, in which  
 Jesus had said to him, Thy son liveth. And himself believed, and his  
 54 whole house. This second miracle again Jesus wrought, being come out  
 of Judea into Galilee.

V. After this there was a feast of the Jews, and Jesus went up to Jeru-  
 2 salem. Now there is in Jerusalem, by the sheep-gate, a bath, which  
 3 is called in the Hebrew tongue, Bethesda, having five porticos. In  
 4 these lay a great multitude of diseased, of blind, halt, withered, waiting

V. 42. *We know that this is the Saviour of the world*—And not of the Jews only.

V. 43. *He went into Galilee*—That is, into the Country of Galilee; but not to Nazareth. It was at that Town only that He had no Honour. Therefore He went to other Towns.

V. 47. *To come down*—For Cana stood much higher than Capernaum.

V. 48. *Unless ye see signs and wonders*—Altho' the Samaritans believed without them.

V. 52. *He asked the hour when he amended*—

The more exactly the Works of God are considered, the more Faith is increased.

V. 1. *A feast*—Pentecost.

V. 2. *There is in Jerusalem*—Hence it appears, that St. John wrote his Gospel before Jerusalem was destroyed: It is supposed about thirty Years after the Ascension. *Having five porticos*—Built for the Use of the Sick. Probably the Basin had five Sides. *Bethesda* signifies *the House of Mercy*.

V. 4. *As*

4 for the moving of the water. For an angel went down at certain times  
 into the bath, and the water was troubled: and whosoever went in first,  
 after the troubling of the water, was made whole, whatsoever disease he  
 5 had. And a certain man was there, who had been diseased eight and  
 6 thirty years. Jesus seeing him lie, and knowing that he had now been  
 7 diseased a long time, saith to him, Desirest thou to be made whole? The  
 infirm man answered him, Sir, I have no man to put me into the bath,  
 when the water is troubled; and while I am coming, another steppeth  
 8 down before me. Jesus saith to him, Rise, take up thy bed and walk.  
 9 And immediately the man was made whole, and took up his bed and  
 10 walked: and the same day was the sabbath. Then said the Jews to him  
 that was healed, It is the sabbath; it is not lawful for thee to take up the  
 11 bed. He answered, He that made me whole, he said to me, Take up thy  
 12 bed and walk. Then asked they him, Who is the man that said to thee,  
 13 Take up thy bed and walk? And he that was healed knew not who he  
 14 was; for Jesus had retired, a multitude being in the place. Afterward  
 Jesus findeth him in the temple, and said to him, Lo, thou art made  
 15 whole: sin no more, lest a worse thing come to thee. The man departed  
 and told the Jews, that it was Jesus who had made him whole.  
 16 And therefore the Jews persecuted Jesus, and sought to kill him, be-  
 17 cause he had done these things on the sabbath. But Jesus answered them,  
 18 My Father worketh until now, and I work. Therefore the Jews sought  
 the more to kill him, because he not only broke the sabbath, but also

V. 4. *An angel*--Yet many undoubtedly thought the whole Thing to be purely natural. *At certain times*--Perhaps at a certain Hour of the Day, during this paschal Week. *Went down*--The Greek Word implies, that he had ceased going down, before the Time of St. John's writing this. God might design this, to raise Expectation of the acceptable Time approaching, to add a greater Lustre to his Son's Miracles, and to shew that his antient People were not entirely forgotten of him. *The first*--Whereas the Son of God healed every Day not one only, but whole Multitudes that resorted to Him.

V. 7. *The sick man answered*--Giving the Reason why he was not made whole, notwithstanding his Desire.

V. 14. *Sin no more*--It seems his former Illness was the Effect or Punishment of Sin.

V. 15: *The man went and told the Jews, that it was Jesus who had made him whole*--One might have expected, that when he had published the

Name of his Benefactor, Crouds would have thronged about Jesus, to have heard the Words of his Mouth, and to have received the Blessings of his Gospel. Instead of this, they surround Him with an hostile Intent; they even conspire against his Life, and for an imagined Transgression in point of Ceremony, would have put out this Light of Israel. Let us not wonder then, if our Good be evil spoken of; if even Candor, Benevolence, and Usefulness, do not disarm the Enmity of those who have been taught to prefer Sacrifice to Mercy; and who disrelishing the genuine Gospel, naturally seek to slander and persecute the Professors, but especially the Defenders of it.

V. 17. *My Father worketh until now, and I work*--From the Creation till now he hath been working without Intermission. I do likewise. This is the Proposition which is explained from ver. 19, to ver. 30, confirmed and vindicated in the 31st and following Verses.

H h

V. 18. *His*

said that God was his own Father, making himself equal with God.  
 19 Then answered Jesus and said to them, Verily verily I say unto you, the  
 Son can do nothing of himself, but what he seeth the Father do; but  
 20 what things soever he doth, these also doth the Son likewise. For the  
 Father loveth the Son, and sheweth him all things that himself doth:  
 And he will shew him greater works than these, so that ye will marvel.  
 21 For as the Father raiseth and quickeneth the dead, so the Son also  
 22 quickeneth whom he will. For neither doth the Father judge any one,  
 23 but hath given all judgment to the Son: That all men may honour the  
 Son, even as they honour the Father. He that honoureth not the Son,  
 24 honoureth not the Father that sent him. Verily verily I say unto you, he  
 that heareth my word, and believeth on him that sent me, hath everlasting  
 life, and cometh not into condemnation, but is passed from death to life.  
 25 Verily verily I say to you, The hour is coming, and now is, when the dead  
 26 shall hear the voice of the Son of God, and they that hear shall live. For  
 as the Father hath life in himself, so hath he given to the Son also to have

V. 18. *His own Father*—The Greek Word means *his own Father*, in such a Sense as no Creature can speak. *Making himself equal with God*—It is evident all the Hearers so understood Him, and that our LORD never contradicted, but confirmed it.

V. 19. *The Son can do nothing of himself*—This is not his Imperfection, but his Glory, resulting from his eternal, intimate, indissoluble Unity with the Father. Hence it is absolutely impossible, that the Son should *judge, will, testify, or teach* any thing without the Father, ver. 30, &c. ch. vi. 38. ch. vii. 16. or that He should be known or believed on, separately from the Father. And He here defends his doing Good every Day, without Intermision, by the Example of his Father, from which He cannot depart: *These doth the Son likewise*—All these, and only these; seeing He and the Father are One.

V. 20. *The Father sheweth him all things that himself doth*—A Proof of the most intimate Unity. *And he will shew him*—By doing them. At the same Time (not at different Times) the Father sheweth and doth, and the Son seeth and doth. *Greater works*—Jesus oftner terms them Works, than Signs or Wonders, because they were not Wonders in his Eyes. *Ye will marvel*—So they did, when He raised Lazarus.

V. 21. *For*—He declares, which are those greater Works, Raising the Dead, and Judging the World. The Power of quickening whom he

*will* follows from the Power of judging. These two, *Quickening* and *Judging*, are proposed ver. 21, 22. The Acquittal of Believers, which presupposes *Judging*, is treated of in the 24th Verse; the *Quickening* some of the Dead, ver. 25; and the general Resurrection, ver. 28.

V. 22. *For neither doth the Father judge*—Not without the Son: But He doth judge by that Man whom He hath ordained, *Acts xvii. 31.*

V. 23. *That all men may honour the Son, even as they honour the Father*—Either willingly, and so escaping Condemnation by Faith; or unwillingly, when feeling the Wrath of the Judge. This demonstrates the EQUALITY of the Son with the Father. If our LORD were GOD only by Office or Investiture, and not in the Unity of the divine Essence, and in all respects equal in Godhead with the Father, He could not be honoured *even as*, that is, with the *same* Honour that they honour the Father. *He that honoureth not the Son*—With the *same* equal Honour, greatly dishonoureth the Father that sent him.

V. 24. *And cometh not into condemnation*—Unless he make Shipwreck of the Faith.

V. 25. *The dead shall hear the voice of the Son of God*—So did *Jairus's* Daughter, the *Widow's* Son, and *Lazarus*.

V. 26. *He hath given to the Son*—By eternal Generation, *to have life in himself*—Absolute, independent.

V. 27. *Ba-*

27 life in himself, And hath given him authority to execute judgment like-  
 28 wife, because he is the Son of man. Marvel not at this: for the time is  
 29 coming, in which all that are in the graves shall hear his voice, And shall  
 come forth, they that have done good to the resurrection of life, and they  
 30 that have done evil to the resurrection of damnation. I can do nothing  
 of myself: as I hear, I judge, and my judgment is just; because I seek not  
 31 my own will, but the will of him that sent me. If I testify of myself, my  
 32 testimony is not valid. There is another that testifieth of me, and I know  
 33 that the testimony which he testifieth of me is valid. Ye sent to John,  
 34 and he bare testimony to the truth. But I receive not testimony from  
 35 man; but these things I say, that ye may be saved. He was a burning  
 and a shining light, and ye were willing for a season to rejoice in his light.  
 36 But I have a greater testimony than *that* of John: for the works which  
 the Father hath given me to fulfil, the very works which I do, testify of  
 37 me, that the Father hath sent me. And the Father who hath sent me,  
 he hath testified of me: ye have neither heard his voice at any time, nor  
 38 seen his form. And ye have not his word abiding in you; for whom he  
 39 hath sent, ye believe not. Search the scriptures: in them ye are assured  
 40 ye have eternal life: and it is they that testify of me. Yet ye will not  
 41 come to me, that ye may have life. I receive not honour from men,  
 42 But I know you, that ye have not the love of God in you. For I am

V. 27. *Because he is the Son of man*—He is appointed to judge Mankind, because He was made Man.

V. 28. *The time is coming*—When not two or three, but all shall rise.

V. 29. *The resurrection of life*—That Resurrection which leads to Life everlasting.

V. 30. *I can do nothing of myself*—It is impossible I should do any thing separately from my Father. *As I hear*—Of the Father, and see, so I judge and do; because I am essentially united to Him. See ver. 19.

V. 31. *If I testify of myself*—That is, if I alone (which indeed is impossible) *my testimony is not valid*.

V. 32. *There is another*—The Father, ver. 37. *and I know that*, even in your Judgment, his Testimony is beyond Exception.

V. 33. *He bare testimony*—That I am the Christ.

V. 34. *But I have no need to receive, &c. But these things*—Concerning John, whom ye yourselves reverence; *I say that ye may be saved*—So really and seriously did He will their Sal-

vation. Yet they were not saved. Most, if not all, of them died in their Sins.

V. 35. *He was a burning and a shining light*—Inwardly burning with Love and Zeal; outwardly shining in all Holiness. *And even ye were willing for a season*—A short Time only.

V. 37. *He hath testified of me*—Namely at my Baptism. I speak not of my supposed Father *Josaph*. Ye are utter Strangers to Him of whom I speak.

V. 38. *Ye have not his word*—All who believe have the Word of the Father (the same with the Word of the Son) *abiding in them*, that is, deeply ingrafted in their Hearts.

V. 39. *In them ye are assured ye have eternal life*—Ye know they shew you the Way to eternal Life. And these very Scriptures testify of me.

V. 40. *Yet ye will not come to me*—As they direct you.

V. 41. *I receive not honour from men*—I need it not. I seek it not from you for my own Sake.

V. 42. *But I know you*—With this Ray He pierces the Hearts of the Hearers. And this doubtless He spake with the tenderest Compassion.

V. 43. *If*

43 come in my Father's name, and ye receive me not: if another shall come  
 44 in his own name, him ye will receive. How can ye believe, while ye re-  
 ceive honour one of another, and seek not the honour that is from God  
 45 only? Think not that I will accuse you to the Father: there is one that  
 46 accuseth you *even* Moses, in whom ye trust. For had ye believed Moses,  
 47 ye would have believed me; for he wrote of me. But if ye believe not  
 his writings, how shall ye believe my words?

VI. \* After these things, Jesus went over the sea of Galilee, *the sea* of Tibe-  
 2 rias, And a great multitude followed him, because they had seen the mira-  
 3 cles which he did on the diseased. But Jesus went up into a mountain, and  
 4 sat there with his disciples. And the passover, a feast of the Jews, was nigh.  
 5 Jesus then lifting up his eyes, and seeing a great multitude coming to him,  
 6 saith to Philip, Whence shall we buy bread, that these may eat? (But this  
 7 he said trying him; for he himself knew what he intended to do.) Philip  
 answered him, Two hundred pennyworth of bread is not sufficient for them,  
 8 that each of them may take a little. One of his disciples, Andrew, Simon  
 9 Peter's brother, saith to him, Here is a lad, who hath five barley-loaves  
 10 and two small fishes: but what are they among so many? Jesus said, Make  
 the men sit down. (Now there was much grass in the place) So the men  
 11 sat down, in number about five thousand. Then Jesus took the loaves, and  
 having given thanks, distributed to the disciples, and the disciples to them  
 12 that were sat down, and likewise of the fishes as much as they would. When  
 they were filled, he saith to his disciples, Gather up the fragments which re-  
 13 main, that nothing be lost. They therefore gathered *them*, and filled twelve  
 baskets with the fragments of the five barley-loaves, which remained over  
 14 and above to them that had eaten. Then those men having seen the miracle  
 which Jesus did, said, Of a truth this is the prophet that was to come into the  
 15 world. Jesus therefore knowing, that they were about to come and take  
 him by force to make him a king, again retired to the mountain all alone.

V. 43. *If another shall come*—Any false *Christ*.

V. 44. *While ye receive honour*—That is, while ye seek the Praise of Men rather than the Praise of God. At the Feast of Pentecost, kept in Commemoration of the giving of the Law from Mount *Sinai*, their Sermons used to be full of the Praises of the Law, and of the People to whom it was given. How mortifying then must the following Words of our Lord be to them, while they were thus exulting in *Moses* and his Law?

V. 43. *There is one that accuseth you*—By his Writings.

V. 46. *He wrote of me*—Every where; in all his Writings; particularly *Deut.* xviii. 15. 18.

V. 1. *After these things*—The History of between ten and eleven Months is to be supplied here from the other Evangelists.

V. 3. *Jesus went up*—Before the People overtook Him.

V. 5. *Jesus saith to Philip*—Perhaps he had the Care of providing Victuals for the Family of the Apostles.

V. 15. *He retired to the mountain all alone*—Having ordered his Disciples to cross over the Lake.

\* *Mat.* xiv. 13. *Mark* vi. 32. *Luke* ix. 10.

V. 22. *W'ha*

16 \* In the evening, his disciples went down to the sea, And entring into  
 17 the vessel, they went over the sea toward Capernaum: And it was now  
 18 dark, and Jesus was not come to them. And the sea ran high, a great wind  
 19 blowing. And having rowed about five and twenty or thirty furlongs,  
 they see Jesus walking on the sea, and drawing nigh to the vessel: and  
 20 they were afraid. But he saith to them, Is it I; be not afraid. Then  
 21 they willingly received him into the vessel; and immediately the vessel  
 was at the land to which they were bound.

22 The day following, the multitude who had stood on the other side of  
 the sea, because they saw there was no other vessel there, save that one  
 into which his disciples went, and that Jesus went not into the vessel  
 23 with his disciples, but *that* his disciples were gone away alone: (But  
 there came other little vessels from Tiberias, near the place where they  
 24 had eaten bread, after the Lord had given thanks) When they saw,  
 that Jesus was not there, neither his disciples, they also went aboard the  
 vessels, and came to Capernaum seeking Jesus.

25 And having found him on the other side of the sea, they said to him,  
 26 Rabbi, when camest thou hither? Jesus answered them and said, Verily  
 I say to you, Ye seek me, not because ye saw the miracles, but because ye  
 27 did eat of the loaves, and were satisfied. Labour not for the meat which  
 perisheth, but for that which endureth to everlasting life, which the Son  
 28 of man will give you; for him hath God the Father sealed. Then said  
 they to him, What shall we do, that we may work the works of God?  
 29 Jesus answered and said to them, This is the work of God, that ye believe  
 30 on him whom he hath sent. They said therefore to him, What sign dost  
 thou then, that we may see and believe thee? What dost thou work?  
 31 Our fathers ate manna in the wilderness, as it is written, † He gave them

V. 22. *Who had stood on the other side*—They were forced to stay a while, because there were then no other Vessels; and they staid the less unwillingly, because they saw Jesus was not embarked.

V. 26. Our LORD does not satisfy their Curiosity, but corrects the wrong Motive they had in seeking Him: *Because ye did eat*—Merely for temporal Advantage. Hitherto Christ had been gathering Hearers: He now begins to try their Sincerity, by a figurative Discourse concerning his Passion, and the Fruit of it, to be received by Faith.

V. 27. *Labour not for the meat which perisheth*—For bodily Food: Not for that only, not chiefly:

\* Mat. xiv. 22. Mark vi. 45.

not at all, but in Subordination to Grace, Faith, Love, the *meat which endureth to everlasting life.* *Him hath the Father sealed*—By this very Miracle, as well as by his whole Testimony concerning Him. See ch. iii. 33. *Sealing* is a Mark of the Authenticity of a Writing.

V. 28. *The works of God*—Works pleasing to GOD.

V. 29. *This is the work of God*—The Work most pleasing to GOD, and the Foundation of all others: *That ye believe*—He expresses it first properly, afterwards figuratively.

V. 30. *What sign dost thou?*—Amazing, after what they had just seen!

V. 31. *Our fathers ate manna*—This Sign † Psalm lxxviii. 74. *Manna*



32 bread from heaven to eat. Then said Jesus to them, Verily, verily I say  
 unto you, Moses gave you not the bread from heaven; but my Father giveth  
 33 eth you the true bread from heaven. For the bread of God is he that cometh  
 34 eth down from heaven, and giveth life to the world. Then said they to  
 35 him, Lord, ever give us this bread. And Jesus said to them, I am the  
 bread of life. He that cometh to me shall never hunger, and he that believeth  
 36 lieveth on me shall never thirst. But I told you, that tho' ye have seen  
 37 me, ye believe not. All that the Father giveth me, will come to me, and  
 38 him that cometh to me, I will in no wise cast out. For I came down from  
 39 heaven, not to do my own will, but the will of him that sent me. And  
 this is the will of him that sent me, That of all which he hath given me, I  
 40 should lose nothing, but should raise it up at the last day. And this is the  
 will of him that sent me, that every one who seeth the Son, and believeth on  
 him, should have everlasting life: and I will raise him up at the last day.  
 41 The Jews then murmured about him, because he said, I am the bread  
 42 which came down from heaven. And they said, Is not this Jesus, the son  
 of Joseph, whose father and mother we know? How then saith he, I came  
 43 down from heaven? Jesus answered and said to them, Murmur not among  
 44 yourselves. No man can come unto me, unless the Father who hath sent  
 45 me, draw him; and I will raise him up at the last day. It is written in

*Moses gave them. He gave them bread from heaven*—From the lower, sublunary Heaven; to which *Jesus* opposes the highest Heaven: In which Sense he says seven Times (ver. 32, 33, 38, 50, 58, 62.) That He Himself came down from heaven.

V. 32. *Moses gave you not the bread from heaven*—It was not *Moses*, who gave the Manna to your Fathers; but *my Father*, who now giveth the true bread from heaven.

V. 33. *He that—giveth life to the world*—Not (like the Manna) to one People only: And that from Generation to Generation. Our LORD does not yet say, I am that Bread; else the *Jews* would not have given Him so respectful an Answer, ver. 34.

V. 34. *Give us this bread*—Meaning it still, in a literal Sense: Yet they seem now to be not far from believing.

V. 35. *I am the bread of life*—Having and giving Life: *He that cometh—he that believeth*—Equivalent Expressions: *Shall never hunger, thirst*—Shall be satisfied, happy, for ever.

V. 36. *I have told you*—Namely, ver. 26.

V. 37. *All that the Father giveth me*—All that feel themselves lost, and follow the Drawings of the Father, He in a peculiar Manner giveth to the Son: *Will come to me*—By Faith. *And him that thus cometh to me, I will in no wise cast out*—I will give him Pardon, Holiness, and Heaven, if he endure to the End.

V. 39. *Of all which he hath already given me*—(See ch. xvii. 6, 12.) If they endure to the End. But *Judas* did not.

V. 40. Here is the Sum of the three foregoing Verses. *This is the will of him that sent me*—This is the whole of what I have said: This is the eternal, unchangeable Will of GOD. Every one who truly believeth, shall have everlasting Life. *Every one that seeth and believeth*—The *Jews* saw, and yet believed not. *And I will raise him up*—As this is the Will of Him that sent me, I will perform it effectually.

V. 44. *Christ* having checked their murmuring, continues what he was saying, ver. 40. *No man comes to me, unless my Father draw him*—No Man can believe in *Christ*, unless GOD give him Power: He draws us first, by Good Desires.

V. 45. *Every*

in the prophets, \* And they shall be all taught of God. Every man therefore  
 46 that hath heard and learned of the Father cometh to me. Not that any man  
 hath seen the Father, save he who is from God; he hath seen the Father.  
 47 Verily, verily I say unto you, he that believeth on me hath everlasting  
 48 life. I am the bread of life. Your fathers ate manna in the wilderness,  
 49 and yet died. This is the bread which cometh down from heaven, that  
 50 a man may eat of it, and not die. I am the living bread which came  
 51 down from heaven: If any man eat of this bread, he shall live for ever,  
 and the bread that I will give, is my flesh, which I will give for the life  
 of the world.

52 The Jews then debated among themselves, saying, How can this man  
 53 give us *his* flesh to eat? But Jesus said to them, Verily, verily I say unto  
 you, unless ye eat the flesh of the Son of man, and drink his blood, ye have  
 54 no life in you. He that eateth my flesh, and drinketh my blood, hath  
 55 eternal life, and I will raise him up at the last day. For my flesh is meat  
 56 indeed, and my blood is drink indeed. He that eateth my flesh and drink-  
 57 eth my blood, abideth in me, and I in him. As the living Father hath  
 sent me, and I live by the Father, so he that eateth me, even he shall live  
 58 by me. This is the bread which came down from heaven; not as your fa-  
 thers ate manna, and died: he that eateth of this bread, shall live for ever.

59 These things he said in the synagogue, teaching at Capernaum:

60 Many of his disciples hearing *it*, said, This is an hard saying: who can  
 61 hear it? Jesus knowing in himself that his disciples murmured about  
 62 this, said to them, Doth this offend you? *What* if ye shall see the Son

V. 45. *Every man that hath heard*—The secret Voice of God, he, and he only believeth.

V. 46. *Not that any man*—Must expect him to appear in a visible Shape. *He who is from God*—In a more eminent Manner than any Creature.

V. 50. *Not die*—Not spiritually; not eternally.

V. 51. *If any man eat of this bread*—That is, believe in me: *He shall live for ever*—In other Words, He that believeth to the End shall be saved. *My flesh which I will give you*—This whole Discourse concerning his Flesh and Blood refers directly to his Passion, remotely to the LORD's Supper.

V. 52. Observe the Degrees: The *Jews* are tried here; the Disciples, ver. 60, 66. the Apostles, ver. 67.

V. 53. *Unless ye eat the flesh of the Son of man*—Spiritually: Unless ye draw continual Vir-

tue from thence by Faith. *Eating his flesh* is only another Expression for believing.

V. 55. *Meat—drink indeed*—With which the Soul of a Believer is as truly fed, as his Body with Meat and Drink.

V. 57. *I live by the Father*—Being one with Him. *He shall live by me*—Being one with me. Amazing Union!

V. 58. *This is*—That is, I am *the bread*—Which is not like the Manna your Fathers ate, who died notwithstanding.

V. 60. *This is an hard saying*—Hard to the Children of the World, but sweet to the Children of God. Scarce ever did our LORD speak more sublimely, even to the Apostles in private. *Who can bear*—Endure it?

V. 62. *What if ye shall see the Son of man ascend where he was before?*—How much more incredible will it then appear to you, that he should give you his Flesh to eat?

\* *Isaiah* 13.

V. 63. *It*

63 of man ascend where he was before? It is the Spirit that quickeneth: the  
 flesh profiteth nothing: the words that I have spoken, *they* are spirit and  
 64 *they* are life. But there are some of you who believe not. (For Jesus  
 had known from the beginning, who they were that believed not, and  
 65 who would betray him.) And he said, Therefore said I to you, That  
 no man can come to me, unless it be given him by my Father.

66 From this *time* many of his disciples went back and walked no more  
 67 with him. Then said Jesus to the twelve, Are ye also minded to go away?  
 68 Then Simon Peter answered him, saying, Lord, to whom shall we go?  
 69 Thou hast the words of eternal life. And we have believed and known,  
 70 that thou art the Christ, the son of the living God. Jesus answered them,  
 71 Have not I chosen you twelve? Yet one of you is a devil. He spake of  
 Judas Iscariot, *the son* of Simon; for he it was that would betray him,  
 being one of the twelve.

VII. After these things Jesus walked in Galilee: for he would not walk  
 2 in Judea, because the Jews sought to kill him. Now the Jews feast  
 3 of tabernacles was nigh. His brethren therefore said to him, Depart hence  
 and go into Judea, that thy disciples *there* also may see the works which

V. 63. *It is the Spirit*—The spiritual Meaning of these Words, by which God giveth Life. *The flesh*—The bare, carnal, literal Meaning, *profiteth nothing*. *The words which I have spoken, they are spirit*—Are to be taken in a spiritual Sense; and, when they are so understood, *they are life*—That is, a Means of spiritual Life to the Hearers.

V. 64. *But there are some of you who believe not*—And so receive no Life by them, because you take them in a gross literal Sense. *For Jesus knew from the beginning*—Of his Ministry: *Who would betray him*—Therefore it is plain, God does foresee future Contingencies:

“ But his Fore-knowledge causes not the  
 “ Fault

“ Which had no less prov'd certain unfore-  
 “ known.”

V. 65. *Unless it be given*—And it is given to those only, who will receive it on God's own Terms.

V. 69. *From this time many of his disciples went back*—So our LORD now began to purge his Floor: The Proud and Careless were driven away, and those remained who were meet for the Master's Use.

V. 68. *Thou hast the words of eternal life*—

Thou and thou alone speakest the Words which shew the Way to Life everlasting.

V. 69. *And we*—Who have been with Thee from the Beginning, whatever others do, *have known*—Are absolutely assured, *that thou art the Christ*.

V. 70. *Jesus answered them*—And yet even ye have not all acted suitably to this Knowledge. *Have I not chosen, or elected you twelve*—But they might fall from even that Election. *Yet one of you*—On this gracious Warning, *Judas* ought to have repented: *Is a devil*—Is influenced by one.

V. 1. *After these things Jesus walked in Galilee*—That is, continued there, for some Months after the Second Passover: *For he would not walk*—Continue in *Judea*; because the Jews—Those of them who did not believe; and in particular the chief Priests, Scribes, and Pharisees, *sought an Opportunity to kill him*.

V. 2. *The feast of tabernacles*—The Time, Manner, and Reason of this Feast may be seen, Lev. xxiii. 34, &c.

V. 3. *His brethren*—So called according to the Jewish Way of speaking. They were his Cousins, the Sons of his Mother's Sister. *Depart hence*—From this obscure Place.

V. 4. *For*

4 thou doſt. For no man doth any thing in ſecret, but deſireth to be publickly known: if thou doſt theſe things, ſhew thyſelf to the world. (For 5 neither did his brethren believe on him.) Jeſus ſaith to them, My time is 6 not yet come: your time is always ready. The world cannot hate you, but 7 me it hateth; becauſe I teſtify of it, that its works are evil. Go ye up to 8 the feaſt; I go not up to this feaſt yet; becauſe my time is not yet fully 9 come. Having ſaid theſe things to them, he abode in Galilee.

10 But when his brethren were gone up, then he alſo went up to the 11 feaſt, not openly, but as it were privately. Then the Jews ſought him 12 at the feaſt, and ſaid, Where is he? And there was much murmuring among the multitude concerning him: for ſome ſaid, He is a good man, 13 others ſaid, Nay; but he ſeduceth the people. However, no man ſpake openly of him, for fear of the Jews.

14 Now at the middle of the feaſt, Jeſus went up into the temple and 15 taught. And the Jews marvelled, ſaying, How doth this man know 16 letters, having never learned? Jeſus answered them and ſaid, My doctrine is not mine, but his that ſent me. If any man be willing to do his 17 will, he ſhall know of the doctrine, whether it be of God, or whether I 18 ſpeak of myſelf. He that ſpeaketh of himſelf, ſeeketh his own glory; but he that ſeeketh the glory of him that ſent him, the ſame is true, and 19 there is no unrighteouſneſs in him. Did not Moſes give you the law? 20 Yet none of you keepeth the law. Why ſeek ye to kill me? The peo-

V. 4. *For no man doth any thing*—Of this Kind, *in ſecret; but rather deſireth to be of public Uſe. If thou really doſt theſe things*—Theſe Miracles which are reported; *ſhew thyſelf to the world*—To all Men.

V. 6. *Jeſus ſaith, Your time is always ready*—This or any Time will ſuit you.

V. 7. *The world cannot hate you*—Becaufe ye are of the World. *But me it hateth*—And all that bear the ſame Teſtimony.

V. 10. *He alſo went up to the feaſt*—This was his laſt Journey but one to *Jeruſalem*. The next Time He went up, He ſuffered.

V. 11. *The Jews*—The Men of *Judea*, particularly of *Jeruſalem*.

V. 12. *There was much murmuring among the multitude*—Much whiſpering; many private Debates with each other, among thoſe who were come from diſtant Parts.

V. 13. *However no man ſpake openly of him*—Not in Favour of Him: *for fear of the Jews*—Thoſe that were in Authority.

V. 14. *Now at the middle of the feaſt*—Which laſted eight Days. It is probable, this was on the Sabbath-day. *Jeſus went up into the temple*—Directly, without ſtopping any where elſe.

V. 15. *How does this man know letters, having never learned?*—How comes He to be ſo well acquainted with ſacred Literature, as to be able thus to expound the Scripture, with ſuch Propriety and Gracefulneſs, ſeeing He has never learnt this, at any Place of Education?

V. 16. *My doctrine is not mine*—Acquired by any Labour of Learning; *but his that ſent me*—Immediately infuſed by Him.

V. 17. *If any man be willing to do his will, he ſhall know of the doctrine, whether it be of God*—This is an univerſal Rule, with regard to all Perſons and Doctrines. He that is thoroughly willing to do it, ſhall certainly know, what the Will of God is.

V. 18. *There is no unrighteouſneſs in him*—No Deceit or Falſhood.

V. 19. *But ye are unrighteous; for ye violate*

ple answered and said, Thou hast a devil. Who seeketh to kill thee?  
 21 Jesus answered and said to them, I did one work, and ye all marvel at it.  
 22 Moses gave you circumcision, (not that it is of Moses, but of the fathers)  
 23 and ye circumcise a man on the sabbath. If a man receive circumcision  
 on the sabbath, that the law of Moses may not be broken: Are ye angry  
 24 at me, because I entirely healed a man on the sabbath? Judge not ac-  
 cording to appearance, but judge righteous judgment.  
 25 Then said some of them of Jerusalem, Is not this he whom they seek  
 26 to kill? And lo he speaketh boldly, and they say nothing to him. Do  
 27 the rulers know indeed, that this is the Christ? Howbeit, we know this  
 man, whence he is: but when Christ cometh, none knoweth whence he is.  
 28 Then cried Jesus in the temple as he taught, saying, Do ye both know me,  
 and know whence I am? And yet I am not come of myself, but he that  
 29 sent me is true, whom ye know not. But I know him; for I am from  
 30 him, and he hath sent me. Then they sought to seize him; but no man  
 31 laid hands on him, because his hour was not yet come. And many of  
 the people believed on him, and said, When Christ cometh, will he do  
 32 more miracles than these which this man hath done? The Pharisees  
 heard the people whispering such things concerning him, and the Pharisees  
 33 and the chief priests sent officers to seize him. Then said Jesus to them,  
 34 Yet a little time I am with you, and *then* I go to him that sent me. Ye  
 shall seek, and shall not find me, and where I am, ye cannot come.

late the very Law which ye profess so much Zeal for.

V. 20. *The people answered, Thou hast a devil—A lying Spirit. Who seeketh to kill thee?—* These, coming from distant Parts, probably did not know the Design of the Priests and Rulers.

V. 21. *I did—At the Pool of Bethesda: One work—* Out of many: *And ye all marvelled at it—* Are amazed, because I did it on the Sabbath-day.

V. 22. *Moses gave you circumcision—* The Sense is, Because *Moses* enjoined you Circumcision (tho' indeed it was far more antient than him) you think it no Harm to circumcise a Man on the Sabbath: And are ye angry at me (which Anger had now continued sixteen Months) for doing so much greater a Good, for healing a Man, Body and Soul, on the Sabbath?

V. 27. *When Christ cometh, none knoweth whence he is—* This Jewish Tradition was true, with regard to his Divine Nature: In that Re-

spect, none could declare his generation. But it was not true with regard to his Human Nature; for both his Family and the Place of his Birth were plainly foretold.

V. 28. *Then cried Jesus—* With a loud and earnest Voice. *Do ye both know me, and know whence I am?—* Ye do indeed know whence I am a Man. But ye know not my Divine Nature, nor that I am sent from God.

V. 29. *I am from him—* By eternal Generation: *And he hath sent me—* His Mission follows from his Generation. These two Points answer those: *Do ye know me? Do ye know whence I am?*

V. 30. *His hour—* The Time of his Suffering.

V. 33. *Then said Jesus—* Continuing his Discourse (from the 29th Verse) which they had interrupted.

V. 33. *Ye shall seek me—* Whom ye now despise. These Words are as it were the Text, which is commented upon, in this and the following Chapter. *Where I am—* Christ's so frequently

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go to the dispersed among the Greeks, and teach  
36 the Greeks? What saying is this that he said, Ye shall seek me, and shall not find *me*? And where I am, ye cannot come?

37 On the last, the great *day* of the feast, Jesus stood and cried, saying,  
38 If any man thirst, let him come to me and drink. He that believeth on me, out of his belly (as the scripture hath said) shall flow rivers of living  
39 water. This he spake of the Spirit, which they who believed on him were to receive: for the Holy Ghost was not yet *given*, because Jesus was  
40 not yet glorified. Many of the people therefore hearing this discourse,  
41 said, Certainly this is the prophet. Others said, This is the Christ. But  
42 some said, Doth Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and from \* Bethlehem,  
43 the town where David was? So there was a division among the people  
44 concerning him. And some of them would have seized him; but no  
45 man laid hands on him. So the officers came to the chief priests and Pha-  
46 risees; and they said to them, Why have ye not brought him? The  
47 officers answered, Never man spake like this man. The Pharisees an-  
48 swered, Are ye also deceived? Hath any of the rulers believed on him,  
49 or of the Pharisees? But this populace, who know not the law, are

quently saying while on Earth, *where I am*, when He spake of his being in Heaven, intimates his perpetual Presence there in his Divine Nature; tho' his going thither was a future Thing, with regard to his Human Nature.

V. 35. *Will he go to the dispersed among the Greeks*—The Jews scattered abroad in Heathen Nations, Greece particularly. Or, *Will he teach the Greeks?*—The Heathens themselves?

V. 37. *On the last day, the great day of the feast*—On this Day there was the greatest Concourse of People, and they were then wont to fetch Water from the Fountain of *Siloam*, which the Priests poured out on the Great Altar, singing one to another, *With joy shall ye draw water from the wells of salvation*. On this Day likewise they commemorated God's miraculously giving Water out of the Rock, and offered up solemn Prayers for seasonable Rains.

V. 38. *He that believeth*—This answers to *let him come to me*. And whosoever doth come to Him by Faith, his inmost Soul shall be filled with *living Water*, with Abundance of Peace,

Joy, and Love, which shall likewise flow from Him to others. *As the scripture hath said*—Not expressly, in any one particular Place. But here is a general Reference to all those Scriptures which speak of the *Effusion of the Spirit* by the *Messiah*, under the Similitude of *pouring out Water*.

V. 39. *The Holy Ghost was not yet given*—That is, Those Fruits of the Spirit were *not yet given* even to true Believers, in that full Measure.

V. 40. *The prophet*—Whom we expect to be the Fore-runner of the *Messiah*.

V. 42. *From Bethlehem*—And how could they forget, that *Jesus* was born there? Had not *Herod* given them terrible Reason to remember it?

V. 48. *Hath any of the rulers or of the Pharisees*—Any Man of Quality, or of Learning, believed on him?

V. 49. *But this populace, who know not the law*—This ignorant Rabble; *are accursed*—Are by that Ignorance exposed to the Curse of being thus seduced.

\* *Micah* v. 2.

50 accused. Nicodemus (he that came to him by night, being one of them)  
 51 faith to them, Doth our law judge a man before it hear him, and know  
 52 what he doth? They answered and said to him, Art thou also a Galilean?  
 53 Search and see, that out of Galilee ariseth no prophet. And every man  
 VIII. went to his own house. But Jesus went to the mount of Olives.

2 And early in the morning he returned to the temple, and all the peo-  
 3 ple came to him, and sitting down he taught them. And the Scribes  
 and Pharisees bring a woman taken in adultery, and having set her in  
 4 the midst, They say to him, Master, this woman was taken actually  
 5 committing adultery. Now \* Moses hath commanded us in the law, to  
 6 stone such. What therefore sayest thou? This they spoke tempting him,  
 that they might have to accuse him. But Jesus stooping down, wrote  
 7 with his finger on the ground. And as they continued asking him, he  
 raised himself and said to them, He that is without sin among you, let  
 8 him first cast a stone at her. Then stooping down again, he wrote on  
 9 the ground. But they who heard *it*, went out one by one, beginning at  
 the eldest; and Jesus was left alone, and the woman standing in the

V. 50. *Nicodemus, he that came to him by night, having now a little more Courage, being one of them, being present as a Member of the Great Council, saith to them—Do not we ourselves act as if we knew not the Law, if we pass Sentence on a Man before we hear him?*

V. 52. *They answered—By personal Reflection; the Argument they could not answer, and therefore did not attempt it. Art thou also a Galilean?—One of his Party? Out of Galilee ariseth no prophet—They could not but know the contrary. They knew Jonah arose out of Gath-hepber; and Nabum from another Village in Galilee. Yea, and Thisbe, the Town of Elijah, the Tishbite, was in Galilee also. They might likewise have known, that Jesus was not born in Galilee, but at Bethlehem, even from the public Register there, and from the Genealogies of the Family of David. They were conscious this poor Answer would not bear Examination, and so took Care to prevent a Reply.*

V. 53. *And every man went to his own house—So that short, plain Question of Nicodemus, spoiled all their Measures, and broke up the Council! A word spoken in season, how good is it? Especially, when GOD gives it his Blessing.*

V. 5. *Moses hath commanded us to stone such—*

If they spoke accurately, this must have been a Woman, who having been betrothed to another Husband, had been guilty of this Crime before the Marriage was compleated; for such only Moses commanded to be stoned. He commanded indeed, that other Adulteresses should be put to Death; but the Manner of Death was not specified.

V. 6. *That they might have to accuse him—Either of usurping the Office of a Judge, if He condemned her; or, of being an Enemy to the Law, if He acquitted her. Jesus stooping down, wrote with his finger on the ground—God wrote once in the Old Testament; Christ once in the New: Perhaps the Words which He afterward spoke, when they continued asking Him. By this silent Action, He, 1. fixt their wandering, hurrying Thoughts, in order to awaken their Conscience; and 2. signified, That He was not then come to condemn, but to save the World.*

V. 7. *He that is without sin—He that is not guilty. (his own Conscience being the Judge) either of the same Sin, or of some nearly resembling it.*

V. 9. *Jesus was left alone—By all those Scribes and Pharisees who had proposed the Question. But many others remained, to*

\* Deut. xxii. 23.

whom:

10 midft. Then Jesus raifing himfelf up, and feeing none but the woman, faid to her, Woman, where are thine accufers? Hath no man condemned  
11 thee? She faith, No man, Sir. And Jesus faith unto her, Neither do I condemn thee. Go, and fin no more.

12 Then fpake Jesus again to them, faying, I am the light of the world; he that followeth me fhall not walk in darknefs, but fhall have the light  
13 of life. The Pharifees therefore faid to him, Thou teftifiest of thyfelf; thy testimony is not valid. Jesus answered and faid to them, Tho' I teftify  
14 of myfelf, yet my testimony is valid: for I know whence I came, and whither I go: but ye know not whence I came, or whither I go. Ye judge  
15 after the flefh: I judge no man. And yet if I judge, my judgment is  
16 valid; for I am not alone: but I and the Father that fent me. Even in  
17 your law it is written, \* The testimony of two men is valid. I am one  
18 that teftify of myfelf, and the Father that fent me teftifieth of me. Then  
19 faid they to him, Where is thy Father? Jesus answered, Ye neither know me nor my Father. If ye had known me, ye would have known my Fa-  
20 ther alfo. Thefe words fpake he in the treasury, as he taught in the temple. And no man feized him; for his hour was not yet come.

whom our LORD directed his Difcourfe pre-  
fently after.

V. 10. *Hath no man condemned thee?*—Has no judicial Sentence been paffed upon thee?

V. 11. *Neither do I condemn thee*—Neither do I take upon me to pafs any fuch Sentence. Let this Deliverance lead thee to Repentance.

V. 12. *He that followeth me fhall not walk in darknefs*—In Ignorance, Wickednefs, Mifery: *But fhall have the light of life*—He that clofely, humbly, fteadily follows me, fhall have the divine Light continually fhining upon him, dif-  
fufing over his Soul, Knowledge, Holinefs, Joy, till he is guided by it to Life everlasting.

V. 13. *Thou teftifiest of thyfelf: thy testimony is not valid*—They retort upon our LORD his own Words (ch. v. 31.) *If I teftify of myfelf, my testimony is not valid.* He had then added, *There is another who teftifieth of me.* To the fame Effect, he replies here (ver. 14.) *Tho' I teftify of myfelf, yet my testimony is valid;* for I am infeparably united to the Father. *I know—* And from firm and certain Knowledge proceeds the moft unexceptionable Testimony: *Whence I came, and whither I go*—To thefe two Heads may be referred all the Doctrines concerning *Chrift.* The former is treated of, ver. 16, &c.

the latter, ver. 21, &c. *I know whence I came from Eternity: ye know not even whence I came* as I appear now.

V. 15. *Ye judge after the flefh*—As the Flefh, that is, corrupt Nature dictates. *I judge no man*—Not thus; not now; not at my firft Coming.

V. 16. *I am not alone*—No more in judging, than in teftifying: *But I and my Father that fent me*—His Father is in him, and he is in the Father (ch. xiv. 10, 11.) And fo the Father is no more alone without the Son, than the Son is without the Father (*Prov.* viii. 22, 23, 30.) His Father and He are not one and another GOD, but one GOD (tho' diftinct Perfons) and fo infeparable from each other. And tho' the Son came from the Father, to affume Human Nature, and perform his Office as the *Meffiah* upon Earth, as GOD is fometimes faid to come from Heaven, for particular Manifeftrations of Himfelf; yet *Chrift* did not leave the Father, nor the Father leave Him, any more than GOD leaves Heaven, when He is faid to come down to the Earth.

V. 19. *Then faid they to him, Where is thy Father?* *Jesus answered*—Shewing the Per-  
verfenefs of their Queftion; and teaching; That

\* *Deut.* xix. 15.

they



21 Then said Jesus again to them, I go, and ye shall seek me, and shall  
 22 die in your sin. Whither I go ye cannot come. The Jews said there-  
 fore, Will he kill himself? Because he saith, Whither I go, ye cannot  
 23 come. And he said to them, Ye are from beneath; I am from above:  
 24 ye are of this world; I am not of this world. Therefore I said, Ye shall  
 die in your sins; for if ye believe not that I AM, ye shall die in your  
 25 sins. Then said they to him, Who art thou? And Jesus saith to them,  
 26 Even what I say to you from the beginning. I have many things to say  
 and to judge of you: but he that sent me is true, and I speak to the  
 27 world the things which I have heard from him. They understood not,  
 28 that he spake to them of the Father. Jesus therefore said to them,  
 When ye shall have lifted up the Son of man, then shall ye know that I  
 AM, and *that* I do nothing of myself, but as my Father hath taught  
 29 me, I speak these things. And he that sent me is with me: the Father  
 30 hath not left me alone; for I do always the things that please him. As  
 he spake these words, many believed on him.

31 Then said Jesus to the Jews who believed on him, If ye continue in  
 32 my word, ye are my disciples indeed: And ye shall know the truth,  
 33 and the truth shall make you free. They answered him, We are  
 Abraham's offspring, and were never enslaved to any man: how sayest

they ought first to know the Son, if they would know the Father. *Where the Father is*—He shews ver. 23. Meantime He plainly intimates, that the Father and He were distinct Persons, as they were Two Witnesses: And yet One in Essence, as the Knowledge of Him includes the Knowledge of the Father.

V. 21. *To them*—To a fresh Company.

V. 23. *Ye are*—Again He passes over their Interruption, and proves what He advanced ver.

21. *From beneath*—From the Earth. *I am from above*—Here He directly shews whence He came, even from Heaven, and whither He goes.

V. 24. *If ye believe not that I AM*—Here (as in the 58th verse) our LORD claims the divine Name, I AM, *Exod. iii. 14.* But the *Jews*, as if He had stopt short, and not finished the Sentence, answered, *Who art thou?*

V. 25. *Even what I say to you from the beginning*—The same which I say to you, as it were in one Discourse, with one even Tenor from the Time I first spake to you.

V. 26. *I have many things to say and to judge of you*—I have much to say concerning your in-

excusable Unbelief: *but he that sent me is true*—Whether ye believe or no. *And I speak the things which I have heard from him*—I deliver truly what He hath given me in Charge.

V. 27. *They*—The fresh Company with whom He began to converse, ver. 21. *understood not*—That by Him that sent Him, He meant GOD the Father. Therefore in the 28th and 29th verses, He speaks plainly of the Father, and again claims the divine Name, I AM.

V. 28. *When ye shall have lifted up*—On the Cross, *ye shall know*—And so many of them did, *that I AM*—GOD over all; *and that I do nothing of myself*—Being One with the Father.

V. 29. *The Father hath not left me alone*—Never, from the Moment I came into the World.

V. 32. *The truth*—Written in your Hearts by the Spirit of GOD, *shall make you free*—From Guilt, Sin, Misery, Satan.

V. 33. *They*—The other *Jews* that were by, (not those that believed) as appears by the whole Tenor of the Conversation. *We were never enslaved to any man*—A bold, notorious Untruth. At that very time they were enslav'd to the *Romans*.

V. 34. *Jesus*

34 thou, Ye shall be made free. Jesus answered them, Verily, verily I say  
 35 unto you, he that committeth sin, is the slave of sin: And the slave abid-  
 36 eth not in the house for ever; *but* the Son abideth ever. If therefore  
 37 the Son shall make you free, ye will be free indeed. I know that ye are  
 Abraham's offspring; yet ye seek to kill me, because my word hath no  
 38 place in you. I speak that which I have seen with my Father, and ye  
 39 do that which ye have heard from your father. They answered and said  
 to him, Abraham is our father. Jesus saith to them, If ye were the chil-  
 40 dren of Abraham ye would do the works of Abraham. But now ye seek  
 to kill me, a man who have told you the truth which I have heard from  
 41 God. Abraham did not thus. Ye do the deeds of your father. They  
 said to him, We were not born of fornication; we have one Father, *even*  
 42 God. Jesus said to them, If God were your Father, ye would love me;  
 for I proceeded forth, and come from God. I am come not of myself,  
 43 but He hath sent me. Why do ye not understand my discourse? *Even*  
 44 because ye cannot hear my word. Ye are of *your* Father the devil, and  
 your will is, to do the desires of your father. He was a murderer from  
 the beginning, and abode not in the truth; for there is no truth in him.  
 When he speaketh a lie, he speaketh of his own; for he is a liar, and  
 45 the father of it. But because I speak the truth, ye believe me not.  
 46 Which of you convicteth me of sin? And if I speak the truth, why do

V. 34. *Jesus answered*—Each Branch of their Objection first concerning Freedom, then concerning their being Abraham's Offspring, ver. 37, &c. *He that committeth sin, is, in fact, the slave of sin.*

V. 35. *And the slave abideth not in the house*—All Sinners shall be cast out of God's House, as the Slave was out of Abraham's: *But I the Son abide therein for ever.*

V. 36. *If I therefore make you free, ye shall partake of the same Privilege*; being made free from all Guilt and Sin, ye shall abide in the House of God for ever.

V. 37. *I know that ye are Abraham's offspring*—As to the other Branch of your Objection, *I know that ye are Abraham's offspring, after the Flesh*; but not in a spiritual Sense. Ye are not Followers of the Faith of Abraham: My Word hath no Place in your Hearts.

V. 41. *Ye do the deeds of your Father*—He is not named yet. But when they presumed to call God their Father, then he is expressly called the Devil, ver. 44.

V. 42. *I proceeded forth*—As God, and come—As Christ.

V. 43. *Ye cannot*—Such is your Stubbornness and Pride, *hear*—Receive, obey, *my word*. Not being *desirous to do my will*, ye cannot understand my Doctrine, ch. vii. 17.

V. 44. *He was a murderer*—In Inclination, *from the beginning*—Of his becoming a Devil; *and abode not in the truth*—Commencing Murderer and Liar at the same Time. And certainly *he was a killer of men* (as the Greek Word properly signifies) *from the beginning* of the World: for from the very Creation he designed and contrived the Ruin of Men. *When he speaketh a lie, he speaketh of his own*—For he is the proper Parent, and as it were, Creator of it. See the Origin not only of Lies, but of Evil in general.

V. 45. *Because I speak the truth*—Which Liars hate.

V. 46. *Which of you convicteth me of sin?*—And is not my Life as unreprouceable as my Doctrine? Does not my whole Behaviour confirm the Truth of what I teach?

V. 47. *He*

47 ye not believe me? He that is of God, heareth God's words; ye there-  
 48 fore hear *them* not, because ye are not of God. Then answered the  
 Jews and said to him, Say we not well, That thou art a Samaritan, and  
 49 hast a devil? Jesus answered, I have not a devil; but I honour my Fa-  
 50 ther, and ye dishonour me. I seek not my own glory; there is one that  
 51 seeketh *it* and judgeth. Verily, verily I say unto you, if a man keep my  
 52 word, he shall never see death. Then said the Jews to him, Now we  
 know that thou hast a devil. Abraham is dead and the prophets; yet  
 53 thou sayest, If a man keep my word, he shall never taste of death. Art  
 thou greater than our father Abraham, who is dead? The prophets also  
 54 are dead. Whom makest thou thyself? Jesus answered, If I honour  
 myself, my honour is nothing: it is my Father that honoureth me, of  
 55 whom ye say, He is our God. Yet ye have not known him: but I  
 know him. And if I should say I know him not, I should be a liar  
 56 like you; but I know him, and keep his word. Your father Abraham  
 57 longed to see my day; and he saw *it* and was glad. Then said the Jews  
 to him, Thou art not yet fifty years old, and hast thou seen Abraham?  
 58 Jesus said to them, Verily, verily I say unto you, before Abraham was,  
 59 I AM. Then they took up stones to cast at him; but Jesus concealed  
 himself, and went out of the temple, going thro' the midst of them, and  
 so passed on.

V. 47. *He that is of God*—That either loves or fears Him, *heareth*—With Joy and Re-  
 vrence, *God's words*—Which I preach.

V. 48. *Say we not well*—Have we not just Cause to say, *thou art a Samaritan*—An Enemy to our Church and Nation; *and hast a devil*—Art possesed by a proud and lying Spirit?

V. 49. *I honour my Father*—I seek his Honour only.

V. 50. *I seek not my own glory*—That is, as I am the *Messiah*, I consult not my own Glory. I need not. For my Father consulteth it, and will pass Sentence on you accordingly.

V. 51. *If a man keep my word*—So will my Father consult my Glory. We keep his Doctrine, by believing, his Promises by hoping, his Com-  
 mands by obeying. *He shall never see death*—That is, Death eternal. He shall live for ever. Hereby He proves, that He was no *Samaritan*. For the *Samaritans* in general were *Sadducees*.

V. 54. *If I honour myself*—Referring to their Words, *Whom makest thou thyself?*

V. 56. *He saw it*—By Faith, in Types, Fi-

gures, and Promises. As particularly in *Melchisedec*: In the Appearance of *Jehovah* to him in the Plains of *Manre*, (*Gen. xviii. 1.*) And in the Promise, that *in his Seed all the nations of the earth should be blessed*. Possibly he had likewise a peculiar Revelation, either of *Christ's* first or second Coming.

V. 57. *Thou art not yet fifty years old*—At the most. Perhaps the Gravity of our LORD's Countenance, together with his Afflictions and Labours, might make Him appear older than He really was. *Hast thou seen Abraham?*—Which they justly supposed must have been, if *Abraham* had seen Him.

V. 58. *Before Abraham was, I AM*—Even from everlasting to everlasting. This is a direct Answer to the Objection of the *Jews*, and shews how much *greater* He was than *Abraham*.

V. 59. *Then took they up stones*—To stone Him as a Blasphemer; but *Jesus concealed himself*—Probably by becoming invisible; *and so passed on*—With the same Ease, as if none had been there.

IX. And as he passed on, he saw a man blind from his birth. And his  
 2 disciples asked him, saying, Master, who sinned, this man, or his parents,  
 3 that he was born blind? Jesus answered, Neither hath this man sinned,  
 nor his parents; but that the works of God might be made manifest thro'  
 4 him. I must work the works of him that sent me, while it is day; the  
 night is coming, when no man can work. While I am in the world, I am  
 5 the light of the world. Having said this, he spat on the ground, and made  
 6 clay with the spittle, and anointed the eyes of the blind man with the clay,  
 7 And said to him, Go wash at the pool of Siloam, (which is by interpretation, Sent.) He went therefore, and washed, and came seeing.  
 8 Then the neighbours and they who had seen him before, when he was  
 9 blind, said, Is not this he who used to sit begging? Some said, This is  
 10 he: others, He is like him: *but* he said, I am *he*. They said to him, How  
 11 were thine eyes opened? He answered and said, A man called Jesus

V. 2. *Who sinned, this man, or his parents, that he was born blind?*—That is, was it for his own Sins, or for the Sins of his Parents? They suppose (as many of the Jews did, tho' without any Ground from Scripture) that he might have sinned in a pre-existent State, before he came into this World.

V. 3. *Jesus answered, Neither hath this man sinned, nor his parents*—It was not the Manner of our LORD to answer any Questions that were of no Use, but to gratify an idle Curiosity. Therefore He determines nothing concerning this. The Scope of his Answer is, It was neither for any Sins of his own, nor of his Parents; but that the Power of GOD might be displayed.

V. 4. *The night is coming—Christ is the Light.* When the Light is withdrawn, Night comes, *When no man can work*—No Man can do any thing toward working out his Salvation after this Life is ended. Yet *Christ* can work always. But He was to work upon Earth, only during *the day*, or Season, which was appointed for Him.

V. 5. *I am the light of the world*—I teach Men inwardly by my Spirit, and outwardly by my Preaching, what is the Will of God; and I shew them, by my Example, how they must do it.

V. 6. *He anointed the eyes of the blind man with the clay*—This might almost have blinded a Man that had Sight. But what could it do toward curing the Blind? It reminds us, That God is no farther from the Event, when He

works either with or without Means, and that all the Creatures are only that, which his Almighty Operation makes them.

V. 7. *Go, wash at the pool of Siloam*—Perhaps our LORD intended to make the Miracle more taken Notice of. For a Crowd of People would naturally gather round him, to observe the Event of so strange a Prescription. And it is exceedingly probable, the Guide who must have led him in traversing a great Part of the City, would mention the Errand he was going upon, and so call those who saw him to a greater Attention.

From the Fountain of *Siloam*, which was without the Walls of *Jerusalem*, a little Stream flowed into the City, which was received in a Kind of Basin, near the Temple, and called, the Pool of *Siloam*. Which is, by interpretation, *Sent*—And so was a Type of the *Messiah*, who was sent of GOD. *He went and washed, and came seeing*—He believed, and obeyed, and found a Blessing. Had he been wise in his own Eyes, and reasoned like *Naman*, on the Impropriety of the Means, he had justly been left in Darkness. LORD, may our proud Hearts be subdued to the Methods of thy recovering Grace! May we leave Thee to chuse, how Thou wilt bestow Favours, which it is our highest Interest to receive on any Terms.

V. 11. *A man called Jesus*—He seems to have been before totally ignorant of Him.

made clay and anointed my eyes, and said to me, Go to the pool of Si-  
12 loam and wash. And I went, and washed, and received sight. Then  
said they to him, Where is he? He said, I know not.

13 They bring to the Pharisees the man who had aforetime been blind.  
14 (It was the sabbath, when Jesus made the clay and opened his eyes.)  
15 Again the Pharisees also asked him, How he had received his sight? He  
16 said to them, He put clay on my eyes, and I washed, and see. There-  
fore said some of the Pharisees, This man is not of God, because he keep-  
eth not the sabbath. Others said, How can a man that is a sinner do such  
17 miracles? And there was a division among them. They say to the blind  
man again, What sayest thou of him, for that he hath opened thine eyes?  
18 He said, He is a prophet. But the Jews did not believe concerning him,  
that he had been blind and received his sight, till they had called the pa-  
19 rents of him who had received his sight. And they asked them, saying,  
Is this your son, who ye say was born blind? How then doth he now  
20 see? His parents answered them, and said, We know that this is our  
21 son, and that he was born blind. But how he now seeth, we know not,  
or who hath opened his eyes we know not. He is of age: ask him; he  
22 will speak concerning himself. His parents said this, because they feared  
the Jews; for the Jews had already agreed, That if any man should own  
23 him to be Christ, he should be put out of the synagoge. Therefore said  
his parents, He is of age; ask him.

24 Therefore they called a second time the man that had been blind, and  
25 said to him, Give glory to God; we know that this man is a sinner. He  
answered and said, That he is a sinner I know not: one thing I know,  
26 that I was blind and now see. They said to him again, What did he do  
27 thee? How opened he thine eyes? He answered them, I have told you  
already, and ye did not hearken: why would ye hear *it* again? Are ye  
28 also willing to be disciples? Then they reviled him and said, Thou art  
29 a disciple of that *fellow*; but we are disciples of Moses. We know that  
30 God spake to Moses; but we know not this *fellow*, whence he is. The

V. 14. *Anointing the eyes with any Kind of Medicine on the Sabbath, was particularly forbidden by the Tradition of the Elders.* *hath opened thine eyes?—What Inference dost thou draw herefrom?*

V. 16. *This man is not of God—Not sent of God. How can a man that is a sinner—That is, such a Sinner, as to be incapable of being sent of God, do such miracles?*

V. 17. *What sayest thou of him, for that he*

*hath opened thine eyes?—What Inference dost thou draw herefrom?*

V. 22. *He should be put out of the synagoge—That is, be excommunicated.*

V. 27. *Are ye also—As well as I, at length convinced, and willing to be his disciples?*

V. 29. *We know not whence he is—By what Power or Authority He does these Things.*

V. 30. *The*

man answered and said to them, Why herein is a marvellous thing, that  
 31 ye know not whence he is; altho' he hath opened my eyes! We know  
 that God heareth not sinners; but if a man be a worshipper of God, and  
 32 do his will, him he heareth. Since the world began it was not heard that  
 33 any man opened the eyes of one that was born blind. If this man were not  
 34 of God, he could do nothing. They answered and said to 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 having found him, he said  
 36 to him, Dost thou believe on the Son of God? He answered and said,  
 37 Sir, who is he, that I may believe on him? Jesus said to him, Thou hast  
 38 both seen him, and he that talketh with thee is he. And he said, Lord,  
 39 I believe. And he worshipped him. Jesus said, For judgment am I come  
 into the world, that they who see not may see, and that they who see  
 40 may become blind. And some of the Pharisees that were with him  
 41 heard this, and said to him, Are we blind also? Jesus said to them, If  
 ye had been blind ye would have had no sin. But now ye say, We see:  
 therefore your sin remaineth.

X. Verily, verily I say to you, he that entereth not by the door into the  
 sheepfold, but climbeth up some other way, he is a thief and a robber.

V. 30. *The man answered*—Utterly illiterate as he was. And with what Strength and Clearness of Reason? So had GOD opened the Eyes of his Understanding, as well as his bodily Eyes. *Why herein is a marvellous thing, that ye*—The Teachers and Guides of the People, should not know, that a Man who has wrought a Miracle, the like of which was never heard of before, must be from Heaven, sent by GOD.

V. 31. *We*—Even we of the Populace, know that God beareth not sinners—Not impenitent Sinners, so as to answer their Prayers in this Manner. The honest Courage of this Man in adhering to the Truth, tho' he knew the Consequence (ver. 22.) gives him Claim to the Title of a Confessor.

V. 33. *He could do nothing*—Of this Kind; nothing miraculous.

V. 34. *Born in sins*—And therefore, they supposed, born blind. *They cast him out*—Of the Synagogue; excommunicated him.

V. 35. *Having found him*—For he had sought him.

V. 36. *Who is he, that I may believe?*—This

implies some Degree of Faith already. He was ready to receive whatever Jesus said.

V. 37. *Lord, I believe*—What an excellent Spirit was this Man of? Of so deep and strong an Understanding: (As he had just shewn, to the Confusion of the Pharisees:) And yet of so teachable a Temper!

V. 39. *For judgment am I come into the world*—That is, The Consequence of my Coming, will be, that by the just Judgment of GOD, while the Blind in Body and Soul receive their Sight, they who boast they see, will be given up to still greater Blindness than before.

V. 41. *If ye had been blind*—Invincibly ignorant; if ye had not had so many Means of knowing; *ye would have had no sin*—Comparatively to what ye have now. *But now ye say*—Ye yourselves acknowledge, *ye see: therefore your sin remaineth*—Without Excuse, without Remedy.

V. 1. *He that entereth not by the door*—By Christ. He is the only lawful Entrance. *Into the sheep-fold*—The Church. *He is a thief and a robber*—In GOD's Account. Such were all those Teachers, to whom our LORD had just been speaking.

2 But he that entreth in by the door is the shepherd of the sheep. To  
 3 him the door-keeper openeth, and the sheep hear his voice, and he calleth  
 4 his own sheep by name, and leadeth them out. And when he hath led  
 forth his own sheep, he goeth before them, and the sheep follow him :  
 5 for they know his voice. They will not follow a stranger, but will flee  
 6 from him ; for they know not the voice of strangers. This parable spake  
 Jesus to them ; but they understood not what things they were which  
 he spake to them.

7 Therefore Jesus said to them again, Verily, verily I say unto you, I am  
 8 the door of the sheep. Whosoever are come before me, are thieves and  
 9 robbers ; but the sheep did not hear them. I am the door ; if any one  
 enter in by me, he shall be safe, and shall go in and out, and find pasture.  
 10 The thief cometh not, but to steal, and to kill, and to destroy : I am  
 come, that they may have life, and that they may have it abundantly :  
 11 I am the good shepherd : the good shepherd layeth down his life for the

V. 3. *To him the door-keeper openeth*—Christ is considered as the Shepherd, ver. 11. As the door in the first and following Verses. And as it is not unworthy of Christ, to be stiled the Door, by which both the Sheep and the true Pastor enter, so neither is it unworthy of GOD the Father, to be stiled the Door-keeper. See Acts xiv. 27. Col. iv. 3. Rev. iii. 8. Acts xvi. 14. And the sheep hear his voice—The Circumstances that follow exactly agree with the Customs of the antient eastern Shepherds. They called their sheep by name, went before them, and the Sheep followed them. So real Christians bear, listen to, understand, and obey the Voice of a Shepherd whom Christ hath sent. And He counteth them his own, dearer than any Friend or Brother ; calleth, advices, directs each by name, and leadeth them out, in the Paths of Righteousness, beside the Waters of Comfort.

V. 4. *He goeth before them*—In all the Ways of GOD, teaching them in every Point, by Example, as well as by Precept ; and the sheep follow him—They tread in his Steps : For they know his voice—Having the Witness in themselves, that his Words are the wisdom and the power of God. Reader, Art thou a Shepherd of Souls ? Then answer to GOD. Is it thus with thee and thy Flock ?

V. 5. *They will not follow a stranger*—One whom Christ hath not sent, who doth not answer the preceding Description. Him they will not follow—And who can constrain them to it ? But will flee from him—As from the Plague.

*For they know not the voice of strangers*—They cannot relish it ; it is harsh and grating to them. They find nothing of GOD therein.

V. 6. *They*—The Pharisees, to whom our LORD more immediately spake, as appears from the Close of the foregoing Chapter.

V. 7. *I am the door*—Christ is both the Door, and the Shepherd, and all Things.

V. 8. *Whosoever are come*—Independently on me, assuming any Part of my Character, pretending, like your Elders and Rabbi's, to a Power over the Consciences of Men, attempting to make Laws in the Church, and to teach their own Traditions as the Way of Salvation : All those Prophets and Expounders of GOD's Word, that enter not by the Door of the Sheep-fold, but run before I have sent them by my Spirit. Our LORD seems in particular to speak of those that had undertaken this Office since He began his Ministry, *are thieves*—Stealing temporal Profit to themselves, *and robbers*—Plundering and murdering the Sheep.

V. 9. *If any one*—As a Sheep, enter in by me—Thro' Faith, he shall be safe—From the Wolf, and from those murdering Shepherds. And shall go in and out—Shall continually attend on the Shepherds whom I have sent ; and shall find pasture—Food for his Soul in all Circumstances.

V. 10. *The thief cometh not but to steal, and to kill, and to destroy*—That is, nothing else can be the Consequence of a Shepherd's Coming, who does not enter in by me.

12 sheep. But the hireling, who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: So the 13 wolf seizeth them, and scattereth the flock. The hireling fleeth, be- 14 cause he is an hireling, and careth not for the sheep. I am the good 15 shepherd, and know my *sheep*, and am known of mine; (As the Fa- ther knoweth me, and I know the Father) and I lay down my life for the 16 sheep. I have also other sheep which are not of this fold: I must bring them likewise, and they will hear my voice, and there shall be one flock, 17 and one shepherd. Therefore doth my Father love me, because I lay 18 down my life, that I may take it again. No one taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power 19 to take it again. This commission have I received of my Father. There 20 was again a division among the Jews, because of these sayings. Ma- ny of them said, He hath a devil, and is mad: why hear ye him?

V. 12. *But the hireling*—It is not the bare receiving Hire, which denominates any Man an Hireling: (For *the labourer is worthy of his hire*; *Jesus Christ* himself being the Judge: Yea, and *the Lord hath ordained, that they who preach the Gospel, should live of the Gospel*;) But the *loving Hire*; the loving the Hire more than the Work; the working *for the sake of Hire*. He is an Hireling, who would not work, were it not for the Hire; to whom This is the Great (if not only) Motive of working. O GOD! If a Man who works only *for Hire*, is such a Wretch, a mere *Thief and Robber*: What is He who continually takes the Hire, and yet does not work at all! *The wolf*—Signifies any Enemy, who by Force or Fraud, attacks the Christian's Faith, Liberty, or Life. *So the wolf seizeth them, and scattereth the flock*—He seizeth some, and scattereth the rest; the two Ways of hurting the Flock of *Christ*.

V. 13. *The hireling fleeth, because he is an hireling*—Because he loves the Hire, not the Sheep.

V. 14. *I know my sheep*—With a tender Regard and special Care: *and am known of mine*—With an holy Confidence and Affection.

V. 15. *As the Father knoweth me, and I know the Father*—With such a Knowledge as implies an inexpressible Union: *And I lay down my life*—Speaking of the present Time. For his whole Life was only a going to Death.

V. 16. *I have also other sheep*—Whom He foreknew: *which are not of this fold*—Not of the *Jewish Church or Nation*, but *Gentiles*.

*I must bring them likewise*—Into my Church, the General Assembly of those whose Names are written in Heaven. *And there shall be one flock*—(Not one *fold*, a plain false Print) no corrupt or divided Flocks remaining. *And one shepherd*—Who laid down his Life for the Sheep, and will leave no Hireling among them. This Unity both of the Flock and of the Shepherd, shall be completed in its Season. The Shepherd shall *bring all into one Flock*; and the whole Flock shall bear the *one Shepherd*.

V. 17. *I lay down my life, that I may take it again*—I cheerfully die to expiate the Sins of Men, to the End I may rise again for their Justification.

V. 18. *I lay it down of myself*—By my own free Act and Deed. *I have power to lay it down, and I have power to take it again*—I have an original Power and Right in myself, both to lay it down as a Ransom, and to take it again, after full Satisfaction is made, for the Sins of the whole World. *This commission have I received of my Father*—Which I readily execute.

He chiefly spoke of the Father, before his Suffering: Of his own Glory, after it. Our LORD's receiving this Commission, as Mediator, is not to be considered as the *Ground* of his Power to lay down and resume his Life. For this He had in Himself, as having an original Right to dispose thereof, antecedent to the Father's Commission. But this Commission was the *Reason* why He thus used his Power in laying down his Life. He did it in Obedience to his Father.

V. 21. *These*



21 Others said, These are not the words of one that hath a devil. Can a devil open the eyes of the blind?

22 Now the feast of the dedication came on at Jerusalem: and it was  
23 winter. And Jesus was walking in the temple, in Solomon's portico.  
24 Then came the Jews round about him, and said to him, How long dost  
25 thou keep us in suspense? If thou be the Christ, tell us plainly. Jesus  
answered them, I have told you; yet ye do not believe: the works that  
26 I do in my Father's name, they testify of me. But, as I have told you,  
27 ye do not believe, because ye are not of my sheep. My sheep hear my  
28 voice, and I know them, and they follow me. And I give them eternal  
life, and they shall never perish, neither shall any pluck them out of my  
29 hand. My Father, who gave *them* me, is greater than all; and none shall  
30 pluck *them* out of my Father's hand. I and the Father are one.  
31 Then the Jews again took up stones to stone him. Jesus answered them,  
32 Many good works have I shewed you from my Father; for which of those  
33 works do ye stone me? The Jews answered him, We stone thee not for  
a good work, but for blasphemy, and because thou, being a man, makest  
34 thyself God. Jesus answered them, Is it not written in your law, \* I said

V. 21. *These are not the words*:—The Word in the Original takes in Actions too.

V. 22. *It was the feast of the dedication*—Instituted by Judas Maccabeus (1 Macc. iv. 59.) when he purged and dedicated the Altar and Temple after they had been polluted. So our LORD observed Festivals even of human Appointment. Is it not, at least, Innocent, for us to do the same?

V. 23. *In Solomon's portico*—Josephus informs us, That when Solomon built the Temple, he filled up a Part of the adjacent Valley, and built a Portico over it toward the East. This was a noble Structure, supported by a Wall four hundred Cubits high; and continued even to the Time of Albinus and Agrippa, which was several Years after the Death of Christ.

V. 26. *Ye do not believe, because ye are not of my sheep*—Because ye do not, will not follow me: because ye are proud, unholy, Lovers of Praise, Lovers of the World, Lovers of Pleasure, not of God.

V. 27, 28, 29. *My sheep hear my voice, and I know them, and they follow me, &c.* Our LORD still alludes to the Discourse he had had, before this Festival. As if he had said, My Sheep are they who 1. Hear my voice by Faith: 2. Are

*known* (that is approved) by me, as loving me; and 3. Follow me, keep my Commandments, with a believing, loving Heart. And to those who 1. Truly believe (observe three Promises annexed to three Conditions) I give eternal Life. He does not say, *I will give*, but *I give*. For *he that believeth*, hath *everlasting life*. Those whom 2. I know truly to love me, shall never perish, provided they abide in my Love. 3. Those who follow me, neither Men nor Devils can pluck out of my Hand. My Father who hath by an unchangeable Decree, given me all that believe, love, and obey, is greater than all in Heaven or Earth, and none is able to pluck them out of his hand.

V. 30. *I and the Father are one*—Not by Consent of Will only, but by Unity of Power, and consequently of Nature. *Are*—This Word confutes Sabellius, proving the Plurality of Persons: *One*—This Word confutes Arius, proving the Unity of Nature in God. Never did any Prophet before, from the Beginning of the World, use any one Expression of himself, which could possibly be so interpreted as this and other Expressions were by all that heard our LORD speak. Therefore if He was not God, He must have been the vilest of Men.

\* Psalm lxxxii. 6.

35 ye are gods? If he call them gods, to whom the word of God came  
 36 (and the scripture cannot be broken) Say ye of him whom God hath  
 sanctified and sent into the world, Thou blasphemest, because I said, I am  
 37 the Son of God? If I do not the works of my Father, believe me not.  
 38 But if I do, tho' ye believe not me, believe the works; that ye may  
 39 know and believe, that the Father *is* in me, and I in him. Therefore  
 they fought again to seize him; but he escaped out of their hands.

40 And he went away again beyond Jordan, to the place where John  
 41 baptized at first, and there he abode. And many came to him and said,  
 John did no miracle: but all things that John spake of this man were  
 42 true. And many believed on him there.

XI. Now one Lazarus, of Bethany, the town of Mary and her sister Mar-  
 2 tha, was sick. (It was *that* Mary, who anointed the Lord with ointment,  
 3 and wiped his feet with her hair, whose brother Lazarus was sick) There-  
 fore *his* sisters sent to him, saying, Lord, behold he whom thou lovest is sick.  
 4 Jesus hearing *it*, said, This sickness is not to death, but for the glory of  
 5 God, that the Son of God may be glorified thereby. Now Jesus loved  
 6 Martha, and her sister, and Lazarus. So after he had heard that he was  
 7 sick, he abode still two days in the place where he was. Then after  
 8 this he saith to the disciples, Let us go into Judea again. The disciples say  
 to him, Master, the Jews but now sought to stone thee, and goest thou

V. 35. *If he (GOD) called them gods, unto whom the word of God came, (that is, to whom GOD was then speaking) And the scripture cannot be broken*—That is, Nothing which is written therein can be censured or rejected.

V. 36. *Say ye of him whom the Father hath sanctified, and sent into the world*—This Sanctification (whereby He is essentially, The Holy One of GOD) is mentioned as prior to his Mission, and together with it implies, That *Christ* was GOD in the highest Sense, a Sense infinitely superior to that wherein those Judges were so called.

V. 38. *That ye may know and believe*—In some a more exact Knowledge precedes, in others it follows Faith. *I am in the Father, and the Father in me—I and the Father are one*—These two Sentences illustrate each other.

V. 40. *To the desert place where John baptized, and gave so honourable a Testimony of Him.*

V. 41. *John did no miracle*—An Honour reserved for Him, whose Fore-runner he was.

V. 1. *One Lazarus*—It is probable, *Lazarus* was younger than his Sisters. *Bethany* is named, the Town of *Mary* and *Martha*, and *Lazarus* is mentioned after them. ver. 5. Ecclesiastical History informs us, That *Lazarus* was now thirty Years old, and that he lived thirty Years after *Christ's* Ascension.

V. 2. *It was that Mary, who afterwards anointed, &c.* She was more known than her elder Sister *Martha*, and as such is named before her.

V. 4. *This sickness is not to death, but for the glory of God*—The Event of this Sickness will not be Death, in the usual Sense of the Word, A final Separation of his Soul and Body; but a Manifestation of the glorious Power of GOD.

V. 7. *Let us go into Judea*—From the Country East of *Jordan*, whither He had retired some time before when the *Jews* sought to stone Him, ch. x. 39, 40.

V. 9. *Are*

9 thither again? Jesus answered, Are there not twelve hours in the day?  
 If any man walk in the day, he stumbleth not, because he seeth the light  
 10 of this world. But if any man walk in the night; he stumbleth, because the  
 11 light is not in him. Thus he spake, and after that he saith to them,  
 12 Our friend Lazarus sleepeth; but I go to awake him. Then the disciples  
 13 said, Lord, if he sleep, he will recover. Jesus spake of his death; but they  
 14 thought he had spoken of the natural rest in sleep. Then said Jesus to them  
 15 plainly, Lazarus is dead. And I am glad for your sake I was not there,  
 16 that ye may believe: but let us go to him. Then said Thomas, called Di-  
 dymus, to his fellow-disciples, Let us also go, that we may die with him.  
 17 When Jesus came, he found he had been now four days in the tomb.  
 18 (Now Bethany was near Jerusalem, about fifteen furlongs off.) And  
 19 many of the Jews were come to Martha and Mary, to comfort them  
 20 concerning their brother. When Martha heard that Jesus was coming,  
 21 she went and met him; but Mary sat in the house. Then said Martha  
 22 to Jesus, Lord, if thou hadst been here, my brother had not died. But  
 I know even now, that whatsoever thou wilt ask of God, God will give  
 23 *it* thee. Jesus saith to her, Thy brother shall rise again. Martha said  
 24 to him, I know that he shall rise again in the resurrection at the last day.  
 25 Jesus said to her, I am the resurrection and the life; he that believeth  
 26 in me, tho' he die, yet shall he live; And whosoever liveth and be-  
 27 lieveth in me, shall not die for ever. Believest thou this? She saith to  
 him, Yea, Lord, I believe thou art the Christ, the Son of God, who was  
 28 to come into the world. Having said this, she went and privately called  
 29 Mary her sister, saying, The master is come, and calleth for thee. As  
 30 soon as she heard *it*, she arose quickly and came to him. Jesus was not

V. 9. *Are there not twelve hours in the day?*—The Jews always divided the Space from Sun-rise to Sun-set, were the Days longer or shorter, into twelve Parts: So that the Hours of their Day were all the Year the same in Number, tho' much shorter in Winter than in Summer. *If any man walk in the day, he stumbleth not*—As if He had said: So there is such a Space, a determinate Time, which GOD has allotted me. During that Time, I *stumble not*, amidst all the Snares that are laid for me. *Because he seeth the light of this world*—And so I see the Light of GOD surrounding me.

V. 13. *But if a man walk in the night*—If he have not Light from GOD; if his Providence does no longer protect him.

V. 11. *Our friend Lazarus sleepeth*—This He spoke, just when he died. *Sleepeth*—such

is the Death of Good Men in the Language of Heaven. But the Disciples did not yet understand this Language. And the Slowness of our Understanding makes the Scripture often descend to our barbarous Manner of speaking.

V. 16. *Thomas in Hebrew, as Didymus in Greek, signifies a Twin. With him*—With Jesus, whom he supposed the Jews would kill. It seems to be the Language of Despair.

V. 20. *Mary sat in the house*—Probably not hearing what was said.

V. 22. *Whatsoever thou wilt ask, God will give it thee*—So that she already believed, He could raise him from the Dead.

V. 25. *I am the resurrection*—Of the Dead. *And the life*—Of the Living. *He that believeth in me, tho' he die, yet shall he live*—In Life everlasting.

yet come into the town, but was at the place where Martha had met him.  
 31 The Jews then who were with her in the house and comforted her, seeing  
 Mary, that she rose up quickly and went out, followed her, saying, She is  
 32 going to the tomb, to weep there. When Mary was come where Jesus  
 was, and saw him, she fell at his feet, saying to him, Lord, if thou hadst  
 33 been here, my brother had not died. When Jesus therefore saw her  
 weeping, and the Jews weeping who came with her, he groaned deeply,  
 34 and troubled himself, And said, Where have ye laid him? They say to  
 35 him, Lord, come and see. Jesus wept. Then said the Jews, Behold,  
 36 how he loved him! And some of them said, Could not this person, who  
 37 opened the eyes of the blind, have even caused that this man should not  
 38 have died? Jesus again groaning in himself, cometh to the tomb. It  
 39 was a cave, and a stone lay upon it. Jesus saith, Take away the stone.  
 Martha, the sister of the deceased, saith to him, Lord, by this time he  
 40 stinketh; for he hath been *buried* four days. Jesus saith to her, Said I not  
 to thee, if thou wouldest believe, thou shouldest see the glory of God?  
 41 Then they took away the stone *from* where the dead lay. And Jesus  
 lifted up his eyes and said, Father, I thank thee, that thou hast heard me.  
 42 And I knew that thou hearest me always: but I spake this, because of the  
 43 people who stand by, that they may believe thou hast sent me. And  
 having spoken thus, he cried with a loud voice, Lazarus, come forth.

V. 32. *She fell at his feet*—This *Martha* had not done. So she makes Amends for her Slowness in Coming.

V. 33. *He groaned*—So He restrained his Tears. So He stopt them soon after, ver. 38. *He troubled himself*—An Expression amazingly elegant, and full of the highest Propriety. For the Affections of *Jesus* were not properly Passions, but voluntary Emotions, which were wholly in his own Power. And this tender Trouble which He now voluntarily sustained, was full of the highest Order and Reason.

V. 35. *Jesus wept*—Out of Sympathy with those who were in Tears all around him, as well as from a deep Sense of the Misery Sin had brought upon human Nature.

V. 37. *Could not this person have even caused, that this man should not have died?*—Yet they never dreamed, that He could raise Him again! What a strange Mixture of Faith and Unbelief?

V. 38. *It was a cave*—So *Abraham, Isaac, and Jacob*, and their Wives, except *Rachel*, were buried in the Cave of *Machpelah* (*Gen. xlix. 29, 30, 31.*) These Caves were com-

monly in Rocks, which abounded in that Country, either hollowed by Nature, or hewn by Art. And the Entrance was shut up with a great Stone, which sometimes had a monumental Inscription.

V. 39. *Lord, by this time he stinketh*—Thus did Reason and Faith struggle together.

V. 40. *Said I not*—It appears by this, That *Christ* had said more to *Martha* than is before recorded.

V. 41. *Jesus lifted up his eyes*—Not as if He applied to his Father for Assistance. There is not the least Shew of this. He wrought the Miracle, with an Air of absolute Sovereignty, as the LORD of Life and Death. But it was as if He had said, I thank Thee, that by the Dispositions of thy Providence, thou hast granted my Desire, in this remarkable Opportunity, of exerting my Power, and shewing forth thy Praise.

V. 43. *He cried with a loud voice*—That all who were present might hear. *Lazarus, come forth!*—*Jesus* called him out of the Tomb as easily, as if he had been not only alive, but awake also.

44 And he that had been dead came forth, bound hand and foot with grave-clothes, and his face was wrapt about with a napkin. Jesus saith to them, Loose him, and let him go.

45 Many therefore of the Jews who were come to Mary, and had seen the  
46 things, which Jesus had done, believed on him. But some of them went  
47 to the Pharisees, and told them what things Jesus had done. Then the chief  
priests and elders assembled a council and said, What do we? For this man  
48 doth many miracles. If we let him thus alone, all men will believe on him,  
49 and the Romans will come and subvert both our place and nation. And  
one of them, Caiaphas, being the high priest that year, said to them, Ye  
50 know nothing, Nor consider, it is expedient for us, that one man should  
51 die for the people, and that the whole nation perish not. He spake not  
this of himself, but being high-priest that year, he prophesied, that Jesus  
52 should die for the nation: And not for that nation only, but that he might  
also gather into one all the children of God that were scattered abroad.  
53 Therefore from that day, they consulted together to put him to death.

54 Jesus therefore walked no longer openly among the Jews, but went  
thence into the country, near the wilderness, to a city called Ephraim, and  
55 there continued with his disciples. And the passover of the Jews was  
56 nigh; and many went up to Jerusalem, to purify themselves. Then

V. 44. *And he came forth, bound hand and foot with grave-clothes*—Which were wrapt round each Hand and each Foot. *And his face was wrapt about with a napkin*—If the Jews buried as the Egyptians did, the Face was not covered with it, but it only went round the Forehead, and under the Chin; so that he might easily see his Way.

V. 45. *Many believed on him*—And so the Son of GOD was glorified, according to what our LORD had said, ver. 4.

V. 46. *But some of them went to the Pharisees*—What a dreadful Confirmation of that weighty Truth, *If they hear not Moses and the prophets, neither will they be persuaded, tho' one rose from the dead?*

V. 47. *What do we?*—What? Believe. Yea, but Death yields to the Power of *Christ* sooner than Infidelity!

V. 48. *All men will believe*—And receive Him as the *Messiah*. And this will give such Umbrage to the Romans, that they will come and subvert both our place—Temple; and nation—Both our Church and State. Were they really afraid of this? Or was it a fair Colour

only? Certainly it was no more. For they could not but know, that He that raised the Dead, was able to conquer the Romans.

V. 49. *That year*—That memorable Year, in which *Christ* was to die. It was the last and chief of *Daniel's* Seventy Weeks, the fortieth Year before the Destruction of *Jerusalem*; and was celebrated for various Causes, in the Jewish History. Therefore that Year is so peculiarly mentioned: *Caiaphas* was the High-priest both before and after it. *Ye know nothing*—He reproves their slow Deliberations, in so clear a Case.

V. 50. *It is expedient, that one man should die for the people*—So GOD over-ruled his Tongue, for he spake not of himself, by his own Spirit only, but by the Spirit of Prophecy. And thus He gave unawares as clear a Testimony to the Priestly, as *Pilate* did to the Kingly Office of *Christ*.

V. 52. *That he might gather into one—Church, all the children of God that were scattered abroad*—Thro' all Ages and Nations.

V. 55. *Many went up, to purify themselves*—That they might remove all Hindrances to their eating the Passover.

fought they for Jesus, and said one to another, What think ye? That he  
57 will not come to the feast? Now both the chief priests and Pharisees had  
given order, That if any man knew where he was, he should shew *it*,  
that they might apprehend him.

XII. Then Jesus, six days before the passover, came to Bethany, where Laza-  
2 rus was, who had been dead, whom he had raised from the dead. There  
they made him a supper, and Martha served; but Lazarus was one of them  
3 who sat at table with him. Then Mary, taking a pound of ointment, of  
very costly spikenard, anointed the feet of Jesus, and wiped his feet with  
4 her hair; and the house was filled with the odour of the ointment. But one  
5 of his disciples, Judas Iscariot, who was about to betray him, saith, Why  
was not this ointment sold for three hundred pence, and given to the poor?  
6 This he said, not because he cared for the poor, but because he was a thief,  
7 and had the purse, and bare what was put therein. Then Jesus said, Let  
8 her alone; against the day of my burial hath she kept this. Ye have the  
poor always with you: but me ye have not always.

9 Now much people of the Jews knew that he was there, and came  
not only for the sake of Jesus, but also to see Lazarus, whom he had  
10 raised from the dead. But the chief priests consulted, how to kill La-  
11 zarus also. Because, on his account, many of the Jews went away, and  
believed on Jesus.

12 \* The next day, a great multitude who were come to the feast, having  
13 heard, that Jesus was coming to Jerusalem, † Took branches of palm-  
trees, and went out to meet him, and cried, Hosanna: blessed in the name  
14 of the Lord *is* he that cometh, the king of Israel. And Jesus having

V. 1. *Six days before the passover*—Namely on the Sabbath; that which was called by the Jews, *The Great Sabbath*. This whole Week was anciently termed, *The great and holy Week*. *Jesus came*—From *Ephraim*. ch. xi. 54.

V. 2. It seems *Martha* was a Person of some Figure, from the great Respect which was paid to her and her Sister, in Visits and Condolances on *Lazarus's* Death, as well as from the costly Ointment mentioned in the next Verse. And probably it was at their House our LORD and his Disciples lodged, when He returned from *Jerusalem* to *Bethany*, every Evening of the last Week of his Life, upon which He was now entered.

\* *Mat.* xxii. 8. *Mark* xi. 8. *Luke* xix. 36. † *Psalms* cxviii. 26.

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V. 3. *Then Mary, taking a pound of ointment*—There were two Persons, who poured Ointment on *Christ*: One, toward the Beginning of his Ministry, at or near *Nain*: (*Luke* vii. 37, &c.) The other, six Days before his last Passover, at *Bethany*; the Account of whom is given here, as well as by *St. Matthew* and *Mark*.

V. 7. *Against the day of my burial*—Which now draws nigh.

V. 10. *The chief priests consulted, How to kill Lazarus also*—Here is the plain Reason, why the other Evangelists, who wrote while *Lazarus* was living, did not relate his Story.

V. 12. *The next day*—On Sunday. *Who were come to the feast*—So that this Multitude

15 found a young ass, rode thereon, as it written, \* Fear not, daughter of  
 16 Sion; behold thy king cometh, sitting on an asses colt. These things his  
 disciples understood not at first; but when Jesus had been glorified, then  
 they remembred, that these things were written of him, and *that* they had  
 17 done these things to him. And the multitude who were with him, when he  
 called Lazarus out of the tomb, and raised him from the dead, bare witness.  
 18 For this cause also the multitude went to meet him, because they heard, he  
 19 had done this miracle. The Pharisees therefore said to each other, Per-  
 ceive ye how ye prevail nothing? Behold the world is gone after him.  
 20 Now among those who came up to worship at the feast, there were  
 21 certain Greeks. These came to Philip of Bethsaida in Galilee, and  
 22 asked him, saying, Sir, we desire to see Jesus. Philip cometh and telleth  
 23 Andrew; and Andrew and Philip tell Jesus. And Jesus answered  
 them, saying, The hour is come, that the Son of man should be glorified.  
 24 Verily, verily I say unto you, Unless a grain of wheat that falleth into the  
 ground die, it remaineth alone; but if it die, it bringeth forth much  
 25 fruit. He that loveth his life shall lose it; and he that hateth his life

consisted chiefly of Galileans, not Men of Jerusalem.

V. 15. *Fear not*—For his Meekness forbids Fear, as well as the End of his Coming.

V. 16. *These things his disciples understood not at first*—The Design of God's providential Dispensations, is seldom understood at first. We ought therefore to believe, tho' we understand not, and to give ourselves up to the Divine Disposal. The great Work of Faith is, To embrace those Things which we know not now, but shall know hereafter. *When he had been glorified*—At his Ascension.

V. 17. *When he called Lazarus out of the tomb*—How admirably does the Apostle express, as well the Greatness of the Miracle, as the Facility with which it was wrought? The Easiness of the Scripture Stile on the most grand Occurrences, is more sublime than all the Pomp of Orators.

V. 18. *The multitude went to meet him, because they heard*—From those who had seen the Miracle. So in a little Time, both joined together, to go before, and to follow him.

V. 20. *Certain Greeks*—A Prelude of the Gentile Church. That these were circumcised does not appear. But they came up, on purpose to worship the God of Israel.

V. 21. *They came to Philip of Bethsaida in Galilee*—Perhaps they used to lodge there, in their Journey to Jerusalem. Or they might believe, a Galilean would be more ready to serve them herein, than a Jew. *Sir*—They speak to him, as to one they were little acquainted with. *We would see Jesus*—A modest Request. They could scarce expect that he would now have Time to talk with them.

V. 23. *The hour is come, that the Son of man should be glorified*—With the Father, and in the Sight of every Creature. But He must suffer first.

V. 24. *Unless a grain of wheat die*—The late Resurrection of Lazarus gave our LORD a natural Occasion of speaking on this Subject. And agreeable to his infinite Knowledge, He singles out, from among so many thousands of Seeds, almost the only one that dies in the Earth: And which therefore was an exceeding proper Similitude, peculiarly adapted to the Purpose for which He uses it. The like is not to be found in any other Grain, except Millet, and the large Bean.

V. 25. *He that loveth his life*—More than the Will of God; shall lose it eternally: *And he that hateth his life*—In comparison of the Will of God, shall preserve it.

\* Zech. ix. 9.

V. 26. Le

26 in this world, shall preserve it to life eternal. If any man serve me, let him follow me, and where I am, there shall also my servant be: if any man serve me, him will the Father honour.

27 Now is my soul troubled. And what shall I say? Father, save me  
28 from this hour? But for this cause I came, for this hour. Father, glorify thy name. Then a voice came from heaven, I have both glorified  
29 and I will glorify *it* again. The multitude who stood and heard *it*, said,  
30 It thundered; others said, An angel spake to him. Jesus answered and  
31 said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast  
32 out. And I, when I am lifted up from the earth, will draw all men to  
33 me. (He spake this, signifying what death he should die.) The  
34 people answered him, We have heard \* out of the law, that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted  
35 up? Who is this Son of man? Then Jesus said to them, Yet a little while is the light with you. Walk while ye have the light, lest darkness overtake you; for he that walketh in darkness, knoweth not whither  
36 he goeth. While ye have the light, believe in the light, that ye may

V. 26. *Let him follow me*—By having his life: *And where I am*—In Heaven. *If any man serve me*—Thus, *him will the Father honour*.

V. 27. *Now is my soul troubled*—He had various Foretastes of his Passion. *And what shall I say?*—Not, what shall I *chuse*? For his Heart was fixed in chusing the Will of his Father: But He laboured for Utterance. The two following Clauses, *Save me from this hour*—*For this cause I came*—Into the World; *for the Sake of this hour* (of Suffering;) seem to have glanced thro' his Mind in one Moment. But human Language could not so express it.

V. 28. *Father, glorify thy name*—Whatever I suffer. Now the Trouble was over. *I have glorified it*—By thy Entrance into *this hour*. *And I will glorify it*—By thy passing thro' it.

V. 29. *The multitude who stood and heard*—A Sound, but not the distinct Words. In the most glorious Revelations there may remain something obscure, to exercise our Faith. *Said, It thundered*—Thunder did frequently attend a Voice from Heaven. Perhaps it did so now.

V. 31. *Now*—This Moment. And from this Moment *Christ* thirsted more than ever, till his Baptism was accomplished. *Is the*

*judgment of this world*—That is, now is the Judgment given concerning it, whose it shall be. *Now shall the prince of this world*—Satan, who had gained Possession of it by Sin and Death, *be cast out*—That is, judged, condemned, *cast out* of his Possession, and out of the Bounds of *Christ's* Kingdom.

V. 32. *Lifted up from the earth*—This is an Hebraism which signifies Dying. Death in general is all that it usually imported. But our LORD made use of this Phrase, rather than others that were equivalent, because it so well suited the particular Manner of his Death. *I will draw all men*—Gentiles as well as Jews. And those who follow my Drawings, Satan shall not be able to keep.

V. 34. *How sayest thou, The Son of man must be lifted up?*—How can these Things be reconciled? Very easily. He first dies, and then *abideth for ever*: *Who is this Son of man?* Is He the *Christ*?

V. 35. *Then Jesus said to them*—Not answering them directly, but exhorting them to improve what they had heard already. *The light*—I and my Doctrine.

V. 36. *The children of light*—The Children of GOD, wise, holy, happy.

\* Psalm cx. 4.

V. 37. *Tho'*



become children of light. These things spake Jesus, and retiring concealed himself from them.

37 But tho' he had done so many miracles before them, *yet* they believed  
38 not on him; So that the word of the prophet Ifaiah was fulfilled which  
he said, \* Lord, who hath believed our report? And to whom hath the  
39 arm of the Lord been revealed? Therefore they could not believe, ac-  
40 cording to what Ifaiah said again, † He hath blinded their eyes, and  
hardened their heart, that they might not see with *their* eyes, and under-  
41 stand with *their* heart, and be converted, that I might heal them. These  
42 things said Ifaiah, when he saw his glory, and spake of him. Neverthe-  
less many even of the rulers believed on him, but they did not confess  
*him*, because of the Pharisees, lest they should be put out of the synagogue.  
43 For they loved the praise of men more than the praise of God.

44 Jesus said with a loud voice, He that believeth on me, believeth not  
45 on me, but on him that sent me. And he that seeth me, seeth him that  
46 sent me. I am come a light into the world, that whosoever believeth  
47 on me, may not continue in darknes. † If any man hear my words, and  
believe not, I judge him not; for I am not come to judge the world,  
48 but to save the world. He that rejecteth me, and receiveth not my  
words, hath one that judgeth him; the word which I have spoken, that  
49 shall judge him at the last day. For I have not spoken of myself, but  
the Father who sent me, he gave me commandment, what I should say,  
50 and how I should speak. And I know that his commandment is life

V. 37. *Tho' he had done so many miracles before them*—So that they could not but see them.

V. 38. *The arm of the Lord*—The Power of GOD, manifested by *Christ*, in his Preaching, Miracles, and Work of Redemption.

V. 39. *Therefore now they could not believe*—That is, by the just Judgment of GOD, for their Obstinacy and wilful Resistance of the Truth, they were at length so left to the Hardness of their Hearts, that neither the Miracles nor Doctrine of our LORD, could make any Impression upon them.

V. 41. *When he saw his glory*—*Christ's*, *Ifai. vi. 1, &c.* And it is there expressly said to be the Glory of the LORD, *Jehovah*, the Supreme GOD.

V. 44. *Jesus said with a loud voice*—This

which follows to the End of the Chapter, is with St. *John* the Epilogue of our LORD's public Discourses, and a kind of Recapitulation of them. *Believeth not on me*—Not on me alone, but also on him that sent me: Because the Father hath sent the Son, and because He and the Father are one.

V. 45. *And he that seeth me*—By the Eye of Faith.

V. 47. *I judge him not*—Not now. For I am not now come, to judge the world, but to save the world. See! *Christ* came to save even them that finally perish! Even these are a Part of that World, which He lived and died to save.

V. 50. *His commandment*—Kept, is life everlasting—That is, the Way to it, and the Beginning of it.

\* *Ifaiah* liii. 1.

† *Ifaiah* vi. 10. *Mat.* xiii. 14. *Acts* xxviii. 26.

V. I. Be-

everlasting; what therefore I speak to you, as the Father hath said to me, so I speak.

XIII. Now before the feast of the passover, Jesus knowing his hour was come, to pass out of this world to the Father, having loved his own who  
 2 were in the world, loved them to the end. And while they were at supper (the devil having now put it into the heart of Judas Iscariot, *the son*  
 3 of Simon, to betray him) Jesus knowing the Father had given all things into his hands, and that he was come forth from God, and going to God,  
 4 Riset from supper, and layeth aside his garments, and taking a towel,  
 5 girded himself. After that, he poured water into the bason, and began to wash the feet of the disciples, and to wipe *them* with the towel where-  
 6 with he was girded. Then cometh he to Simon Peter, who saith to him,  
 7 Lord, dost thou wash my feet? Jesus answered and said to him, What I  
 8 do, thou knowest not now; but thou shalt know hereafter. Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash  
 9 thee not, thou hast no part with me. Simon Peter saith to him, Lord,  
 10 not my feet only, but also *my* hands and *my* head. Jesus saith to him,  
 He who hath been bathed, needeth only to wash *his* feet, and is clean all  
 11 over: and ye are clean; but not all. For he knew who would betray him: therefore he said, Ye are not all clean.  
 12 So after he had washed their feet, he took his garments, and sitting down  
 13 again, said to them, Know ye what I have done to you? Ye call me Ma-  
 14 ster and Lord; and ye say well; for *so* I am. If I then, your Lord and  
 Master, have washed your feet, ye ought also to wash one another's feet.  
 15 For I have given you an example, that ye also may do as I have done to

V. 1. *Before the feast*—Namely, on *Wednesday* in the paschal Week. *Having loved his own*—His Apostles, *loved them to the end*—Of his Life.

V. 2. *Having now*—Probably now first.

V. 3. *Jesus knowing*—Tho' conscious of his own Greatness, thus humbled Himself.

V. 4. *Layeth aside his garments*—That Part of them, which would have hindered Him.

V. 5. *Into the bason*—A large Vessel was usually placed for this very Purpose, wherever the Jews supped.

V. 7. *What I do, thou knowest not now; but thou shalt know hereafter*—We do not now know perfectly any of his Works, either of Creation, Providence, or Grace. It is enough that we can love and obey now, and that we shall know hereafter.

V. 8. *If I wash thee not*—If thou dost not submit to my Will, *thou hast no part with me*—Thou art not my Disciple. In a more general Sense it may mean, If I do not wash thee in my Blood, and purify thee by my Spirit, thou canst have no Communion with me, nor any Share in the Blessings of my Kingdom.

V. 9. *Lord, not my feet only*—How fain would Man be wiser than God! Yet this was well meant, thro' ignorant Earnestness.

V. 10. And so ye, having been already cleansed, need only to *wash your feet*, that is, to walk holy and undefiled.

V. 14. *Ye ought also to wash one another's feet*—And why did they not? Why do we not read of any one Apostle ever washing the Feet of any other? Because they understood their LORD better.

16 you. Verily, verily I say unto you, the servant is not greater than his  
 17 Lord, neither he that is sent greater than he that sent him. If ye know  
 18 these things, happy are ye, if ye do them. I speak not of you all: I  
 know whom I have chosen, that the scripture may be fulfilled, \* He that  
 19 eateth bread with me, hath lift up his heel against me. Now I tell you  
 20 before it is done, that, when it is done, ye may believe that I am *he*. † Ve-  
 rily, verily I say unto you, he that receiveth whomsoever I send, receiveth  
 me, and he that receiveth me, receiveth him that sent me.

21 Jesus having said this, was troubled in spirit, and testified, and said, Ve-  
 22 rily, verily I say unto you, one of you will betray me. Then the dis-  
 23 ciples looked one on another, doubting of whom he spake. Now there  
 was lying in the bosom of Jesus, one of the disciples whom Jesus loved.  
 24 Simon Peter therefore beckoneth to him, to ask who it was of whom he  
 25 spake. He then, leaning on the breast of Jesus, saith to him, Lord,  
 26 who is it? Jesus answered, It is he to whom I shall give the sop when  
 I have dipped it. And having dipped the sop, he giveth it to Judas  
 27 Iscariot, *the son* of Simon. And after the sop, then Satan entered into  
 28 him. Then said Jesus to him, What thou dost, do quickly. Now none  
 29 at the table knew, why he said this to him. But some thought, as Judas

better. They knew He never designed that this should be literally taken. He designed to teach them the great Lesson of humble Love, as well as to confer inward Purity upon them. And hereby He teaches us, 1. In every possible Way to assist each other in attaining that Purity; 2. To wash each other's Feet, by performing all Sorts of good Offices to each other, even those of the lowest Kind, when Opportunity serves, and the Necessity of any calls for them.

V. 16. *The servant is not greater than his Lord*—Nor therefore ought to think much of either doing or suffering the same Things.

V. 18. *I speak not of you all*—When I call you happy. *I know one of you twelve whom I have chosen*, will betray me; whereby that Scripture will be fulfilled.

V. 20. And I put my own Honour upon you my Ambassadors.

V. 21. *One of you*—The speaking thus indefinitely at first, was profitable to them all.

V. 23. *There was lying in the bosom of Jesus*—That is, sitting next to Him at Table. This Phrase only expresses the then customary Posture at Meals, where the Guests all leaned side ways on Couches. And each was said to

*lie in the bosom of him who was placed next above him. One of the disciples whom Jesus loved*—St. John avoids with great Care, the expressly naming himself. Perhaps our LORD now gave him the first Proof of his peculiar Love, by disclosing this Secret to him.

V. 24. *Simon Peter*—Behind Jesus, who lay between them.

V. 25. *Leaning down*, and so asking him privately.

V. 26. *Jesus answered*—In his Ear. So careful was He not to offend (if it had been possible) even Judas himself. *The sop*—Which He took up while He was speaking. *He giveth it Judas*—And probably the other Disciples thought Judas peculiarly happy! But when even this Instance of our LORD's Tenderness could not move him, then Satan took full Possession.

V. 27. *What thou dost, do quickly*—This is not a Permission, much less a Command. It is only as if He had said, If thou art determined to do it, why dost thou delay? Hereby shewing Judas, that he could not be hid, and expressing his own Readiness to suffer.

V. 28. *None knew why he said this*—Save John and Judas.

\* Psalm xli. 9.

† Mat. x. 40.

V. 30. *He*

had the purse, that Jesus had said to him, Buy what we have need of against  
30 the feast, or, Give something to the poor. He then having received the  
sop, went out immediately. And it was night when he went out.

31 Jesus saith, Now is the Son of man glorified, and God is glorified by  
32 him. If God be glorified by him, God will also glorify him with him-  
33 self, and will shortly glorify him. Little children, yet a little while I am  
with you: ye shall see me, and as I said to the Jews, \* Whither I go  
34 ye cannot come, so now I say to you. A new commandment I give you,  
That ye love one another; as I have loved you, that ye also love one ano-  
35 ther. By this shall all men know that ye are my disciples, if ye have love  
36 one to another. Simon Peter saith to him, Lord, whither goest thou?

Jesus answered him, Whither I go, thou canst not follow me now; but  
37 thou shalt follow me hereafter. Peter saith to him, Lord, why cannot I  
follow thee now, I will lay down my life for thy sake. Jesus answered  
38 him, Wilt thou lay down thy life for my sake? Verily, verily I say to  
thee, the cock shall not have crowed, till thou hast denied me thrice.

XIV. Let not your heart be troubled: believe in God: believe also in me.

2 In my Father's house are many mansions; if not, I would have told you.

3 I go to prepare a place for you. And if I go and prepare a place for you,  
I will come again and receive you to myself, that where I am, ye may be

V. 30. *He went out*—To the chief Priests. But He returned afterward, and was with them when they ate the Passover, *Mat. xxvi. 20*; tho' not at the LORD's Supper.

V. 31. *Jesus saith*—Namely, the next Day; on *Thursday*, in the Morning. Here the Scene, as it were, is opened, for the Discourse which is continued in the following Chapters. *Now*—While I speak this, *the Son of man is glorified*—Being fully entered into his glorious Work of Redemption. This evidently relates to the Glory which belongs to his suffering in so holy and victorious a Manner.

V. 33. *Ye cannot come*—Not yet; being not yet ripe for it.

V. 34. *A new commandment*—Not new in itself; but new in the School of *Christ*; for He had never before taught it them expressly. Likewise new, as to the Degree of it, *As I have loved you*.

V. 36. *Peter saith, Lord, Whither goest thou?*—St. Peter seems to have thought, that *Christ* being rejected by the *Jews*, would go to some

other Part of the Earth to erect his Throne, where He might reign without Disturbance, according to the gross Notions he had of *Christ's* Kingdom. *Thou canst not follow me now*—But Peter would not believe Him. And he did follow Him, *ch. xviii. 15*. But it was *afar off*. And not without great Loss.

V. 38. *The cock shall not have crowed*—That is, Cock-crowing shall not be over, *till thou hast denied me thrice*—His threefold Denial was thrice foretold; first, at the Time mentioned here; secondly, at that mentioned by St. Luke; lastly, at that recorded by St. Matthew and Mark.

V. 1. *Let not your heart be troubled*—At my Departure. *Believe*—This is the Sum of all his Discourse, which is urged, till they did believe, *ch. xvi. 30*. And then our LORD prays and departs.

V. 2. *In my Father's house are many mansions*—Enough to receive both the holy Angels, and your Predecessors in the Faith, and all that now believe, and a great Multitude which no Man can number.

\* Ch. vii. 34.

4 also. And whither I go ye know, and the way ye know. Thomas  
 5 saith to him, Lord, we know not whither thou goest, and how can we  
 6 know the way? Jesus saith, I am the way, and the truth, and the life; no  
 7 man cometh to the Father, but by me. If ye had known me, ye would  
 8 have known my Father also: from henceforth ye have known him, and  
 9 have seen him. Philip saith to him, Lord, shew us the Father, and it  
 10 sufficeth us. Jesus saith to him, Have I been so long with you, and hast  
 thou not known me, Philip? He that hath seen me, hath seen the Father:  
 11 and how sayest thou, Shew us the Father? Believest thou not, that I *am*  
 in the Father, and the Father in me? The words that I speak to you, I speak  
 not of myself; and the Father that dwelleth in me, he doth the works.  
 12 Believe me, because I *am* in the Father, and the Father in me; but if not,  
 13 believe me for the sake of the works. Verily, verily I say unto you, he  
 that believeth on me, the works which I do shall he do also; and greater  
 14 than these shall he do, because I go to my Father. And whatsoever ye  
 shall ask in my name, I will do it, that the Father may be glorified thro'  
 the Son. If ye shall ask any thing in my name, I will do *it*.  
 15 If ye love me, keep my commandments, And I will ask the Father,  
 16 and he will give you another Comforter, to remain with you for ever,  
 17 *Even* the Spirit of truth, whom the world cannot receive, because it seeth  
 him not, neither knoweth him. But ye know him, for he remaineth with

V. 4. *The way*--Of Faith, Holiness, Sufferings.

V. 5. *Thomas saith*--Taking Him in a gross Sense.

V. 6. To the Question concerning the Way, He answers, *I am the way*; to the Question concerning Knowledge, He answers, *I am the truth*; to the Question Whither, *I am the life*. The first is treated of in this verse; the second, ver. 7—17; the third, ver. 18, &c.

V. 7. *Ye have known*--Ye have begun to know Him.

V. 10. *I am in the Father*--*The words I speak*, &c.--That is, I am One with the Father, in Essence, in Speaking, and in Acting.

V. 11. *Believe me*--On my own Word, *because I am*--GOD. *The works*--This respects not merely the Miracles themselves, but his Sovereign, God-like Way of performing them.

V. 12. *Greater works than these shall he do*--So one Apostle wrought Miracles merely by his Shadow (*Acts* v. 15.) another by Handkerchiefs carried from his Body (*Acts* xix. 12.) and all spake with various Tongues. But the converting one Sinner is a greater Work than all

these. *Because I go to my Father*--To send you the Holy Ghost.

V. 15. *If ye love me, keep my commandments*--Immediately after Faith, He exhorts to Love and Good Works.

V. 16. *And I will ask the Father*--The 21st verse shews the Connexion between this and the preceding verses. *And he will give you another Comforter*--The Greek Word signifies also an Advocate, Instructor, or Encourager. *Another*--For Christ Himself was one. *To remain with you for ever*--With you, and your Followers in Faith, to the End of the World.

V. 17. *The Spirit of truth*--Who has, reveals, testifies, and defends the Truth as it is in Jesus. *Whom the world*--All who do not love or fear GOD, cannot receive, because it seeth him not--Having no spiritual Senses, no internal Eye to discern Him; nor consequently knoweth him. *He shall be in you*--As a constant Guest. Your Bodies and Souls shall be Temples of the Holy Ghost dwelling in you.

V. 18. I

18 you, and shall be in you. I will not leave you orphans; I come to you.  
 19 Yet a little while and the world seeth me no more: but ye see me: be-  
 20 cause I live, ye shall live also. At that day ye shall know that I am in my  
 21 Father, and you in me, and I in you. He that hath my commandments,  
 and keepeth them, he it is that loveth me: and he that loveth me, shall be  
 loved by my Father, and I will love him, and will manifest myself to him.  
 22 Judas (not Iscariot) saith to him, Lord, how is it, that thou wilt mani-  
 23 fest thyself to us, and not to the world? Jesus answered and said to him,  
 If any man love me, he will keep my word; and my Father will love  
 24 him, and we will come to him, and make our abode with him. He that  
 loveth me not, keepeth not my words: and the word which ye hear is  
 not mine, but the Father's who sent me.  
 25 These things have I spoken to you, while I remained with you. But  
 26 the Comforter, the Holy Ghost, whom the Father will send in my name,  
 he will teach you all things, and will bring all things to your remem-  
 27 brance, whatsoever I have said to you. Peace I leave with you; my  
 peace I give unto you; not as the world giveth, give I unto you. Let  
 28 not your heart be troubled, neither let it be afraid. Ye heard me say to  
 you, I go, and come *again* to you. If ye loved me, ye would have re-  
 joiced, because I said, I go to the Father; for my Father is greater than  
 29 me. And now I have told you, before it come to pass, that when it is

V. 18. *I will not leave you orphans*—A Word that is elegantly applied to those who have lost any dear Friend. *I come to you*—What was certainly and speedily to be, our LORD speaks of, as if it were already.

V. 19. *But ye see me*—That is, ye shall certainly see me. *Because I live, ye shall live also*—Because I am the living One in my divine Nature, and shall rise again in my human Nature, and live for ever in Heaven; therefore ye shall live the Life of Faith and Love on Earth, and hereafter the Life of Glory.

V. 20. *At that day*—When ye see me after my Resurrection; but more eminently at the Day of Pentecost.

V. 21. *He that hath my commandments*—Written in his Heart. *I will manifest myself to him*—More abundantly.

V. 23. *Jesus answered*—Because ye love and obey me, and they do not, therefore I will reveal myself to you, and not to them. *My Father will love him*—The more any Man loves and obeys, the more GOD will love him. *And we will come to him, and make our abode with him*

—Which implies such a large Manifestation of the divine Presence and Love, that the former in Justification, is as nothing in comparison of it.

V. 26. *In my name*—For my Sake, in my Room, and as my Agent.

V. 27. *Peace I leave with you*—Peace in general, Peace with GOD, and with your own Consciences. *My peace*—In particular: That Peace which I enjoy, and which I create, *I give*—At this instant. *Not as the world giveth*—Unsatisfying, unsettled, transient; but filling the Soul with constant, even Tranquillity. LORD, evermore give us this Peace! How serenely may we pass thro' the most turbulent Scenes of Life, when all is quiet and harmonious within? Thou hast made Peace thro' the Blood of thy Cross: May we give all Diligence to preserve the inestimable Gift inviolate, till it issue in everlasting Peace!

V. 28. *GOD the Father is greater than Him*, As He was Man. As GOD, neither is greater nor less than the other.

V. 29. *I have told you*—Of my Going and Return. V. 30. *The*

30 come to pass, ye may believe. Hereafter I shall not talk much with  
 you; for the prince of this world is coming; but he hath nothing in  
 31 me: But that the world may know that I love the Father, and as the  
 Father commanded me, so I do. Arise, let us go hence.

XV. I am the true vine, and my Father is the husbandman. Every branch  
 2 in me that beareth not fruit, he taketh it away; and every one that beareth  
 3 fruit, he purifieth it, that it may bear more fruit. Now ye are pure thro' the  
 4 word which I have spoken to you. Abide in me, and I in you. As the branch  
 cannot bear fruit of itself, unless it abide in the vine, so neither *can* ye, un-  
 5 less ye abide in me. I am the vine, ye *are* the branches. He that abideth  
 in me and I in him, he beareth much fruit; but separate from me ye can do  
 6 nothing: If any one abide not in me, he is cast out as a branch, and is with-  
 ered: and they gather and cast them into the fire, and they are burned.  
 7 If ye abide in me, and my words abide in you, ye shall ask whatsoever ye  
 8 will, and it shall be done for you. Hereby is my Father glorified, that ye  
 9 bear much fruit: so shall ye be my disciples. As the Father hath loved  
 10 me, so have I loved you. Abide ye in my love. If ye keep my command-

V. 30. *The prince of this world is coming*—To make his grand Assault. *But he hath nothing in me*—No Right, no Claim, or Power. There is no Guilt in me, to give him Power over me; no Corruption to take Part with his Temptation.

V. 31. *But I suffer him thus to assault me*, 1. Because it is the Father's Commission to me, (ch. x. 18.) 2. To convince the World of my Love to the Father, in being *obedient unto death*, Phil. ii. 8. *Arise, let us go hence*—Into the City, to the Passover. All that has been related from ch. xiii. 31. was done and said on *Thursday* without the City. But what follows in the xv. xvi. and xvii. Chapters, was said in the City, on the very Evening of the Passover, just before He went over the Brook Cedron.

V. 1. *I am the true vine*—So *the true bread*, ch. vi. 32. that is, the most excellent.

V. 2. *Every one that beareth fruit, he purifieth—by obeying the truth* 1 Pet. i. 22. and by inward or outward Sufferings, Heb. xii. 10, 11. So Purity and Fruitfulness help each other. *That it may bear more fruit*—For this is one of the noblest Rewards God can bestow on former Acts of Obedience, to make us yet more holy, and fit for farther and more eminent Service.

V. 3. *Ye are pure*—All of you, to whom I

now speak, are purged from the Guilt and Power of Sin; *by the word*—Which applied by the Spirit, is the grand Instrument of purifying the Soul.

V. 4. *Abide in me*—By living Faith producing all Holiness; by which alone ye can be in me.

V. 5. *I am the vine; ye are the branches*—Our LORD in this whole Passage, speaks of no Branches but such as are, or at least were once, united to Him by living Faith.

V. 6. *If any one abide not in me*—By living Faith: Not by Church-Communion only. He may thus abide in *Christ*, and be *withered* all the Time, and *cast into the fire* at last. *He is cast out*—Of the Vineyard, the invisible Church. Therefore he was in it once.

V. 7. *If ye abide in me, ye shall ask*—Prayers themselves are a Fruit of Faith, and they produce more Fruit.

V. 8. *So shall ye be my disciples*—Worthy of the Name. To be a Disciple of *Christ* is both the Foundation and Height of Christianity.

V. 9. *Abide ye in my love*—Keep your Place in my Affection. See that ye do not forfeit that invaluable Blessing.

V. 10. *If ye keep my commandments ye shall abide*

ments, ye shall abide in my love, even as I have kept my Father's com-  
 11 mandments, and abide in his love. I have spoken these things to you,  
 12 that my joy might remain in you, and your joy might be full. This is my  
 13 commandment, that ye love one another, as I have loved you. No  
 one hath greater love than this, that a man lay down his life for his  
 14 friends. Ye are my friends, if ye do whatsoever I command you. I  
 15 no longer call you servants, for the servant knoweth not what his lord  
 doth: but I have called you friends; for all things that I have heard  
 16 from my Father, I have made known to you. Ye have not chosen me,  
 but I have chosen you, and appointed you that ye may go and bear  
 fruit, and your fruit may remain; that whatsoever ye shall ask of the  
 17 Father in my name, he may give it you. This I command you, that  
 ye love one another.

18 If ye world hate you, ye know it hated me, before *it* hated you.  
 19 If ye were of the world, the world would love its own; but because ye  
 are not of the world, but I have chosen you out of the world, therefore  
 20 the world hateth you. Remember the word that I said to you, \* The  
 servant is not greater than his lord. If they have persecuted me, they  
 will also persecute you: if they have kept my saying, they will keep  
 21 yours also. But all these things will they do to you, for my name's sake,  
 22 because they know not him that sent me. If I had not come and spoken  
 to them, they had not had sin; but now they have no excuse for their sin.

*abide in my love*—On these Terms, and no other, ye shall remain the Objects of my special Affection.

V. 11. *That my joy might remain in you*—The same Joy which I feel, in loving the Father, and keeping his Commandments.

V. 12. *Your joy will be full, if ye so love one another.*

V. 13. *Greater love*—To his Friends. He here speaks of them only.

V. 14. *Ye are my friends, if ye do whatsoever I command you*—On this Condition, not otherwise. A Thunderbolt for Antinomianism. Who then dares assert, That God's Love, does not at all depend on Man's Works?

V. 15. *All things*—Which might be of Service to you.

V. 16. *Ye*—My Apostles, *have not chosen me, but I have chosen you*—As clearly appears from the Sacred History: *and appointed you, that ye may go and bear fruit*—I have chosen

and appointed you for this End, that ye may go and convert Sinners: *and that your fruit may remain*—That the Fruit of your Labours may remain to the End of the World; yea, to Eternity: *that whatsoever ye shall ask*—The Consequence of your going and bearing Fruit will be, that all your Prayers will be heard.

V. 19. *Because ye are not of the world, therefore the world hateth you*—Because your Maxims, Tempers, Actions are quite opposite to theirs. For the very same Reason must the World in all Ages, hate those who are not of the World.

V. 21. *All these things will they do to you, because they know not him that sent me*—And in all Ages and Nations, they who know not God, will for this cause hate and persecute those that do.

V. 22. *They had not had sin*—Not in this Respect.

\* Ch. xiii. 16. Mat. x. 24. Luke vi. 40.

V. 23. *Hyp*



23 He that hateth me, hateth my Father also. If I had not done among them  
 24 the works which no other did, they had not had sin: but now have they seen  
 25 *them*, and yet hated both me and my Father. So that the word which is  
 26 written in their law is fulfilled, \* They hated me without a cause. But  
 when the Comforter is come, whom I will send to you from the Father,  
 the Spirit of truth, who proceedeth from the Father, he shall testify of me.  
 27 Ye also testify, because ye have been with me from the beginning.

XVI. I have told you these things, that ye may not be offended. They will  
 2 put you out of the synagogues; yea, the time cometh, that whosoever  
 3 killeth you, will think he doth God service. These things will they do,  
 4 because they have not known the Father nor me. But I have told you  
 these things, that when the time shall come, ye may remember I told you  
 them. I did not tell you these things at the beginning, because I was with  
 5 you. But now I go to him that sent me, and none of you asketh me, Whi-  
 6 ther goest thou? But because I have told you these things, sorrow hath  
 7 filled your heart. But I tell you the truth; it is expedient for you that I  
 go: for if I go not, the Comforter will not come to you; but if I depart,  
 8 I will send him to you. And he coming will convince the world of sin,  
 9 and of righteousness, and of judgment: Of sin, because they believe not

V. 23. *He that hateth me*—As every Unbeliever doth. For as the Love of GOD is inseparable from Faith, so is the Hatred of GOD from Unbelief.

V. 26. *When the Comforter is come, whom I will send to you from the Father, the Spirit of truth, who proceedeth from the Father, he shall testify of me*—The Spirit's coming, and being sent by our LORD from the Father, to testify of him, are personal Characters, and plainly distinguishing Him from the Father and the Son: And his Title as *the Spirit of truth*, together with his *proceeding from the Father*, can agree to none but a Divine Person. And that he proceeds from the Son, as well as from the Father, may be fairly argued from his being called *the Spirit of Christ* (1 Pet. i. 11.) And from his being here said, to be *sent by Christ from the Father*, as well as sent by the Father in his Name.

V. 2. *The time cometh, that whosoever killeth you, will think he doth God service*—But blessed be GOD, the Time is so far past, that those who bear the Name of *Christ*, do not now generally suppose they do Him Service, by killing

each other, for a Difference in Opinion or Mode of Worship.

V. 3. *They have not known the Father nor me*—This is the true Root of Persecution in all its Forms.

V. 4. *I did not tell you these things at the beginning, because I was with you*—To bear the chief Shock in my own Person, and to screen you from it.

V. 5. *None of you asketh me*—Now, when it is most seasonable. Peter did ask this before, ch. xiii. 36.

V. 7. *It is expedient for you*—In respect of the Comforter, ver. 7, &c. and of me, ver. 16, &c. and of the Father, ver. 23, &c.

V. 8. *He*—Observe his twofold Office, toward the World, ver. 8, &c. toward Believers, ver. 12, &c. *will convince*—All of the world—Who do not obstinately resist, by your Preaching and Miracles, *of sin, and of righteousness, and of judgment*—He who is convinced *of sin*, either accepts the *righteousness of Christ*, or is judged with Satan. An abundant Accomplishment of this, we find in the *Acts of the Apostles*.

V. 9. *Of sin*—Particularly of Unbelief, which

\* Psalm lxxix. 4.

10 on me; Of unrighteousness, because I go to the Father, and ye see me  
 11 no more; Of judgment, because the prince of this world is judged.  
 12 I have yet many things to say to you; but ye cannot bear them now.  
 13 But when he, the Spirit of truth is come, he will guide you into all the  
 truth; for he will not speak of himself: but whatsoever he shall hear, he  
 14 will speak; and he will shew you things to come. He will glorify me;  
 15 for he will take of mine, and shew it you. All things that the Father  
 hath, are mine: therefore I said, He will take of mine, and shew *it* you.  
 16 A little while and ye shall not see me; and again, a little while and ye  
 17 shall see me, because I go to the Father. Then *some* of his disciples  
 said to each other, What is this that he saith to us? A little while and ye  
 shall not see me; and again, a little while and ye shall see me? and, Be-  
 18 cause I go to the Father? They said therefore, What is this that he  
 19 saith, a little while? We understand not what he saith. Jesus knew they  
 were desirous to ask him, and said to them, Ye enquire among you of this,  
 that I said, A little while and ye shall not see me; and again, a little  
 20 while and ye shall see me. Verily, verily I say unto you, Ye will weep  
 and lament; but the world will rejoice: ye will be sorrowful; but your  
 21 sorrow shall be turned into joy. A woman when she is in travail, hath sor-  
 row, because her hour is come; but when she is delivered of the child,  
 she no longer remembreth the anguish, for joy that a man is born into the  
 22 world. And ye now therefore have sorrow; but I will see you again,  
 23 and your heart shall rejoice, and your joy no one taketh from you. And in

is the Confluence of all Sins, and binds them all down upon us.

V. 10. *Of righteousness, because I go to my Father*—Which the Spirit will testify, tho' ye do not then see me. But I could not go to Him, if I were not righteous.

V. 11. *The prince of this world is judged*—And in Consequence thereof dethroned, deprived of the Power he had so long usurped over Men. Yet those who reject the Deliverance offered them, will remain Slaves of Satan still.

V. 12. *I have yet many things to say*—Concerning my Passion, Death, Resurrection, and the Consequences of it. These Things we have, not in uncertain Traditions, but in the Acts, the Epistles, and the Revelation. *But ye cannot bear them now*—Both because of your Littleness of Faith, and your immoderate Sorrow.

V. 13. *When he is come*—It is universally al-

lowed, that the Father, Son, and Holy Ghost dwell in all Believers. And the internal Agency of the Holy Ghost, is generally admitted. That of the Father and the Son, as represented in this Gospel, deserves our deepest Consideration.

V. 16. *A little while and ye shall not see me*—When I am buried, and again a little while and ye shall see me—When I am risen, because I go to my Father—I die and rise again, in order to ascend to my Father.

V. 19. *Jesus said to them*—Preventing their Question.

V. 20. *Ye will weep and lament*—When ye see me dead; but your sorrow will be turned into joy—When ye see me risen.

V. 22. *Ye now therefore have sorrow*—This gives us no manner of Authority to assert, all Believers *must* come into a State of Darkness. They never need lose either their Peace or Love, or the Witness that they are the Children of God. They never *can* lose these, but either thro'

that day ye shall not question me about any thing. Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give you.

24 Hitherto ye have asked nothing in my name: ask and ye shall receive, that  
 25 your joy may be full. I have spoken these things to you in parables: but the time is coming, when I will no longer speak to you in parables,  
 26 but will shew you plainly of the Father. At that day ye shall ask in  
 27 my name: and I say not to you, that I will pray the Father for you. For the Father himself loveth you, because ye have loved me, and have believ-  
 28 ed, that I came forth from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.

29 His disciples say to him, Lo now speakest thou plainly, and speakest  
 30 no parable. Now we are sure thou knowest all things, and needest not that any should question thee: by this we believe that thou camest forth  
 31 from God. Jesus answered, Ye do now believe. *But* lo the hour is  
 32 coming, yea, is already come, that ye shall be scattered every one to his own, and shall leave me alone: and yet I am not alone: for the Father  
 33 is with me. I have spoken these things to you, that ye may have peace in me. In the world ye shall have tribulation; but take courage: I have overcome the world.

**XVII.** These things spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee:

thro' Sin, or Ignorance, or vehement Temptation, or bodily Disorder.

V. 23. *Ye shall not question me about any thing*—Which you do not now understand. You will not need to enquire of me; for you will know all Things clearly. *Whatsoever ye shall ask*—Knowledge, Love, or any thing else, *He will give it.* Our LORD here gives us a Chart blanche. Believer, write down what thou wilt. He had said, ch. xiv. 13. *I will do it,* where the Discourse was of *glorifying the Father thro' the Son.* Here, speaking of the Love of the Father to Believers, He saith, *He will give it.*

V. 24. *Hitherto ye have asked nothing in my name*—For they had asked him directly for all they wanted.

V. 26. *At that day ye shall ask*—For true Knowledge begets Prayer. *And I say not, that I will pray*—This in no wise implies, that He will not: It means only, The Father Himself now loves you, not only because of my Intercession, but also because of the Faith and Love which He hath wrought in you.

V. 30. *Thou knowest all things*—Even our Hearts. Altho' no Question is asked thee, yet thou answerest the Thoughts of every one. *By this we believe that thou camest forth from God*—They as it were eccho back the Words which He had spoken in the 27th verse, implying, *We believe in God: we believe also in thee.*

Chap. xvii. In this Chapter our LORD prays, 1. For himself, ver. 1—5. 2. For the Apostles, ver. 6—19, and again, ver. 24—26. 3. For all Believers, ver. 20—23. And 4. For the World, ver. 21—23. In this Prayer He comprizes all He had said from ch. xiii. 31. and seals as it were, all He had hitherto done, beholding Things past, present, and to come. This Chapter contains the easiest Words, and the deepest Sense of any in all the Scripture: Yet is here no incoherent Rhapsody, but the whole is closely and exactly connected.

V. 1. *Father*—This Simplicity of Appellation highly became the only begotten Son of GOD; to which a Believer then makes the nearest Approach, when he is fullest of Love and humble

2 As thou hast given him power over all flesh, that he may give eternal  
 3 life to all whom thou hast given him. And this is life eternal, to know  
 4 thee, the only true God, and Jesus Christ, whom thou hast sent. I  
 have glorified thee on earth. I have finished the work which thou  
 5 gavest me to do. And now, Father, glorify thou me with thyself, with  
 the glory which I had with thee, before the world was.  
 6 I have manifested thy name to the men whom thou hast given me  
 out of the world. Thine they were, and thou hast given them me, and  
 7 they have kept thy word. Now they know, that all things whatsoever  
 8 thou hast given me are of thee. For I have given them the words  
 which thou gavest me, and they have received *them*, and have known  
 surely, that I came forth from thee, and they have believed that thou hast  
 9 sent me. I pray for them: I pray not for the world, but for them  
 10 whom thou hast given me; for they are thine. And all things that are  
 mine are thine, and that are thine are mine; and I am glorified by them.

ble Confidence. *The hour is come*—The appointed Time for it; *glorify thy Son*—The Son glorified the Father, both before and after his own Glorification. When he speaks to the Father, he does not stile himself the Son of Man.

V. 2. *As thou hast given him power over all flesh*—This answers to *Glorify thy Son. That he may give eternal life, &c.* This answers to *That thy Son may glorify thee. To all whom thou hast given him*—To all Believers. This is a clear Proof, that *Christ* designed his Sacrifice should avail for all; yea, that *all flesh*, every Man, should partake of everlasting Life. For as the Father had given him power over all flesh, so He gave Himself a Ransom for all.

V. 3. *To know*—By loving, holy Faith, *thee the only true God*—The only Cause and End of all Things; not excluding the Son and the Holy Ghost, no more than the Father is excluded from being LORD, 1 Cor. viii. 6. but the false Gods of the Heathens, and *Jesus Christ*—As their Prophet, Priest, and King: *this is life eternal*—It is both the Way to, and the Essence of everlasting Happiness.

V. 4. *I have finished the work*—Thus have I glorified thee, laying the Foundation of thy Kingdom on Earth.

V. 5. *The glory which I had*—He does not say, *received*. He always had it, till he emptied himself of it, in the Days of his Flesh.

V. 6. *I have manifested thy name*—All thy Attributes; and in particular, thy paternal Relation to Believers; *to the men whom thou hast*

*given me*—The Apostles. And so ver. 12. *They were thine*—By Creation, and by Descent from *Abraham*. *And thou hast given them me*—By giving them Faith in what I have spoken. So ver. 9.

V. 7. *Now they know that all things*—Which I have done and spoken; *are of thee*—And consequently right and true.

V. 8. *They have received them*—By Faith.

V. 9. *I pray not for the world*—Not in these Petitions, which are adapted to the State of Believers only. (He prays for the World at the 21st and 23d verses, *that they may believe—that they may know God hath sent him*.) This no more proves that our LORD did not pray for the World, both before and afterward, than his praying for the Apostles alone, (ver. 6—10.) proves that he did not pray for *them also which shall believe thro' their Word*, (ver. 20.)

V. 10. *All things that are mine are thine, and that are thine are mine*—These are very high and strong Expressions, too grand for any Creature to use; as implying that all Things whatsoever, inclusive of the Divine Nature, Perfections, and Operations, are the common Property of the Father and the Son. And this is the Original Ground of that peculiar Property, which both the Father and the Son have in the Persons, who were given to *Christ* as Mediator; according to what is said in the Close of the verse, of his being *glorified by them*; namely, believing in Him, and so acknowledging his Glory.

11 And I am no longer in the world, but these are in the world, and I come  
 to thee. Holy Father, keep thro' thy name them whom thou hast given  
 12 me, that they may be one, as we *are*. While I was with them in the  
 world, I kept them thro' thy name. Those whom thou hast given me I  
 have guarded, and none of them is lost, but the son of perdition, that the  
 13 scripture might be fulfilled. And now I am coming to thee, and I speak  
 these things in the world, that they may have my joy fulfilled in them.  
 14 I have given them thy word, and the world hath hated them, because  
 15 they are not of the world, even as I am not of the world. I do not pray,  
 that thou wouldest take them out of the world, but that thou wouldest  
 16 keep them from the evil one. They are not of the world, as I am not of the  
 17 world. Sanctify them thro' thy truth: thy word is truth. As thou hast  
 18 sent me into the world, I also have sent them into the world. And for  
 19 their sakes I sanctify myself, that they also may be sanctified thro' the truth.  
 20 Neither pray I for these alone, but for them also who will believe on  
 21 me thro' their word: That they all may be one; as thou, Father, art  
 in me, and in thee, that they also may be one in us, that the world may  
 22 believe that thou hast sent me. And the glory which thou hast given me,  
 23 I have given them, that they may be one, as we are one: I in them,  
 and thou in me, that they may be perfected in one; and that the world may  
 know, that thou hast sent me, and hast loved them as thou hast loved me.  
 24 Father, I will that these also whom thou hast given me, be with me  
 where I am, that they may behold my glory which thou hast given me;

V. 11. *Keep them thro' thy name*—Thy Power, Mercy, Wisdom, *that they may be one*—With us and with each other; one Body, separate from the World: *As we are*—By Resemblance to us, tho' not Equality.

V. 12. *These whom thou hast given me, I have guarded, and none of them is lost, but the son of perdition*—So one even of them *whom God had given him is lost*. So far was even that Decree from being unchangeable! *That the scripture might be fulfilled*—That is, whereby the Scripture was fulfilled. *The son of perdition* signifies, one that deservedly perishes: as *a son of death* (2 Sam. xii. 5.) *Children of Hell* (Mat. xxiii. 15.) and *children of wrath* (Eph. ii. 3.) signify Persons justly obnoxious to Death, Hell, and Wrath.

V. 13. *In the world*—That is, before I leave the World. *My joy*—The Joy I feel at going to the Father.

V. 15. *That thou wouldest take them out of the*

*world*—Not yet: *But that thou wouldest keep them from the evil one*—Who reigns therein.

V. 17. *Sanctify*—Consecrate them by the anointing of thy Spirit to their Office, and perfect them in Holiness, by means of thy Word.

V. 19. *I sanctify myself*—I devote myself, as a Victim, to be sacrificed.

V. 20. *For them who will believe*—In all Ages.

V. 21. *As thou art in me*—This also is to be understood, in a Way of Similitude, and not of Sameness or Equality. *That the world may believe*—Here *Christ* prays for the World. Observe the Sum of his whole Prayer, 1. Receive me into thy own and my Glory; 2. Let my Apostles share therein; 3. And all other Believers; 4. And let all the World believe.

V. 22. *The glory which thou hast given me, I have given them*—The Glory of the only begotten shines in all the Sons of God. How great is the Majesty of Christians!

V. 24. Here He returns to the Apostles—*I will*

25 for thou lovedst me before the foundation of the world. Righteous  
 Father, tho' the world hath not known thee, yet I have known thee, and  
 26 these have known that thou hast sent me. And I have declared to them  
 thy name, and will declare *it*, that the love wherewith thou hast loved  
 me, may be in them, and I in them.

XVIII. Jesus having spoken these words, went forth with his disciples over  
 the brook Kedron, where was a garden, into which he entred and his disci-  
 2 ples. \* And Judas also, who betrayed him, knew the place: for Jesus had  
 3 often met there with his disciples. Judas then having received a troop of  
 soldiers, and officers from the chief priests and Pharisees, cometh thither with  
 4 lanterns, and torches, and arms. Then Jesus knowing all things that  
 5 were coming upon him, went forth and said to them, Whom seek ye? They  
 answered him, Jesus of Nazareth. Jesus saith to them, I am *he*. And Ju-  
 6 das also, who betrayed him, stood with them. As soon as he said to them,  
 7 I am *he*, they went backward, and fell to the ground. He asked them  
 8 again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered,  
 9 I have told you, I am *he*: if therefore ye seek me, let these go: That the  
 † saying might be fulfilled which he had spoken, Of them whom thou hast  
 10 given me, I have lost none. Then Simon Peter, having a sword, drew  
 it, and smote the high priest's servant, and cut off his right-ear. The ser-

*will*—He asks, as having a Right to be heard, and prays, not as a Servant, but a Son: *That they may behold my glory*—Herein is the Happiness of Heaven, 1 *John* iii. 2.

V. 25. *Righteous Father*—The Admission of Believers to God thro' *Christ*, flows even from the Justice of God.

V. 26. *I have declared to them thy name*—Thy new, best Name of Love; *that the love wherewith thou hast loved me—and I*—That thou and *thy Love and I* and my Love, *may be in them*—That they may love me with that Love.

V. 1. *A garden*—Probably belonging to one of his Friends. He might retire to this private Place; not only for the Advantage of secret Devotion, but also that the People might not be alarmed at his Apprehension, nor attempt in the first Sallics of their Zeal, to rescue him in a tumultuous Manner. *Kedron* was (as the Name signifies), a dark, shady Valley, on the East-side of *Jerusalem*, between the City and the *Mount of Olives*, thro' which a little Brook ran, which took its Name from it. It was

this Brook, which *David*, a Type of *Christ*, went over, with the People, weeping, in his Flight from *Achish*.

V. 3. *A troop of soldiers*—A Cohort of Roman Foot.

V. 6. *As soon as he said, I am he, they went backward, and fell to the ground*—How amazing is it, that they should renew the Assault, after so sensible an Experience both of his Power and Mercy! But probably the Priests among them, might persuade themselves and their Attendants, that this also was done by *Beelzebub*; and that it was thro' the Providence of God, not the Indulgence of *Jesus*, that they received no farther Damage.

V. 8. *If ye seek me, let these* (my Disciples) *go*—It was an eminent Instance of his Power over the Spirits of Men, that they so far obeyed this Word, as not to seize even *Peter*, when he had cut off the Ear of *Malchus*.

V. 10. *Then Simon Peter*—No other Evangelist names him. Nor could they safely. But *St. John*, writing after his Death, might do it, without any such Inconvenience.

\* *Mat.* xxvi. 47. *Mark* xiv. 43. *Luke* xxii. 47. † Ch. xvii. 12. V. 13. *Annas*

11 vant's name was Malchus. Then said Jesus to Peter, Put up the sword into  
its scabbard. The cup which my Father hath given me, shall I not drink it?  
12 Then the soldiers, and the captain, and the officers of the Jews took  
13 Jesus and bound him; And led him away to Annas first (for he was  
14 father-in-law to Caiaphas, who was high priest that year.) Caiaphas was  
he who had counselled the Jews, that it was expedient one man should  
15 die for the people. Now Simon Peter followed Jesus, and another  
disciple. That disciple was known to the high priest, and went with  
16 Jesus into the palace of the high priest. But Peter stood at the door  
without: therefore the other disciple, who was known to the high priest,  
went out, and spake to her that kept the door, and brought in Peter.  
17 Then saith the maid, who kept the door, to Peter, Art not thou also *one*  
18 of this man's disciples? He saith, I am not. And the servants and officers,  
having made a fire of coals (for it was cold) stood and warmed them-  
19 selves: and Peter stood with them and warmed himself. Then the  
20 high priest asked Jesus of his disciples and of his doctrine. Jesus answer-  
ed him, I spake openly to the world; I was continually teaching in the  
synagogue and in the temple, whither all the Jews resort, and in secret  
21 have I said nothing. Why askest thou me? Ask them that heard me,  
22 what I said to them: behold, they know what I said. When he had  
said thus, one of the officers, who stood by, gave Jesus a blow, saying,  
23 Answerest thou the high priest so? Jesus answered, If I have spoken  
24 evil, bear witness of the evil: but if well, why smitest thou me? (Now  
Annas had sent him bound to Caiaphas the high priest.)  
25 And Simon Peter was standing and warming himself. They said to  
him, Art not thou also one of his disciples? He denied and said, I am  
26 not. One of the servants of the high priest (being kinsman to him  
whose ear Peter had cut off) saith, Did not I see thee in the garden  
27 with him? Peter denied again, and immediately the cock crew.

V. 13. *Annas* had been High-priest before his Son-in-law *Caiaphas*. And tho' he had for some time resigned that Office, yet they paid so much Regard to his Age and Experience, that they brought *Christ* to *Annas* first. But we do not read of any thing remarkable, which passed at the House of *Annas*: For which Reason his being carried thither, is omitted by the other Evangelists.

V. 17. *Art not thou also*—As well as the other, *one of this man's disciples*?—She does not appear to have asked, with any Design to hurt him.

V. 20. *I spake openly*—As to the Manner: *Continually*—As to the Time: *In the synagogue and temple*—As to the Place. *In secret have I said nothing*—No Point of Doctrine, which I have not taught in public.

V. 21. *Why askest thou me?*—Whom thou wilt not believe?

V. 22. *Answerest thou the high priest so?*—With so little Reverence?

V. 24. *Now Annas had sent him to Caiaphas*—As is implied ver. 15. *Bound*—Being still bound, ver. 12.

V. 28. *They*

28 \* Then led they Jesus from Caiaphas to the governor's palace, and it  
 was early: and they went not into the palace themselves, that they  
 29 might not be defiled, but might eat the passover. Pilate therefore went  
 out to them, and said, What accusation do ye bring against this man?  
 30 They answered and said him, If he were not a malefactor, we would  
 31 not have delivered him to thee. Then said Pilate to them, Take ye him,  
 and judge him according to your law. The Jews said to him, It is not  
 32 lawful for us to put any man to death: So the † saying of Jesus was  
 33 fulfilled, which he spake, signifying what death he should die. Then  
 Pilate returned into the palace, and called Jesus, and said to him, Art  
 34 thou the king of the Jews? Jesus answered him, Sayest thou this of  
 35 thyself? or did others tell it thee of me? Pilate answered, Am I a  
 Jew? Thy own nation, even the chief priests, have delivered thee to  
 36 me. What hast thou done? Jesus answered, My kingdom is not of  
 this world: if my kingdom were of this world, my servants would have  
 fought, that I might not be delivered to the Jews: but my kingdom is  
 37 not from hence. Pilate said to him, Art thou a king then? Jesus an-  
 swered, Thou sayest. I am a king. To this end was I born, and for  
 this cause came I into the world, that I might bear witness to the truth.  
 38 Every one that is of the truth, heareth my voice. Pilate saith to him,  
 What is truth? And having said this, he went out again to the Jews,  
 39 and saith to them, I find no fault in him. But ye have a custom, that I  
 should release to you one at the passover: will ye therefore that I release  
 40 to you the king of the Jews? Then cried they all again, saying, Not

V. 28. *They went not into the palace themselves, lest they should be defiled*—By going into an House which was not purg'd from Leaven. *Deut. xvi. 4.*

V. 31. *It is not lawful for us to put any man to death*—The Power of inflicting capital Punishment had been taken from them that very Year. So *the Sceptre was departed from Judah*, and transferred to the Romans.

V. 32. *Signifying what death he should die*—For Crucifixion was not a Jewish, but a Roman Punishment. So that had He not been condemned by the Roman Governor, He could not have been crucified.

V. 36. *My kingdom is not of this world*—Is not an external, but a spiritual Kingdom; *that I might not be delivered to the Jews*—Which Pilate had already attempted to do (ver. 31.) and afterwards actually did, C. xix. 16.

V. 37. *Thou sayest—The Truth. To this end was I born*—Speaking of his human Origin: His divine was above Pilate's Comprehension. Yet it is intimated in the following Words, *I came into the world—That I might witness to the Truth*—Which was both declared to the Jews, and in the Process of his Passion, to the Princes of the Gentiles also. *Every one that is of the truth*—That is, a Lover of it, *heareth my voice*—An universal Maxim. Every sincere Lover of Truth will hear Him, so as to understand and practise what He saith.

V. 38. *What is truth?*—Said Pilate, a Courtier; perhaps meaning, What signifies Truth? Is that a Thing worth hazarding your Life for? So he left Him presently, to plead with the Jews for Him, looking upon Him as an innocent, but weak Man.

\* Mat. xxvii. 2. Mark xv. 1. Luke xxiii. 1.

† Ch. iii. 14.

V. 7. By



IX. this man, but Barabbas. Now Barabbas was a robber. \* Then Pilate therefore took Jesus and scourged *him*. And the soldiers having platted a crown of thorns, put *it* on his head, and put on him a purple robe, And said, Hail, king of the Jews. And they smote him on the cheeks. Pilate went out again, and saith to them, Lo, I bring him forth to you, that ye may know I find no fault in him. Then Jesus came forth, wearing the crown of thorns, and the purple robe. And he saith to them, Behold the man. But when the chief priests and the officers saw him, they cried out, saying, Crucify, crucify *him*. Pilate saith to them, Take ye him and crucify *him*; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate heard that saying, he was the more afraid, And returned into the palace, and saith to Jesus, Whence art thou? But Jesus gave him no answer. Then Pilate saith to him, Speakest thou not to me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power over me, unless it were given thee from above: therefore he that delivered me to thee, hath the greater sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not a friend to Cesar. Whosoever maketh himself a king, opposeth Cesar. Pilate hearing this saying, brought Jesus forth, and sat on the judgment-seat, in a place called the Pavement, but in Hebrew, Gabbatha; (It was then the preparation of the passover, and about the third hour:) And saith to the Jews, Behold your king. But they cried out, Away *with him*, away *with him*, crucify him. Pilate saith to them, Shall I crucify your king? The chief priests answered, We have no king but Cesar. Then delivered he him to them, to be crucified.

V. 7. *By our law he ought to die, because he made himself the Son of God*—Which they understood in the highest Sense, and therefore accounted Blasphemy.

V. 8. *He was the more afraid*—He seems to have been afraid before of shedding innocent Blood.

V. 9. *Whence art thou?*—That is, whose Son art thou?

V. 11. *Thou couldst have no power over me*—For I have done nothing to expose me to the Power of any Magistrate. *Therefore he that delivered me to thee, namely, Caiaphas, knowing this, is more blameable than thou.*

V. 13. *Pilate sat down on the judgment seat*

—Which was then without the Palace, in a place called, in Greek, the pavement, on account of a beautiful Piece of Mosaic Work, with which the Floor was adorned; but in Hebrew, Gabbatha, or the High-Place, because it stood on an Eminence, so that the Judge, sitting on his Throne, might be seen and heard by a considerable Number of People.

V. 14. *It was the preparation of the passover*—For this Reason both the Jews and Pilate were desirous to bring the Matter to a Conclusion. Every Friday was called the Preparation (namely, or the Sabbath.) And as often as the Passover fell on a Friday, that Day was called, the Preparation of the Passover.

\* Mat. xxvii. 26. Mark xv. 15.

V. 17. Bear-

17 \* And they took Jesus and led him away. And he bearing his cross,  
 went forth to the place, called *the place* of a skull, which is called in He-  
 18 brew, Golgotha: Where they crucified him, and two others with him,  
 19 one on each side, and Jesus in the midst. And Pilate wrote an in-  
 scription also, and put it on the cross: and the writing was, JESUS OF  
 20 NAZARETH, THE KING OF THE JEWS. Many of the  
 Jews read this inscription; for the place where Jesus was crucified was  
 21 near the city: and it was written in Hebrew, *and* Greek, *and* Latin. Then  
 said the chief priests to Pilate, Write not, the king of the Jews; but that  
 22 he said, I am the king of the Jews. Pilate answered, What I have writ-  
 23 ten, I have written. And the soldiers, when they had crucified Je-  
 sus, took his garments and made four parts, to every soldier a part, and  
 also *his* vesture: now the vesture was without seam, woven from the top  
 24 throughout. They said therefore one to another, Let us not rent it, but  
 cast lots for it, whose it shall be; that the scripture might be fulfilled  
 which saith, † They parted my raiment among them, and cast lots for my  
 vesture. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus, his mother, and his mother's  
 26 sister, Mary *the wife* of Cleopas, and Mary Magdalene. Jesus therefore  
 seeing his mother, and the disciple standing by whom he loved, saith to  
 27 his mother, Woman, behold thy son. Then saith he to the disciple, Be-  
 hold thy mother. And from that hour the disciple took her to his own  
 home.

V. 17. *Bearing his cross*—Not the whole Cross (for that was too large and heavy) but the transverse Beam of it, to which his Hands were afterwards fastened. This they used to make the Person to be executed carry.

V. 19. *Jesus of Nazareth, the king of the Jews*—Undoubtedly these were the very Words, although the other Evangelists do not express them at large.

V. 20. *It was written in Latin*—For the Majesty of the Roman Empire; *in Hebrew*—Because it was the Language of the Nation; *and in Greek*—For the Information of the Hellenists, who spoke that Language, and came in great Numbers to the Feast.

V. 22. *What I have written, I have written*—That shall stand.

V. 24. *They parted my garments among them*—No Circumstance of David's Life bore any Re-

semblance to this, or to several other Passages in the 22d Psalm. So that in this Scripture, as in some others, the Prophet seems to have been thrown into a preternatural Extasy, wherein personating the *Messiah*, he spoke barely what the Spirit dictated, without any regard to Himself.

V. 25. *His mother's sister*—But we do not read she had any Brother. She was her Father's Heir, and as such transmitted the Right of the Kingdom of David to Jesus: *Mary, the wife of Cleopas*—Called likewise *Alpheus*, the Father, as *Mary* was the Mother of *James*, and *Joses*, and *Simon*, and *Judas*.

V. 27. *Behold thy mother*—To whom thou art now to perform the Part of a Son in my Place, a peculiar Honour which Christ conferred on him. *From that hour*—From the Time of our LORD's Death.

\* Mat. xxvii. 31. Mark xv. 20. Luke xxiii. 6. † Psalm xxii. 18. V. 20. A

28 After this, Jesus knowing that all things were now accomplished, that  
 29 the scripture might be fulfilled, saith, I thirst. Now there was set a vessel  
 full of vinegar. And filling a sponge with \* vinegar, and putting it on a  
 30 stalk of hyssop, they put it to his mouth. When Jesus had taken the vi-  
 negar, he said, It is finished, and bowing the head, he gave up the ghost.

31 Now because it was the preparation, lest the bodies should remain upon  
 the cross on the sabbath (for that sabbath was a great day) the Jews be-  
 sought Pilate, that their legs might be broken, and they might be taken  
 32 away. Then came the soldiers, and brake the legs of the first, and of the  
 33 other who was crucified with him. But coming to Jesus, when they saw  
 34 he was dead already, they brake not his legs. But one of the soldiers  
 pierced his side with a spear, and forthwith there came out blood and  
 35 water. And he that saw, hath testified it, and his testimony is true :  
 36 and he knoweth that he saith true, that ye may believe. For these  
 things were done that the scripture might be fulfilled, † A bone of it  
 37 shall not be broken. And again another scripture saith, ‡ They shall  
 look on him whom they have pierced.

38 And after these things, Joseph of Arimathea (being a disciple of Je-  
 sus, but secretly, for fear of the Jews) asked Pilate leave to take away  
 the body of Jesus : and Pilate gave him leave. He came therefore and  
 39 took the body of Jesus. And Nicodemus also came (who at first had  
 come to Jesus by night) bringing a mixture of myrrh and aloes, about

V. 29. *A stalk of hyssop*—Which in those Countries grows exceeding large and strong.

V. 30. *It is finished*—My Suffering: The Purchase of Man's Redemption.

V. 31. *Lest the bodies should remain on the cross on the sabbath*—Which they would have accounted a Profanation of any Sabbath, but of that in particular. *For that sabbath was a great day*—Being not only a Sabbath, but the second Day of the Feast of unleavened Bread (from whence they reckoned the Week to Pentecost:) And also the Day for presenting and offering the Sheaf of new Corn: So that it was a treble Solemnity.

V. 34. *Forthwith there came out blood and water*—It was strange, seeing He was dead, that Blood should come out; more strange that Water also; and most strange of all, that both should come out immediately, at one Time, and yet distinctly. It was pure and true Water, as well as pure and true Blood. The

\* Psalm lxi. 21.

† Exod. xii. 26.

‡ Zech. xii. 10.

Him.

Affirmation of the Beholder and Testifier of it, shews both the Truth and Greatness of the Miracle and Mystery.

V. 35. *His testimony is true*—Valid, unexceptionable. *And he knoweth*—And his Conscience beareth him Witness, that he testifieth this, for no other End, than *that ye may believe*.

V. 36. *A bone of it shall not be broken*—This was originally spoken of the paschal Lamb, an eminent Type of Christ.

V. 37. *They shall look on him whom they have pierced*—He was pierced by the Soldier's Spear. They who have been Partakers of the Guilt of that Action (and who has not?) shall either look upon him in this World with penitential Sorrow; or with Terror, when He cometh in the Clouds of Heaven. Rev. i. 7.

V. 38. *Joseph of Arimathea asked Pilate—And Nicodemus also came*—Acknowledging Christ, when even his chosen Disciples forsook

40 an hundred pounds. So they took the body of Jesus, and wrapped it in  
 41 linen clothes with the spices, as the manner of the Jews is to bury. Now  
 in the place where he was crucified, there was a garden, and in the garden  
 42 a new sepulchre, in which no man had ever been laid. There therefore  
 they laid Jesus, because of the preparation-day of the Jews; for the se-  
 pulchre was nigh.

XX. \* The first day of the week cometh Mary Magdalene early, while it  
 was yet dark, to the sepulchre, and seeth the stone taken away from the  
 2 sepulchre. Then she runneth and cometh to Simon Peter, and to the  
 other disciple whom Jesus loved, and saith to them, They have taken  
 away the Lord out of the sepulchre, and we know not where they have  
 3 laid him. Then Peter went *out* and the other disciple, and ran toward  
 4 the sepulchre. They both ran together: but the other disciple outran  
 5 Peter, and came first to the sepulchre. And stooping down, he saw the  
 6 linen clothes lying, yet went he not in. Then cometh Simon Peter fol-  
 lowing him, and went into the sepulchre, and seeth the linen clothes lie,  
 7 And the napkin that was about his head, not lying with the linen clothes,  
 8 but folded up in a place by itself. Then the other disciple, who came  
 9 first to the sepulchre, went in; and he saw and believed. For as yet  
 they knew not the scripture, that he must rise again from the dead.  
 10 Then the disciples went home again.

11 † But Mary stood without at the sepulchre weeping. And as she  
 12 wept, she stooped down into the sepulchre, And seeth two angels in  
 white sitting, where the body of Jesus had laid, one at the head, and one  
 13 at the feet. And they said to her, Woman, why weepest thou? She  
 saith to them, They have taken away my Lord, and I know not where  
 14 they have laid him. And having said this, she turned herself back, and  
 15 seeth Jesus standing, but knew not that it was Jesus. Jesus saith to her,

Him. In that Extremity, *Joseph* was no longer afraid, *Nicodemus* no longer ashamed.

V. 41. *In the place where he was crucified*—There was a Garden in the same Tract of Land; but the Cross did not stand in the Garden.

V. 42. *Because of the preparation*--That is, they chose the rather to lay Him in that *sepulchre*, which was *nigh*, because it was the Day before the Sabbath, which also was now drawing to an End, so that they had not Time to carry Him far.

V. 3. *Peter went out*—Of the City.

V. 6. *Peter seeth the linen clothes lie*—and the

*napkin folded up*—The Angels who ministered to Him when He rose, undoubtedly folded up the Napkin and Linen Clothes.

V. 8. *He saw*—That the Body was not there, and *believed*—That they had taken it away, as *Mary* said.

V. 9. *For as yet*—They had no Thought of his rising again.

V. 10. *They went home*—Not seeing what they could do farther.

V. 11. *But Mary stood*—With more Con-  
 stancy.

\* *Mat.* xxviii. 1. *Mark* xvi. 1. *Luke* xxiv. 1.

† *Mark* xvi. 9.

O o .

V. 16. *Jesus*

Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith to her, Mary! She turning, saith to him; Rabboni; that is, Master. Jesus saith to her, Touch me not; for I am not yet ascended to my Father. But go to my brethren and say to them, I ascend to my Father and your Father, and to my God and your God. Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things to her.

19 \*The same day, the first day of the week, at evening, the doors being shut, where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and saith to them, Peace be unto you. And having said this, he shewed them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you. As the Father hath sent me, even so send I you. 22 And having said this, he breathed on them, and saith to them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained.

V. 16. *Jesus saith to her, Mary!*—With his usual Voice and Accent.

V. 17. *Touch me not*—Or rather, *Do not cling to me* (for she held Him by the Feet, *Mat. xxviii. 9.*) Detain me not now. You will have other Opportunities of conversing with me. For *I am not ascended to my Father*—I have not yet left the World. *But go immediately to my brethren*—Thus does He intimate in the strongest Manner, the Forgiveness of their Fault, even without ever mentioning it. These exquisite Touches, which every-where abound in the evangelical Writings, shew how perfectly *Christ* knew our Frame. *I ascend*—He anticipates it in his Thoughts, and so speaks of it as a Thing already present. *To my Father and your Father, my God and your God*—This uncommon Expression shews, that the only begotten Son has all Kind of Fellowship with GOD. And a Fellowship with GOD the Father, some way resembling his own, He bestows upon his Brethren. Yet He does not say, *Our GOD*: For no Creature can be raised to an Equality with Him: But *my God, and your God*: Intimating, that the Father is His in a singular and incommunicable Manner; and Ours thro' Him, in such a Kind as a Creature is capable of.

V. 21. *Peace be unto you*—This is the Foundation of the Mission of a true Gospel-Mini-

ster, Peace in his own Soul, 2 *Cor. iv. 1.* *As the Father hath sent me, so send I you*—*Christ* was the Apostle of the Father, *Heb. iii. 1.* *Peter* and the rest, the Apostles of *Christ*.

V. 22. *He breathed on them*—New Life and Vigour, and saith, As ye receive this Breath out of my Mouth, so receive ye the Spirit out of my Fulness: *The Holy Ghost* influencing you in a peculiar Manner, to fit you for your great Embassy. This was an Earnest of Pentecost.

V. 23. *Whose soever sins ye remit* (according to the Tenor of the Gospel, that is, supposing them to repent and believe) *they are remitted, and whose soever sins ye retain* (supposing them to remain impenitent) *they are retained.* So far is plain. But here arises a Difficulty. Are not the Sins of one who truly repents, and unfeignedly believes in *Christ* remitted, without sacerdotal Absolution? And are not the Sins of one, who does not repent or believe, retained even with it? What then does this Commission imply? Can it imply any more than, 1. A Power of declaring with Authority the Christian Terms of Pardon? Whose Sins are remitted, and whose retained? As in our daily Form of Absolution: And 2. A Power of inflicting and remitting Ecclesiastical Censures? That is, of excluding from, and re-admitting into, a Christian Congregation.

\* *Mark xvi. 14.* *Luke xxiv. 36.*

V. 26. *Eight*

24 But Thomas called Didymus, one of the twelve, was not with them  
25 when Jesus came. The other disciples therefore said to him, We have  
seen the Lord. But he said to them, Unless I see the print of the nails  
in his hands, and put my finger into the prints of the nails, and thrust  
my hand into his side, I will not believe.

26 And eight days after, his disciples were again within, and Thomas  
with them. Jesus cometh, the doors being shut, and stood in the midst  
27 and said, Peace *be* unto you. Then saith he to Thomas, Reach hither  
thy finger, and behold my hands, and reach hither thy hand, and thrust  
28 it into my side, and be not faithless, but believing. And Thomas an-  
29 swered and said to him, My Lord, and my God. Jesus saith to him,  
Because thou hast seen me, thou hast believed: happy *are* they that  
have not seen, and yet have believed.

30 And Jesus wrought many other miracles also, in the presence of his  
31 disciples, which are not written in this book. But these are written, that  
ye may believe that Jesus is the Christ, the Son of God, and that be-  
lieving ye may have life thro' his name.

XXI. After these things Jesus manifested himself again to the disciples at the  
2 sea of Tiberias; he manifested *himself* thus. There were together Simon  
Peter and Thomas called Didymus, and Nathanael of Cana in Galilee, and  
3 the *sons* of Zebedee, and two other of his disciples. Simon Peter saith  
to them, I go a fishing. They say to him, We also go with thee. They  
went out and entred into the vessel, but caught nothing that night.  
4 When the morning was come, Jesus stood on the shore; but the disciples  
5 knew not that it was Jesus. Then Jesus saith to them, Children, have  
6 ye any meat? They answered him, No. And he said to them, Cast your  
net on the right side of the vessel, and ye shall find. They cast therefore,  
7 and now they were not able to draw it, for the multitude of fishes. Then

V. 26. *Eight days after*—On the next Sunday.

V. 28. *And Thomas said, My Lord and my God*—The Disciples had said, We have seen the LORD. Thomas now not only acknowledges Him to be the LORD, as he had done before, and to be risen, as his Fellow Disciples had affirmed, but also confesses his Godhead, and that more explicitly than any other had yet done. And all this he did without thrusting his Hand into his Side.

V. 30. *Jesus wrought many miracles, which are not written in this book*—Of St. John: Nor indeed of the other Evangelists.

V. 31. *But these things are written, that ye may believe*—That ye may be confirmed in believ-

ing. Faith cometh sometimes by Reading; tho' ordinarily by Hearing.

V. 2. *There were together*—At Home, in one House.

V. 4. *They knew not that it was Jesus*—Probably their Eyes were holden.

V. 6. *They were not able to draw it, for the multitude of fishes*—This was not only a Demonstration of the Power of our LORD, but a kind Supply for them and their Families, and such as might be of Service to them, when they waited afterward in Jerusalem. It was likewise an Emblem of the great Success which should attend them as *Fishers of men*.

the disciple whom Jesus loved saith to Peter, It is the Lord. Simon Peter hearing that it was the Lord, girt on his upper coat (for he was stript) 8 and threw himself into the sea. And the other disciples came in the vessel (for they were not far from land, about two hundred cubits) drawing 9 the net *full* of fishes. When they came ashore, they see a fire of coals 10 there, and fish laid thereon, and bread. Jesus saith to them, Bring 11 of the fishes which ye have taken now. Simon Peter went on board, and drew the net to land, full of great fishes, an hundred and fifty and three; 12 and tho' there were so many, the net was not broken. Jesus saith to them, Come ye *and* dine. And none of the disciples presumed to ask him, 13 Who art thou? Knowing that it was the Lord. Jesus then cometh and 14 taketh bread, and giveth to them, and fish likewise. This was the third time that Jesus shewed himself to his disciples, after he was risen from the dead.

15 When they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonah, lovest thou me more than these *do*? He saith to him, Yea, Lord, 16 thou knowest that I love thee. He saith to him, Feed my lambs. He saith to him again, the second time, Simon, *son* of Jonah, lovest thou 17 me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my sheep. He saith to him the third time, Simon, *son* of Jonah, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith to him, 18 Feed my sheep. Verily, verily I say unto thee, when thou wast young, thou didst gird thyself, and walk whither thou wouldest: but when thou art old, thou shalt stretch out thy hands, and another shall gird thee,

V. 7. *Peter girt on his upper coat (for he was stript of it before) Reverencing the Presence of his LORD: and threw himself into the sea—To swim to Him immediately. The Love of Christ draws Men thro' Fire and Water.*

V. 12. *Come ye and dine—Our LORD needed not Food. And none presumed—To ask a needless Question.*

V. 14. *The third time—That He appeared to so many of the Apostles together.*

V. 15. *Simon, son of Jonah—The Appellation Christ had given him, when he made that glorious Confession, Mat. xvi. the Remembrance of which might make him more deeply sensible of his late Denial of Him whom he had so confessed. Lovest thou me?—Thrice our LORD asks*

him, who had denied Him thrice: *More than these—Thy Fellow Disciples do? Peter thought so once, Mat. xxvi. 33. but he now answers only, I love thee, without adding more than these. Thou knowest—He had now learnt by sad Experience, that Jesus knew his Heart. My lambs—The weakest and tenderest of the Flock.*

V. 17. *Because he said the third time—As if He did not believe him.*

V. 18. *When thou art old—He lived about thirty-six Years after this; another shall gird thee—They were tied to the Cross till the Nails were driven in; and shall carry thee—With the Cross; where thou wouldest not—According to Nature; to the Place where the Cross was set up.*

V. 19. *By*

19 and carry *thee* whither thou wouldest not. This he said, signifying by what death he should glorify God. And having said this, he saith to  
 20 him, Follow me. Peter turning about, seeth the disciple whom Jesus loved following, who also leaned on his breast at supper, and said, Lord,  
 21 who is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do*? Jesus saith to him, If I will that he tarry  
 22 till I come, what *is it* to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus did not say to him, That he should not die: but, If I will that he  
 23 tarry till I come, what *is it* to thee?  
 24 This is the disciple, who testified of these things, and wrote these  
 25 things: and we know that his testimony is true. And there are also many other things which Jesus did, which, if they were to be written particularly, I suppose that even the world itself would not contain the books that were written.

V. 19. *By what death he should glorify God*—It is not only by Acting, but chiefly by Suffering, that the Saints glorify God. *Follow me*—Shewing hereby likewise what Death he should die.

V. 20. *Peter turning*—As he was walking after Christ. *Seeth the disciple whom Jesus loved following him*—There is a peculiar Spirit and Tenderness in this plain Passage. Christ orders St. Peter to follow Him in Token of his Readiness to be crucified in his Cause. St. John stays not for the Call; he rises and follows Him too; but says not one Word of his own Love or Zeal. He chose that the Action only should speak this; and even when he records the Circumstance, he tells us not what that Action meant, but with great Simplicity relates the Fact only. If here and there a generous Heart sees and emulates it, be it so; but he is not solicitous that Men should admire it. It was addressed to his beloved Master, and it was enough that He understood it.

V. 22. *If I will that he tarry*—Without dy-

ing, *till I come*—To Judgment. Certainly he did tarry, till Christ came to destroy Jerusalem. And who can tell, when or how he died? *What is that to thee?*—Who art to follow me long before.

V. 23. *The brethren*—That is, the Christians. Our LORD Himself taught them that Appellation, ch. xx. 17. *Yet Jesus did not say to him, That he should not die*—Not expressly. And St. John himself, at the Time of writing his Gospel, seems not to have known clearly, whether he should die or not.

V. 24. *This is the disciple who testified*—Being still alive, after he had wrote. *And we know that his testimony is true*—The Church added these Words to St. John's Gospel, as Tertius did those to St. Paul's Epistle to the Romans, ch. xvi. 22.

V. 25. *If they were to be written particularly*—Every Fact and all the Circumstances of it. *I suppose*—This Expression, which softens the Hyperbole, shews that St. John wrote this Verse.

## NOTES



# N O T E S

ON THE

## ACTS of the APOSTLES.

**T**HIS Book, in which St. *Luke* records the Actions of the Apostles, particularly of St. *Peter* and St. *Paul* (whose Companion in Travel he was) is as it were the Centre between the Gospels and the Epistles. It contains, after a very brief Recapitulation of the Evangelical History, a Continuation of the History of *Christ*, the Event of his Predictions, and a kind of Supplement to what he had before spake to his Disciples, by the Holy Ghost now given unto them. It contains also the Seeds and first Stamina of all those Things, which are enlarged upon in the Epistles.

The Gospels treat of *Christ* the Head: The *Acts* shew, That the same Things befall his Body; which is animated by his Spirit, persecuted by the World, defended and exalted by GOD.

In this Book is shewn the Christian Doctrine, and the Method of applying it to Jews, Heathens, and Believers; that is, to those who are to be converted, and those who are converted: The Hindrances of it in particular Men, in several Kinds of Men, in different Ranks and Nations: The Propagation of the Gospel, and that grand Revolution among both Jews and Heathens: The Victory thereof, in spite of all Opposition, from all the Power, Malice, and Wisdom of the whole World, spreading from one Chamber into Temples, Houses, Streets, Markets; Fields, Inns, Prisons, Camps, Courts; Chariots, Ships, Villages, Cities, Islands: To Jews, Heathens, Magistrates, Generals, Soldiers, Eunuchs, Captives, Slaves, Women, Children, Sailors: To *Athens*, and at length to *Rome*.

The Parts of it are Seven,

- |  |   |
|--|---|
| 1. Pentecost, with its Antecedents, C. i, ii.  | Paul among the Gentiles, C. xiii, xiv.  |
| 2. Transactions with the Jews, in Jerusalem, in all Judea, and in Samaria, Ch. iii—ix. 12. | 5. The Embassy to, and Council at Jerusalem, concerning the Liberty of the Gentiles, C. xv. |
| 3. Transactions at Cesarea, and the Reception of the Gentiles, C. x, xi.                   | 6. The Second Course of St. Paul, C. xvi—xix.   |
| 4. The first Course of Barnabas and  | 7. His Third, as far as Rome, C. xix—xxviii.  |

The

## The A C T S.

1. **T**HE former treatise have I composed, O Theophilus, of all things  
 2 which Jesus began both to do and to teach, Until the day he was  
 taken up, after having thro' the Holy Ghost given commandment to the  
 3 apostles, whom he had chosen: To whom also he presented himself alive  
 after his passion, by many infallible proofs, being seen by them forty days,  
 4 and speaking of the things pertaining to the kingdom of God. And having  
 assembled *them* together, he commanded them, not to depart from Jerusa-  
 lem, but to wait for the promise of the Father, which, *saieth he*, ye have  
 5 heard from me. For John indeed baptized with water; but ye shall be  
 6 baptized with the Holy Ghost, not many days hence. And when they  
 were come together, they asked him, saying, Lord, dost thou at this time  
 7 restore the kingdom to Israel? But he said to them, It is not for you to  
 know the times or the seasons, which the Father hath put in his own  
 8 power. But ye shall receive power, the Holy Ghost being come upon  
 you, and shall be witnesses to me, both in Jerusalem, and in all Judea, and  
 9 Samaria, and to the uttermost part of the earth. And having spoken  
 these things, while they beheld, he was taken up, and a cloud received  
 10 him from their sight. And while they were stedfastly looking up to hea-  
 ven, as he went up, behold two men, in white apparel stood by them,

V. 1. *The former treatise*—In that important Season, which reached from the Resurrection of *Christ* to his Ascension, *the former treatise* ends, and this begins: This describing the *Acts* of the Holy Ghost (by the Apostles) as that does the *Acts* of *Jesus Christ*. *Of all things*—In a summary Manner: *Which Jesus began to do—until the day*—That is, Of all Things which *Jesus* did, from the Beginning till that Day.

V. 2. *After having given commandment*—In the 3d Verse, St. *Luke* expresses in general Terms, what *Christ* said to his Apostles during those *forty days*. But in the 4th, and following Verses, he declares what He said on the Day of his Ascension. He had brought his former Account down to that Day. And from that Day begins the *Acts* of the Apostles.

V. 3. *Being seen by them forty days*—That is, Many Times during that Space. *And speaking of the things pertaining to the kingdom of God*—Which was the Sum of all his Discourses with them, before his Passion also.

V. 4. *Wait for the promise of the Father,*

*which ye have heard from me*—When He was with them a little before, as it is recorded, *Luke xxiv. 49.*

V. 5. *Ye shall be baptized with the Holy Ghost*—And so are all true Believers, to the End of the World.

V. 6. *Dost thou at this time—At the Time thou now speakest of? Not many days hence? Restore the kingdom to Israel?*—They still seemed to dream of an outward, temporal Kingdom, in which the *Jews* should have Dominion over all Nations. It seems, they came in a Body, having before concerted the Design, to ask, When this Kingdom would come?

V. 7. *The times or the seasons*—*Times*, in the Language of Scripture, denote a longer, *Seasons*, a shorter Space: *Which the Father hath put in his own power*—To be revealed, when and to whom it pleaseth Him.

V. 8. *But ye shall receive power—and shall be witnesses to me*—That is, Ye shall be empowered to witness my Gospel, both by your Preaching and Suffering.

V. 12. A

11 Who also said, Ye men of Galilee, why stand ye gazing into heaven? This  
 Jesus who is taken up from you into heaven, shall come, as ye have seen  
 12 him going into heaven. Then they returned to Jerusalem from the mount  
 called Olivet, which is from Jerusalem a sabbath-day's journey.

13 \* And when they were come in, they went up into the upper-room,  
 where both Peter and James, and John and Andrew, Philip and Thomas,  
 Bartholomew and Matthew, James *the son* of Alphaeus, and Simon Ze-  
 14 lotes, and Jude *the brother* of James tarried. These all continued with  
 one accord in prayer and supplication with the women, and Mary, the  
 mother of Jesus, and his brethren.

15 And in these days, Peter standing up in the midst of the disciples,  
 (the number of persons together was about an hundred and twenty)  
 16 said, Men, brethren, this † scripture must needs have been fulfilled,  
 which the Holy Ghost spake before by the mouth of David, concerning  
 17 Judas, who was guide to them that took Jesus. For he was numbered  
 18 with us, and had obtained part of this ministry. Now this man pur-  
 chased a field with the reward of iniquity, and falling down on his face,  
 19 he burst asunder in the middle, and all his bowels gushed out. And it  
 was known to all that dwell at Jerusalem, so that that field is called, in  
 20 their own tongue, Akeldama, that is, The field of blood. For it is writ-  
 ten in the book of Psalms, ‡ Let his habitation be desolate, and let no  
 21 man dwell therein: and, || His bishoprick let another take. Wherefore  
 of these men who have been with us all the time that the Lord Jesus was

V. 12. *A sabbath day's journey*—The Jews generally fix this to two thousand Cubits, which is not a Mile.

V. 13. *They went up into the upper-room*—The Upper-rooms, so frequently mentioned in Scripture, were Chambers in the highest Part of the House, set apart by the Jews for private Prayer. These, on account of their being so retired and convenient, the Apostles now used for all the Offices of Religion.

V. 14. *His brethren*—His near Kinsmen, who, for some Time, did not believe: it seems, not till near his Death.

V. 15. *The number of persons together*—Who were together in the Upper-room; *were an hundred and twenty*—But He had undoubtedly many more in other Places: Of whom more

than five hundred saw Him at once after his Resurrection, 1 Cor. xv. 6.

V. 18. *This man purchased a field with the reward of iniquity*—That is, a Field was purchased with the Reward of his Iniquity; tho' very possibly *Judas* might design the Purchase. *And falling down on his face*—It seems, the Rope broke before, or as he died.

V. 19. *In their own tongue*—This Expression, *that is, The field of blood*, St. Luke seems to have added to the Words of St. Peter, for the Use of *Theophilus* and other Readers, who did not understand Hebrew.

V. 20. *His bishoprick*—That is, his Apostleship.

V. 21. *All the time that the Lord Jesus was going in and out*—That is, Conversing familiarly: *Over us*—As our Matter.

\* Mat. x. 2. Mark iii. 14. Luke vi. 13.  
 † Psalm lxix. 25. || Psalm cix. 8.

† Psalm xli. 49.

V. 22. To

22 going in and out over us, Beginning from the baptism of John, till the  
 23 day that he was taken up from us, one must be ordained, to be a witness  
 24 with us of his resurrection. And they appointed two, Joseph called  
 25 Barfabas, who was surnamed Justus, and Matthias. And they prayed  
 26 and said, Thou, Lord, who knowest the hearts of all, shew which of  
 these two thou hast chosen, To take part of this ministry and apostle-  
 ship, from which Judas by transgression fell, to go to his own place. And  
 they gave forth their lots, and the lot fell upon Matthias; and he was  
 numbered with the eleven apostles.

II. And when the day of Pentecost was come, they were all with one accord  
 2 in one place. And suddenly there was a sound from heaven, as of a rushing,  
 3 violent wind, and it filled all the house where they were sitting. And there  
 appeared to them distinct tongues, as of fire; and it sat upon each of them.  
 4 And they were all filled with the Holy Ghost, and began to speak with  
 5 other tongues, as the Spirit gave them utterance. And there were dwell-  
 ing in Jerusalem Jews, devout men, out of every nation under heaven.  
 6 And when this was noised abroad, the multitude came together and were  
 confounded, because every man heard them speaking in his own language.

V. 22. *To be a witness with us of his resurrection*—And of the Circumstances which preceded and followed it.

V. 23. *And they appointed two*—So far the Faithful could go by consulting together, but no farther. Therefore here commenced the proper Use of the Lot, whereby a Matter of Importance, which cannot be determined by any ordinary Method, is committed to the Divine Decision.

V. 25. *Fell*—By his *transgression*—Sometime before his Death: *To go to his own place*—That which he had chosen for himself, far from the other Apostles, in the Region of Death.

V. 1. At the Pentecost of Sinai in the Old Testament, and the Pentecost of Jerusalem in the New, were the two grand Manifestations of GOD, the Legal and the Evangelical: the one from the Mountain, and the other from Heaven; the terrible and the merciful one. *They were all with one accord in one place*—So here was a Conjunction of Company, Minds, and Place; the whole hundred and twenty being present.

V. 2. *And suddenly there was a sound from heaven*—So will the Son of Man come to Judgment. *And it filled all the house*—That is,

all that Part of the Temple, where they were sitting.

V. 3. *And there appeared distinct tongues, as of fire*—That is, small Flames of Fire. This is all which the Phrase, *tongues of fire*, means in the Language of the Seventy. Yet it might intimate GOD's touching their Tongues as it were (together with their Hearts) with Divine Fire: His giving them such Words as were active and penetrating, even as flaming Fire.

V. 4. *And they began to speak with other tongues*—The Miracle was not in the Ears of the Hearers (as some have unaccountably supposed) but in the Mouth of the Speakers. And this Family praising GOD together, with the Tongues of all the World, was an Earnest that the whole World should in due Time praise GOD in their various Tongues. *As the Spirit gave them utterance*—Moses the Type of the Law, was of a slow Tongue. But the Gospel speaks with a fiery and flaming one.

V. 5. *And there were dwelling in Jerusalem Jews*—Gathered from all Parts, by the peculiar Providence of GOD.

V. 6. *The multitude came together and were confounded*—The Motions of their Minds were swift and various.

P p

V. 9. *Judea*

7 And they were amazed and marvelled, saying one to another, Behold, are  
 8 not all these who are speaking Galileans? And how hear we every one, in  
 9 our own native language, Parthians, and Medes, and Elamites, and dwell-  
 10 ers in Mesopotamia, and Judea, and Cappadocia, Pontus and Asia, Phry-  
 gia and Pamphylia, Egypt, and the parts of Africk about Cyrene, and  
 11 Roman sojourners, (Jews and Profelytes) Cretans and Arabians, we hear  
 12 them speaking in our tongues the wonderful works of God? And they  
 were all amazed, and were in doubt, saying one to another, What can this  
 13 mean? But others mocking, said, They are full of sweet wine.  
 14 Then Peter standing up with the eleven, lifted up his voice, and said to  
 them, Men of Judea, and all ye that dwell at Jerusalem, be this known to  
 15 you, and hearken to my words. These are not drunken as ye suppose for  
 16 it is *but* the third hour of the day. But this is that which was spoken by  
 17 the prophet Joel, \* And it shall come to pass in the last days, saith God, I  
 will pour out of my Spirit upon all flesh: and your sons and your daughters  
 shall prophesy, and your young men shall see visions, and your old men

V. 9. *Judea*—The Dialect of which greatly differed from that of *Galilee*. *Asia*—The Country strictly so called.

V. 10. *Roman sojourners*—Born at *Rome*, but now living at *Jerusalem*. These seem to have come to *Jerusalem*, after those who are above-mentioned. All of them were partly *Jews* by Birth, and partly *Profelytes*.

V. 11. *Cretans*—One Island seems to be mentioned for all. *The wonderful works of God*—Probably those which related to the Miracles, Death, Resurrection and Ascension of *Christ*, together with the Effusion of his Spirit, as a Fulfilment of his Promises, and the glorious Dispensations of Gospel-Grace.

V. 12. *They were all amazed*—All the devout Men.

V. 13. *But others mocking*—The World begins with *mocking*, thence proceeds to *cavilling*, ch. iv. 7; to *threats*, ver. 17; to *imprisoning*, ch. v. 18; to *blows*, ver. 40; to *slaughter*, ch. vii. 58. These Mockers appear to have been some of the Natives of *Judea*, and Inhabitants of *Jerusalem* (who understood only the Dialect of the Country) by the Apostle's immediately directing his Discourse to them in the next Verse. *They are full of sweet wine*—So the Greek Word properly signifies: There was no *New Wine* so early in the Year as Pentecost. Thus natural Men are wont to ascribe

supernatural Things to mere natural Causes: And many Times as impudently and unskillfully, as in the present Case.

V. 14. *Then Peter standing up*—All the Gestures, all the Words of *Peter* shew the utmost Sobriety; *lifted up his voice*—With Cheerfulness and Boldness: *And said to them*—This Discourse has three Parts, each of which (ver. 14, 22, 29.) begins with the same Appellation, *Men*: Only to the last Part he prefixes with more Familiarity, the additional Word, *Brethren*. *Men of Judea*—That is, Ye that were born in *Judea*. *St. Peter* spoke in *Hebrew*, which they all understood.

V. 15. *It is but the third hour of the day*—That is, Nine in the Morning. And on the solemn Festivals, the *Jews* rarely eat or drank any thing till Noon.

V. 16. *But this is that which was spoken of by the prophet*—But there is another and better Way of accounting for this.

V. 17. The Times of the *Messiah* are frequently called *The last Days*, the Gospel being the last Dispensation of Divine Grace. *I will pour out of my Spirit*—Not on the Day of Pentecost only, *upon all flesh*—On Persons of every Age, Sex, and Rank. *And your young men shall see visions*—In young Men the outward Senses are most vigorous, and the bodily Strength is entire, whereby they are best qual-

\* Joel ii. 28.

ified

18 shall dream dreams: And in those days I will pour out of my Spirit upon  
 19 my servants and upon my handmaids, and they shall prophesy. And I  
 will shew prodigies in heaven above, and signs on earth beneath, blood  
 20 and fire, and vapour of smoke. The sun shall be turned into darkness, and  
 the moon into blood, before the day of the Lord, the great and illustrious  
 21 day, come. But whosoever shall call on the name of the Lord, shall be  
 22 saved. Men of Israel, hear these words: Jesus of Nazareth, a man  
 pointed out to you of God, by miracles, and wonders, and signs, which  
 23 God wrought by him in the midst of you, as yourselves also know: Him  
 being delivered by the determinate counsel and foreknowledge of God, ye  
 24 have taken, and by wicked hands, have crucified and slain: Whom God  
 hath raised up, having loosed the pains of death, as it was not possible  
 25 that he should be held under it. For David speaketh concerning him,

lified to sustain the Shock which usually attends the Visions of GOD. In *old men* the internal Senses are most vigorous, suited to Divine Dreams. Not that the Old are wholly excluded from the former, nor the Young from the latter.

V. 18. *And upon my servants*—On those who are literally in a State of Servitude.

V. 19. *And I will shew prodigies in heaven above, and signs on earth beneath*—Great Revelations of Grace are usually attended with great Judgments on those who reject it. *In heaven*—Treated of, ver. 20. *On earth*—Described in this Verse. Such Signs were those mentioned ver. 22, before the Passion of *Christ*; which are so mentioned as to include also those at the very Time of the Passion and Resurrection, at the Destruction of *Jerusalem*, and at the End of the World.

Terrible indeed were those Prodigies in particular, which preceded the Destruction of *Jerusalem*: Such as the flaming Sword hanging over the City, and the fiery Comet, pointing down upon it for a Year; the Light that shone upon the Temple and the Altar in the Night, as if it had been Noon-day; the opening of the great and heavy Gate of the Temple without Hands; the Voice heard from the most Holy Place, *Let us depart hence*; the Admonition of *Jesus*, the Son of *Ananus*, crying for seven Years together, *Wo, Wo, Wo*; the Vision of contending Armies in the Air, and of Intrenchments thrown up against a City there represented; the terrible Thunders and Lightnings, and dreadful Earthquakes, which every

one considered as portending some great Evil: All which, thro' the singular Providence of GOD, are particularly recorded by *Josephus*. *Blood*—War and Slaughter. *Fire*—Burnings of Houses and Towns, involving all in Clouds of *Smoke*.

V. 20. *The moon shall be turned into blood*—A bloody Colour: *Before the day of the Lord*—Eminently, The last Day; tho' not excluding any other Day or Season, wherein the LORD shall manifest his Glory, in taking Vengeance of his Adversaries.

V. 21. *But whosoever shall call on the name of the Lord*—This Expression implies the whole of Religion, and particularly Prayer uttered in Faith; *shall be saved*—From all those Plagues; from Sin and Hell.

V. 23. *Him being delivered by the determinate counsel and foreknowledge of God*—The Apostle here anticipates an Objection, Why did GOD suffer such a Person to be so treated? Did He not know what wicked Men intended to do? And had He not Power to prevent it? Yea, He knew all that those wicked Men intended to do. And He had Power to blast all their Designs in a Moment. But He did not exert that Power, because He *so loved the World!* Because it was the determinate Counsel of his Love, to redeem Mankind from eternal Death, by the Death of his only-begotten Son.

V. 24. *Having loosed the pains of death*—The Word properly means, the Pains of a Woman in Travail. *As it was not possible that he should be held under it*—Because the Scripture must needs be fulfilled.

\* I have seen the Lord always before my face, for he is on my right-hand,  
 26 that I may not be moved. Therefore my heart is glad, and my tongue  
 27 exulteth; yea, and my flesh shall rest in hope. For thou wilt not  
 leave my soul in Hades, neither wilt thou suffer thy holy one to see  
 28 corruption. Thou hast made known to me the ways of life; thou wilt  
 29 fill me with joy by thy countenance. Men *and* brethren, I may  
 say to you freely of the patriarch David, that he is both dead and bu-  
 30 ried, and his sepulchre is among us to this day. Therefore being a pro-  
 phet, and knowing that God had sworn with an oath to him, That of  
 31 the fruit † of his loins *one* should sit on his throne, He foreseeing this,  
 spake of the resurrection of Christ, that his soul was not left in Hades,  
 32 neither did his flesh see corruption. This Jesus God hath raised  
 33 up, whereof all we are witnesses. Being therefore exalted by the  
 right-hand of God, and having received from the Father the promise of  
 the Holy Ghost, he hath shed forth this, which ye now see and hear.  
 34 For David is not ascended into the heavens; but he saith himself,  
 35 † The Lord said to my Lord, Sit thou on my right-hand, Until  
 36 I make thine enemies thy footstool. Therefore let all the house of  
 Israel know assuredly, That God hath made this Jesus whom ye cruci-  
 fied, both Lord and Christ.

V. 27. *Thou wilt not leave my soul in Hades*—The invisible World. But it does not appear, that ever our LORD went into Hell. His Soul, when it was separated from the Body, did not go thither, but to Paradise. (*Luke xxiii. 43.*) The Meaning is, Thou wilt not leave my Soul in its separate State, nor suffer my Body to be corrupted.

V. 28. *Thou hast made known to me the ways of life*—That is, Thou hast raised me from the Dead. *Thou wilt fill me with joy by thy countenance*—When I ascend to thy Right-hand.

V. 29. *The patriarch*—A more honourable Title than King.

V. 31. *He foreseeing this, spake of the resurrection of Christ*—St. Peter argues thus, 'Tis plain, David did not speak this of himself. Therefore He spake of Christ's Rising. But how does that Promise of a Kingdom imply his Resurrection? Because He did not receive it before He died, and because his Kingdom was to endure for ever. (*2 Sam. vii. 13.*)

V. 33. *Being exalted by the right-hand of God*

—By the right-hand, that is, the mighty Power of GOD, our LORD was exalted at his Ascension to GOD's Right-hand in Heaven.

V. 34. *Sit thou on my right-hand*—In this and the following Verse is an Allusion to two ancient Customs; one, to the highest Honour that used to be paid to Persons, by placing them on the Right-hand, as *Salomon* did *Bathsheba*, when sitting on his Throne; (*1 Kings ii. 19.*) and the other, to the Custom of Conquerors, who used to tread on the Necks of their vanquished Enemies, as a Token of their entire Victory and Triumph over them.

V. 35. *Until I make thine enemies thy footstool*—This Text is here quoted with the greatest Address, as suggesting in the Words of *David*, their great prophetic Monarch, how certain their own Ruin must be, if they went on to oppose *Christ*.

V. 36. *Lord*—*Jesus* after his Exaltation is constantly meant by this Word in the New Testament, unless sometimes where it occurs, in a Text quoted from the Old Testament.

\* *Psalms* xvi. 8. † *Psalms* lxxxix. 4, &c. ‡ *Psalms* cx. 1.

V. 37. *Thy*

37 And hearing *this*, they were pierced to the heart, and said to Peter and  
 38 the rest of the apostles, Brethren, what shall we do? And Peter said, Re-  
 pent, and be baptized every one of you, in the name of Jesus, for the re-  
 39 mission of sins, and ye shall receive the gift of the Holy Ghost. For the  
 promise is to you, and to your children, and to all that are afar off, whom-  
 40 soever the Lord our God shall call. And with many other words did he  
 testify and exhort, saying, Save yourselves from this perverse generation.  
 41 Then they, gladly receiving his word, were baptized; and there were ad-  
 ded *to them* that day about three thousand souls.  
 42 And they continued steadfast in the teaching of the apostles, and the fel-  
 43 lowship, and the breaking of bread, and the prayers. And fear came up-  
 on every soul, and many wonders and signs were wrought by the apostles.  
 44 And all that believed were together, and had all things common, And  
 45 sold their possessions and goods, and parted them to all, as any one had  
 46 need. And continuing daily with one accord in the temple, and breaking  
 the bread at home, they ate their meat with gladness and singleness of

V. 37. *They said to the apostles, Brethren—*  
 They did not stile them so before.

V. 38. *Repent—*And hereby return to GOD:  
*Be baptized—*Believing in the name of Jesus—  
*And ye shall receive the gift of the Holy Ghost—*  
 See the Three-One GOD clearly taught! *The*  
*gift of the Holy Ghost* does not mean in this Place,  
 the Power of speaking with Tongues. For the  
*promise* of this was not given to all that were afar  
*off*, in distant Ages and Nations: But rather the  
 constant Fruits of Faith, even Righteousness,  
 and Peace, and Joy in the Holy Ghost. *Whomso-*  
*ever the Lord our God shall call—*(Whether they  
 are Jews or Gentiles) By his Word and by his Spi-  
 rit: And who are not disobedient to the heaven-  
 ly Calling. But it is observable St. Peter did not  
 yet understand the very Words He spoke.

V. 40. *And with many other words did he testify*  
*and exhort—*In such an accepted Time we should  
 add Line upon Line, and not leave off, till the  
 Thing is done. *Save yourselves from this perverse*  
*generation—*Many of whom were probably  
 mocking still.

V. 41. *And there were added—*To the hun-  
 dred and twenty.

V. 42. *And they continued steadfast—*So their  
 daily Church Communion consisted in these four  
 Particulars, 1. Hearing the Word, 2. Having all  
 Things common, 3. Receiving the LORD's Sup-  
 per, 4. Prayer.

Ye diff'rent Sects, who all declare,  
 Lo here is *Christ*, and *Christ* is there;  
 Your stronger Proofs divinely give,  
 And shew me, Where the *Christians* live!

V. 43. *And fear came upon every soul—*Of  
 those who did not join with them; whereby  
 Persecution was prevented, till it was needful  
 for them.

V. 45. *And sold their possessions—*Their Lands  
 and Houses; and *goods—*Their Moveables;  
 and *parted them to all, as any one had need—*To say  
 the *Christians* did this, only till the Destruction  
 of *Jerusalem*, is not true; for many did it long  
 after. Not that there was any positive Com-  
 mand for so doing: it needed not; for Love con-  
 strained them. It was a natural Fruit of that  
 Love wherewith each Member of the Commu-  
 nity loved every other as his own Soul. And if  
 the whole Christian Church had continued in  
 this Spirit, this Usage must have continued thro'  
 all Ages. To affirm therefore, that *Christ* did not  
*design it should continue*, is neither more nor less  
 than to affirm, that *Christ* did not *design this Love*  
*should continue*. I see no Proof of this.

V. 46. *Continuing daily—breaking the bread—*In  
 the LORD's Supper, as did many Churches for  
 some Ages. *They ate their meat with gladness and*  
*singleness of heart—*They carried the same happy  
 and holy Temper thro' all their common Ac-  
 tions: Eating and working with the same Spi-  
 rit.



47 heart, Praising God, and having favour with all the people. And the Lord added daily to the church those who were saved.

III. Now Peter and John went up together into the temple, at the hour  
2 of prayer, the ninth *hour*. And a certain man, lame from his mother's  
womb, was carried, whom they laid daily at the gate of the temple, called  
3 Beautiful, to ask alms of them that were entering into the temple, Who  
4 seeing Peter and John about to go into the temple, asked an alms. And Pe-  
5 ter looking stedfastly upon him, with John, said, Look on us. And he gave  
6 heed to them, expecting to receive something of them. Then said Peter,  
Silver and gold have I none; but what I have, I give thee: In the name  
7 of Jesus Christ of Nazareth, rise up and walk. And taking him by the  
right-hand, he lifted *him* up, and immediately his feet and ankle-bones  
8 were strengthened, And leaping up, he stood and walked, and went with  
9 them into the temple, walking, and leaping, and praising God. And all  
10 the people saw him walking and praising God. And they knew him, that  
this was he who had sat for alms at the beautiful gate of the temple, and  
were filled with wonder and amazement at that which had befallen him.

11 And as he held Peter and John, all the people ran together to them, in  
12 the portico that is called Solomon's, greatly wondering. And Peter seeing  
*it*, answered the people, Ye men of Israel, why marvel ye at this? Or why  
do ye fix your eyes on us, as if by our own power or piety we had made  
13 this man to walk? The God of Abraham, and Isaac, and Jacob, the God  
of our fathers, hath glorified his son Jesus, whom ye delivered up, and

rit, wherewith they prayed and received the LORD's Supper.

V. 47. *The Lord added daily such as were saved*—From their Sins; from the Guilt and Power of them.

V. 1. *The ninth hour*—The Jews divided the Time from Sun-rise to Sun-set into twelve Hours; which were consequently of unequal Length at different Times of the Year, as the Days were longer or shorter. The third Hour therefore was Nine in the Morning; the ninth Three in the Afternoon; but not exactly. For the third was the middle Space between Sun-rise and Noon; which, if the Sun rose at five, (the earliest Hour of its rising in that Climate) was half an Hour after Eight: If at Seven (the latest Hour of its rising there) was half an Hour after Nine. The chief Hours of Prayer were the third and ninth; at which Seasons the Morning and Evening Sacrifices were offered,

and Incense (a Kind of Emblem representing Prayer) burnt on the golden Altar.

V. 2. *At the gate of the temple called Beautiful*—This Gate was added by Herod the Great, between the Court of the Gentiles and that of Israel. It was thirty Cubits high, and fifteen broad, and made of Corinthian Brass, more pompous in its Workmanship and Splendor than those that were covered with Silver and Gold.

V. 6. *Then said Peter, Silver and gold have I none*—How unlike his supposed Successor! Can the Bishop of Rome ever say or do the same?

V. 12. *Peter answered the people*—Who were running together, and enquiring into the Circumstances of the Fact.

V. 13. *The God of our fathers*—This was wisely introduced in the Beginning of his Discourse, that it might appear they taught no new Religion, inconsistent with that of Moses, and were far from having the least Design to

divert

renounced him in the presence of Pilate, when he was determined to release  
 14 *him*. But ye renounced the holy one and the just, and desired a murderer  
 15 to be granted you, And killed the Prince of life, whom God hath raised  
 16 from the dead, whereof we are witnesses. And his name, thro' faith in  
 his name, hath strengthened this man, whom ye see and know; yea, the  
 faith which is by him, hath given him this perfect soundness, in the pre-  
 17 sence of you all. And now, brethren, I know that thro' ignorance ye did  
 18 *it*, as did also your rulers. But God hath thus fulfilled the things which  
 he foretold by the mouth of all his prophets, that Christ should suffer.  
 19 Repent ye therefore and be converted, that your sins may be blotted out,  
 that the times of refreshing may come from the presence of the Lord,  
 20 And he may send to you Jesus Christ, who was before appointed,  
 21 Whom heaven must receive, till the times of the restitution of all things,  
 22 which GOD hath spoken by the mouth of his holy prophets. For  
 Moses truly said to the fathers, \* The Lord your God shall raise you up  
 a prophet of your brethren, like unto me; him shall ye hear in all  
 23 things, whatsoever he shall say to you. And every soul who will not

divert their Regards from the God of *Israel*. *He hath glorified his Son*—By this Miracle, *whom ye delivered up*—When GOD had given Him to you, and when ye ought to have received Him as a most precious Treasure, and to have preserved Him with all your Power.

V. 14. *Ye renounced the holy one*—Whom GOD had marked out as such; *and the just one*—Even in the Judgment of *Pilate*.

V. 16. *His name*—Himself: His Power and Love. *The faith which is by him*—Of which He is the Giver, as well as the Object.

V. 17. *And now, brethren*—A Word full of Courtesy and Compassion, *I know*—He speaks to their Heart, *that thro' Ignorance ye did it*—Which lessened, tho' it could not take away the Guilt. *As did also your rulers*—The Prejudice lying from the Authority of the chief Priests and Elders, He here removes, but with great Tenderness. He does not call them *our* but *your* Rulers. For as the *Jewish* Dispensation ceased at the Death of *Christ*, consequently so did the Authority of its Rulers.

V. 18. *But God*—Who was not ignorant, permitted this which He had foretold, to bring Good out of it.

V. 19. *Be converted*—This Term, so common in modern Writings, very rarely occurs in Scripture: Perhaps not once in the Sense we now use it, for an entire Change from Vice to

Holiness. *That the times of refreshing*—Wherein GOD largely bestows his refreshing Grace, *may come*—To you also. To others they will assuredly come, whether ye repent or no.

V. 20. *And he may send*—The Apostles generally speak of our LORD's second Coming, as being just at hand. *Who was before appointed*—Before the Foundation of the World.

V. 21. *Till the times of the restitution of all things*—The Apostle here comprizes at once, the whole Course of the Times of the New Testament, between our LORD's Ascension, and his Coming in Glory. The most eminent of these were the apostolic Age, and that of the spotless Church, which will consist of all the *Jews* and *Gentiles* united, after all Persecutions and Apostasies are at an End.

V. 22. *The Lord shall raise you up a prophet like unto me*—And that, in many Particulars. *Moses* instituted the *Jewish* Church: *Christ* instituted the *Christian*. With the prophesying of *Moses* was soon joined the Effect, the Deliverance of *Israel* from *Egypt*. With the prophesying of *Christ* that grand Effect, the Deliverance of his People from Sin and Death. Those who could not bear the Voice of GOD, yet desired to hear that of *Moses*. Much more do those who are wearied with the Law, desire to hear the Voice of *Christ*. *Moses* spake to the People all and only those Things which GOD had

\* *Deut.* xviii. 15.

com-

24 hear that prophet, shall be destroyed from among the people. Yea, and  
 all the prophets from Samuel and them that followed, whosoever have  
 25 spoken, have also foretold these days. Ye are the sons of the prophets  
 and of the covenant which God made with our fathers, saying to Abra-  
 26 ham, \* And in thy seed shall all the families of the earth be blessed. God  
 having raised up his Son, hath sent him to you first, to bless you, by  
 turning every one of you from your iniquities.

IV. And as they were speaking to the people, the priests, and the captain  
 2 of the temple, and the Sadducees came upon them, Being grieved that  
 they had healed the lame man, and preached thro' Jesus the resurrection  
 3 from the dead. And they laid hands on them, and put them in hold till  
 4 the next day: for it was now evening. But many of them who had  
 heard the word believed: And the number of the men was about five  
 5 thousand. And on the morrow were gathered together at Jerusalem  
 6 their rulers, and elders, and scribes, And Annas the high-priest, and  
 Caiaphas, and John, and Alexander, and as many as were of the kindred  
 7 of the high-priest. And having set them in the midst, they asked, By  
 8 what power, or by what name, have ye done this? Then Peter, filled  
 with the Holy Ghost, said to them, Ye rulers of the people, and elders

commanded him: So did *Christ*. But tho' He was like *Moses*, yet was He infinitely superior to him, in Person, as well as in Office.

V. 23. *Every soul who will not hear that prophet, shall be destroyed from among the people*—One cannot imagine a more masterly Address than this, to warn the *Jews* of the dreadful Consequence of their Infidelity, in the very Words of their favourite Prophet, out of a pretended Zeal for whom they rejected *Christ*.

V. 24. *These days*—The Days of the *Messiah*.

V. 25. *Ye are the sons of the prophets and of the covenant*—That is, Heirs of the Prophecies. To you properly, as the first Heirs, belong the Prophecies and the Covenant.

V. 26. *To bless you, by turning you from your iniquities*—Which is the great Gospel-Blessing.

V. 1. *And as they were speaking to the people, the priests—came upon them*—So wisely did God order, that they should first bear a full Testimony to the Truth in the Temple, and then in the Great Council; to which they could have had no Access, had they not been brought before it as Criminals.

V. 2. *The priests being grieved*—That the Name of *Jesus* was preached to the People; especially

they were offended at the Doctrine of his Resurrection; for as they had put Him to Death, his rising again proved Him to be the *just one*, and so brought his blood upon their heads. The priests were grieved, lest their Office and Temple Services should decline, and Christianity take root, thro' the Preaching of the Apostles, and their Power of working Miracles. *The captain of the temple*—Being concerned to prevent all Sedition and Disorder, *the Sadducees*—Being displeased, at the overturning all their Doctrines, particularly with regard to the Resurrection.

V. 4. *The number of the men*—Beside Women and Children, were about five thousand—So many did our LORD now feed at once, with the Bread from Heaven!

V. 5. *Rulers, and elders, and scribes*—Who were eminent for Power, for Wisdom, and for Learning.

V. 6. *Annas, who had been the high-priest, and Caiaphas, who was so then*.

V. 7. *By what name*—By what Authority, have ye done this?—They seem to speak ambiguously on Purpose.

V. 8. *Then Peter filled with the Holy Ghost*—That Moment. God moves his Instruments,

\* Gen. xii. 3.

not

9 of Israel, If we are examined this day, of the benefit done to the im-  
 10 potent man, by what means he is healed, Be it known to you all, and  
 to all the people of Israel, that by the name of Jesus Christ of Nazareth,  
 whom ye crucified, whom God hath raised from the dead, by him doth  
 11 this man stand before you whole. \* This is the stone which was set at  
 12 nought by you builders, which is become the head of the corner. And  
 there is salvation in no other; for there is no other name under heaven  
 given among men, whereby we must be saved.

13 And seeing the boldness of Peter and John, and understanding that  
 they were illiterate and uneducated men, they marvelled, and took  
 14 knowledge of them, that they had been with Jesus. And beholding  
 the man who had been healed, standing with them, they had nothing to  
 15 say against it. But having ordered them to go out of the council, they  
 16 conferred among themselves, saying, What shall we do to these men?  
 For that indeed a signal miracle hath been wrought by them, is manifest  
 17 to all that dwell at Jerusalem, and we cannot deny it. Yet that it spread  
 no farther among the people, let us severely threaten them, that they  
 18 speak no more to any man in this name. And having called them, they  
 charged them, Not to speak at all, nor teach in the name of Jesus.  
 19 But Peter and John answering, said to them, Whether it be just in the  
 20 sight of God, to obey you rather than God, judge ye. For we cannot  
 21 but speak the things, which we have seen and heard. And having

not when they please, but just when He sees it needful. *Ye rulers*—He gives them the Honour due to their Office.

V. 10. *Be it known to you all*—Probably the Herald of God proclaimed this with a loud Voice. *Whom God hath raised from the dead*—They knew in their own Consciences that it was so. And tho' they had hired the Soldiers to tell a most senseless and incredible Tale to the contrary, (*Mat. xxviii. 12—15.*) yet it is observable, they did not, so far as we can learn, dare to plead it before Peter and John.

V. 12. *There is no other name whereby we must be saved*—The Apostle uses a beautiful Gradation, from the temporal Deliverance which had been wrought for the poor Cripple, by the Power of Christ, to that of a much nobler and more important Kind, which is wrought by Christ for impotent and sinful Souls. He there- in follows the admirable Custom of his great

LORD and Master, who continually took Occasion from earthly to speak of spiritual Things.

V. 13. *Illiterate and uneducated men*—Even by such Men (tho' not by such only) hath God in all Ages caused his Word to be preached before the World.

V. 17. *Yet that it spread no farther*—For they look upon it as a mere Gangrene. So do all the World upon genuine Christianity. *Let us severely threaten them*—Great Men, ye do nothing. They have a greater than you to flee to.

V. 18. *They charged them, Not to speak*—Privately; nor teach—Publickly.

V. 19. *Whether it be just to obey you rather than God, judge ye*—Was it not by the same Spirit, that Socrates, when they were condemning him to Death, for teaching the People, said, “O ye Athenians, I embrace and love you: but I will obey God rather than you. “And if you would spare my Life, on Condi-

\* Psalm cxviii. 22.

threatened them again, they let *them* go, finding nothing how they might punish them, because of the people; for they all glorified God  
22 for that which was done. For the man on whom this miracle of healing had been wrought, was above forty years old.

23 And being let go, they went to their own company, and related all that  
14 the chief priests and elders had said to them. And when they heard *it*, they lifted up their voice to God with one accord, and said, Lord, thou *art* the God who madest heaven and earth, and the sea, and all that in them is:  
25 Who saidst by the mouth of thy servant David, \* Why did the heathen  
26 rage, and the people imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together against the Lord and  
27 against his Christ. For of a truth, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against thy  
28 holy child Jesus, whom thou hast anointed, To do whatsoever thy hand  
29 and thy counsel before determined to be done. And now, Lord, behold their threatenings, and give thy servants to speak thy word with all bold-  
30 ness, While thou stretchest forth thy hand to heal, and signs and wonders  
31 are done thro' the name of thy holy child Jesus. And while they were praying, the place in which they were assembled was shaken, and they were all filled with the Holy Ghost, and spake the word of God with boldness.

32 And the multitude of them that believed were of one heart, and of one  
soul: and not so much as one said that ought of the things which he had,  
33 was his own, but they had all things common. And the apostles gave forth their testimony of the resurrection of the Lord Jesus with great

“ tion I should cease to teach my Fellow-citizens, I would die a thousand Times rather than accept the Proposal.”

V. 21. *They all glorified God*—So much wiser were the People than those who were over them!

V. 24. The Sense is, LORD, thou hast all Power. And thy Word is fulfilled. Men do rage against thee. But it is in vain.

V. 27. *Whom thou hast anointed*—To be King of Israel.

V. 28. The Sense is, But they could do no more than thou wast pleased to permit, according to thy *determinate counsel*, to save Mankind by the Sufferings of thy Son. And what was needful for this End, thou didst *before determine* to permit to be done.

V. 30. *Thou stretchest forth thy hand*—Exertest thy Power.

V. 31. *They were all filled*—Afresh; and *spake the word with boldness*—So their Petition was granted.

V. 32. *And the multitude of them that believed*—Every individual Person, *were of one heart and one soul*—Their Love, their Hopes, their Passions joined: *And not so much as one*—In so great a Multitude. This was a necessary Consequence of that Union of Heart; *said that ought of the things which he had was his own*—It is impossible any one should, while all *were of one soul*. So long as that truly Christian Love continued, they could not but *have all things common*.

V. 33. *And great grace*—A large Measure of the inward Power of the Holy Ghost, *was upon them all*—Directing all their Thoughts, Words, and Actions.

\* Psalm ii. 1.

V. 34. *For*

34 power, and great grace was upon them all: For neither was there any one among them that lacked: for whosoever were possessors of houses or lands sold them, and brought the prices of the things that were sold,  
35 And laid them down at the feet of the apostles, and distribution was made to every one, according as any had need.

36 And Joses, by the apostles surnamed Barnabas, which is, being interpreted,  
37 ed, a son of consolation, a Levite, a Cyprian by birth, Having an estate, sold *it*, and brought the money, and laid it at the feet of the apostles.

V. But a certain man named Ananias, with Sapphira his wife, sold a  
2 possession, And kept back *part* of the price, his wife also being privy  
3 to *it*, and, bringing a certain part, laid it at the feet of the apostles. But Peter said, Ananias, why hath Satan filled thy heart, to lie to the Holy  
4 Ghost? And to keep back *part* of the price of the land? While it remained, did it not remain thine? And when it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou  
5 hast not lied to men, but to God. And Ananias hearing these words, fell down and expired; and great fear came on all that heard these things.  
6 And the young men arose, wound him up, and carrying *him* out, buried

V. 34. *For neither was there any one among them that lacked*—We may observe, this is added as the Proof, that *Great Grace was upon them all*. And it was the immediate, necessary Consequence of it: Yea, and must be, to the End of the World. In all Ages and Nations, the same Cause, the same Grace, cannot but produce the same Effect. *For whosoever were possessors of houses or lands, sold them*—Not that there was any particular Command for this. But there was great Grace and great Love; of which this was the natural Fruit.

V. 35. *And distribution was made*—At first, by the Apostles themselves; afterwards by them whom they appointed.

V. 36. *A son of consolation*—Not only on account of his so largely assisting the Poor with his Fortune; but also of those peculiar Gifts of the Spirit, whereby he was so well qualified, both to comfort and to exhort.

V. 37. *Having an estate*—Probably of a considerable Value. It is not unlikely, that it was in *Cyprus*. Being a *Levite*, he had *no portion*, no distinct Inheritance, in *Israel*.

V. 1. *But a certain man named Ananias*—It is certain, not a Believer; for all that believed *were of one heart, and of one soul*: Probably, not

baptized; but intending now to offer himself for Baptism.

V. 2. *And bringing a certain part*—As if it had been the whole: Perhaps, saying it was so.

V. 3. *To lie to the Holy Ghost*—Who is in us. *And to keep back*—Here was the first Instance of it. This was the first Attempt to bring Propriety of Goods into the Christian Church.

V. 4. *While it remained, did it not remain thine?*—It is true, *Whosoever* among the Christians (not one excepted) *had houses or lands sold them, and laid the price at the feet of the Apostles*. But it was in his own Choice, to be a Christian or not: And consequently either to sell his Land, or keep it. *And when it was sold, was it not in thy power?*—For it does not appear, that he profest himself a Christian, when he sold it. *Why hast thou conceived this thing in thy heart?*—So profanely to dissemble on so solemn an Occasion? *Thou hast not lied to men only, but to God* also. Hence the Godhead of the Holy Ghost evidently appears: Since lying to Him (ver. 3.) is lying to God.

V. 5. *And Ananias fell down and expired*—And this Severity was not only just, considering that Complication of Vain-glory, Covetousness,

7 him. And it was about the space of three hours after, when his  
8 wife, not knowing what was done, came in. And Peter said to her, Tell  
me, if ye sold the land for so much? And she said, Yea, for so much.  
9 And Peter said to her, Why have ye agreed together, to tempt the Spirit  
of the Lord? Behold, the feet of them that have buried thy husband *are*  
10 at the door, and shall carry thee out. And immediately she fell at his  
feet and expired; and the young men coming in, found her dead, and  
11 carrying *her* out, buried her by her husband. And great fear came upon  
all the church, and upon all that heard these things.

12 And many signs and wonders were wrought among the people by the  
hands of the apostles: (and they were all with one accord in Solomon's por-  
13 tico: And none of the rest durst join themselves to them; but the people  
14 magnified them, And multitudes both of men and women believing  
15 were the more added to the Lord:) So that they brought out the sick  
along the streets, and laid *them* on beds and couches, that even the shadow  
16 of Peter coming by, might overshadow some of them. And multitudes  
also of the cities round about, came together to Jerusalem, bringing per-  
sons sick and troubled by unclean spirits; and they were all healed.

17 But the high priest arising, and all that were with him, which was  
18 the sect of the Sadducees, were filled with zeal, And laid their hands  
19 on the apostles, and put them into the common prison. But an angel  
of the Lord opened the prison-doors, by night, and bringing them  
20 forth, said, Go, stand and speak in the temple the words of this life.  
21 And hearing this, they went into the temple early in the morning and

ousness, Fraud, and Impiety, which this Action contained; but it was also wise and gracious, as it would effectually deter any others from following his Example. It was likewise a convincing Proof of the upright Conduct of the Apostles, in managing the Sum with which they were intrusted: And in general of their Divine Mission. For none can imagine that *Peter* would have had the Assurance to pronounce, and much less the Power to execute such a Sentence, if he had been guilty himself of a Fraud of the same Kind; or had been belying the Holy Ghost in the whole of his Pretensions to be under his immediate Direction.

V. 7. *About the space of three hours*—How precious a Space! The Woman had a longer Time for Repentance.

V. 8. *If ye sold the land for so much*—Naming the Sum.

V. 11. *The church*—This is the first Time it is mentioned: And here is a native Specimen of a New Testament Church; called by the Gospel, grafted into *Christ* by Baptism, animated by Love, united by all kind of Fellowship, and disciplined by the Death of *Ananias* and *Sapphira*.

V. 12. *And they were all*—All the Believers. *None of the rest*—No Formalists or Hypocrites, *durst join themselves*—In an outward Shew only, like *Ananias* and *Sapphira*.

V. 14. *But so much the more were true Believers added*, because Unbelievers kept at a Distance.

V. 17. *The high priest—and the sect of the Sadducees*—A goodly Company for the Priest! He and these Deniers of any Angel or Resurrection, *were filled with zeal*—Angry, bitter, persecuting Zeal.

V. 20. *The words of this*—That is, these  
Words

taught. But the high priest being come, and they that were with him, called together the council, even the whole senate of the children of Israel, and sent to the prison, to have them brought. But when the officers came, they found them not in the prison; and returning they said, Truly we found the prison shut with all safety, and the keepers standing before the doors; but having opened *them*, we found no man within. When the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them, what this should be? Then came one and told them, Behold, the men whom ye put in prison, are standing in the temple, and teaching the people. Then the captain going with the officers brought them, not with violence, for they feared the people, lest they should be stoned. And having brought them, they set *them* before the council. And the high priest asked them, Did not we strictly command you, Not to teach in this name? And lo, ye have filled Jerusalem with your doctrine, and would bring the blood of this man upon us. Then Peter and the *other* apostles answering said, We ought to obey God rather than men. The God of our fathers hath raised up Jesus, whom ye slew, hanging *him* on a tree. Him hath God exalted, a Prince and a Saviour with his right-hand, to give repentance to Israel, and forgiveness of sins. And we are witnesses of these things, and also the Holy Ghost, whom God hath given to them that obey him. When they heard this, they gnashed their teeth, and took counsel to slay them. But a certain Pharisee, named Gamaliel, a doctor of the law,

Words of Life: Words which shew the Way to Life everlasting.

V. 23. *We found the prison shut*—The Angel probably had shut the Doors again.

V. 24. *They doubted what this should be*—They were even at their Wits End. The World in persecuting the Children of God, entangle themselves in numberless Difficulties.

V. 28. *Did we not strictly charge you, Not to teach?*—See the poor Cunning of the Enemies of the Gospel. They make Laws and Interdicts at their Pleasure, which those who obey God cannot but break: And then take Occasion thereby, to censure and punish the Innocent, as guilty. *Ye would bring the blood of this man upon us*—An artful and invidious Word. The Apostles did not desire to accuse any Man. They simply declared the naked Truth.

V. 29. *Then Peter*, in the Name of all the

Apostles, *said*—He does not now give them the Titles of Honour, which he did before, (ch. iv. 8.) but enters directly upon the Subject, and justifies what he had done. This is, as it were, a Continuation of that Discourse, but with an Increase of Severity.

V. 30. *Hath raised up Jesus*—Of the Seed of David, according to the Promises made to our Father.

V. 31. *Him hath God exalted*—From the Grave to Heaven; *To give repentance*—Whereby Jesus is received as a Prince; *and forgiveness of sins*—Whereby He is received as a Saviour.

V. 32. *And also the Holy Ghost*—A much greater Witness.

V. 34. *But a certain Pharisee*—And as such, believing the Resurrection of the Dead; *a doctor*, or Teacher, *of the law*—That is, a Scribe, and indeed one of the highest Rank; *Had in*  
honour



had in honour by all the people, rising up in the council, ordered, to  
 35 put the apostles out a little space: And said to them, Ye men of Israel,  
 take heed to yourselves, what ye are about to do, touching these men.  
 36 For before these days rose up Theudas, boasting himself to be some-  
 body, to whom was joined a number of men, about four hundred, who  
 was slain, and all who hearkened to him were scattered and came to no-  
 37 thing. After this man rose up Judas of Galilee, in the days of the  
 enrolment, and drew away much people after him; he also perished, and  
 38 all who had hearkened to him were dispersed. And now I say to you,  
 Refrain from these men, and let them alone; for if this counsel or this  
 39 work be of men, it will come to nought. But if it be of God, ye cannot  
 overthrow it, *and take heed* lest ye be found even fighting against God.  
 40 And to him they agreed. And having called the apostles, and scourged  
*them*, they charged *them* not to speak in the name of Jesus, and let them  
 41 go. And they departed from the presence of the council, rejoicing that  
 42 they were counted worthy to suffer shame for his name. And they ceased  
 not to teach and preach Jesus Christ daily, in the temple, and from house  
 to house.

VI. Now in these days, the disciples multiplying, there arose a murmuring  
 of the Hellenists against the Hebrews, because their widows were neg-

*honour by all the people*—Except the Sadducees; *rising up in the council*—So God can raise Defenders of his Servants, whensoever and wheresoever He pleases.

V. 36. *Before these days*—He prudently mentions the Facts first, and then makes the Inference.

V. 38. *Let them alone*—In a Cause, which is manifestly good, we should immediately join. In a Cause, on the other Hand, which is manifestly evil, we should immediately oppose. But in a sudden, new, doubtful Occurrence, this Advice is eminently useful. *If this counsel or this work*—He seems to correct Himself, as if it were some sudden *Work*, rather than a *Counsel* or Design. And so it was. For the Apostles had no *Counsel*, Plan, or Design of their own; but were mere Instruments in the Hand of God, *working* just as He led them, from Day to Day.

V. 41. *Rejoicing—to suffer shame*—This is a sure Mark of the Truth; Joy in Affliction, such as is true, deep, pure.

V. 1. *There arose a murmuring*—Here was

the first Breach made, on those who were before of one heart, and of one soul. Partiality crept in unawares on some; and Murmuring on others. Ah LORD! how short a Time did pure, genuine, undefiled Christianity remain in the World! O the Depth! How unsearchable are thy Counsels! Marvellous are thy Ways, O King of Saints! The *Hellenists* were Jews born out of *Palestine*. They were so called, because they used the *Greek* as their Mother Tongue.

In this Partiality of the *Hebrews*, and Murmuring of the *Hellenists*, were the Seeds of a General Persecution sown. Did God ever in any Age or Country, withdraw his restraining Providence, and let loose the World upon the *Christians*, till there was a Cause among themselves? Is not an Open, General Persecution, always both Penal and Medicinal? A Punishment of those that will not accept of milder Reproofs, as well as a Medicine to heal their Sickness? And at the same Time a Means both of purifying and strengthening, those whose Heart is still right with God?

V. 2. R

2 lected in the daily ministration. Then the twelve calling the multitude of  
 the disciples together, said, It is not right, that we should leave the word  
 3 of God, and serve tables. Therefore, brethren, look out from among you  
 seven men of good report, full of the Holy Ghost and wisdom, whom we  
 4 will set over this business. But we will constantly attend to prayer, and  
 5 to the ministry of the word. And the saying pleased the whole multi-  
 tude; and they chose Stephen, a man full of faith, and of the Holy Ghost,  
 and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and  
 6 Nicolas, a proselyte of Antioch: Whom they set before the apostles,  
 7 and having prayed, they laid their hands upon them. And the word of  
 God grew, and the number of disciples was multiplied in Jerusalem great-  
 ly: and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles  
 9 among the people. But there arose certain of the synagogue, which is  
 called *that* of the Libertines, and Cyrenians, and Alexandrians, and of  
 10 them of Cilicia and Asia, disputing with Stephen. And they were not  
 11 able to withstand the wisdom and the Spirit by which he spake. Then  
 they suborned men who said, We have heard him speaking blasphemous

V. 2. *It is not right that we should leave the word of God, and serve tables*—In the first Church, the primary Business of Apostles, Evangelists, and Bishops, was to preach the Word of God; the secondary, to take a kind of paternal Care (the Church being then like a Family) for the Food, especially of the Poor, the Strangers, and the Widows. Afterwards, the Deacons of both Sexes, were constituted for this latter Business. And whatever Time they had to spare from this, they employed in Works of Spiritual Mercy. But their proper Office was, to take Care of the Poor. And when some of them afterwards preached the Gospel, they did this not by Virtue of their Deaconship, but of another Commission, that of Evangelists, which they probably received, not before, but after they were appointed Deacons. And it is not unlikely, that others were chosen Deacons, or Stewards, in their Room; when any of these commenced Evangelists.

V. 3. *Of good report*—That there may be no Room to suspect them of Partiality or Injustice. *Full of the Holy Ghost and wisdom*—For it is not a light Matter, to dispense even the Temporal Goods of the Church. To do even this well, a large Measure both of the Gifts and

Grace of God is requisite. *Whom we will set over this business*—It would have been happy for the Church, had its Ordinary Ministers in every Age, taken the same Care to act in Concert with the People committed to their Charge, which the Apostles themselves, Extraordinary as their Office was, did on this and other Occasions.

V. 4. *We will constantly attend to prayer, and to the ministry of the word*—This is doubtless the proper Business of a Christian Bishop: to speak to God, in Prayer; to Men, in preaching his Word, as Ambassador for Christ.

V. 5. *And they chose*—Partly *Hebrews*, partly *Hellenists*, as their very Names shew. *And Nicolas a proselyte*—To whom the Proselytes would the more readily apply.

V. 7. *And the word of God grew*—The Hindrances being removed.

V. 9. *There arose certain of the synagogue, which is called*—It was one and the same Synagogue which consisted of these several Nations. *Saul of Cilicia* was doubtless a Member of it; whence it is not at all improbable, That *Gammaliel* presided over it. *Libertines*—So they were styled, whose Fathers were once Slaves, and

12 words against Moses and against God. And they stirred up the people, and the elders, and the scribes, and coming upon *him*, dragged him  
 13 away, and brought *him* to the council, And set up false witnesses who  
 said, This man ceaseth not to speak words against the holy place and  
 14 the law. For we have heard him say, That Jesus of Nazareth will  
 15 destroy this place, and change the rites which Moses delivered us. And  
 all that were sitting in the council, looking stedfastly on him, saw his face,  
 as the face of an angel.

VII. Then said the high priest, Are these things so? And he said, Men,  
 2 brethren, and fathers, hearken. The God of glory appeared to our  
 father Abraham, \* being in Mesopotamia, before he dwelt in Haran,

and afterwards made free. This was the Case of many *Jews*, who had been taken captive by the *Romans*.

V. 14. *We have heard him say*—So they might. But yet the Consequence they drew would not follow.

V. 15. *As the face of an angel*—Covered with supernatural Lustre. They reckoned his preaching of *Jesus* to be the *Christ*, was destroying *Moses* and the *Law*; and *God* bears Witness to him, with the same Glory as he did to *Moses*, when He gave the *Law* by him.

V. 2. *And he said*—*St. Stephen* had been accused of Blasphemy against *Moses*, and even against *God*; and of speaking against the Temple and the *Law*, threatening that *Jesus* would destroy the one, and change the other. In answer to this Accusation, rehearsing as it were the Articles of his historical Creed, he speaks of *God* with high Reverence, and a grateful Sense of a long Series of Acts of Goodness to the *Israelites*; and of *Moses* with great Respect, on account of his important and honourable Employments under *God*: Of the Temple with Regard, as being built to the Honour of *God*; yet not with such Superstition as the *Jews*; putting them in Mind, That no Temple could comprehend *God*—And was going on, no Doubt, when he was interrupted by their Clamour, to speak to the last Point, The Destruction of the Temple, and the Change of the *Law* by *Christ*. *Men, brethren, and fathers, hearken*—The Sum of his Discourse is this; I acknowledge the Glory of *God* revealed to the Fathers, ver. 2; the Calling of *Moses*; ver. 34, &c. the Dignity of the *Law*, ver. 8, 38, 44; the Holiness of *this place*, ver. 7, 45, 47. And indeed the *Law* is more

ancient than the Temple; the Promise more ancient than the *Law*. For *God* shewed himself the *God* of *Abraham*, *Isaac*, *Jacob*, and their Children freely (ver. 2, &c. 9, &c. 17, &c. 32, 34, 45.) and they shewed Faith and Obedience to *God*, (ver. 4, 20, &c. 23.) particularly by their Regard for the *Law*, (ver. 8.) and the promised Land, (ver. 16.) Meantime *God* never confined his Presence to this one Place, or to the Observers of the *Law*. For He hath been acceptably worshipped, before the *Law* was given, or the Temple built, and out of this Land. (ver. 2, 9, 33, 44.) And that our Fathers and their Posterity were not tied down to this Land, their various Sojournings (ver. 4, &c. 14, 29, 44.) and Exile (ver. 43.) shew. But you and your Fathers have always been evil; (ver. 9.) have withstood *Moses*, (ver. 25, &c. 39, &c.) have despised the Land, (ver. 39.) forsaken *God*, (ver. 40, &c.) superstitiously honoured the Temple, (ver. 48.) resisted *God* and his Spirit, (ver. 50.) killed the Prophets and the *Messiah* Himself, (ver. 51.) and kept not the *Law*, for which ye contend, (ver. 53.) Therefore *God* is not bound to you; much less to you alone. And truly this solemn Testimony of *Stephen*, is most worthy of his Character, as a man full of the *Holy Ghost*, and of faith, and power: in which tho' he does not advance so many regular Propositions, contradictory to those of his Adversaries, yet he closely and nervously answers them all. Nor can we doubt but he would, from these Premises, have drawn Inferences touching the Destruction of the Temple, the Abrogation of the ceremonial *Law*, the Punishment of that rebellious People: and above all, touching *Jesus* of *Nazareth*, the true *Messiah*, had

\* Gen. xii. 1.

not

3 And said to him, Come out of thy country, and from thy kindred, and  
 4 come into a land, which I will shew thee. And coming out of the  
 land of the Chaldeans, he dwelt in Haran. And from thence, after his  
 father was dead, he removed him into this land, wherein ye now dwell.  
 5 And he gave him no inheritance in it, no, not to set his foot on; yet he  
 promised to give it him for a possession, even to his seed after him,  
 6 when he had no child. And God spake thus: That \* his seed should  
 sojourn in a strange land, (and they will inflave them and treat *them*  
 7 evil) four hundred years. And the nation to whom they shall be in  
 bondage, will I judge, said God. And after that, they shall come forth,  
 8 and serve me in this place. † And he gave him the covenant of cir-  
 cumcision, and so he begat Isaac, and circumcised him the eighth day,  
 9 and Isaac Jacob, and Jacob the twelve patriarchs. ‡ And the pa-  
 triarchs moved with envy, sold Joseph into Egypt; but God was with  
 10 him, And delivered him out of all his affliction, and gave him favour  
 and wisdom in the sight of Pharaoh king of Egypt, and he made him  
 11 governor over Egypt, and all his house. Now there came a famine over  
 all the land of Egypt and Canaan, and great affliction, and our fathers  
 12 found no sustenance. But Jacob hearing there was corn in Egypt, sent  
 13 our fathers first. And the second *time*, Joseph was made known to his  
 14 brethren, and Joseph's kindred was discovered to Pharaoh. Then Jo-  
 seph sending, called his father Jacob to him, and all his kindred, seventy-  
 15 five souls. So Jacob went down into Egypt, and died, he and our fa-  
 16 thers, And were carried over to Shechem, and laid in the sepulchre  
 that Abraham bought for a sum of money, of the sons of Hamor, *the*

not his Discourse been interrupted by the Clamours of the Multitude, stopping their Ears, and rushing upon him. *Men, brethren, and fathers*—All who are here present, whether ye are my Equals in Years, or of a more advanced Age. *The God of glory*—The glorious GOD, appeared to Abraham, before he dwelt in Haran—Therefore Abraham knew GOD, long before he was in this Land.

V. 3. *Which I will shew thee*—Abraham knew not where he went.

V. 4. *After his father was dead*—While *Terah* lived, *Abraham* lived partly with him, partly in *Canaan*: But after he died, altogether in *Canaan*.

V. 5. *No, not to set his foot on*—For the Field mentioned, ver. 16. he did not receive by a Di-

\* Gen. xv. 13.

† Gen. xvii. 10.

‡ Gen. xxxviii. 28.

R r

vine Donation, but bought it; even thereby shewing that he was a Stranger in the Land.

V. 7. *They shall serve me*—Not the Egyptians.

V. 8. *And so he begat Isaac*—After the Covenant was given, of which Circumcision was the Seal.

V. 9. *But God was with him*—Tho' he was not in this Land.

V. 12. *Sent our fathers first*—Without Benjamin.

V. 14. *Seventy-five souls*—So the Seventy Interpreters (whom St. Stephen follows) one Son and a Grandson of *Manasseh*, and three Children of *Ephraim*, being added to the Seventy Persons, mentioned Gen. xlvii. 27.

V. 16. *And were carried over to Shechem*—It seems, that St. Stephen, rapidly running over

17 *father* of Shechem. \* And when the time of the promise which God  
 had sworn to Abraham drew near, the people grew and multiplied in  
 18 Egypt, Till another king arose, who had not known Joseph. He  
 19 dealing subtilly with our kindred, evil intreated our fathers, by causing  
 20 their *male* infants to be exposed, that they might not live. † In  
 which time Moses was born, and was exceeding beautiful, who was  
 21 nursed three months in his father's house. And when he was exposed  
 Pharaoh's daughter took him up, and brought him up for her own son.  
 22 And Moses was educated in all the wisdom of the Egyptians, and was  
 23 mighty in words and in deeds. But when he was full forty years  
 old, it came into his heart to visit his brethren, the children of Israel.  
 24 And seeing one wronged, he defended and avenged him that was op-  
 25 pressed, smiting the Egyptian. For he supposed his brethren would  
 have understood, that God would deliver them by his hand; but they  
 26 understood *it* not. And the next day, he shewed himself to them, as  
 they were quarrelling, and would have persuaded them to peace, saying,  
 27 Sirs, ye are brethren: why do ye wrong one another? But he that  
 wronged his neighbour thrust him away, saying, Who made thee a prince

so many Circumstances of History, has not Leisure (nor was it needful where they were so well known) to recite them all distinctly: Therefore he here contracts into one, two different Sepulchres, Places and Purchases, so as in the former History, to name the Buyer, omitting the Seller, in the latter, to name the Seller, omitting the Buyer. *Abraham* bought a Burying-place of the Children of *Heth*, Gen. xxiii. There *Jacob* was buried. *Jacob* bought a Field of the Children of *Hamor*. There *Joseph* was buried. You see here, how *St. Stephen* contracts these two Purchases into one. This concise manner of speaking, strange as it seems to us, was common among the *Hebrews*: Particularly, when in a Case notoriously known, the Speaker mentioned but part of the Story, and left the rest, which would have interrupted the Current of his Discourse, to be supplied in the Mind of the Hearer. *And laid in the sepulchre that Abraham bought*—The first Land which these Strangers bought was for a Sepulchre. They sought for a Country in Heaven. Perhaps the whole Sentence might be rendered thus: *So Jacob went down into Egypt and died, he and our fathers, and were carried over to Shechem, and laid by the sons* (that is, Descendants) of *Ha-*

*mor the father of Shechem, in the sepulchre that Abraham bought for a sum of money.*

V. 18. *Another king*—Probably of another Family.

V. 19. *Exposed*—Cast out to perish by Hunger, or wild Beasts.

V. 20. *In which time*—A sad, but a seasonable Time.

V. 21. *Pharaoh's daughter took him up*—By which means, being designed for a Kingdom, he had all those Advantages of Education, which he could not have had, if he had not been exposed.

V. 22. *In all the wisdom of the Egyptians*—Which was then celebrated in all the World, and for many Ages after. *And mighty in words*—Deep, solid, weighty, tho' not of a ready Utterance.

V. 23. *It came into his heart*—By an Impulse from God.

V. 24. *Seeing one wronged*—Probably by one of the Task-masters.

V. 25. *They understood it not*—Such was their Stupidity and Sloth: Which made him afterwards unwilling to go to them.

V. 26. *He shewed himself*—Of his own Accord, unexpectedly.

V. 27. *Who made thee*—“ Under the Pre-  
 † *Exod. ii. 2.* tence

\* *Exod. i. 7.*

28 and a judge over us? Wilt thou kill me, as thou didst the Egyptian  
 29 yesterday? And Moses fled at that saying, and was a sojourner in the  
 30 land of Midian, where he begat two sons. \* And forty years being  
 expired, the angel of the Lord appeared to him, in the wilderness, in a  
 31 flame of fire in a bush. And Moses seeing *it*, wondered at the sight.  
 But as he drew near to behold it, the voice of the Lord came to him,  
 32 *I am* the God of thy fathers, the God of Abraham, and the God of  
 Isaac, and the God of Jacob. And Moses trembled, and durst not be-  
 33 hold. Then said the Lord to him, Put off thy shoes from thy feet;  
 34 for the place where thou standest is holy ground. I have surely seen  
 the evil treatment of my people which is in Egypt, and have heard their  
 groaning, and am come down to deliver them. And now come; I  
 35 will send thee into Egypt. This Moses, whom they refused, saying,  
 Who made thee a prince and a judge, the same did God send, *to be* a  
 ruler and a deliverer, by the hand of the angel, who appeared to him  
 36 in the bush. He brought them out, doing wonders and signs, in the  
 land of Egypt, and in the Red Sea, and in the wilderness forty years.  
 37 This is that Moses who said to the children of Israel, † The Lord your  
 God will raise you up, out of your brethren, a prophet like me: him  
 38 shall ye hear. ‡ This is he that was in the church in the wilderness,  
 with the Angel who spake to him in mount Sinai, and *with* our fathers;  
 39 who received the living oracles to give to us: || Whom our fathers  
 would not obey, but thrust *him* from them, and in their hearts turned

“tence of the Want of a Call by Man, the  
 “Instruments of GOD are often rejected.”

V. 30. *The angel*—The Son of GOD; *in a  
 flame of fire*—Signifying the Majesty of GOD  
 then present.

V. 33. *Then said the Lord, Put off thy shoes*—  
 An ancient Token of Reverence; *for the place is  
 holy ground*—The Holiness of Places depends on  
 the peculiar Presence of GOD there.

V. 35. *This Moses whom they refused*—Name-  
 ly, forty Years before. Their Fathers did it,  
 and GOD imputes it to them. So GOD fre-  
 quently imputes the Sins of the Fathers, to those  
 of their Children who are of the same Spirit,  
*Rom. i. 32. Him did God send to be a deliverer*  
 —Which is much more than a Judge; *by  
 the hand of*—That is, by means of *the angel*—  
 This Angel who spake to *Moses* on Mount  
*Sinai*, expressly called himself *Jehovah*, a Name  
 which cannot, without the highest Presump-  
 tion, be assumed by any created Angel, since

\* *Exod. iii. 2.* † *Deut. xviii. 15.* ‡ *Exod. xix. 3.* || *Exod. xxxii. 1.*

*he whose name alone is Jehovah, is the most High  
 over all the earth* (Psalms lxxxiii. 18.) It was  
 therefore the Son of GOD who delivered the  
 Law to *Moses*, under the Character of *Jeho-  
 vah*, and who is here spoken of, as the Angel  
 of the Covenant, in respect of his Mediatorial  
 Office.

V. 35. *The Lord will raise you up a prophet*—  
*St. Stephen* here shews, That there is no Op-  
 position between *Moses* and *Christ*.

V. 38. *This is he—Moses. With the angel  
 and with our fathers*—As a Mediator between  
 them. *Who received the living oracles*—Every  
 Period beginning with, *And the Lord said unto  
 Moses*, is properly an Oracle. But the Ora-  
 cles here intended are chiefly, The Ten Com-  
 mandments. These are termed *Living*, be-  
 cause all *the Word of God*, applied by his Spirit,  
*is living and powerful*, Heb. iv. 12. enlightning  
 the Eyes, rejoicing the Heart, converting the  
 Soul, raising the Dead.

V. 4c. *Make*

40 back into Egypt, Saying to Aaron, Make us gods to go before us; for  
 this Moses, who brought us out of the land of Egypt, we know not  
 41 what is become of him. And they made a calf in those days, and  
 offered sacrifice to the idol, and rejoiced in the works of their hands.  
 42 And God turned and gave them up, to worship the host of heaven; as  
 it is written in the book of the prophets, \* Have ye offered victims and  
 sacrifices to me, for forty years in the wilderness, O house of Israel?  
 43 Yea, ye took up the shrine of Moloch, and the star of your god Rem-  
 phan, figures which ye made to worship them: and I will carry you  
 44 away beyond Babylon. Our fathers had the tabernacle of the testi-  
 mony in the wilderness, as he had appointed who spake to Moses, to  
 45 make it according to the model which he had seen: † Which also our  
 fathers having received, brought in with Joshua into the possession of the  
 Gentiles, whom God drove out from the face of our fathers, till the days  
 46 of David: Who found favour with God, and petitioned to find an  
 47 habitation for the God of Jacob. But Solomon built him an house.

V. 40. *Make us gods to go before us*—Back into Egypt.

V. 41. *And they made a calf*—In Imitation of Apis, the Egyptian God: and rejoiced in the works of their hands—In the God they had made.

V. 42. *God turned*—From them in Anger; and gave them up—Frequently, from the Time of the Golden Calf, to the Time of Amos, and afterwards. *The host of heaven*—The Stars are called an Army or Host, because of their Number, Order, and powerful Influence. *In the book of the prophets*—Of the twelve Prophets, which the Jews always wrote together in one Book. *Have ye offered*—The Passage of Amos referred to, (ch. v. 25, &c.) consists of two Parts; of which the former confirms ver. 41. of the Sin of the People, the latter, the Beginning of ver. 42. concerning their Punishment. *Have ye offered to me*—They had offered many Sacrifices; but God did not accept them as offered to Him; because they sacrificed to Idols also; and did not sacrifice to Him with an upright Heart.

V. 43. *Ye took up*—Probably not long after the Golden Calf: But secretly; else Moses would have mentioned it. *The shrine*—A small, portable Chappel, in which was the Image of their God—Moloch was the Planet Mars, which they worshipped under an human Shape. Rem-

phan, that is, Saturn, they represented by a Star. *And I will carry you beyond Babylon*—That is, beyond Damascus (which is the Word in Amos) and Babylon. This was fulfilled by the King of Assyria, 2 Kings xvii. 6.

V. 44. *Our fathers had the tabernacle of the testimony*—The testimony was properly, The Two Tables of Stone, on which the Ten Commandments were written. Hence the Ark which contained them, is frequently called the ark of the testimony; and the whole Tabernacle in this Place. *The tabernacle of the testimony—according to the model which he had seen*—When he was caught up in the Visions of God.

V. 45. *Which our fathers having received*—From their Ancestors; brought into the possession of the Gentiles—Into the Land, which the Gentiles possess before. So that God's Favour is not a necessary Consequence of inhabiting this Land. All along St. Stephen intimates two Things, 1. That God always loved good Men in every Land: 2. That He never loved bad Men even in This.

V. 46. *Who petitioned to find an habitation for the God of Jacob*—But he did not obtain his Petition. For God remained without any Temple, till Solomon built him an House. Observe how wisely the Word is chosen, with respect to what follows.

\* Amos v. 25.

† Josh. iii. 14.

V. 48. Yet

48 Yet the most High dwelleth not in temples made with hands, as saith  
 49 the prophet, \* Heaven is my throne, and earth my footstool. What  
 house will ye build me, saith the Lord; or what is the place of my rest?  
 50 Hath not my hand made all these things? Ye stiff-necked and un-  
 51 circumcised in heart and ears, ye always resist the Holy Ghost: as your  
 52 fathers, so do ye. Which of the prophets have not your fathers persecut-  
 ed? And they have slain them that shewed before of the coming of the  
 Just One, of whom ye have now been the betrayers and murderers:  
 53 Who have received the law by the administration of angels, and have not  
 54 kept it. And hearing these things they were cut to the heart, and  
 55 gnashed their teeth upon him. But he being full of the Holy Ghost,  
 looking stedfastly up to heaven, saw the glory of God, and Jesus standing  
 56 on the right-hand of God: And said, Behold I see the heavens opened,  
 57 and the Son of man standing on the right-hand of God. Then they cried  
 with a loud voice, and stopped their ears, and rushed upon him with one  
 58 accord, And casting him out of the city, stoned him: and the witnesses  
 laid down their clothes at the feet of a young man, whose name was Saul.  
 59 And they stoned Stephen, invoking and saying, Lord Jesus, receive my

V. 48. *Yet the most High inhabiteth not temples made with hands*—As Solomon declared at the very Dedication of the Temple, 1 Kings viii. 27. *The most High*—Whom as such no Building can contain.

V. 49. *What is the place of my rest?*—Have I need to rest?

V. 51. *Ye stiff-necked*—Not bowing the Neck to GOD's Yoke; and *uncircumcised in heart*—So they shewed themselves, ver. 54. and *ears*—As they shewed, ver. 57. So far were they from receiving the Word of GOD into their Hearts, that they would not hear it even with their Ears. *Ye*—And your Fathers, *always*—As often as ever ye are called, *resist the Holy Ghost*—Testifying by the Prophets of Jesus, and the whole Truth. This is the Sum of what he had shewn at large.

V. 53. *Who have received the law, by the administration of angels*—GOD, when He gave the Law on Mount Sinai, was attended with thousands of his angels, Gal. iii. 19. Psalm. lxxviii. 17.

V. 55. *But he, looking stedfastly up to heaven, saw the glory of God*—Doubtless he saw such a glorious Representation, GOD miraculously operating on his Imagination, as on Ezekiel's, when he sat in his house at Babylon, and saw

Jerusalem, and seemed to himself transported thither, ch. viii. 1—4. And probably other Martyrs, when called to suffer the last Extremity, have had extraordinary Assistance of some similar Kind.

V. 56. *I see the Son of man standing*—As it were just ready to receive him. Otherwise He is said to sit at the Right-Hand of GOD.

V. 57. *They rushed upon him*—Before any Sentence passed.

V. 58. *The witnesses laid down their clothes at the feet of a young man, whose name was Saul*—O Saul, couldst thou have believed, if one had told thee, that thou thyself shouldst be stoned in the same Cause? And shouldst triumph in committing thy Soul likewise, to that Jesus whom thou art now blaspheming? His dying Prayer reached thee, as well as many others. And the Martyr Stephen, and Saul the Persecutor (afterwards his Brother both in Faith and Martyrdom) are now joined in everlasting Friendship, and dwell together in the happy Company of those, who have made their robes white in the blood of the Lamb.

V. 59. *And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit*—This is the literal Translation of the Words, the Name

\* Isaiah lxvi. 1.



60 spirit. And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep: And Saul was consenting to his death.

VIII. And at that time there was a great persecution against the church, which was in Jerusalem. And they were all scattered abroad thro' the  
2 regions of Judea and Samaria, except the apostles. And devout men buried  
3 Stephen, and made great lamentation over him. But Saul made havock of the church, entering into every house, and haling men and wo-  
4 men, committed *them* to prison. Therefore they that were scattered abroad, went every where, preaching the word.

5 And Philip coming down to a city of Samaria, preached Christ to them.  
6 And the people with one accord gave heed to the things which Philip  
7 spoke, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that had them, and many  
8 sick of the palsy and lame were healed. And there was great joy in that  
9 city. But a certain man, named Simon, had been before in the city, using magic, and astonishing the Samaritans, saying, that he was some  
10 great one. To whom they all gave heed, from the least to the greatest,  
11 saying, This man is the great power of God. They gave heed to him,  
12 because he had a long time astonished them with witchcraft. But when they believed Philip, preaching the things of the kingdom of God, and  
13 the name of Jesus Christ, they were baptized, both men and women. And Simon himself believed also; and being baptized, he continued with Philip, and was astonished, beholding the signs and mighty miracles which

of God not being in the Original. Nevertheless such a solemn Prayer to *Christ*, in which a departing Soul is thus committed into his Hands, is such an Act of Worship, as no good Man could have paid to a mere Creature: *Stephen* here worshipping *Christ*, in the very same Manner in which *Christ* worshipped the Father on the Cross.

V. 1. *At that time there was a great persecution against the church*—Their Adversaries, having tasted Blood, were the more eager. *And they were all scattered*—Not all the Church: If so, who would have remained, for the Apostles to teach, or *Saul* to persecute? But *all* the Teachers *except the apostles*, who, tho' in the most Danger, staid with the Flock.

V. 2. *Devout men*—Who feared God more than Persecution. And yet, were they not of little Faith? Else they would not have made so great lamentation.

V. 3. *Saul made havock of the church*—Like some furious Beast of Prey. So the *Greek* Word properly signifies. *Men and women*—Regarding neither Age nor Sex.

V. 4. *Therefore they that were scattered abroad went every where*—These very Words are re-assumed, after as it were a long Parenthesis, ch. xi. 19. and the Thread of the Story continued.

V. 5. *Stephen* being taken away, *Philip* his next Collegue, (not the Apostle) rises in his Place.

V. 9. *A certain man—using magic*—So there was such a Thing as Witchcraft once! In *Asia* at least, if not in *Europe* or *America*.

V. 12. *But when they believed*—They then saw and felt the real Power of God, and submitted thereto.

V. 13. *And Simon believed*—That is, was convinced of the Truth.

V. 14. *And*

14 were done. And the apostles who were at Jerusalem, hearing that Sa-  
 15 maria had received the word of God, sent to them Peter and John: Who  
 being come down, prayed for them, that they might receive the Holy  
 16 Ghost. For as yet he was fallen upon none of them: only they had been  
 17 baptized in the name of the Lord Jesus. Then they laid hands on them,  
 18 and they received the Holy Ghost. And Simon seeing that thro' laying  
 on of the hands of the apostles the Holy Ghost was given, offered them  
 19 money, Saying, Give me also this power, that on whomsoever I lay  
 20 hands, he may receive the Holy Ghost. But Peter said to him, Thy mo-  
 ney perish with thee, because thou hast thought to purchase the gift of  
 21 God with money. Thou hast neither part nor lot in this matter: for thy  
 22 heart is not right before God. Repent therefore of this thy wickedness,  
 and pray God, if perhaps the thought of thy heart may be forgiven thee.  
 23 For I see thou art in the gall of bitterness, and the bond of iniquity. And  
 24 Simon answering said, Pray ye to the Lord for me, that none of these  
 25 things which ye have spoken, may come upon me. They then, hav-  
 ing testified and spoken the word of the Lord, returned toward Jerusa-  
 lem, and preached the gospel in many villages of the Samaritans.  
 26 And an angel of the Lord spake to Philip, saying, Arise, and go to-  
 ward the south by the way leading down from Jerusalem to Gaza, which  
 27 is desert. And he arose and went. And lo an Ethiopian, an eunuch of  
 great authority under Candace, queen of the Ethiopians, who was over

V. 14. *And the apostles hearing that Samaria—* The Inhabitants of that Country, had received the word of God—By Faith, sent Peter and John—He that sends must be either superior, or at least equal to him that is sent. It follows, that the College of the Apostles was equal, if not superior to Peter.

V. 15. *The Holy Ghost—* In his miraculous Gifts? Or his sanctifying Graces? Probably in both.

V. 18. *Simon offered them money—* And hence the procuring any ministerial Function, or ecclesiastical Benefice by Money is term'd *Simony*.

V. 21. *Thou hast neither part—* By Purchase, nor lot—Given gratis, in this matter—This Gift of GOD. For thy heart is not right before God—Probably St. Peter discerned this, long before he declared it; altho' it does not appear, that God gave to any of the Apostles an universal Power of discerning the Hearts of all they conversed with; any more than an universal Power of healing all the Sick

they came near. This we are sure Paul had not; tho' he was not inferior to the chief of the Apostles. Otherwise he would not have suffered the illness of *Epaphroditus* to have brought him so near to death (*Phil. ii. 25—27.*) Nor have left so useful a Fellow-Labourer as *Trophimus sick at Militus, 2 Tim. iv. 20.*

V. 22. *Repent—if perhaps the thought of thy heart may be forgiven thee—* Without all Doubt if he had repented, he would have been forgiven. The Doubt was, Whether he would repent? *Thou art in the gall of bitterness—* In the highest Degree of Wickedness, which is Bitterness, that is, Misery to the Soul; and in the bond of iniquity—Fast bound therewith.

V. 26. *The way which is desert—* There were two Ways from Jerusalem to Gaza; one desert, the other thro' a more populous Country.

V. 27. *An eunuch—* Chief Officers were anciently called *Eunuchs*, tho' not always literally such; because such used to be chief Ministers in the eastern Courts. *Candace, queen of the Ethiopians*

28 all her treasure, and had come to Jerusalem to worship, Was return-  
 29 ing, and sitting his chariot, read the prophet *Isaiah*. Then the Spirit  
 30 said to Philip, Go near and join thyself to this chariot. And Philip run-  
 ning to him, heard him read the prophet *Isaiah*, and said, Understandest  
 31 thou what thou readest? And he said, How can I, unless some one  
 32 guide me? And he desired Philip to come up, and sit with him. The  
 portion of scripture which he was reading was this, \* He was led as  
 a sheep to the slaughter, and like a lamb dumb before his shearer, so he  
 33 opened not his mouth. In his humiliation his judgment was taken  
 away; and who shall declare his generation? For his life is taken from  
 34 the earth. And the eunuch answering Philip, said, I pray thee, of  
 whom speaketh the prophet this? Of himself, or of some other man?  
 35 Then Philip opening his mouth, and beginning from this scripture,  
 36 preached Jesus to him. And as they went on the way, they came to a  
 certain water. And the eunuch said, Behold water: what hindereth me  
 37 to be baptized? And Philip said, If thou believest with all thy heart, thou  
 mayst. And he answering said, I believe that Jesus is the Son of God.  
 38 And he commanded the chariot to stop, and they both went down to  
 39 the water, both Philip and the eunuch; and he baptized him. And  
 when they were come up out of the water, the Spirit of the Lord caught  
 away Philip, that the eunuch saw him no more; and he went on his

*Ethiopians*—So all the Queens of *Ethiopia* were called.

V. 28. *Sitting in his chariot, he read the prophet Isaiah*—It is good to read, hear, seek Information even in a Journey. Why should we not redeem all our Time?

V. 30. *And Philip, running to him, said, Understandest thou what thou readest?*—Probably he did not begin about the Weather, News, or the like. In speaking for God, we may come to the Point at once, without Circumlocution.

V. 31. *He desired Philip to come up and sit with him*—Such was his Modesty, and Thirst after Instruction.

V. 32. *The portion of scripture*—By reading that very Chapter, the fifty-third of *Isaiah*, many *Jews*, yea, and *Atheists* have been converted. Some of them History records. God knoweth them all.

V. 33. *In his humiliation his judgment was taken away*—That is, when he was a Man, he had no Justice shewn him. To take away a Person's Judgment, is a proverbial Phrase for

oppressing him. *And who shall declare, or count, his generation*—That is, who can number his Seed, (*Isai. liii. 10.*) which he hath purchased by laying down his Life?

V. 36. *And as they went on the way, they came to a certain water*—Thus even the Circumstances of the Journey, were under the Direction of God. The Kingdom of God suits itself to external Circumstances, without any Violence, as Air yields to all Bodies, and yet pervades all. *What hindereth me to be baptized?*—Probably he had been circumcised: Otherwise *Cornelius* would not have been the first Fruits of the *Gentiles*.

V. 38. *And they both went down*—Out of the Chariot. It does not follow that he was baptized by Immersion. The Text neither affirms nor intimates any thing concerning it.

V. 39. *The Spirit of the Lord caught away Philip*—Carried him away with a miraculous Swiftness, without any Action or Labour of his own. This had befallen several of the Prophets:

\* *Isaiah liii. 7.*

V. 40. *But*

40 way rejoicing. But Philip was found at Azotus: and passing through, he preached in all the cities till he came to Cefarea.

IX. But \* Saul still breathing threatening and slaughter against the disciples of the Lord, going to the high-priest, Desired of him letters to Damascus to the synagogues, that if he found any of this way, he might bring both men and women bound to Jerusalem. And as he journeyed, he drew near Damascus; and suddenly there shone about him a light from heaven. And falling to the earth, he heard a voice saying to him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. *It is hard for thee to kick against the goads.* And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* to him, Arise, and go into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood astonished, hearing a noise, but seeing no man. And Saul arose from the earth; and his eyes being opened, he saw no man; but they led him by the hand, and brought *him* into Damascus. And he was three days without sight, and neither ate nor drank. And there was a certain disciple at Damascus, named Ananias. And the Lord said to him in a vision, Ananias. And he said, Behold I *am here,*

V. 40. *But Philip was found at Azotus*—Probably none saw him, from his leaving the Eunuch, till he was there.

V. 2. *Bound*—By the Connivance, if not Authority, of the Governor, under *Aretas* the King. See ver. 14, 24.

V. 3. *And suddenly*--When God suddenly and vehemently attacks a Sinner, it is the highest Act of Mercy. So *Saul*, when his Rage was come to the Height, is taught, not to *breath Slaughter*. And what was wanting in Time to confirm him in his Discipleship, is compensated by the inexpressible Terror he sustained. By this also the suddenly-constituted Apostle was guarded against the grand Snare into which Novices are apt to fall.

V. 4. *He heard a voice*—Severe, yet full of Grace.

V. 5. *To kick against the goads* is a Syriac Proverb, expressing an Attempt that brings nothing but Pain.

V. 6. *It shall be told thee*—So God Himself sends *Saul* to be taught by a Man, as the An-

gel does *Cornelius*, ch. x. 5. Admirable Condescension! That the LORD deals with us by Men, like ourselves.

V. 7. *The men—stood*—Having risen before *Saul*; for they also fell to the Ground, ch. xxvi. 14. It is probable they all journeyed on Foot. *Hearing a noise*—But not an articulate Voice. And seeing the Light, but not *Jesus* Himself, ch. xxvi. 13, &c.

V. 9. *And he was three days*—An important Season! So long he seems to have been in the Pangs of the New Birth. *Without sight*—By Scales growing over his Eyes, to intimate to him the Blindness of the State he had been in, to impress him with a deeper Sense of the almighty Power of *Christ*, and to turn his Thoughts inward, while he was less capable of conversing with outward Objects. This was likewise a manifest Token to others, of what had happened to him in his Journey, and ought to have humbled and convinced those bigoted *Jews*, to whom he had been sent from the *Sambecians*.

\* Ch. xxii. 3, &c. Ch. xxvi. 9, &c.

11 Lord. And the Lord *said* to him, Arise, go into the street called Straight, and enquire in the house of Judas, for *one* named Saul of Tarsus; for be-  
 12 hold, he is praying. And he hath seen in a vision a man named Ana-  
 nias, coming in, and putting his hand on him, that he may recover his  
 13 sight. But Ananias answered, Lord, I have heard by many of this man,  
 14 how much evil he hath done to thy saints at Jerusalem. And here also  
 he hath authority from the chief priests to bind all that call on thy name.  
 15 But the Lord said unto him, Go: for he is a chosen vessel to me, to bear  
 16 my name before nations and kings, and the children of Israel. For I will  
 17 shew him how great things he must suffer for my name's sake. And Ana-  
 nias went and entered into the house, and putting his hands on him, said,  
 Brother Saul, the Lord hath sent me, Jesus who appeared to thee in the  
 way thou camest, that thou mayst recover thy sight, and be filled with  
 18 the Holy Ghost. And immediately as it were scales fell from his eyes,  
 19 and he recovered his sight, and arose and was baptized. And having re-  
 ceived food he was strengthened.

20 And he was certain days with the disciples in Damascus: And straight-  
 way he preached Jesus in the synagogues, that he is the Son of God.  
 21 But all that heard were amazed, and said, Is not this he who destroyed  
 those that call on this name at Jerusalem? And came hither for this in-  
 22 tent, that he might bring them bound to the chief priests? But Saul in-  
 creased the more in strength, and confounded the Jews who dwelt at Da-  
 23 mascus, proving that this is the Christ. And when many days were full-  
 24 filled; the Jews consulted together to kill him. But their lying in wait  
 was known by Saul: and they guarded the gates day and night to kill him.  
 25 Then the disciples taking him by night, let *him* down the wall in a basket.  
 26 And coming to Jerusalem, he endeavoured to join himself to the disciples;  
 27 but they were all afraid of him, not believing that he was a disciple. But

V. 11. *Behold, he is praying*—He was shewn thus to *Ananias*.

V. 12. *A man called Ananias*—His Name also was revealed to *Saul*.

V. 13. *But he answered*—How natural is it to *reason* against GOD!

V. 14. *All that call on thy name*—That is, all Christians.

V. 15. *He is a chosen vessel, to bear my name*—That is, to testify of me. It is undeniable, that some Men are unconditionally chosen or elected, to do some Works for GOD.

V. 16. *For I*—Do thou as thou art com-

manded. I will take Care of the rest; *will shew him*—In fact, thro' the whole Course of his Ministry. *How great things he must suffer*—So far will he be now from persecuting others.

V. 17. *The Lord hath sent me*—*Ananias* does not tell *Saul* all which *Christ* had said concerning him. It was not expedient, that he should know yet to how great a Dignity he was called.

V. 24. *They guarded the gates day and night*—That is, the Governor did, at their Request, 2 Cor. xi, 32.

V. 26. *And coming to Jerusalem*—Three Years after,

Barnabas taking him, brought *him* to the apostles, and declared to them, How he had seen the Lord in the way, and that he had spoken to him, and  
 28 how he had preached boldly at Damascus, in the name of Jesus. And he  
 29 was with them, coming in and going out at Jerusalem. And preaching boldly in the name of the Lord Jesus, he disputed with the Hellenists: but  
 30 they attempted to kill him: *Which* the brethren knowing, brought him  
 31 down to Cesarea, and sent him forth to Tarsus. Then the church through all Judea, and Galilee, and Samaria had peace: and being built up, and walking in the fear of God, and the comfort of the Holy Ghost, *was* multiplied.

32 And as Peter passed through all *parts*, he came down also to the saints  
 33 that dwelt at Lydda. And he found there a certain man named Eneas,  
 34 who had kept his bed eight years, being ill of a palsy. And Peter said to him, Eneas, Jesus Christ healeth thee. Arise and make thy bed. And  
 35 he arose immediately. And all that dwelt in Lydda and Sharon saw *him*, and turned to the Lord.

36 Now there was at Joppa, a certain disciple named Tabitha, which is by interpretation Dorcas; this woman was full of good works and alms-deeds  
 37 which she did. And in those days she was sick and died; whom having  
 38 washed, they laid in an upper chamber. And Lydda being near Joppa, the disciples hearing Peter was there, sent to him two men, desiring that  
 39 he would not delay to come to them. Then Peter arose and went with them; whom being come, they brought into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments  
 40 which Dorcas had made, while she was with them. But Peter having put

after, Gal. i. 18. These three Years St. Paul passes over, ch. xxii. 17. likewise.

V. 27. *To the apostles*—Peter and James, Gal. i. 18, 19. *And declared*—He who has been an Enemy to the Truth, ought not to be trusted, till he gives Proof that he is changed.

V. 31. *Then the church*—The whole Body of Christian Believers, *had peace*—Their bitterest Persecutor being converted. *And being built up*—In holy, loving Faith continually increasing, *and walking in*—That is, speaking and acting only from this Principle, *the fear of God, and the comfort of the Holy Ghost*—An excellent Mixture of inward and outward Peace, tempered with filial Fear.

V. 35. *Lydda* was a large Town, one Day's Journey from *Jerusalem*. It stood in the fruitful Plain or Valley of *Sharon*, which extended

from *Cesarea* to *Joppa*, and was noted for its Fruitfulness.

V. 36. *Tabitha, which is by interpretation Dorcas*—She was probably an *Hellenist Jew*, known among the *Hebrews* by the *Syriac* Name *Tabitha*, while the *Greeks* called her in their own Language, *Dorcas*. They are both Words of the same Import, and signify a Roe or Fawn.

V. 38. *The disciples sent to him*—None of those at *Joppa* therefore had the Gift of Miracles. Nor is it certain, that they expected a Miracle from him.

V. 39. *While she was with them*—That is, before she died.

V. 40. *Peter having put them all out*—That he might have the better Opportunity of wrestling with God in Prayer, *Said, Tabitha, arise.*

S 5 2.

And!

them all out, kneeled down and prayed; and turning to the body, said,  
 41 Tabitha, arise. And she opened her eyes, and seeing Peter, sat up. And  
 giving her his hand, and having called the faints and widows, he presented  
 42 her alive. And it was known through all Joppa, and many believed on the  
 43 Lord. And he tarried many days in Joppa, with one Simon, a tanner.

X. And there was a certain man in Cefarea, named Cornelius, a cen-  
 2 turion of that called the Italian band, A devout *man*, and fearing God  
 with all his house, who gave much alms to the people, and prayed to  
 3 God alway. He saw plainly in a vision, about the ninth hour of the  
 day, an angel of God coming in to him, and saying to him, Cor-  
 4 nelius. And looking stedfastly on him, and being affrighted, he said,  
 What is it, Sir? And he said to him, Thy prayers and thine alms are  
 5 come up for a memorial before God. And now send men to Joppa,  
 6 and call for Simon, who is surnamed Peter. He lodgeth with one  
 7 Simon, a tanner, whose house is by the sea. And when the angel who  
 spake to him was departed, he called two of his household-servants, and  
 8 a devout soldier, of them that waited on him continually. And having  
 9 declared to them all these things, he sent them to Joppa. On the  
 morrow, as they journeyed and drew nigh to the city, Peter went up on

*And she opened her eyes, and seeing Peter, sat up*—Who can imagine the Surprize of *Dorcas*, when called back to Life? Or of her Friends, when they saw her alive? For the Sake of themselves, and of the Poor, there was Cause of rejoicing; and much more, for such a Confirmation of the Gospel. But to herself it was Matter of Resignation, not Joy, to be called back to these Scenes of Vanity: Which surely would not have been tolerable, had not a Veil of Oblivion been drawn over the Glories, which her separate Spirit had enjoyed. But doubtless her remaining Days were still more zealously spent in the Service of her Saviour and her GOD. Thus was a richer Treasure laid up for her in Heaven, and she afterward returned to a more exceeding Weight of Glory, than that from which so astonishing a Providence had recalled her for a Season.

V. 1. *And there was a certain man*—The first Fruits of the *Gentiles in Cefarea*—Where *Philip* had been before, (ch. viii. 40.) So that the Doctrine of Salvation by Faith in *Jesus*, was not unknown there. *Cefarea* was the Seat of the civil Government, as *Jerusalem* was of the ecclesiastical. It is observable, that the

Gospel made its Way first thro' the Metropolitan Cities. So it first seized *Jerusalem* and *Cefarea*: Afterwards *Philippi*, *Atbens*, *Corinth*, *Ephesus*, *Rome* itself. A centurion, or Captain, of that called the *Italian band*—That is, Troop or Company.

V. 2. *Who gave much alms to the people*—That is, to the *Jews*, many of whom were at that Time extremely poor.

V. 3. *He saw in a vision*—Not in a Trance, like *Peter*; plainly, so as to leave one not accustomed to Things of this Kind, no room to suspect any Imposition.

V. 4. *Thy prayers and thine alms are come up for a memorial before God*—Dare any Man say, These were only *splendid Sins*? Or that they were an Abomination before GOD? And yet it is certain, in the *Christian Sense*, *Cornelius* was then an Unbeliever. He had not then Faith in *Christ*. So certain it is, that every one who seeks Faith in *Christ*, should seek it in Prayer, and doing Good to all Men: Tho' in Strictness, what is not exactly according to the Divine Rule, must stand in need of Divine Favour and Indulgence.

V. 8. *A devout soldier*—How many such Attendants

10 the house-top, to pray, about the sixth hour. And he became very hungry, and would have eaten; but while they made ready, he fell into a trance,  
 11 And saw heaven opened, and a certain vessel like a great sheet, tied at the  
 12 four corners, descending to him, and let down on the earth: Wherein  
 were all four-footed creatures of the earth, and creeping things, and fowls  
 13 of the air. And a voice came to him, Rise, Peter, kill and eat. But Pe-  
 14 ter said, In no wise, Sir: for I have never eaten any thing common or  
 15 unclean. And the voice *came* to him again, the second time, What God  
 16 hath purified, call not thou common. This was done thrice, and the ves-  
 17 sel was taken up again to heaven. Now while Peter doubted in him-  
 self, what the vision he had seen should mean, behold the men sent by  
 18 Cornelius, having enquired out Simon's house, stood at the gate, And  
 19 calling asked, Whether Simon, surnamed Peter, lodged there? While  
 Peter was musing on the vision, the Spirit said to him, Behold, men seek  
 20 thee. Arise therefore and go down, and go with them, doubting nothing;  
 21 for I have sent them. Then Peter going down to the men, said, Be-  
 22 hold, I am he whom ye seek: for what cause are ye come? And they  
 said, Cornelius the centurion, a just man, and fearing God, and of good re-  
 port among all the nation of the Jews, was warned of God by an holy an-  
 23 gel, to send for thee to his house, and to hear words from thee. And he in-  
 vited them in and lodged *them*. And the next day, Peter went away  
 24 with them; and certain brethren from Joppa went with him. And the  
 day following they entered into Cesarea. And Cornelius was waiting for  
 25 them, having called together his kinsmen and near friends. And as Peter

tendants have our modern Officers? *A devout soldier* would now be looked upon as little better than a Deserter from his Colours.

V. 10. *And he became very hungry*—At the usual Meal-time. The Symbols in Visions and Trances, it is easy to observe, are generally suited to the State of the Natural Faculties.

V. 11. *Tied at the corners*—Not all in one Knot, but each fastened as it were up to Heaven.

V. 14. *But Peter said, In no wise, Sir*—When GOD commands a strange, or seemingly improper Thing, the first Objection frequently finds Pardon. But it ought not to be repeated. This Doubt and Delay of St. Peter, had several good Effects. Hereby the Will of GOD in this important Point, was made more evident and incontestable. And Peter also, having been so slow of Belief himself, could the more easily bear the doubting of his Brethren, ch. xi. 2, &c.

V. 15. *What God hath purified*—Hath made and declared clean. Nothing but what is clean can come down from Heaven. St. Peter well remembered this Saying, in the Council at Jerusalem, ch. xv. 9.

V. 16. *This was done thrice*—To make the deeper Impression.

V. 17. *While Peter doubted in himself, behold the men*—Frequently the Things which befall us *within* and from *without* at the same Time, are a Key to each other. The Things which thus concur and agree together, ought to be diligently attended to.

V. 19. *Behold men seek thee, arise therefore and go down, and go with them, doubting nothing*—How gradually was St. Peter prepared, to receive this new Admonition of the Spirit! Thus GOD is wont to lead on his Children by Degrees, always giving them Light for the present Hour.

V. 24. *Cornelius was waiting for them*—

Not



was coming in, Cornelius met him, and falling down at his feet, worshipped  
 26 *him*. But Peter raised him up, saying, Arise: I myself also am a man.  
 27 And as he talked with him, he went in and found many come together.  
 28 And he said to them, Ye know it is unlawful for a Jew to join with or come  
 to one of another nation; but God hath shewed me, to call no man common  
 29 or unclean. Therefore being sent for, I came without gain-saying. I ask  
 30 therefore, for what intent ye have sent for me? And Cornelius said,  
 Four days ago I was fasting till this hour, and at the ninth hour I was pray-  
 ing in my house, and behold a man stood before me in bright clothing,  
 31 And said, Cornelius, thy prayer is heard, and thine alms are remembered be-  
 32 fore God. Send therefore to Joppa, and call hither Simon, who is sur-  
 named Peter: he lodgeth in the house of Simon a tanner by the sea,  
 33 who being come, shall speak to thee. Immediately therefore I sent to  
 thee, and thou hast done well in coming. Now therefore we are all present  
 before God, to hear all things that are commanded thee by God.  
 34 Then Peter opening *his* mouth, said, I perceive of a truth that God is  
 35 not a respecter of persons: But in every nation, he that feareth him, and  
 36 worketh righteousness, is accepted by him. *This is* the word which he

Not engaging himself in any secular Business, during that solemn Time, but being altogether intent on this one Thing.

V. 26. *I myself am a man*—And not GOD, who alone ought to be worshipped.

V. 28. *But God hath shewed me*—He speaks sparingly to them, of his former Doubt, and his late Vision.

V. 29. *I ask, for what intent ye have sent for me?*—St. Peter knew this already. But he puts *Cornelius* on telling the Story, both that the rest might be informed, and *Cornelius* himself more impressed by the Narration: The Repetition of which, even as we read it, gives a new Dignity and Spirit, to *Peter's* succeeding Discourse.

V. 30. *Four days ago I was fasting*—The first of these Days he had the Vision; the second, his Messengers came to *Joppa*; on the third, St. Peter set out; and on the fourth, came to *Cesarea*.

V. 31. *Thy prayer is heard*—Doubtless he had been praying for Instruction, how to worship GOD in the most acceptable Manner.

V. 33. *Now therefore we are all present before God*—The Language of every truly Christian Congregation.

V. 34. *I perceive of a truth*—More clearly

than ever, from such a Concurrence of Circumstances: *That God is not a respecter of persons*—Is not partial in his Love. The Words mean, in a particular Sense, That He does not confine his Love to one Nation: In a general, That He is loving to every Man, and willeth all Men should be saved.

V. 35. *But in every nation, he that feareth God, and worketh righteousness*—He that, first, Reverences GOD, as great, wise, good, the Cause, End, and Governor of all Things, and secondly, from this awful Regard to Him, not only avoids all known Evil, but endeavours, according to the best Light he has, to do all Things well; *is accepted of him*—Thro' *Christ*, tho' he knows Him not. The Assertion is express, and admits of no Exception. He is in the Favour of GOD, whether enjoying his Written Word and Ordinances or not. Nevertheless the Addition of these is an unspeakable Blessing, to those who were before in some Measure accepted. Otherwise GOD would never have sent an Angel from Heaven, to direct *Cornelius* to St. Peter.

V. 36. *This is the word which God sent*—When He sent his Son into the World, *preaching*—Proclaiming by Him—*Peace* between GOD and Man, whether *Jew* or *Gentile*—By the

sent to the children of Israel, preaching the glad tidings of peace through  
 37 Jesus Christ; He is Lord of all. Ye know the word which was published  
 ed through all Judea, beginning from Galilee, after the baptism which  
 38 John preached: How God anointed Jesus of Nazareth with the Holy  
 Ghost and with power, who went about doing good, and healing all that  
 39 were oppressed by the devil; for God was with him. And we are wit-  
 nesses of all things which he did, both in the land of the Jews and in  
 40 Jerusalem; whom yet they slew, having hanged *him* on a tree. Him  
 41 God raised up the third day, and shewed him openly; (Not to all the  
 people, but to witnesses, chosen before of God, *even* to us, who did eat  
 42 and drink with him) after he rose from the dead. And he commanded  
 us, to proclaim to the people, and to testify, that it is he who is ordained  
 43 by God the Judge of the living and the dead. To him give all the pro-  
 phets witness, that every one who believeth in him, shall receive forgive-  
 ness of sins through his name.

44 While Peter was yet speaking these words, the Holy Ghost fell on all  
 45 that were hearing the word. And the believers of the circumcision, as  
 many as came with Peter, were amazed, that the gift of the Holy Ghost  
 46 was poured out on the Gentiles also. For they heard them speaking

the God-Man. *He is Lord of both; yea, Lord of and over all.*

V. 37. *Ye know the word which was published*—You know the Facts in general, the Meaning of which I shall now more particularly explain and confirm to you. *The baptism which John preached*—To which he invited them by his Preaching, in Token of their Repentance. This began in *Galilee*, which was near *Cesarea*.

V. 38. *How God anointed Jesus*—Particularly at his Baptism, thereby inaugurating him to his Office: *With the Holy Ghost, and with power*—It is worthy our Remark, that frequently when the Holy Ghost is mentioned, there is added a Word particularly adapted to the present Circumstance. So the Deacons were to be *full of the Holy Ghost and wisdom*, ch. vi. 3. *Barnabas was full of the Holy Ghost and faith*, ch. xi. 24. the Disciples were *filled with joy, and with the Holy Ghost*, ch. xiii. 52. And here, where his mighty Works are mentioned, *Christ Himself is said to be anointed with the Holy Ghost, and with power. For God was with him*—He speaks sparingly here of the Majesty of *Christ*, as considering the State of his Hearers.

V. 41. *Not now to all the people*—As before his Death; *to us who did eat and drink with him*—That is, conversed familiarly and continually with Him, in the Time of his Ministry.

V. 42. *It is he who is ordained by God, the Judge of the living and the dead*—Of all Men, whether they are alive at his Coming, or had died before it. This was declaring to them in the strongest Terms, How entirely their Happiness depended, on a timely and humble Subjection to Him, who was to be their final Judge.

V. 43. *To him give all the prophets witness*—Speaking to Heathens, he does not quote any in particular; *that every one who believeth in him*—Whether he be *Jew* or *Gentile*; *shall receive remission of sins*—Tho' he had not before either feared God, or worked Righteousness.

V. 44. *The Holy Ghost fell on all that were hearing the word*—Thus were they consecrated to God, as the First-fruits of the *Gentiles*. And thus did God give a clear and satisfactory Evidence, that He had accepted them, as well as the *Jews*.

V. 45. *The believers of the circumcision*—The believing *Jews*.

V. 47. *Can-*

47 with tongues and magnifying God. Then Peter answered, Can any man forbid water, that these should not be baptized, who have received the  
48 Holy Ghost, even as we? And he commanded them to be baptized in the name of the Lord. Then they prayed him to tarry certain days.

XI. Now the apostles and brethren who were in Judea heard, that the Gen-  
2 tiles also had received the word of God. And when Peter was come up to  
3 Jerusalem, they of the circumcision debated with him, saying, Thou  
4 wentest in to men uncircumcised, and didst eat with them. Then Pe-  
5 ter beginning, laid *all things* before them in order, saying, I was praying  
in the city of Joppa, and *being* in a trance, I saw a vision, a certain vessel  
6 descending, as it were a great sheet, let down from heaven by the four  
corners, and it came even to me: On which looking stedfastly, I observed  
and saw four-footed creatures of the earth, and creeping things, and fowls  
7 of the air. And I heard a voice saying to me, Rise, Peter, kill and eat.  
8 But I said, In no wise, Sir: for nothing common or unclean hath ever  
9 entered into my mouth. And the voice from heaven answered me again,  
10 What God hath purified, call not thou common. This was done thrice,  
11 and all were drawn up again into heaven. And behold immediately three  
12 men stood at the house where I was, sent from Cesarea to me. And the Spi-  
rit bad me go with them, doubting nothing: these six brethren also went  
13 with me, and we entered into the man's house. And he told us, how he  
had seen an angel standing in his house, and saying to him, Send men to  
14 Joppa, and call Simon, surnamed Peter, Who shall tell thee words,  
15 whereby thou and all thy family may be saved. And as I began to speak,

4. V. 47. *Can any man forbid water, that these should not be baptized, who have received the Holy Ghost?*—He does not say, They have the Baptism of the Spirit; therefore they do not need Baptism with Water. But just the contrary: If they have received the Spirit, then baptize them with Water.

How easily is this Question decided, if we will take the Word of GOD for our Judge? Either Men have received the Holy Ghost or not. If they have not, *Repent, saith GOD, and be baptized, and ye shall receive the gift of the Holy Ghost.* If they have, if they are already baptized with the Holy Ghost, then *who can forbid Water?*

V. 48. *In the name of the Lord*—Which implies the Father who anointed Him, and the Spirit, with which He was anointed to his Of-

fice. But as these *Gentiles* had before believed in GOD the Father, and could not but now believe in the Holy Ghost, under whose powerful Influence they were at this very Time, there was the less Need of taking Notice, that they were baptized into the Belief and Profession of the Sacred Three; tho' doubtless the Apostle administered the Ordinance in that very Form which *Christ* Himself had prescribed.

V. 4. *Peter laid all things before them*—So he did not take it ill to be questioned, nor desire to be treated as Infalible. And he answers the more mildly, because it related to a Point, which he had not readily believed himself.

V. 5. *Being in a trance*—Which suspends the Use of the outward Senses.

V. 14. *Saved*—With the full Christian Salvation, in this World, and the World to come.

V. 17. *To*

16 the Holy Ghost fell on them, even as on us at the beginning. Then I remembered the word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. If then God gave to them the same gift as even to us, having believed on the Lord Jesus Christ, who was I that could withstand God? When they heard these things, they were quiet, and glorified God, saying, Then God hath given to the Gentiles also repentance unto life.

19 Now they who had been scattered abroad by the distress which arose about Stephen, travelled as far as Phenicia, and Cyprus, and Antioch, preaching to none but Jews only. And some of them were men of Cyprus and Cyrene, who coming into Antioch, spake to the Greeks, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned to the Lord. And tidings of these things came to the ears of the church that was in Jerusalem, and they sent forth Barnabas, to go to Antioch: Who coming and seeing the grace of God, was glad, and exhorted *them all*, to cleave unto the Lord with full purpose of heart. For he was a good man, and full of the Holy Ghost and faith. 25 And a considerable multitude was added to the Lord. Then went he to Tarsus to seek Saul; and having found him, he brought him to An-

V. 17. *To us, having believed*—The Sense is, Because we believed, not because we were circumcised, was the Holy Ghost given to us. *What was I*—A mere Instrument in God's Hand. They had enquired only concerning his *eating with the Gentiles*. He satisfies them likewise, concerning his baptizing them, and shews that he had done right in going to *Cornelius*, not only by the Command of GOD, but also by the Event, the Descent of the Holy Ghost.

And *who are we, that we should withstand GOD?* Particularly by laying down Rules of Christian Communion, which exclude any whom he has admitted into the Church of the First-born, from worshipping GOD together. O that all Church-Governors would consider, how bold an Usurpation this is, on the Authority of the Supreme LORD of the Church! O that the Sin of thus *withstanding GOD*, may not be laid to the Charge of those, who perhaps with a good Intention, but in an Over-fondness for their own Forms, have done it, and are continually doing it!

V. 18. *They glorified God*—Being throughly

satisfied. *Repentance unto life*—True Repentance is a Change from spiritual Death to spiritual Life, and leads to Life everlasting.

V. 19. *They who had been scattered abroad*—St. Luke here resumes the Thread of his Narration, in the very Words wherewith he broke it off, ch. viii. 4. *As far as Phenicia to the North, Cyprus to the West, and Antioch to the East.*

V. 20. *Some of them were men of Cyprus and Cyrene*—Who were more accustomed to converse with the *Gentiles*. *Who coming into Antioch*—Then the Capital of Syria, and, next Rome and Alexandria, the most considerable City of the Empire. *Spake to the Greeks*—As the *Greeks* were the most celebrated of the *Gentile Nation near Judea*, the *Jews* called all the *Gentiles* by that Name. Here we have the first Account, of preaching the Gospel to the idolatrous *Gentiles*. All those to whom it had been preached before, did at least worship one GOD, the GOD of Israel.

V. 21. *And the hand of the Lord*—That is, the Power of his Spirit.

T t

V. 26. *And*

26 tioch. And a whole year they assembled themselves with the church, and taught a considerable multitude: and the disciples were first called Christians at Antioch.

27 In those days prophets came from Jerusalem to Antioch. And one of  
28 them, named Agabus stood up, and signified by the Spirit, that there would  
be a great famine through all the world; which also came to pass under  
29 Claudius Cesar. Then the disciples determined to send relief, every one  
30 according to his ability, to the brethren who dwelt in Judea: Which also  
they did, sending *it* to the elders, by the hand of Barnabas and Saul.

XII. About that time Herod the king stretched forth his hands to afflict  
2 certain of the church. And he slew James the brother of John, with  
3 the sword. And perceiving it pleased the Jews, he proceeded to take  
4 Peter also: (Then were the days of unleavened bread.) Whom having  
apprehended, he put him in prison, delivering him to four quaternions  
of soldiers to keep him, intending to bring him forth to the people after  
5 the passover. So Peter was kept in the prison; but continual prayer  
was made to God by the church for him.

6 And when Herod was about to bring him forth, the same night Peter  
was sleeping between two soldiers, bound with two chains, and the guards  
7 before the door were keeping the prison. And behold, an angel of the Lord

V. 26. *And the disciples were first called Christians at Antioch*—Here it was, that they first received this standing Appellation. They were before termed *Nazarenes* and *Galileans*.

V. 28. *Agabus stood up*—In the Congregation.

V. 29. *Then*—Understanding the Distress they would otherwise be in, on that Account. *The disciples determined to send relief to the brethren in Judea*—Who herein received a manifest Proof, of the Reality of their Conversion.

V. 30. *Sending it to the elders*—Who gave it to the Deacons, to be distributed by them, as every one had Need.

V. 1. *At that time*—So wisely did God mix Rest and Persecution, in due Time and Measure succeeding each other. *Herod—Agrippa*; the latter was his *Roman*, the former his *Syrian* Name. He was the Grandson of *Herod the Great*, Nephew to *Herod Antipas*, who beheaded *John the Baptist*, Brother to *Herodias*, and Father to that *Agrippa*, before whom *St. Paul* afterward made his Defence. *Caligula*

made him King of the Tetrarchy of his Uncle *Philip*, to which he afterward added the Territories of *Antipas*. *Claudius* made him also King of *Judea*, and added thereto the Dominions of *Lysanias*.

V. 2. *James, the brother of John*—So one of the Brothers went to God the first, the other, the last of the Apostles.

V. 3. *Then were the days of unleavened bread*—At which the *Jews* came together from all Parts.

V. 4. *Four quaternions*—Sixteen Men, who watched by Turns, Day and Night.

V. 5. *Continual prayer was made for him*—Yet when their Prayer was answered, they could scarce believe it! (ver. 15.) But why had they not prayed for *St. James* also? Because he was put to Death as soon as apprehended.

V. 6. *Peter was sleeping*—Easy and void of Fear: *Between two soldiers*—Sufficiently secured, to human Appearance.

V. 7. *His chains*—With which his Right-arm was bound to one of the Soldiers, and his Left-arm to the other.

V. 8. *Gird*

stood over him, and light shined in the house: and smiting Peter on the side he waked him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said to him, Gird thyself, and bind on thy sandals; and he did so. And he saith to him, Throw thy garment about thee, and follow me. And going out, he followed him. And he knew not that it was real which was done by the angel, but thought he saw a vision. When they had passed the first and the second ward, they came to the iron gate that leadeth to the city, which opened to them of its own accord: and going out, they went on through one street; and immediately the angel departed from him. And Peter coming to himself said, Now I know of a truth, that the Lord hath sent his angel, and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And having considered, he went to the house of Mary, the mother of John surnamed Mark, where many were gathered together praying. And as he knocked at the door of the gate, a damsel came to hearken, named Rhoda. And knowing Peter's voice, she opened not the gate for joy, but running in, told them, that Peter stood before the gate. And they said to her, Thou art mad. But she constantly affirmed, it was so. Then they said, It is his angel. But Peter continued knocking. And opening the door, they saw him and were astonished. But he beckoning to them with his hand, to be silent, declared to them, How the Lord had brought him out of the prison. And he said, Shew these things to James and to the brethren. And going out, he went to another place. Now when it was day, there was no small stir among the soldiers, What was become of

V. 8. *Gird thyself*—Probably he had put off his Girdle, Sandals, and upper Garment, before he lay down to sleep.

V. 10. *The first and the second ward*—At each of which doubtless was a Guard of Soldiers. *The gate opened of its own accord*—Without either Peter or the Angel touching it. *And they went on thro' one street*—That Peter might know which Way to go. *And the angel departed from him*—Being himself sufficient for what remained to be done.

V. 11. *Now I know of a truth*—That this is not a Vision, ver. 9.

V. 12. *And having considered*—What was best to be done. *Many were gathered together*—At Midnight.

V. 13. *The gate*—At some Distance from the House; *to hearken*—If any knocked.

V. 14. *And knowing Peter's voice*—Bidding her open the Door.

V. 15. *They said, Thou art mad*—As we say, Sure you are not in your Senses to talk so. *It is his angel*—It was a common Opinion among the Jews, that every Man had his particular Guardian Angel, who frequently assumed both his Shape and Voice. But this is a Point on which the Scriptures are silent.

V. 17. *Beckoning to them*—Many of whom, being amazed, were talking together. *And he said, Shew these things to James*—The Brother or Kinsman of our LORD, and Author of the Epistle which bears his Name. He appears to have been a Person of considerable Weight and Importance, probably the chief Overseer of the Church in Jerusalem. *He went into another place*—Where he might be better concealed, till the Storm was over.

19 Peter? And Herod having sought for him, and not found *him*, examined the guard, and commanded *them* to be put to death. And going down  
20 from Judea to Cefarea, he abode *there*. And he was highly incensed against them of Tyre and Sidon: but they came with one accord to him, and having gained Blastus, the king's chamberlain, sued for peace; because their country was nourished by the king's *country*.

21 And on a set day, Herod arrayed in royal apparel, and sitting on his  
22 throne, made an oration to them. And the people shouted, *It is the*  
23 voice of a god, and not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory; and being eaten by  
24 worms, he expired. But the word of God grew and multiplied.  
25 And Barnabas and Saul, having fulfilled their service, returned from Jerusalem, taking with them John, surnamed Mark.

XIII. Now there were in the church that was at Antioch, certain prophets and teachers, Barnabas, and Simeon called Niger, and Lucius of Cyrene and Manaen, who had been brought up with Herod the tetrarch, and  
2 Saul. And as they were ministering to the Lord and fasting, the Holy Ghost said, Separate me Barnabas and Saul, for the work to which I have

V. 19. *Herod commanded them to be put to death*—And thus the Wicked suffered, in the Room of the Righteous. *And going down from Judea*—With Shame, for not having brought forth Peter, according to his Promise.

V. 20. *Having gained Blastus*—To their Side, they sued for and obtained peace—Reconciliation with Herod. And so the Christians of those Parts, were by the Providence of GOD, delivered from Scarcity. *Their country was nourished*—Was provided with Corn; by the king's country—Thus Hiram also, King of Tyre, desired of Solomon, feed or Corn for his household, 1 Kings v. 9.

V. 21. *And on a set day*—Which was solemnized yearly, in Honour of Claudius Cesar. *Herod arrayed in royal apparel*—In a Garment so wrought with Silver, that the Rays of the rising Sun, striking upon, and being reflected from it, dazzled the Eyes of the Beholders. *The people shouted, It is the voice of a god*—Such profane Flattery they frequently paid to Princes. But the Commonness of a wicked Custom, rather increases than lessens the Guilt of it.

V. 23. *And immediately*—GOD does not delay to vindicate his injured Honour: *An angel of the Lord smote him*—Of this other Historians say no-

thing: So wide a Difference there is, between Divine and Human History! An Angel of the LORD brought out Peter: An Angel smote Herod. Men did not see the Instruments in either Case. These were only known to the People of GOD. *Because he gave not God the glory*—He willingly received it to himself, and by this Sacrilege filled up the Measure of his Iniquities. So then Vengeance tarried not. *And he was eaten by worms, or vermin*—How changed! And on the fifth Day, expired in exquisite Torture. Such was the Event! The Persecutor perished, and the Gospel grew and multiplied.

V. 25. *Saul returned*—To Antioch; taking John, surnamed Mark—The Son of Mary, (at whose House the Disciples met, to pray for Peter) who was Sister to Barnabas.

V. 1. *Manaen, who had been brought up with Herod*—Now freed from the Temptations of a Court.

V. 2. *Separate me Barnabas and Saul, for the work to which I have called them*—This was not ordaining them. St. Paul was ordained long before, and that *not of men, neither by man*: It was only inducting him to the Province for which our LORD had appointed him from the Beginning, and which was now revealed to the Prophets.

3 called them. Then having fasted and prayed, and laid their hands on them,  
 4 they sent *them* away. So being sent forth by the Holy Ghost, they went  
 5 down to Seleucia, and from thence sailed to Cyprus. And being at Sala-  
 mis, they preached the word of God in the synagogues of the Jews; and  
 6 they had also John for *their* attendant. And having gone thro' the whole  
 isle to Paphos, they found a certain magician, a false prophet, a Jew, whose  
 7 name *was* Bar-jesus, Who was with the proconsul, Sergius Paulus, a pru-  
 dent man. He calling to him Barnabas and Saul, desired to hear the word  
 8 of God. But Elymas the magician (so is his name by interpretation) with-  
 9 stood them, seeking to turn away the proconsul from the faith. Then  
 Saul (who *is* also called Paul) filled with the Holy Ghost, and fixing his  
 10 eyes upon him, said, O full of all guile and all mischief, thou son of the  
 devil, thou enemy of all righteousness, wilt thou not cease to pervert the  
 11 right ways of the Lord? And now behold the hand of the Lord *is* up-  
 on thee; and thou shalt be blind, not seeing the sun for a season. And  
 immediately a mist and darkness fell upon him, and going about, he sought  
 12 some to lead him. Then the proconsul, seeing what *was* done, believed,  
 being astonished at the doctrine of the Lord.  
 13 And Paul and those with him loosing from Paphos, came to Perga in Pam-  
 14 phylia; but John withdrawing from them, returned to Jerusalem. And de-  
 parting from Perga, they came to Antioch in Pisidia; and going into the sy-  
 15 nagogue on the sabbath-day, they sat down. And after the reading of the

Prophets and Teachers. In consequence of this they fasted, prayed, and laid their Hands upon them; a Rite which was used not in Ordination only, but in Blessing and on many other Occasions.

V. 3. *Then having fasted*—Again. Thus they did also, ch. xiv. 23.

V. 5. *In the synagogues*—Using all Opportunities that offered.

V. 6. *Paphos* was on the western, *Salamis* on the eastern Part of the Island.

V. 7. *The proconsul*—The Roman Governor of Cyprus, a prudent man—And therefore not overawed by *Elymas*, but desirous to enquire farther.

V. 9. *Then Saul, who is also called Paul*—'Tis not improbable, that coming now among the Romans, they would naturally adapt his Name to their own Language, and so call him *Paul* instead of *Saul*. Perhaps the Family of the Proconsul might be the first, who addressed to

or spoke of him by this Name. And from this Time, being the Apostle of the Gentiles, he himself used the Name which was more familiar to them.

V. 10. *O full of all guile*—As a false Prophet, and all mischief—As a Magician. *Thou son of the devil*—A Title well suited to a Magician; and one who not only was himself unrighteous, but laboured to keep others from all Goodness. *Wilt thou not cease to pervert the right ways of the Lord?*—Even now thou hast heard the Truth of the Gospel.

V. 11. *And immediately a mist*—Or Dimness within, and darkness without, fell upon him.

V. 12. *Being astonished at the doctrine of the Lord*—Confirmed by such a Miracle.

V. 13. *John withdrawing from them returned*—Tired with the Fatigue, or shrinking from Danger.

V. 14. *Antioch in Pisidia*—Different from the *Antioch* mentioned ver. 1.

V. 15. *Ana*



law and the prophets, the chief of the synagogue sent to them, saying,  
 16 Brethren, if ye have any word of exhortation to the people, speak. Then  
 Paul standing, and waving his hand, said, Ye men of Israel, and ye that  
 17 fear God, hearken. \* The God of this people chose our fathers, and  
 raised the people, while sojourning in the land of Egypt, and brought  
 18 them out of it with an uplifted arm. † And he suffered their manners  
 19 in the wilderness, about the space of forty years. And having destroyed  
 seven nations in the land of Canaan, he divided their land to them by lot,  
 20. about four hundred and fifty years. And after that, he gave *them* judges,  
 21 until Samuel the prophet. And afterward they desired a king: and God  
 gave them Saul the son of Kish, a man of the tribe of Benjamin, forty  
 22 years. And having removed him, ‡ he raised up to them David for  
 their king, to whom also bearing witness he said, I have found David, the  
 23 son of Jesse, a man after mine own heart, who will do all my will. Of this  
 man's seed hath God, according to *his* promise, raised unto Israel a Savi-  
 24 our, Jesus; John having first preached before his coming, the baptism

V. 15. *And after the reading of the law and the prophets, the chief of the synagogue sent to them—* The Law was read over once every Year, a Portion of it every Sabbath; to which was added a Lesson taken out of the Prophets. After this was over, any one might speak to the People, on any Subject he thought convenient. Yet it was a Circumstance of Decency, which Paul and Barnabas would hardly omit, to acquaint the Rulers with their Desire of doing it: Probably by some Message before the Service began.

V. 16. *Ye that fear God—* Whether Profelytes or Heathens.

V. 17. *The God—* By such a Commemoration of God's Favours to their Fathers, at once their Minds were conciliated to the Speaker, they were convinced of their Duty to God, and invited to believe his Promise, and the Accomplishment of it. The six Verses, 17—22, contain the whole Sum of the Old Testament. *Of this people—* Paul here chiefly addresses himself to those whom he styles, *Ye that fear God*: He speaks of *Israel* first; and ver. 26. speaks more directly to the *Israelites* themselves. *Chose—* And this exalted the People: not any Merit or Goodness of their own. *Ezek. xx. 5. Our fathers—* Abraham and his Posterity.

V. 19. *Seven nations—* Enumerated *Deut. vii. 1. about four hundred and fifty years—* That is,

\* *Isaiah i. 2*

† *Deut. i. 31.*

from the Choice of the Fathers to the dividing of the Land, it was about four hundred and fifty Years.

V. 21. *He gave them Saul forty years—* Including the Time wherein Samuel judged *Israel*.

V. 22. *Having removed him—* Hence they might understand, that the Dispensations of God admit of various Changes. *I have found David, a man after mine own heart—* This Expression is to be taken in a limited Sense. *David* was such at *that time*, but not at all Times. And he was so, *in that respect*, as he performed *all God's will*, in the Particulars there mentioned. But he was not a *man after God's own heart*, in other Respects, wherein he performed his own Will. In the Matter of *Uriah*, for instance, he was as far from being a *man after God's heart*, as *Saul* himself was. It is therefore a very gross, as well as dangerous Mistake, to suppose this is the Character of *David* in every Part of his Behaviour. We must beware of this, unless we would recommend Adultery and Murder as *things after God's own heart*.

V. 24. *John having first preached—* He mentions this, as a Thing already known to them. And so doubtless it was. For it gave so loud an Alarm to the whole *Jewish* Nation, as could not but be heard in foreign Countries, at least as remote as *Pisidia*.

‡ *1 Sam. xvi. 12, 13.*

V. 25. *His*

25 of repentance to all the people of Israel. \* And as John was fulfilling his course, he said, Whom think ye that I am? I am not he. But behold one cometh after me, the shoes of whose feet I am not worthy to  
 26 loose. Men, brethren, children of the stock of Abraham, and those  
 27 among you who fear God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, neither knowing him, nor the sayings of the prophets, which are read every sabbath-day, have fulfilled  
 28 them, in condemning him. And though they found no cause of death  
 29 in him, yet desired they Pilate, that he might be put to death. And when they had fulfilled all things that were written of him, taking him  
 30 down from the tree, they laid him in a sepulchre. But God raised him  
 31 from the dead. And he was seen many days by them who came up with him from Galilee to Jerusalem, who are his witnesses to the people.  
 32 And we declare to you glad tidings, that the promise which was made  
 33 to the fathers, God hath fulfilled this to us their children, in raising up Jesus: as it is written also in the second Psalm, † Thou art my Son,  
 34 this day have I begotten thee. And because he raised him up from the dead, no more to return to corruption, he spake thus, ‡ I will give  
 35 you the sure mercies of David. Wherefore he saith also in another  
 36 Psalm, || Thou wilt not suffer thy Holy one to see corruption. Now David, having served the will of God in his generation, fell asleep, and

V. 25. *His course*—His Work was quickly finished, and might therefore well be termed a course or race.

V. 27. *For they that dwell at Jerusalem, and their rulers*—He here anticipates a strong Objection, “Why did not they at Jerusalem, and especially their Rulers, believe?” They knew not him, because they understood not those very Prophets whom they read or heard continually. Their very condemning him, innocent as he was, proves, that they understood not the Prophecies concerning him.

V. 29. *They fulfilled all things that were written of him*—So far could they go, but no farther.

V. 31. *He was seen many days, by them who came up with him from Galilee to Jerusalem*—This last Journey both presupposes all the rest, and was the most important of all.

V. 33. *Thou art my Son: this day have I begotten thee*—It is true, He was the Son of GOD from Eternity. The Meaning therefore is, I have this Day declared thee to be my Son. As

\* Luke iii. 16.

† Psalm ii. 7.

‡ Isaiah lv. 3.

|| Psalm xvi. 10.

all

St. Paul elsewhere, *Declared to be the Son of God with power, by the resurrection from the dead.* (Rom. i. 4.) And it is with peculiar Propriety and Beauty, that GOD is said to have begotten him, on the Day when He raised Him from the Dead, as He seemed then to be born out of the Earth anew.

V. 34. *No more to return to corruption*—That is, to die no more. *I will give you the sure mercies of David*—The Blessings promised to David in Christ. These are sure, certain, firm, solid, to every true Believer in Him. And hence the Resurrection of Christ necessarily follows; for without this, those Blessings could not be given.

V. 35. *He saith—David in the Name of the Messiah.*

V. 36. *David, having served the will of God in his generation, fell asleep*—So his Service extended not itself beyond the Bounds of the common Age of Man: But the Service of the Messiah to all Generations, as his Kingdom to

37 was added to his fathers, and saw corruption. But he whom God raised  
 38 did not see corruption. Be it known unto you therefore, that through  
 39 this man is preached to you the forgiveness of sins. And by him every  
 one that believeth is justified from all things, from which ye could not  
 40 be justified by the law of Moses. Beware therefore, lest that come up-  
 41 on you, which is spoken in the prophets. \* Behold ye despisers, and  
 wonder and perish. For I work a work in your days, a work which ye  
 will in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles be-  
 sought *them*, that these words might be spoken to them on the sabbath  
 43 between. And when the congregation was broken up, many of the  
 Jews and religious profelytes followed Paul and Barnabas, who speaking  
 to them, persuaded them to continue in the Grace of God.

44 And the next sabbath almost the whole city was gathered together, to  
 45 hear the word of God. But the Jews seeing the multitudes, were filled  
 with zeal, and spake against the things spoken by Paul, contradicting  
 46 and blaspheming. Then Paul and Barnabas speaking boldly, said, It was  
 necessary that the word of God should be spoken to you first; but see-  
 ing ye thrust it from you, and judge yourselves unworthy of eternal life,

all Ages. *Served the will of God*—Why art thou here, thou who art yet in the World? Is it not, that thou also mayst *serve the will of God*? Art thou serving it now? Doing *all his will*? *And was added to his fathers*—Not only in Body. This Expression refers to the Soul also, and supposes the Immortality of it.

V. 39. *Ye could not be justified*—Not only ye cannot now; but ye never could. For it afforded no Expiation for presumptuous Sins. *By the law of Moses*—The whole *Mosaic Institution*. The Division of the Law into Moral and Ceremonial, was not so common among the *Jews*, as it is among us. Nor does the Apostle here consider it at all; But *Moses* and *Christ* are opposed to each other.

V. 40. *Beware*—A weighty and seasonable Admonition. No Reproof is as yet added to it.

V. 41. *I work a work which ye will in no wise believe*—This was originally spoken to those, who would not believe that God would ever deliver them from the Power of the *Chaldeans*. But it is applicable to any who will not believe the Promises or the Works of God.

V. 42. *When the Jews were gone out*—Pro-

bably many of them, not bearing to hear him, went out before he had done. *The sabbath between*—So the *Jews* call to this Day the Sabbath between the first Day of the Month *Tisri* (on which the civil Year begins) and the Tenth of the same Month, which is the solemn Day of Expiation.

V. 43. *Who speaking to them*—More familiarly, *persuaded them to continue*—For Trials were at hand, *in the grace of God*—That is, to adhere to the Gospel or Christian Faith.

V. 46. *Then Paul and Barnabas speaking boldly, said*—Those who hinder others must be publickly reprov'd. *It was necessary*—Tho' ye are not worthy: He shews that he had not preached to *them*, from any Confidence of their believing. *But seeing ye judge yourselves unworthy of eternal life*—They indeed judged none but themselves worthy of it. Yet their rejecting of the Gospel was the same as saying, "We are unworthy of eternal Life." *Behold!*—A thing now present! An astonishing Revolution! *We turn to the Gentiles*—Not that they left off preaching to the *Jews* in other Places. But they now determined to lose no more Time at

\* Habak. i. 5.

Antioch

47 behold! we turn to the Gentiles. For so hath the Lord commanded us,  
*saying*, \* I have set Thee for a light of the Gentiles, that Thou mightest  
 48 be for salvation to the ends of the earth. And the Gentiles hearing *it*  
 were glad, and glorified the word of the Lord: and as many as were or-  
 49 dained to eternal life believed. And the word of the Lord was published  
 50 through all that country. But the Jews stirred up the devout, honour-  
 able women, and the chief men of the city, and raised a persecution against  
 51 Paul and Barnabas, and expelled them out of their coasts. And they  
 52 shook off the dust of their feet against them, and went to Iconium. And  
 the disciples were filled with joy and with the Holy Ghost.

XIV. And in Iconium they went together into the synagogue of the Jews,  
 and so spake that a great multitude both of the Jews and Greeks believed.  
 2 But the unbelieving Jews stirred up the Gentiles, and made their minds  
 3 evil-affected against the brethren. Yet they abode a long time speaking  
 boldly in the Lord, who bare witness to the word of his grace, and granted  
 4 signs and wonders to be done by their hands. But the multitude of the  
 city was divided; and part held with the Jews, and part with the apostles.  
 5 And when there was an assault both of the Gentiles and Jews with their ru-  
 6 lers, to use *them* despitefully, and to stone them, Being aware *of it*, they  
 7 fled to Lystra and Derbe, cities of Lycaonia, And preached the gospel there.  
 8 And there sat a certain man at Lystra, impotent in his feet, having been  
 9 a cripple from his mother's womb, who had never walked. This man heard  
 Paul speaking; who fixing his eyes upon him, and perceiving that he had

*Antioch* on their ungrateful Countrymen, but to employ themselves wholly in doing what they could, for the Conversion of the *Gentiles* there.

V. 47. *For so hath the Lord commanded us*—By sending us forth, and giving us an Opportunity of fulfilling what He had foretold. *I have set thee*—The Father speaks to *Christ*.

V. 48. *As many as were ordained to eternal life*—St. Luke does not say *foreordained*. He is not speaking of what was done from Eternity, but of what was then done, thro' the preaching of the Gospel. He is describing that *Ordination*, and that only, which was at the very Time of hearing it. During this Sermon those *believed*, says the Apostle, to whom God then gave the Gift of Faith. It is as if he had said, "They believed, whose *hearts the Lord opened*;" as he ex-

presses it in a clearly parallel Place, speaking of the same Kind of *Ordination*, (*Acts xvi. 14, &c.*) It is observable, the original Word is not once used in Scripture to express eternal Predestination of any Kind. The Sum is, All those, and those only, who were now *ordained*, now *believed*. Not that God rejected the rest: It was his Will, that they also should have been saved: But they thrust Salvation from them. Nor were they who then believed, constrained to believe. But Grace was then first copiously offered them. And they did not thrust it away, so that a great Multitude even of *Gentiles* were converted. In a Word, the Expression properly implies, a present Operation of Divine Grace, working Faith in the Hearers.

V. 1. *They so spake*—Persecution having increased their Strength.

\* *Ijiah* xlix. 6.

U u

V. 9. *He*

10 faith to be healed, Said with a loud voice, Stand upright on thy feet.  
 11 And he leaped and walked. But the multitude, seeing what Paul had  
 done, lifted up their voice, saying, in the Lycaonian language, The gods  
 12 are come down to us, in the likeness of men. And they called Barnabas  
 13 Jupiter, and Paul Mercurius, because he was the chief speaker. Then  
 the priest of Jupiter, which was before their city, brought bulls and gar-  
 14 lands to the gates, and with the multitude would have sacrificed. But  
 when the apostles Barnabas and Paul heard *it*, they rent their clothes, and  
 15 sprang in among the people, crying out and saying, Sirs, why do ye  
 these things? We also are men of like passions with you, and preach to  
 you, to turn from these vanities unto the living God, who made heaven  
 16 and earth, the sea, and all things that are therein: Who, in times past,  
 17 suffered all nations to walk in their own ways: Yet he left not himself  
 without witness, in that he did good, giving rain from heaven and fruitful  
 18 seasons, filling their hearts with food and gladness, And with these say-  
 ings scarce restrained they the multitude from sacrificing to them.  
 19 But there came thither Jews from Antioch and Iconium, who persuaded  
 the multitude, and having stoned Paul, dragged *him* out of the city, sup-  
 20 posing he had been dead. But as the disciples stood round about him,  
 he rose and went into the city; and the next day he departed with Bar-

V. 9. *He had faith to be healed*—He felt the Power of GOD in his Soul; and thence knew it was sufficient to heal his Body also.

V. 11. *The gods are come down*—Which the Heathens supposed they frequently did; *Jupiter* especially. But how amazingly does the Prince of Darkness blind the Minds of them that believe not? The *Jews* would not own *Christ's* Godhead, though they saw Him work numberless Miracles. On the other hand, the Heathens seeing mere Men work one Miracle, were for deifying them immediately.

V. 13. *The priest of Jupiter*—Whose Temple and Image were just without the Gate of the City, *brought garlands*—To put on the Victims, *and bulls*—The usual Offerings to *Jupiter*.

V. 14. *They sprang in among the people, crying out*—As in a Fire, or other sudden and great Danger.

V. 15. *To turn from these vanities*—From worshipping any but the true GOD. He does not deign to call them Gods, *unto the living God*—Not like these dead Idols, *who made heaven and earth, the sea*—Each of which they supposed to have its own Gods.

V. 16. *Who in times past*—He prevents their objecting, “But if these Things are so, we should have heard them from our Fathers,” *suffered*—An awful Judgment, *all nations*—The Multitude of them that err, does not turn Error into Truth, *to walk in their own ways*—The Idolatries which they had chosen.

V. 17. *He left not himself without witness*—For the Heathens had always from GOD Himself a Testimony both of his Existence and of his Providence; *in that he did good*—Even by Punishments He testifies of Himself; but more peculiarly by Benefits; *giving rain*—By which Air, Earth, and Sea, are as it were all joined together, *from heaven*—The Seat of GOD; to which St. Paul probably pointed while he spoke, *filling the Body with food*, the Soul with gladness.

V. 19. *Who persuaded the multitude*—Moved with equal Ease either to adore or murder him.

V. 20. *But as the disciples stood round*—Probably after Sun-set. The enraged Multitude would scarce have suffered it in the Day-time:

He

21 nabas to Derbe. And having preached the gospel to that city, and made  
 22 many disciples, they returned to Lystra, and Iconium, and Antioch. Con-  
 firming the souls of the disciples, and exhorting them to continue in the  
 faith; and that we must through many tribulations enter into the king-  
 23 dom of God. And when they had ordained them presbyters in every  
 church, and had prayed with fasting, they commended them to the Lord,  
 24 on whom they had believed. And having passed through Pisidia they  
 25 came to Pamphylia, And having preached the word in Perga, they  
 26 went down to Attalia, And thence sailed back to Antioch, from whence  
 they had been recommended to the grace of God, for the work which  
 27 they had fulfilled. And being come and having gathered the church  
 together, they related all that God had done with them, and that he had  
 28 opened the door of faith to the Gentiles. And they abode there a long  
 time with the disciples.

XV. But certain men coming down from Judea taught the brethren, Except  
 2 ye be circumcised, after the manner of Moses, ye cannot be saved. When  
 therefore Paul and Barnabas had had no small contention and debate with  
 them, they determined, that Paul and Barnabas and certain others of them,  
 should go up to the apostles and elders at Jerusalem about this question.  
 3 And being brought on their way by the church, they passed through Phe-  
 nicia and Samaria, declaring the conversion of the Gentiles; and they  
 4 caused great joy to all the brethren. And being come to Jerusalem,

*He rose and went into the city*—That he should be able to do this, just after he had been left for dead, was a Miracle little less than a Resurrection from the Dead.

V. 23. *When they had ordained them presbyters in every church*—Out of those who were themselves but newly converted. So soon can God enable even a Babe in Christ to build up others in the common Faith: *They commended them to the Lord*—An Expression implying Faith in Christ, as well as Love to the Brethren.

V. 25. *Perga and Attalia were Cities of Pamphylia.*

V. 26. *Recommended to the grace*—Or Favour, of God, for the work which they had fulfilled—This shews the Nature and Design of that laying on of Hands, which was mentioned, ch. xiii. 3.

V. 1. *Coming down from Judea*—Perhaps to supply what Paul and Barnabas, they thought, had omitted.

V. 2. *They (the Brethren) determined that Paul and Barnabas, and certain others, should go up to Jerusalem about this question*—This is the Journey to which St. Paul refers, (Gal. ii. 1, 2.) when he says, *He went up by revelation*: Which is very consistent with this; for the Church in sending them might be directed by a Revelation, made either immediately to St. Paul, or to some other Person, relating to so important an Affair. Important indeed it was, that these Jewish Impositions should be solemnly opposed in Time; because Multitudes of Converts were still zealous for the Law, and ready to contend for the Observance of it. Indeed many of the Christians of Antioch would have acquiesced in the Determination of Paul alone. But as many others might have Prejudices against him, for his having been so much concerned for the Gentiles, it was highly expedient to take the concurrent Judgment of all the Apostles on this Occasion.

V. 4. *They*

they were received by the church, and the apostles, and elders; and they  
 5 declared all things which God had done with them. But there rose up,  
*said they*, certain of the sect of the Pharisees, who believed, saying, That  
 we ought to circumcise them, and command them to keep the law of  
 6 Moses. And the apostles and elders came together, to consider of  
 this matter.

7 And after much debate Peter rose up and said to them, Brethren, ye  
 know that God long ago made choice among us, that the Gentiles should  
 8 by my mouth hear the word of the gospel and believe. And God who  
 knoweth the heart, bare them witness, giving the Holy Ghost to them  
 9 also, even as to us; And put no difference between us and them, purifying  
 10 their hearts by faith. Now therefore why tempt ye God to put a yoke on  
 the neck of the disciples, which neither our fathers nor we were able to  
 11 bear? But we believe, that through the grace of the Lord Jesus, we shall  
 12 be saved, even as they. Then all the multitude kept silence, and hearkened  
 to Barnabas and Paul, declaring what miracles and wonders God had wrought  
 13 by them among the Gentiles. And when they held their peace, James  
 14 answered, saying, Brethren, hearken to me. Simon hath declared, how  
 God at first visited the Gentiles, to take out of them a people for his  
 15 name. And to this agree the words of the prophets, as it is written,  
 16 \* After this I will return and build again the fallen tabernacle of David;

V. 4. *They were received*—That is, solemnly welcomed.

V. 5. *But certain Pharisees*—For even Believers are apt to retain their former Turn of Mind, and Prejudices derived therefrom. *The law of Moses*—The whole Law, both moral and ritual.

V. 7. *After much debate*—It does not appear, that this was among the Apostles themselves. But if it had, if they themselves had debated at first, yet might their final Decision be from an unerring Direction. For how really soever they were inspired, we need not suppose their Inspiration was always so instantaneous and express, as to supersede any Deliberation in their own Minds, or any Consultation with each other. *Peter rose up*—This is the last Time he is mentioned in the *Acts*.

V. 8. *God bare them witness*—That He had accepted them, by giving them the Holy Ghost.

V. 9. *Purifying*—This Word is repeated, from ch. x. 15. *their hearts*—The Heart is the proper Seat of Purity; *by faith*—Without concerning themselves with the *Mosaic Law*.

V. 10. *Now therefore*—Seeing these Things are so: *Why tempt ye God?*—Why do ye provoke Him to Anger, by putting so heavy a yoke on their neck?

V. 11. *The Lord Jesus*—He does not here say *Our Lord*: Because in this solemn Place he means, the LORD of All. *We*—Jews, *shall be saved even as they*—Gentiles, namely, *thru' the Grace of the Lord Jesus*, not by our Observance of the ceremonial Law.

V. 12. *Miracles and wonders*—By which also what St. Peter had said was confirmed.

V. 14. *Simon hath declared*—James the Apostle of the *Hebrews*, calls Peter by his Hebrew Name. *To take out of them a people for his name*—That is, to believe in Him, to be called by his Name.

V. 15. *To this agree*—St. Peter had urged the plain Fact, which St. James confirms by Scripture-Prophecy, *the words of the prophets*—One of whom is immediately cited.

V. 16. *After this*—After the *Jewish Dispensation expires*. *I will build again the fallen*

\* *Amos ix. 11.*

*tabernacle.*

17 I will build again the ruins thereof, and will set it up, That the residue  
 of men may seek the Lord, and all the Gentiles on whom my name is  
 18 called, faith the Lord, who doth these things. Known unto God are all  
 19 his works from eternity. Wherefore my sentence is, That we trouble  
 20 not them who from among the Gentiles turn to God. But that we write  
 to them, to abstain from things offered to idols, and fornication, and things  
 21 strangled and blood. For Moses hath of old time them that preach him  
 in every city, being read in the synagogues every sabbath-day.

22 Then it seemed good to the apostles and elders with the whole church,  
 to send chosen men from among them to Antioch with Paul and Barna-  
 bas, Judas, surnamed Barsabas, and Silas, chief men among the brethren,  
 23 Writing thus by their hand, The apostles, and the elders, and the bre-  
 thren salute the brethren who are of the Gentiles, in Antioch, and Syria,

*tabernacle of David*--By raising from his Seed the  
*Christ*, who shall build on the Ruins of his fal-  
 len Tabernacle a spiritual and eternal Kingdom.

V. 17. *The Gentiles on whom my name is called*  
 —That is, who are called by my Name; who  
 are my People.

V. 18. *Known unto God are all his works from*  
*eternity*—Which the Apostle infers from the  
 Prophecy itself, and the Accomplishment of it.  
 And this Conversion of the *Gentiles* being  
 known to Him from Eternity, we ought not  
 to think a new or strange Thing.

'Tis observable, he does not speak of God's  
 Works in the Natural World (which had been  
 nothing to his present Purpose) but of his Deal-  
 ings with the Children of Men. Now he could  
 not know these, without knowing the Charac-  
 ters and Actions of particular Persons, on a Cor-  
 respondence with which the Wisdom and Good-  
 ness of his providential Dispensations is founded.  
 For instance, he could not know, how he would  
 deal with Heathen Idolaters (whom He was  
 now calling into his Church) without knowing  
 there would be Heathen Idolaters: And yet  
 this was a Thing purely contingent, a Thing  
 as dependent on the Freedom of the human  
 Mind, as any we can imagine. This Text  
 therefore, among a thousand more, is an un-  
 answerable Proof, that God foreknows Future  
 Contingencies, though there are Difficulties  
 relating hereto which Man cannot solve.

V. 20. *To abstain from fornication*—Which  
 even the Philosophers among the Heathens, did  
 not account any Fault. It was particularly fre-

quent in the Worship of their Idols; on which  
 Account they are here named together: *And*  
*from things strangled*—That is, from whatever  
 had been killed, without pouring out the Blood.  
 When God first permitted Man to eat Flesh, he  
 commanded *Noah*, and in him all his Posterity,  
 whenever they killed any Creature for Food, to  
 abstain from the Blood thereof. It was to be  
 poured *upon the ground as water*: Doubtless in  
 Honour of that Blood which was in due Time  
 poured out for the Sin of the World.

V. 21. Perhaps the Connexion is, To the  
*Jews* we need write nothing on these Heads.  
*For* they hear the Law continually.

V. 22. *With the whole church*—Which there-  
 fore had a Part therein; *to send chosen men*—  
 Who might put it beyond all Dispute, that  
 this was the Judgment of the Apostles and all  
 the Brethren.

V. 23. *Writing thus and sending it by their*  
*hand*—The whole Conduct of this Affair  
 plainly shews, that the Church in those Days,  
 had no Conception of St. *Peter's* Primacy, or  
 of his being the chief Judge in Controversies.  
 For the Decree is drawn up, not according to  
 his, but the Apostle *James's* Proposal and Di-  
 rection: And that in the Name, not of St.  
*Peter*, but of all the Apostles and Elders, and  
 of the whole Church. Nay, St. *Peter's* Name  
 is not mentioned at all, either in the Order for  
 sending to *Jerusalem* on the Question, (ver. 2.)  
 or in the Address of the Messengers concerning  
 it, (ver. 4.) or in the Letter which was writ-  
 ten in Answer.

V. 24. *For-*



24 and Cilicia. Forasmuch as we have heard, that some who came from us  
 have troubled you with words, unsettling your minds, saying, *Ye must*  
 25 be circumcised, and keep the law, whom we commanded not; It seemed  
 good to us, being assembled with one accord, to send to you chosen men,  
 26 with our beloved Barnabas and Paul, Men that have hazarded their  
 27 lives, for the name of our Lord Jesus Christ. We have sent therefore  
 28 Judas and Silas, who will also tell *you* the same things by mouth. For  
 it seemed good to the Holy Ghost and to us, that no further burden be  
 29 laid upon you than these necessary things, To abstain from meats offered  
 to idols and blood, and things strangled and fornication; from which  
 keeping yourselves ye will do well. Fare ye well.

30 So being dismissed they came to Antioch, and having assembled the  
 31 multitude, they delivered the epistle: *Which* having read, they rejoiced  
 32 for the consolation. And Judas and Silas, being themselves also pro-  
 33 phets, exhorted and confirmed the brethren with many words. And  
 after they had tarried a space, they were dismissed with peace by the bre-  
 34 thren to the apostles. But it seemed good to Silas, to remain there.  
 35 Paul also and Barnabas abode in Antioch, teaching and preaching with  
 many others also the word of the Lord.

V. 24. *Forasmuch as, &c.* The Simplicity, Weightiness, and Conciseness of this Letter, are highly observable.

V. 26. *Men that have hazarded their lives*—This is spoken of Paul and Barnabas.

V. 27. *Who will tell you the same things*—Which we have written.

V. 28. *These necessary things*—All of these were necessary for that Time. But the first of them was not necessary long: And the Direction concerning it was therefore repealed by the same Spirit, as we read in the former Epistle to the *Corinthians*.

V. 29. *Blood*—The eating which was never permitted the Children of God, from the Beginning of the World. Nothing can be clearer than this. For 1. From *Adam* to *Noah* no Man ate Flesh at all; consequently no Man then ate Blood: 2. When God allowed *Noah* and his Posterity to eat Flesh, He absolutely forbade them to eat Blood; and accordingly this, with the other six Precepts of *Noah*, was delivered down from *Noah* to *Moses*: 3. God renewed this Prohibition by *Moses*, which was not repealed from the Time of *Moses*, till *Christ* came: 4. Neither after his Coming did any

presume to repeal this Decree of the Holy Ghost, till it seemed good to the Bishop of *Rome* so to do, about the Middle of the Eighth Century. 5. From that Time those Churches which acknowledged his Authority, held the eating of Blood to be an indifferent Thing. But, 6. in all those Churches which never did acknowledge the Bishop of *Rome's* Authority, it never was allowed to eat Blood; nor is it allowed at this Day. This is the plain Fact; let Men *reason* as plausibly as they please, on one Side or the other. *From which keeping yourselves, ye will do well*—That is, ye will find a Blessing. This gentle manner of concluding, was worthy the Apostolical Wisdom and Goodness. But how soon did succeeding Councils of inferior Authority, change it into the Stile of Anathema's! Forms which have proved an Occasion of consecrating some of the most devilish Passions under the most sacred Names: And like some ill-adjusted Weapons of War, are most likely to hurt the Hand from which they are thrown.

V. 35. *Paul and Barnabas abode in Antioch*—And it was during this Time, that *Peter* came down from *Jerusalem*, and that *St. Paul* with-  
 stood

36 And after certain days Paul said to Barnabas, Let us go again and visit  
 the brethren in every city, where we have preached the word of the Lord,  
 37 *and see* how they do. And Barnabas counselled, to take with them  
 38 John, surnamed Mark. But Paul thought it not right to take with them  
 him, who had departed from them from Pamphylia, and went not with  
 39 them to the work. And there was a sharp contention, so that they  
 parted from each other; and Barnabas taking Mark with him, sailed away  
 40 to Cyprus; But Paul having chose Silas, departed, being recommended  
 41 by the brethren to the grace of God. And he went through Syria and  
 XVI. Cilicia, confirming the churches. And he came down to Derbe and  
 Lystra. And behold a certain disciple was there, named Timotheus,  
 the son of a certain Jewess that believed; but his father *was* a Greek:  
 2 Who was well reported of by the brethren in Lystra and Iconium.  
 3 Him Paul would have to go forth with him; and he took and circum-  
 cised him, because of the Jews who were in those places; for they all  
 4 knew his father, that he was a Greek. And as they went through the  
 cities, they gave them the decrees, which were determined by the apostles  
 5 and elders that were at Jerusalem to keep. And the churches were esta-  
 blished in the faith, and increased in number daily.  
 6 And having gone through Phrygia and the region of Galatia, being

stood him to the Face, for separating himself from the *Gentiles*, Gal. ii. 11, &c.

V. 36. *Let us go and visit the brethren in every city where we have preached*—This was all that St. Paul designed at first. But it was not all that GOD designed by his Journey, whose Providence carried him much farther than he intended: *And see how they do*—How their Souls prosper; how they grow in Faith, Hope, Love: What else ought to be the grand and constant Enquiry, in every Ecclesiastical Visitation? Reader, How dost *thou* do?

V. 37. *Barnabas counselled to take John—His Kinsman.*

V. 38. *But Paul thought not right*—To trust him again, who had deserted them before; who had shrunk from the Labour and Danger of converting those, they were now going to confirm.

V. 39. *And there was a sharp contention*—Nothing in the Text implies, that the Sharpness was on both Sides. It is far more probable, that it was not; that St. Paul who had the Right on his Side (as he undoubtedly had) maintained it with Love. *And Barnabas, taking Mark with him, sailed away to Cyprus*—Forlak-

ing the Work in which he was engaged, he went away to his own Country.

V. 40. *But Paul departed*—Held on his intended Course; *being recommended by the brethren to the grace of God*—We do not find that Barnabas staid for this: O how mighty is the Grace of GOD! Which in the midst of the World, in the midst of Sin, among so many Snares of Satan, and in spite of the incredible Weakness and Depravity of Nature; yet overcomes all Opposition, sanctifies, sustains, and preserves us to the End!

It appears, not only that Paul and Barnabas were afterwards thoroughly reconciled (1 Cor. ix. 6. Gal. ii. 9.) but also that John was again admitted by St. Paul, as a Companion in his Labours, Col. iv. 10. Phil. ver. 24. 2 Tim. iv. 11.

V. 3. *He took and circumcised him, because of the Jews*—The unbelieving Jews, to whom he designed he should preach. For they would not have conversed with him at all, so long as he was uncircumcised.

V. 6. *And having gone through Phrygia*—And spoken there what was sufficient, as well as in the region of Galatia, being forbid by the Spirit (probably

7 forbid by the Holy Ghost to preach the word in Asia, Coming to My-  
 8 fia, they attempted to go into Bythynia; but the Spirit suffered them  
 9 not. And passing by Mysia, they came down to Troas. And a vision  
 10 appeared to Paul by night: a man of Macedonia stood and intreated him,  
 11 saying, Come over into Macedonia, and help us. And as soon as he had  
 12 seen the vision, immediately we sought to go into Macedonia, assuredly  
 13 inferring, that the Lord called us to preach the gospel to them. Sailing  
 14 therefore from Troas, we ran with a strait course to Samothracia, and  
 15 the next day to Neapolis: And from thence to Philippi, which is the  
 first city of that part of Macedonia, *and* a colony.

13 And we abode in that city certain days. And on the sabbath we went  
 14 out of the city, by the river side, where prayer was wont to be made; and  
 15 sitting down, we spake to the women who were come together. And a  
 certain woman named Lydia, a seller of purple, of the city of Thyatira,  
 a worshipper of God, heard; whose heart the Lord opened to assent to  
 15 the things which were spoken by Paul. And when she was baptized and  
 her family, she intreated *us* saying, Since ye have judged me to be faithful

(probably by an inward Dictate) to *speak* as yet in the Proconsular Asia, the Time for it not being come.

V. 7. *Coming to Mysia, and passing it by, as being a Part of Asia, they attempted to go into Bithynia; but the spirit suffered them not*—Forbidding them as before. Sometimes a strong Impression, for which we are not able to give any Account, is not altogether to be despised.

V. 9. *A vision appeared to Paul by night*—It was not a Dream, though it was by Night. No other Dream is mentioned in the New Testament, than that of Joseph, and of Pilate's Wife. *A man of Macedonia*—Probably an Angel clothed in the Macedonian Habit, or using the Language of the Country, and representing the Inhabitants of it. *Help us*—Against Satan, Ignorance, and Sin.

V. 10. *We sought to go into Macedonia*—This is the first Place in which St. Luke intimates his Attendance on the Apostle. And here he does it only in an oblique Manner. Nor does he throughout the History, once mention his own Name, or any one Thing, which he did or said for the Service of Christianity. Though Paul speaks of him in the most honourable Terms, (Col. iv. 14. 2 Tim. iv. 11.) and probably as the Brother, whose praise in the gospel went through all the churches. (2 Cor. viii. 18.)

The same Remark may be made on the rest of the Sacred Historians, who every one of them shew the like amiable Modesty.

V. 11. *We ran with a strait course*—Which increased their Confidence that God had called them.

V. 12. *The first city--Neapolis* was the first City they came to in that Part of Macedonia, which was nearest to Asia: In that Part which was farthest from it, Philippi. The River Strymon ran between them. Philippi was a Roman Colony.

V. 13. *We went out of the city*—The Jews usually held their religious Assemblies (either by Choice or Constraint) at a Distance from the Heathens: *By the river side*—Which was also convenient for purifying themselves. *Where prayer was wont to be made*—Though it does not appear, there was any House built there. *We spake*—At first in a familiar Manner. Paul did not immediately begin to preach.

V. 14. *A worshipper of God*—Probably acquainted with the prophetic Writings, whose heart the Lord opened—The Greek Word properly refers to the opening of the Eyes. And the Heart has its Eyes. (Eph. i. 18.) These are closed by Nature. And to open them is the peculiar Work of God.

V. 15. *She was baptized and her family*—Who can believe, that in so many Families, there

to the Lord, come into my house and abide *there*. And she constrained us.  
 16 And as we were going to prayer, a certain damsel, possessed by a spirit of di-  
 17 vination met us, who brought her masters much gain by prophesying. She  
 following after Paul and us, cried out, saying, These men are servants of  
 18 the most high God, who declare to us the way of salvation. And this she  
 did for many days. But Paul being grieved, turned and said to the spirit,  
 I command thee in the name of Jesus Christ, to come out of her. And he  
 19 came out the same hour. But when her masters saw, that the hope  
 of their gain was gone, laying hold of Paul and Silas, they dragged *them*  
 20 into the market-place to the magistrates, And having brought them to  
 the pretors, they said, These men, being Jews, exceedingly trouble our  
 21 city, And teach customs, which it is not lawful for us, being Romans, to  
 22 receive, neither to observe. And the multitude rose up together against  
 them; and the pretors tearing off their garments, commanded to beat *them*  
 23 with rods. And when they had laid many stripes upon them, they cast  
 24 *them* into prison, charging the jailor to keep them safely: Who having  
 received such a charge, threw them into the inner prison, and secured  
 25 their feet in the stocks. But at midnight Paul and Silas having  
 26 prayed, sung an hymn to God: and the prisoners heard them. And sud-  
 denly there was a great earthquake so that the foundations of the prison  
 were shaken: and immediately all the doors were opened, and every one's  
 27 bands were loosed. And the jailor awaking out of his sleep, and seeing the  
 doors of the prison opened, drew his sword, and was going to kill himself,

there was no Infant? Or, that the *Jews* who were so long accustomed to circumcise their Children, would not now devote them to God by Baptism? *She intreated us*—The Souls of the Faithful cleave to those, by whom they were gained to God. *She constrained us*—By her Importunity. They did not immediately comply, lest any should imagine they sought their own Profit, by coming into *Macedonia*.

V. 17. *These men are*—A great Truth: But St. Paul did not need, nor would accept of such Testimony.

V. 19. *The magistrates*—The Supreme Magistrates of the City. In the next Verse they are called by a Title which often signifies *Pretors*. These Officers exercised both the Military and Civil Authority.

V. 20. *Bring Jews*—A Nation peculiarly despised by the *Romans*.

V. 21. *And teach customs which it is not lawful*

*for us to receive*—The World has received all the Rules and Doctrines of all the Philosophers that ever were. But this is a Property of Gospel-Truth. It has something in it peculiarly intolerable to the World.

V. 23. *They laid many stripes upon them*—Either they did not immediately say, they were *Romans*; or in the Tumult, it was not regarded. *Charging the jailor*—Perhaps rather to quiet the People, than because they thought them criminal.

V. 24. *Secured their feet in the stocks*—These were probably those large Pieces of Wood, in use among the *Romans*, which not only loaded the Legs of the Prisoner, but also kept them extended in a very painful Manner.

V. 25. *Paul and Silas sung an hymn to God*—Notwithstanding Weariness, Hunger, Stripes, and Blood. *And the prisoners heard*—A Song to which they were not accustomed.

X x

V. 28. *But*

28 supposing the prisoners were fled. But Paul cried with a loud voice, say-  
 29 ing, Do thyself no harm; for we are all here. Then he called for lights;  
 30 and sprang in, and trembling, fell down before Paul and Silas. And  
 31 having brought them out he said, Sirs, what must I do to be saved? And  
 they said, Believe in the Lord Jesus, and thou shalt be saved and thy  
 32 household. And they spake the word of the Lord to him and to all that  
 33 were in his house. And taking them that very hour of the night, he  
 washed their stripes, and was immediately baptized, he and all his household.  
 34 And having brought them up into his house, he set a table before them,  
 and rejoiced, believing in God with his whole house.  
 35 And when it was day, the pretors sent the sergeants, saying, Let those  
 36 men go. And the jailor told these things to Paul, The magistrates have  
 37 sent to let you go: now therefore depart, and go in peace. But Paul said  
 to them, They have beaten us publickly, uncondemned, and have cast us  
 into prison, who are Romans: and do they now thrust us out privately?  
 38 Nay verily: but let them come themselves and conduct us out. And the  
 sergeants reported these words to the pretors; and they were afraid when  
 39 they heard that they were Romans. And they came and comforted them;  
 and conducting *them* out, requested that they would depart from the city.  
 40 And coming out of the prison, they entered into *the house of Lydia*; and  
 when they had seen the brethren, they comforted them and departed.

V. 28. *But Paul cried*—As they were all then in the dark, it is not easy to say, how Paul knew of the Jailor's Purpose; unless it were by some immediate Notice from GOD, which is by no means incredible. *With a loud voice*—Through Earnestness, and because he was at some Distance. *Do thyself no harm*—Although the Christian Faith opens the Prospect into another Life, yet it absolutely forbids and effectually prevents a Man's discharging himself from this.

V. 30. *Sirs*—He did not stile them so the Day before. *What must I do to be saved?*—From the Guilt I feel, and the Vengeance I fear? Undoubtedly GOD then set his Sins in Array before him, and convinced him in the clearest and strongest Manner, that the Wrath of GOD abode upon him.

V. 31. *Thou shalt be saved, and thy household*—If ye believe.

V. 33. *He washed their stripes*—It should not be forgot, that the Apostles had not the Power of working miraculous Cures when

they pleased, either on themselves, or their dearest Friends. Nor was it expedient they should; since it would have frustrated many wise Designs of GOD, which were answered by their Sufferings.

V. 34. *He set a table before them and rejoiced*—Faith makes a Man joyful, prudent, liberal.

V. 35. *The pretors sent*—Being probably terrified by the Earthquake; *saying, Let those men go*—How different from the Charge given a few Hours before? And how great an Ease to the Mind of the Jailor?

V. 37. *They have beaten us publickly, being Romans*—St. Paul does not always plead this Privilege. But in a Country where they were entire Strangers, such Treatment might have brought upon them a Suspicion, of having been guilty of some uncommon Crime, and so have hindered the Course of the Gospel.

V. 40. *When they had seen the brethren, they comforted them and departed*—Though many Circumstances now invited their Stay, yet they  
 wisely

XVII: And taking their journey through Amphipolis and Apollonia, they  
 2 came to Theſſalonica, where there was a ſynagogue of the Jews. And Paul,  
 according to his cuſtom, went in to them, and three ſabbath-days diſcourſed  
 3 with them from the ſcriptures, Opening *them* and evincing, That Chriſt  
 ought to ſuffer, and to riſe from the dead, and that this is the Chriſt, *even*  
 4 Jeſus, whom I declare unto you. And ſome of them believed, and were  
 joined to Paul and Silas, and a great number of the devout Greeks, and not a  
 5 few of the principal women. But the Jews who believed not, filled with  
 zeal, taking to them ſome of the mean and profligate fellows, and making a  
 mob, ſet all the city in an uproar; and aſſaulting the houſe of Jaſon, fought  
 6 to bring them out to the people. But not finding them, they dragged Ja-  
 ſon and certain brethren to the rulers of the city, crying aloud, Theſe men,  
 7 that have turned the world upſide down, are come hither alſo: Whom  
 Jaſon hath privately received; and all theſe men act contrary to the decrees  
 8 of Ceſar, ſaying, that there is another king, *one* Jeſus. And they alarmed  
 the multitude and the rulers of the city, when they heard theſe things.  
 9 However having taken ſecurity of Jaſon and of the reſt, they let them go.  
 10 But the brethren immediately ſent away Paul and Silas by night to Be-  
 11 rea, who coming *thither*, went into the ſynagogue of the Jews. Theſe  
 were more ingenuous than thoſe of Theſſalonica, receiving the word with  
 all readineſs of mind, *and* daily ſearching the ſcriptures, whether thoſe

wiſely complied with the Requeſt of the Ma-  
 giſtrates, that they might not ſeem to expreſs  
 any Degree of Obſtinacy or Revenge, or give  
 any Suſpicion of a Deſign to ſtir up the People.

V. 1. *And taking their journey through Amphipolis and Apollonia*—St. Luke ſeems to have been left at *Philippi*. and to have continued in thoſe Parts, travelling from Place to Place among the Churches, till St. Paul returned thither. For here he leaves off ſpeaking of himſelf as one of St. Paul's Company; neither does he reſume that ſtile, till we find them together there. (ch. xx. 5; 6.) After this he conſtantly uſes it to the End of the Hiſtory. *Amphipolis and Apollonia* were Cities of Macedonia.

V. 2. *And Paul, according to his cuſtom*—Of doing all Things, as far as might be, in a regular Manner, *went in to them three ſabbath-days*—Not excluding the Days between.

V. 4. *Of the chief women not a few*—Our Free-thinkers pique themſelves, upon obſerving, That Women are more Religious than Men; and this, in Compliment both to Reli-

gion and good Manners, they impute to the Weakneſs of their Underſtandings. And indeed as far as Nature can go, in imitating Religion by performing the outward Acts of it, this Picture of Religion may make a fairer Show, in Women than in Men, both by reaſon of their more tender Paſſions, and their Modeſty, which will make thoſe Actions appear to more Advantage. But in the Caſe of True Religion, which always implies taking up the Croſs, eſpecially in Time of Perſecution, Women lie naturally under a great Diſadvantage, as having leſs Courage than Men. So that their embracing the Goſpel was a ſtronger Evidence of the Power of Him whoſe Strength is perfected in Weakneſs, as a ſtronger Aſſiſtance of the Holy Spirit was needful for them to overcome their natural Fearfulneſs.

V. 11. *Theſe were more ingenuous*—To be teachable in the Things of GOD, is true Generoſity of Soul. The *receiving the word with all readineſs of mind*, and the moſt accurate Search into the Truth are well conſiſtent.

X x 2

V. 12. *Many*

12 things were so? Therefore many of them believed, and of the Grecian  
 13 women of considerable rank, and of the men not a few. But when the  
 Jews of Thessalonica knew that the word of God was preached by Paul  
 at Berca also, they came thither likewise, and stirred up the multitude.  
 14 Then the brethren sent away Paul immediately, to go as it were to the  
 15 sea; but Silas and Timothy continued there. And they that conducted  
 Paul, brought him as far as Athens, and having received an order to Silas  
 and Timothy, to come to him with all speed, they departed.  
 16 Now, while Paul was waiting for them at Athens, his spirit was pro-  
 17 voked within him, seeing the city wholly given to idolatry. He therefore  
 discoursed in the synagogue to the Jews and the devout persons, and in the  
 18 market-place daily to those whom he met with. Then some of the Epicu-  
 rean and Stoic philosophers encountered him: and some said, What would  
 this babler say? Others, he seemeth to be a proclaimer of strange gods;  
 19 because he preached to them Jesus, and the resurrection. And they took  
 him and brought him to the Areopagus, saying, May we know what this  
 20 new doctrine is, which is spoken by thee? For thou bringest certain  
 strange things to our ears; we would therefore know, what these things  
 21 mean? (For all the Athenians, and the strangers sojourning there, spent  
 their time in nothing else, but telling or hearing some new thing.)

V. 12. *Many of them*—Of the Jews. *And of the Grecian women*—Who were followed by their Husbands.

V. 16. *While Paul was waiting for them*—Having no Design, as it seems, to preach at Athens. But his Zeal for God drew him into it unawares, without staying till his Companions came.

V. 18. *Some of the Epicurean and Stoic philosophers*—The Epicureans entirely denied a Providence, and held the World to be the Effect of mere Chance; asserting sensual Pleasure to be Man's chief Good, and that the Soul and Body died together. The Stoics held, that Matter was eternal; that all Things were governed by irresistible Fate; that Virtue was its own sufficient Reward, and Vice its own sufficient Punishment. 'Tis easy to see, how happily the Apostle levels his Discourse at some of the most important Errors of each, while, without expressly attacking either, he gives a plain Summary of his own religious Principles. *What would this babler say?*—Such is the Language of Natural Reason, full of, and satisfied with itself. Yet even here St. Paul had some Fruit; though

no where less than at Athens. And no wonder, since this City was a Seminary of Philosophers, who have ever been the Pest of true Religion. *He seemeth to be a proclaimer*—This he returns upon them at the 23d Verse, of *strange gods*—Such as are not known even at Athens. *Because he preached to them Jesus and the resurrection*—A God and a Goddess. And as stupid as this Mistake was, it is the less to be wondered at, since the Athenians might as well count the Resurrection a Deity, as Shame, Famine, and many others.

V. 19. The *Areopagus*, or Hill of *Mars* (dedicated to *Mars*, the Heathen God of War) was the Place where the Athenians held their supreme Court of Judicature. But it does not appear he was carried thither as a Criminal. The original Number of its Judges was twelve; but afterwards it increased to three hundred. These were generally Men of the greatest Families in Athens, and were famed for Justice and Integrity.

V. 21. *And the strangers sojourning there*—And catching the Distemper of them. *Some new thing*—The Greek Word signifies some  
 newer

22 Then Paul standing in the midst of the Arcopagus, said, Ye men of  
 23 Athens, I perceive that ye are greatly addicted to the worship of invisi-  
 ble powers. For as I passed along and beheld the objects of your wor-  
 ship, I found an altar, on which was inscribed, **TO THE UN-**  
**KNOWN GOD:** him therefore whom ye worship without knowing  
 24 him, I proclaim unto you. God who made the world and all things  
 therein, being the Lord of heaven and earth, dwelleth not in temples  
 25 made with hands: Neither is he served by men's hands, as though he  
 needed any thing, he himself giving to all life, and breath, and all things.  
 26 And he hath made of one blood the whole nation of men, to dwell on all  
 the face of the earth, having determined the times before appointed, and  
 27 the bounds of their habitation: That they might seek God, if haply they  
 might feel after him and find him, though he be not far from every one  
 28 of us. For in him we live, and move, and have our being; as certain

*newer* Thing. New Things quickly grew cheap, and they wanted those that were *newer* still.

V. 22. *Then Paul standing in the midst of the Arcopagus*—An ample Theatre! *Said*—Giving them a Lecture of Natural Divinity, with admirable Wisdom, Acuteness, Fulness, and Courtesy. They enquire after new Things: *Paul*, in his divinely-philosophical Discourse, begins with the first and goes on to the last Things, both which were new Things to them. He points out the Origin and the End of all Things, concerning which they had so many Disputes, and equally refutes both the *Epicurean* and *Stoic*. *I perceive*—With what Clearness and Freedom does he speak? *Paul* against *Athens!*

V. 23. *I found an altar*—Some suppose this was set up by *Socrates*, to express in a covert Way, his Devotion to the only true God, while he derided the Plurality of the Heathen Gods, for which he was condemned to Death: And others, that whoever erected this Altar, did it in Honour to the God of *Israel*, of whom there was no Image, and whose Name *Jehovah* was never made known to the idolatrous *Gentiles*. *Him proclaim I unto you*—Thus he fixes the wandering Attention of these blind Philosophers: Proclaiming to them an *Unknown*, and yet not a New God.

V. 24. *God who made the world*—Thus is demonstrated even to Reason, the One, True, Good God; absolutely different from the Creatures, from every Part of the visible Creation.

V. 25. *Neither is he served as though he need-*

*ed any thing* or Person—The *Greek* Word equally takes in both. *To all*—That live and breathe; *life*—In Him we live; and *breath*—In Him we move. By breathing Life is continued. I breathe this Moment: The next is not in my Power: *and all things*—For in Him we are. So exactly do the Parts of this Discourse answer each other.

V. 26. *He hath made of one blood the whole nation of men*—By this Expression the Apostle shewed them in the most unaffected Manner, that tho' he was a *Jew*, he was not enslaved to any narrow Views, but looked on all Mankind as his Brethren: *Having determined the times*—That it is God who gave Men the Earth to inhabit, *Paul* proves from the Order of Times and Places, shewing the highest Wisdom of the Disposer, superior to all Human Counsels. *And the bounds of their habitation*—By Mountains, Seas, Rivers, and the like.

V. 27. *If haply*—The Way is open; God is ready to be found. But he will lay no Force upon Man; *They might feel after him*—This is in the midst between seeking and finding. Feeling being the lowest and grossest of all our Senses, is fitly applied to our present, low Knowledge of God; *Though he be not far from every one of us*—We need not go far to seek or find Him. He is very near us; in us. It is only perverse Reason which thinks He is afar off.

V. 28. *In him*—Not in ourselves, *we live and move, and have our being*—His denotes his necessary, intimate, and most efficacious



likewise of your own poets have said, For we are also his offspring:  
 29 Being then the offspring of God, we ought not to think the God-  
 head is like gold, or silver, or stone, graven by art and contrivance of  
 30 man. The times of ignorance indeed God overlooked; but he now  
 31 commandeth all men every where to repent. Because he hath appointed  
 a day, in which he will judge the world righteously, by the man  
 whom he hath ordained, whereof he hath given assurance to all *men*, in  
 32 that he hath raised him from the dead. And when they heard of  
 the resurrection from the dead, some mocked: but others said, We  
 33 will hear thee again concerning this. So Paul departed from among  
 34 them. Howbeit, some clave to him and believed: among whom *was*  
 even Dionysius the Areopagite, and a woman named Damaris, and  
 others with them.

Presence. No Words can better express the continual and necessary Dependence of all created Beings, in their Existence and all their Operations, on the First and Almighty Cause, which the truest Philosophy as well as Divinity teaches. *As certain also of your own poets have said—Aratus*, whose Words these are, was an *Athenian*, who lived almost three hundred Years before this Time. They are likewise to be found, with the Alteration of one Letter only, in the Hymn of *Cleantes* to *Jupiter*, or the Supreme Being, one of the purest and finest Pieces of natural Religion in the whole World of Pagan Antiquity.

V. 29. *We ought not to think*—A tender Expression; especially in the first Person plural. As if He had said, Can God Himself be a less noble Being, than we who are his Offspring? Nor does He only here deny, That these are like God, but that they have any Analogy to him at all, so as to be capable of representing him.

V. 36. *The times of ignorance*—What! Does he object Ignorance to the knowing *Athenians*? Yes, and they acknowledged it by this very Altar. *God overlooked*—As one paraphrases it, “The Beams of his Eye did in a manner shoot over it.” He did not appear to take Notice of them, by sending express Messages to them, as he did to the *Jews*. *But now*—This Day, this Hour, saith *Paul*, puts an End to the Divine Forbearance, and brings either greater Mercy or Punishment. Now he commandeth *all men every where to repent*—There is a Dig-

nity and Grandeur in this Expression, becoming an Ambassador from the King of Heaven. And this universal Demand of Repentance, declared universal Guilt in the strongest manner, and admirably confronted the Pride of the haughtiest *Stoic* of them all. At the same time it bore down the idle Plea of Fatality. For how could any one repent of doing, what he could not but have done?

V. 31. *He hath appointed a day, in which he will judge the world*—How fitly does he speak this, in their supreme Court of Justice? *By the man*—So he speaks, suiting himself to the Capacity of his Hearers. *Whereof he hath given assurance to all men, in that he hath raised him from the dead*.—God raising *Jesus*, demonstrated hereby, That he was to be the glorious Judge of all. We are by no means to imagine, that this was all, which the Apostle intended to have said. But the Indolence of some of his Hearers, and the Petulancy of others cut him short.

V. 32. *Some mocked*—Interrupting him thereby. They took Offence at that which is the principal Motive of Faith, from the Pride of Reason. And having once stumbled at this, they rejected all the rest.

V. 33. *So Paul departed*—Leaving his Hearers divided in their Judgment.

V. 34. *Among whom was even Dionysius the Areopagite*—One of the Judges of that Court: On whom some spurious Writings have been fathered in later Ages, by those who were fond of high-sounding Nonsense.

V. 1. *Paul*

**XVIII.** After these things, Paul departing from Athens, came to Corinth.  
 2 And finding a certain Jew named Aquila, born in Pontus, lately come from Italy with Priscilla his wife (because Claudius had commanded all the  
 3 Jews to depart from Rome) he went to them. And as he was of the same trade, he abode with them and wrought, for they were tent-makers by  
 4 trade. And he discoursed in the synagogue every sabbath, and persuaded  
 5 the Jews and Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that Je-  
 6 sus was the Christ. But when they set themselves in opposition and blasphemed, he shook his raiment and said to them, Your blood *is* upon your  
 7 own head; *I am* pure: from henceforth I will go to the Gentiles. And going thence, he went into the house of one named Justus, *one* that wor-  
 8 shipped God, whose house was adjoining to the synagogue. And Crispus the ruler of the synagogue, believed on the Lord with all his house;  
 9 and many of the Corinthians, hearing, believed and were baptized. Then the Lord said to Paul by a vision, in the night, Fear not, but speak and  
 10 hold not thy peace: For I am with thee, and no man shall set on thee  
 11 to hurt thee; for I have much people in this city. And he continued there a year and six months, teaching the word of God among them.

V. 1. *Paul departing from Athens*—He did not stay there long. The Philosophers there were too easy, too indolent, and too wise in their own Eyes to receive the Gospel.

V. 2. *Claudius, the Roman Emperor, had commanded all the Jews to depart from Rome*—All who were Jews by Birth. Whether they were Jews or Christians by Religion, the Romans were too stately to regard.

V. 3. *They were tent-makers by trade*—For it was a Rule among the Jews (and why is it not among the Christians?) to bring up all their Children to some Trade, were they ever so rich or noble.

V. 5. *And when Silas and Timotheus were come from Macedonia*—Silas seems to have staid a considerable Time at Berea: but Timothy had come to the Apostle while he was at Athens, and been sent by him to comfort and confirm the Church at Thessalonica. (1 Thessal. iii. 1—5.) But now at length both Silas and Timotheus came to the Apostle at Corinth. *Paul was pressed in spirit*—The more probably, from what Silas and Timotheus related. Every Christian ought diligently to observe any such Pressure in his own Spirit, and if it agree with Scripture, to

follow it: If he does not, he will feel great Heaviness.

V. 6. *He shook his raiment*—To signify, he would from that time, have no more to do with them; and to intimate, That God would soon shake them off as unworthy to be numbered among his People. *I am pure*—None can say this, but he that has borne a full Testimony against Sin. *From henceforth I will go to the Gentiles*—But not to them altogether. He did not break off all Intercourse with the Jews, even at Corinth. Only he preached no more in their Synagogue.

V. 7. *He went into the house of one named Justus*—A Gentile, and preached there: tho' probably he still lodged with Aquila.

V. 8. *And many bearing*—The Conversion of Crispus, and the Preaching of Paul.

V. 10. *I am with thee: therefore fear not* all the Learning, Politeness, Grandeur, or Power of the Inhabitants of this City. *Speak and hold not thy peace; for thy labour shall not be in vain. For I have much people in this city*—So he prophetically calls them that afterwards believed.

V. 11. *He continued there a year and six months*

12 But when Gallio was proconsul of Achaia, the Jews made an assault  
with one consent upon Paul, and brought him to the judgment-seat, Say-  
13 ing, This *fellow* persuadeth men to worship God contrary to the law.  
14 And when Paul was about to open his mouth, Gallio said to the Jews,  
If it were an act of injustice, or wicked licentiousness, O ye Jews, reason  
15 would that I should bear with you. But if it be a question of words  
and names, and of your law, look ye *to it*; for I will be no judge of  
16 these matters. And he drove them away from the judgment-seat. Then  
17 they all took Sosthenes, the ruler of the synagogue, and beat him before  
the judgment-seat. And Gallio cared for none of these things.

18 And Paul still continued many days; and *then* taking leave of the  
brethren, sailed thence for Syria, and with him Priscilla and Aquila,  
19 having shaved his head at Cenchrea; for he had a vow. And he came  
to Ephesus, and left him there; but he himself going into the synagogue,  
20 reasoned with the Jews. But though they intreated *him* to tarry longer  
21 with them, he consented not: But took his leave of them, saying, I  
must by all means keep the approaching feast at Jerusalem, but I will  
22 return to you again, if God will. And he set sail from Ephesus. And  
landing at Cesarea, he went up and saluted the church, and went down

*months*—A long Time! But how few Souls are now gained, in a longer Time than this? Who is in the Fault? Generally both Teachers and Hearers.

V. 12. *When Gallio was proconsul of Achaia*—Of which *Corinth* was the chief City. This *Gallio*, the Brother of the famous *Seneca*, is much commended both by him and by other Writers, for the Sweetness and Generosity of his Temper, and easiness of his Behaviour. Yet one Thing he lacked! But he knew it not, and had no Concern about it.

V. 15. *But if it be*—He speaks with the utmost Coolness and Contempt, *a question of names*—The Names of the Heathen Gods were Fables and Shadows. But the Question concerning the Name of *Jesus* is of more Importance than all Things else under Heaven. Yet there is this Singularity (among a thousand others) in the Christian Religion, that human Reason, curious as it is in all other Things, abhors to enquire into it.

V. 17. *Then they all took Sosthenes*—The Successor of *Crispus*, and probably *Paul's* chief Accuser, and beat him—It seems because he had occasioned them so much Trouble to no Purpose,

*before the judgment seat*—One can hardly think in the Sight of *Gallio*, though at no great Distance from him. And it seems to have had an happy Effect. For *Sosthenes* himself was afterwards a Christian, 1 Cor. i. 1.

V. 18. *Paul continued many days*—After the Year and six Months, to confirm the Brethren, *Aquila, having shaved his head*—As was the Custom in a Vow. (ch. xxi. 24. Numb. vi. 18.) *At Cenchrea*—A Sea-port Town, at a small Distance from *Corinth*.

V. 21. *I must by all means keep the feast at Jerusalem*—This was not from any Apprehension, that he was obliged in Conscience to keep the *Jewish* Feasts: but to take the Opportunity of meeting a great Number of his Countrymen, to whom he might preach *Christ*, or whom he might farther instruct, or free from the Prejudices they had imbibed against him. *But I will return to you*—So he did, ch. xix. 1.

V. 22. *And landing at Cesarea, he went up*—Immediately to *Jerusalem*; and saluted the church—Eminently so called, being the Mother-Church of Christian Believers: *And having kept the Feast there, he went down* from thence to *Antioch*.

V. 23. *He*

23 to Antioch. And having spent some time *there*, he departed, and went over the country of Galatia and Phrygia in order, confirming all the disciples.

24 Now a certain Jew, Apollos by name, born at Alexandria, an eloquent  
25 man, mighty in the scriptures, came to Ephesus. This man had been instructed in the way of the Lord, and being fervent in spirit, he spake and taught diligently the things of Jesus, knowing only the baptism of  
26 John. And he spake boldly in the synagogue. And Aquila and Priscilla hearing him, took him to their house, and explained to him the way  
27 of GOD more perfectly. And when he was desirous to go over to Achaia, the brethren wrote, exhorting the disciples to receive him; who being come thither, greatly helped through grace them that had  
28 believed. For he earnestly debated with the Jews in publick, shewing by the scriptures, that Jesus was the Christ.

XIX. Now while Apollos was at Corinth, Paul having passed through the  
2 upper parts, came to Ephesus; and finding certain disciples, He said to them, Have ye received the Holy Ghost, since ye believed? And they said to him, Nay, we have not so much as heard, Whether there be any  
3 Holy Ghost. He said to them, Into what then were ye baptized? And  
4 they said, Into John's baptism, And Paul said, John baptized with the baptism of repentance, telling the people to believe on him that was to

V. 23. *He went over the country of Galatia and Phrygia*—It is supposed, spending about four Years therein, including the Time he staid at Ephesus.

V. 24. *An eloquent man, mighty in the Scriptures*—Of the Old Testament. Every Talent may be of use in the Kingdom of GOD, if joined with Knowledge of the Scriptures and Fervor of Spirit.

V. 25. *This man had been instructed*—Tho' not perfectly, *in the way of the Lord*—In the Doctrine of Christ. *Knowing only the baptism of John*—Only what John taught those whom he baptized, namely, To repent and believe in a Messiah shortly to appear.

V. 26. *He spake*—Privately; and taught Publickly. Probably he returned to live at Alexandria, soon after he had been baptized by John; and so had no Opportunity of being fully acquainted with the Doctrines of the Gospel, as delivered by Christ and his Apostles. *And explained to him the way of God more perfectly*—He who knows Christ, is able to instruct even those that are *mighty in the Scriptures*.

V. 27. *Who greatly helped through grace*—It is through Grace only that any Gift of any one is profitable to another. *Them that had believed*—Apollos did not plant, but water. This was the Gift which he had received. And he was better able to convince the Jews, than to convert the Heathens.

V. 1. *Having passed through Galatia and Phrygia, which were termed The Upper Parts of Asia Minor*—Certain disciples—Who had been formerly baptized by John the Baptist, and since imperfectly instructed in Christianity.

V. 2. *Have ye received the Holy Ghost?*—The Extraordinary Gifts of the Spirit, as well as his sanctifying Graces? *We have not so much as heard*—Whether there be any such Gifts.

V. 3. *Into what were ye baptized?*—Into what Dispensation? To the sealing of what Doctrine? *Into John's baptism*—We were baptized by John, and believe what he taught.

V. 4. *John baptized*—That is, the whole Baptism and Preaching of John pointed at Christ. After this John is mentioned no more

5 come after him, that is, on Jesus. And hearing *this*, they were baptized  
 6 in the name of the Lord Jesus. And Paul laying *his* hands on them, the  
 Holy Ghost came upon them, and they spake with tongues and prophesied.  
 7 And they were in all about twelve men. And going into the syna-  
 8 gogue, he spake boldly, for three months discoursing and evincing the  
 9 things concerning the kingdom of God. But when some were hardened  
 and would not believe, but spake reproachfully of the way before the  
 multitude, he departed from them, and separated the disciples, discoursing  
 10 daily in the school of one Tyrannus. And this was done for the space of  
 two years, so that all the inhabitants of Asia, both Jews and Greeks, heard  
 11 the word of the Lord. And God wrought special miracles by the hands  
 12 of Paul, So that handkerchiefs or aprons were carried from his body to  
 the sick, and the diseases departed from them, and the evil spirits came  
 13 out of them. And some of the vagabond Jews, *who were* exorcists,  
 undertook to name the name of the Lord Jesus, over those who had evil  
 14 spirits, saying, We adjure you by Jesus, whom Paul preacheth. And  
 there were seven sons of one Sceva a Jewish chief priest, who did this.  
 15 But the evil spirit answering said, Jesus I know, and Paul I know; but  
 16 who are ye? And the man in whom the evil spirit was, leaping upon  
 them, and getting the mastery of them, prevailed against them, so that  
 17 they fled out of that house naked and wounded. And this was known  
 to all both Jews and Greeks dwelling at Ephesus, and fear fell on them.  
 18 all, and the name of the Lord Jesus was magnified. And many of those

in the New Testament. Here he gives Way to *Christ* altogether.

V. 5. *And hearing this, they were baptized*—By some other. *Paul only laid his hands upon them.* *They were baptized*—They were baptized twice; but not with the same Baptism. *John* did not administer that Baptism, which *Christ* afterwards commanded, that is, in the Name of the Father, Son, and Holy Ghost.

V. 9. *The way*—The Christian Way of worshipping God: *He departed*—Leaving them their Synagogue to themselves, *and separated the disciples*—Met them apart, which yet was no Schism, while he only separated the Living from the Dead: *Discoursing daily*—Not on the Sabbath only, *in the school of one Tyrannus*—Which we do not find was any otherwise consecrated, than by preaching the Gospel there.

V. 10. *All who desired it among the inhabitants of the Proconsular Asia, now heard the word*: St. Paul had been forbidden to preach it in Asia be-

fore; (ch. xvi. 6.) But now the Time was come.

V. 11. *Special miracles*—Wrought in a very uncommon Manner.

V. 12. *Evil spirits*—Who also occasioned many of those Diseases, which yet might appear to be purely natural.

V. 13. *Exorcists*—Several of the *Jews* about this Time pretended to a Power of casting out Devils, particularly by certain Arts or Charms, supposed to be derived from *Solomon*. *Undertook to name*—Vain Undertaking! Satan laughs at all those, who attempt to expel him either out of the Bodies or the Souls of Men but by living Faith. All the Light of Reason is nothing, to the Craft and Strength of that subtle Spirit. His Craft cannot be known but by the Spirit of GOD; nor can his Strength be conquered, but by the Power of Faith.

V. 17. *And the name of the Lord Jesus was magnified*—So that even the Malice of the Devil wrought for the Furtherance of the Gospel.

V. 18. *Many*.

19 who believed came, confessing and openly declaring their deeds. Many also of those who had practised curious arts, bringing their books together, burnt them before all men, and they computed the value of them, 20 and found it fifty thousand *pieces* of silver. So powerfully did the word of God grow and prevail.

21 After these things were ended, Paul purposed in spirit, having passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have 22 been there, I must see Rome also. And having sent two of those who ministered to him, Timotheus and Erastus, into Macedonia, he himself staid in 23 Asia for a season. And about that time there arose no small tumult concerning the way. For a man named Demetrius, a silver-smith, who made 24 silver shrines of Diana, procured no small gain to the artificers: Whom having gathered together, with the workmen employed in such things, he 25 said, Sirs, ye know that our maintenance arises from this occupation. But ye see and hear, that not at Ephesus only, but almost through all Asia, this Paul hath persuaded and turned aside much people, saying, That they 26 are not gods, which are made with hands: So that there is danger, not only that this our craft should be set at nought, but also that the temple

V. 18. *Many came, confessing*—Of their own Accord, and openly declaring their deeds—The Efficacy of GOD'S Word, penetrating the inmost Recesses of their Soul, wrought that free and open Confession, to which perhaps even Torments would not have compelled them.

V. 19. *Curious arts*—Magical Arts, to which that soft Appellation was given by those who practised them. *Ephesus* was peculiarly famous for these. And as these Practices were of so much Reputation there, 'tis no Wonder the Books which taught them should bear a great Price. *Bringing their books together*—As it were by common Consent, burnt them—Which was far better than selling them, even though the Money had been given to the Poor. *Fifty thousand pieces of silver*—If these Pieces of Silver be taken for Jewish Shekels, the Sum will amount to six thousand two hundred and fifty Pounds.

V. 20. *So powerfully did the word of God grow*—In Extent, and prevail—In Power and Efficacy.

V. 21. *After these things were ended*—Paul sought not to rest, but pressed on, as if he had yet done nothing. He is already possessed of *Ephesus* and *Asia*. He purposes for *Macedonia*

and *Achaia*. He has his Eye upon *Jerusalem*; then upon *Rome*; afterwards on *Spain*. (*Rom.* xv. 26.) No *Cesar*, no *Alexander the Great*, no other Hero, comes up to the Magnanimity of this little *Benjamite*. Faith and Love to GOD and Man had enlarged his Heart, even as the Sand of the Sea.

V. 24. *Silver shrines*—Silver Models of that famous Temple, which were bought not only by the Citizens, but by Strangers from all Parts. *The artificers*—The other Silver-smiths.

V. 25. *The workmen*—Employed by him and them.

V. 26. *Saying, that they are not gods, which are made with hands*—This manifestly shews, that the contrary Opinion did then generally prevail, namely, that there was a real Divinity in their sacred Images. Tho' some of the later Heathens spoke of them just as the Romanists do now.

V. 27. *There is danger, not only that this our craft [Trade] should be set at nought, but also that the temple of the great goddess Diana should be despised*—No Wonder a Discourse should make so deep an Impression, which was edged both by Interest and Superstition. *The great*

of the great goddess Diana should be despised, and her majesty destroyed,  
 28 whom all Asia and the world worshippeth. And hearing *this*, they  
 were filled with rage, and cried out, saying, Great *is* Diana of the Ephe-  
 29 sians. And the whole city was filled with confusion; and they rushed  
 with one accord into the theatre, dragging with them Gaius and Aristarchus,  
 30 men of Macedonia, Paul's fellow-travellers. And when Paul would have  
 31 gone in to the people, the disciples would not suffer him. And some also  
 of the principal officers of Asia, being his friends, sent to him and desired,  
 32 that he would not venture himself into the theatre. Some therefore cried  
 one thing, and some another; for the assembly was confused, and the greater  
 33 part did not know for what they were come together. And they thrust  
 Alexander forward from among the multitude, the Jews pushing him  
 on; and Alexander, waving with his hand, would have made a defence  
 34 to the people. But when they knew that he was a Jew, one voice arose  
 from them all, crying out, for about two hours, Great *is* Diana of the  
 35 Ephesians. But the register, having pacified the people, said, Ye men  
 of Ephesus, what man is there who knoweth not, that the city of the  
 Ephesians is a worshipper of the great Diana, and of the *image* which fell  
 36 down from Jupiter? Seeing then these things cannot be denied, ye  
 37 ought to be quiet, and to do nothing rashly. For ye have brought these  
 men, who are neither robbers of temples, nor blasphemers of your god-

*goddess* was one of the standing Titles of *Diana*. *Her majesty destroyed*—Miserable Majesty, which was capable of being thus destroyed! *Whom all Asia and the world*—That is, the Roman Empire, *worshippeth*—Although under a great Variety of Titles and Characters. But the Multitude of those that err, does not turn Error into Truth.

V. 29. *They rushed with one accord*—*Demetrius* and his Company, *into the theatre*—Where Criminals were wont to be thrown to the wild Beasts, *dragging with them Gaius and Aristarchus*—When they could not find *Paul*. Probably they hoped to oblige them to fight with the wild Beasts, as some think *St. Paul* had done before.

V. 30. *When Paul would have gone in to the people*—Being above all Fear, to plead the Cause of his Companions, and prove they are not Gods which are made with Hands.

V. 31. *The principal officers of Asia*—The *Asian* Priests, who presided over the public Games, which they were then celebrating in Honour of *Diana*.

V. 32. *The greater part did not know for what they were come together*—Which is commonly the Case in such an Assembly.

V. 33. *And they thrust forward*—Namely the Artificers and Workmen, *Alexander*—Probably some well-known Christian whom they saw in the Croud: *The Jews pushing him on*—To expose him to the more Danger. *And Alexander waving with his hand*—In Token of desiring Silence, *would have made a defence*—For himself and his Brethren.

V. 34. *But when they knew that he was a Jew*—And consequently an Enemy to their Worship of Images.

V. 35. *The register*—Probably the chief Governor of the public Games. *The image which fell down from Jupiter*—They believed that very Image of *Diana*, which stood in her Temple, *fell down from Jupiter in heaven*. Perhaps he designed to insinuate, as if falling down from *Jupiter*, it was not made with hands, and so was not that Sort of Idols, which *Paul* had said were no Gods.

V. 37. *Nor blasphemers of your goddess*—  
 They

38 def. If then Demetrius and the artificers that are with him, have a charge against any one, the courts are held, and there are proconsuls; 39 let them implead one another. But if ye enquire any thing concerning 40 other matters, it shall be determined in a lawful assembly. And indeed we are in danger to be questioned for sedition, concerning this day; there 41 being no cause, whereby we can account for this concourse. And having said these things, he dismissed the assembly.

XX. And after the tumult was ceased, Paul calling the disciples to him, and 2 having taken his leave of *them*, departed to go into Macedonia. And having gone through those parts, and exhorted them with much discourse, he came 3 into Greece. And having abode *there* three months, an ambush being laid for him by the Jews, as he was about to sail into Syria, he determined to re- 4 turn by Macedonia. And there accompanied him to Asia Sopater of Berea, and of the Thessalonians Aristarchus, and Secundus, and Caius of Derbe, and 5 Timotheus; and of Asia, Tychicus and Trophimus. These going before, 6 staid for us at Troas. And we set sail from Philippi after the days of unleavened bread, and came to them at Troas in five days, where we abode seven 7 days. And on the first day of the week, when we were met together to break bread, Paul being to depart on the morrow, preached to them, 8 and continued his discourse till midnight. And there were many lamps in 9 the upper room where they were assembled. And a certain young man, named Eutychus, sitting in a window, fell into a deep sleep: and as Paul still continued his discourse, being overpowered with sleep, he fell down from 10 the third story, and was taken up dead. And Paul went down and fell on

They simply declared the One GOD, and the Vanity of Idols in general.

V. 38. *There are proconsuls*—One in every Province. There was one at *Ephesus*.

V. 39. *In a lawful assembly*—In such a regular Assembly as has Authority to judge of religious and political Affairs.

V. 40. *This concourse*—He wisely calls it by an inoffensive Name.

V. 1. *After the tumult was ceased*—So Demetrius gained nothing. Paul remained there, till all was quiet.

V. 2. *He came into Greece*—That Part of it, which lay between Macedonia and Achaia.

V. 3. *An ambush being laid for him*—In his Way to the Ship.

V. 4. *To Asia*—There some of them left him. But Trophimus went with him to Jeru-

salem, (ch. xxi. 29.) Aristarchus, even to Rome, (ch. xxvii. 2.)

V. 6. *We set sail*—St. Luke was now with St. Paul again, as we learn from his manner of expressing himself.

V. 7. *To break bread*—That is, to celebrate the LORD's Supper; continued his discourse—Through uncommon Fervor of Spirit.

V. 8. *There were many lamps in the room where they were assembled*—To prevent any possible Scandal.

V. 9. *In a window*—Doubtless kept open, to prevent Heat, both from the Lamps, and the Number of People.

V. 10. *Paul fell on him*—It is observable, our LORD never used this Gesture. But *Elijah* and *Elisha* did as well as Paul. *His life is in him*—He is alive again.

V. 11. So



him; and taking *him* in his arms, said, Be not troubled; for his life is in  
 11 him. And going up again, and having broken bread, he conversed long  
 12 with them, even till break of day, and so departed. And they brought  
 13 the young man alive, and were not a little comforted. But we going  
 before into the ship, sailed to Assos, where we were to take up Paul; for  
 14 so he had appointed, being himself to go on foot. And when he met us  
 15 at Assos, we took him up and came to Mitylene. And sailing thence, we  
 came the following day over-against Chios, and the next *day* we touched  
 at Samos, and having tarried at Trogyllium, the day after came to Mile-  
 16 tus. For Paul had determined to sail by Ephesus, that he might not spend  
 any time in Asia; for he hasted, if it were possible, to be at Jerusalem on  
 the day of Pentecost.

17 And sending to Ephesus from Miletus, he called thither the elders of the  
 18 church. And when they were come to him, he said to them, Ye know in  
 what manner I have conversed among you, all the time from the first day  
 19 I came into Asia, Serving the Lord with all humility, and with tears, and  
 20 trials which beset me through the ambushes of the Jews: *And* that I have  
 withheld nothing which was profitable, but have preached to you, and  
 21 taught you, publickly and from house to house: Testifying both to Jews  
 and Greeks repentance toward God and faith in our Lord Jesus Christ.

V. 11. *So departed*—Without taking any Rest at all.

V. 12. *And they brought the young man alive*—But alas! how many of those who have allowed themselves to sleep under Sermons, or as it were, to dream awake, have slept the Sleep of eternal Death, and fallen to rise no more!

V. 13. *Being himself to go on foot*—That he might enjoy the Company of his Christian Brethren a little longer: Although he had passed the Night without Sleep, and though *Assos* was of difficult and dangerous Access by Land.

V. 14. *Mitylene*—Was a City and Port of the Isle *Lesbos*, about seven Miles distant from the *Asiatic* Coast.

V. 16. *For Paul had determined to sail by Ephesus*—Which lay on the other Side of the Bay. *He hastened to be at Jerusalem on the day of pentecost*—Because then was the greatest Concourse of People.

V. 17. *Sending to Ephesus, he called the elders of the church*—These are called *Bishops* in the 28th verse, (rendered *Overseers* in our Translation.) Perhaps, *Elders* and *Bishops* were then the same: Or no otherwise different, than are the Rector of a Parish and his Curates.

V. 18. *Ye know*—Happy is he who can thus appeal to the Conscience of his Hearers.

V. 19. *Serving*—See the Picture of a faithful Servant! *The Lord*—Whose the Church is, *with all humility, and with tears, and trials*-- These are the Concomitants of it. The Service itself is described more particularly in the following verse. This Humility he recommends to the *Ephesians* themselves, *Eph.* iv. 2. His Tears are mentioned again, ver. 31. as also *2 Cor.* ii. 4. *Phil.* iii. 18. These Passages laid together, supply us with the genuine Character of *St. Paul*. Holy Tears, from those who seldom weep on account of Natural Occurrences, are no mean Specimen of the Efficacy, and Proof of the Truth of Christianity. Yet Joy is well consistent therewith (ver. 24.) The same Person may be *sorrowful, yet always rejoicing*.

V. 20. *I have preached*—Publickly; *and taught*—From House to House. Else he had not been pure from their Blood. For even an Apostle could not discharge his Duty by Public Preaching only. How much less can an ordinary Pastor?

V. 21. *Repentance toward God*—The very first

22 And now behold, being bound by the Spirit, I go to Jerusalem, not know-  
 23 ing the things that shall befall me there: Save that the Holy Ghost testi-  
 24 fieth to me in every city, saying that bonds and afflictions await me. But  
 none of these things move me; nor do I count my life precious to myself, so  
 I may finish my course with joy, and the ministry which I have received of  
 25 the Lord Jesus, to testify the gospel of the grace of God. And now I  
 know that ye all among whom I have conversed, proclaiming the king-  
 26 dom of God, shall see my face no more. Wherefore I take you to record  
 27 this day, that I *am* pure from the blood of all *men*: For I have not  
 28 shunned to declare unto you all the counsel of God. Take heed there-  
 fore to yourselves and to the whole flock, over which the Holy Ghost  
 hath made you overseers, to feed the church of God, which he hath pur-  
 29 chased with his own blood. For I know this, that after my departure  
 30 grievous wolves will enter in among you, not sparing the flock. Yea,  
 from among yourselves men will arise, speaking perverse things, to draw  
 31 away disciples after them. Therefore watch, remembering that for three  
 years, I ceased not to warn every one, night and day, with tears.  
 32 And now, brethren, I commend you to God, and to the word of his  
 grace, who is able to build you up, and to give you an inheritance among

first Motion of the Soul toward GOD, is a kind of Repentance.

V. 22. *Bound by the Spirit*—Strongly impelled by Him.

V. 23. *Save that*—Only this I know in general; *The Holy Ghost witnesseth*—By other Persons. Such was GOD's good Pleasure, to reveal these Things to him not immediately, but by the Ministry of others.

V. 24. *Nor do I count my life precious*—It adds great Force to this and all the other Passages of Scripture, in which the Apostles express their Contempt of the World, that they were not uttered by Persons like *Seneca* and *Antoninus*, who talked elegantly of despising the World, in the full Affluence of all its Enjoyments: But by Men who daily underwent the greatest Calamities, and exposed their Lives in Proof of their Assertions.

V. 25. *Ye shall see my face no more*—He wisely inserts this, that what follows might make the deeper Impression.

V. 27. *For I have not shunned*—Otherwise, if any had perished, their Blood would have been on his Head.

V. 28. *Take heed therefore*—I now devolve my Care upon you; first to yourselves, then to

the flock, over which the Holy Ghost hath made you overseers—For no Man or Number of Men upon Earth can constitute an Overseer, Bishop, or any other Christian Minister. To do this, is the peculiar Work of the Holy Ghost: *To feed the church of God*—That is, the believing, loving, holy Children of GOD; *which he hath purchased*—How precious is it then in his Sight! *With his own blood*—For it is the Blood of the only-begotten Son of GOD, 1 John i. 7.

V. 29. *Grievous wolves*—From without, namely, false Apostles. They had not yet broke in on the Church at *Ephesus*.

V. 30. *Yea, from among yourselves men will arise*—Such were the *Nicelaitans*, of whom *Christ* complains, Rev. ii. 6. *To draw away disciples*—From the Purity of the Gospel, and the Unity of the Body.

V. 31. *I ceased not to warn every one night and day*—This was watching indeed! Who copies after this Example?

V. 32. *The word of his grace*—It is the grand Channel of it, to Believers, as well as Unbelievers. *Who is able to build you up*—To confirm and increase your Faith, Love, Holiness. *God can thus build us up*, without any Instrument. But He *does* build us up by them.

O be-

33 them that are sanctified. I have coveted no man's silver, or gold, or  
 34 apparel. Yea, you yourselves know, that these hands have ministered to  
 35 my necessities, and to them that were with me. I have shewed you all  
 things, that thus labouring ye ought to help the infirm, and to remember  
 the word of the Lord Jesus, which he himself said, It is happier to give  
 36 than to receive. And having said these things, he kneeled down, and  
 37 prayed with them all. And they all wept fore, and falling on Paul's  
 38 neck kissed him, Sorrowing most for that word which he spake, that  
 they should see his face no more. And they conducted him to the ship.

XXI. And when we were torn away from them, and had set sail, we ran  
 with a strait course to Coos, and the next day to Rhodes, and thence to  
 2 Patara. And finding a ship passing over to Phenicia, we went aboard  
 3 and set sail. And coming within sight of Cyprus, and leaving *it* on the  
 left-hand, we sailed to Syria, and landed at Tyre; for there the ship was  
 4 to unload her burden. And finding disciples, we tarried there seven  
 5 days, who told Paul by the Spirit, Not to go up to Jerusalem. But  
 when we had finished these days, we departed and went our way; and  
 they all attended us out of the city, with their wives and children: and

O beware of dreaming, that you have less need of human Teachers after you know *Christ* than before. *And to give you an inheritance—Of eternal Glory, among them that are sanctified—And so made meet for it. A large Number of these Paul doubtless knew, and remembered before GOD.*

V. 33. *I have coveted—*Here the Apostle begins the other Branch of his Farewel Discourse, like old *Samuel*, (1 *Sam.* xii. 3.) taking his Leave of the Children of *Israel*.

V. 34. *These hands—*Callous, as you see, with Labour. Who is it that envies such a Bishop or Archbishop as this?

V. 35. *I have shewed you—*Bishops, by my Example; *all things—*And this among the rest; *that thus labouring—*So far as the Labours of your Office allow you Time; *ye ought to help the infirm—*Those who are disabled by Sickness, or any bodily Infirmity, from maintaining themselves by their own Labour. *And to remember—*Effectually, so as to follow it; *the word which he himself said—*Without doubt his Disciples remembered many of his Words which are not recorded; *It is happier to give—*To imitate God, and have Him, as it were, indebted to us.

V. 37. *They all wept—*Of old, Men, yea, the best and bravest of Men, were easily melted into Tears; a thousand Instances of which might be produced from profane as well as sacred Writers. But now, notwithstanding the Effeminacy which almost universally prevails, we leave those Tears to Women and Children.

V. 38. *Sorrowing most, for that word which he spake, That they should see his face no more—*What Sorrow will be in the great Day, when GOD shall speak that Word, to all who are found on the Left-hand, that they shall see his Face no more!

V. 1. *And when we were torn away from them—*Not without doing Violence both to ourselves and them.

V. 3. *We landed at Tyre—*That there should be Christians there was foretold, *Psal.* lxxxvii. 4. What we read in that *Psal*m of the *Philistines* and *Ethiopians* also may be compared with *Acts* viii. 40. xxvii. 4.

V. 4. *And finding disciples, we tarried there seven days—*In order to spend a Sabbath with them. *Who told Paul by the Spirit—*That Afflictions awaited him at *Jerusalem*. This was properly

6 kneeling down on the sea-shore we prayed. And having embraced each  
 7 other we took ship, and they returned home. And finishing *our* voy-  
 age, we came from Tyre to Ptolemais, and saluting the brethren, we abode  
 8 with them one day. And the next day, we departed and came to Cesarea;  
 and entring into the house of Philip the Evangelist, who was *one* of the  
 9 seven, we abode with him. And he had four daughters, virgins, who  
 10 were prophetesses. And as we tarried many days, a certain prophet,  
 11 named Agabus, came down from Judea. And coming to us, he took up  
 Paul's girdle, and binding his own feet and hands, said, Thus saith the  
 Holy Ghost, So shall the Jews at Jerusalem bind the man whose girdle  
 12 this is, and deliver *him* into the hands of the Gentiles. And when we  
 heard these things, both we, and they of the place, besought him, not to  
 13 go up to Jerusalem. But Paul answered, What mean ye, weeping and  
 breaking my heart? I am ready not only to be bound, but also to die at  
 14 Jerusalem, for the name of the Lord Jesus. And when he would not be  
 persuaded, we ceased, saying, The will of the Lord be done.  
 15 And after these days, we took up our carriages, and went up to Jeru-

properly what they said by the Spirit. They themselves advised him, *Not to go up*. The Disciples seemed to understand their Prophetic Impulse, to be an Intimation from the Spirit, That Paul, if he were so minded, might avoid the Danger, by not going to Jerusalem.

V. 7. *Having finished our voyage*—From Macedonia, (ch. xx. 6.) we came to Ptolemais: A celebrated City on the Sea-coast, antiently called Accos. It is now, like many other noble Cities, only an Heap of Ruins.

V. 8. *We came to Cesarea*—So called from a stately Temple, which Herod the Great dedicated there to Augustus Cesar. It was the Place where the Roman Governor of Judea generally resided and kept his Court. The Evangelist, who was one of the seven Deacons—An Evangelist is, A Preacher of the Gospel to those who had never heard it, as Philip had done to the Samaritans, to the Ethiopian Eunuch, and to all the Towns from Azotus to Cesarea. (ch. viii. 5, 26, 40.) 'Tis not unlikely he spent the following Years, preaching in Tyre and Sidon, and the other Heathen Cities, in the Neighbourhood of Galilee, his House being at Cesarea, a convenient Situation for that Purpose. *We abode with him*—We lodged at his House, during our Stay at Cesarea.

V. 10. *A certain prophet came*—The nearer

the Event was, the more exprefs were the Predictions which prepared Paul for it.

V. 11. *Binding his own feet and hands*—In the manner that Malefactors were wont to be bound when apprehended. *So shall the Jews bind the man, whose girdle this is*—St. Paul's Bonds were first particularly foretold at Cesarea, to which he afterwards came in Bonds, ch. xxiii. 33.

V. 12. *Both we (his Fellow-travellers) and they of the place besought him, Not to go up to Jerusalem*—St. Paul knew that this Prediction had the Force of a Command. They did not know this.

V. 13. *Breaking my heart*—For the Apostles themselves were not void of human Affections. *I am ready not only to be bound, but to die*—And to him that is ready for it, the Burden is light.

V. 14. *And when he would not be persuaded*—This was not Obstinacy, but true Christian Resolution. We should never be persuaded, either to do Evil, or to omit doing any Good which is in our Power; saying, *The will of the Lord be done*—Which they were satisfied, Paul knew.

V. 13. *We took up our carriages, or Baggage*; which probably went by Sea before. What they took with them now in particular was, The Alms they were carrying to Jerusalem, ch. xxiv. 17.

Z z

V. 16. The

16 salem. And *some* of the disciples also from Cesarea went with us, and brought us to one Mnaſon, a Cyprian, an old disciple, with whom we should lodge.

17 And when we were come up to Jerusalem, the brethren received us  
18 gladly. And the next day, Paul went in with us to James, and all the  
19 elders were present. And having saluted them, he gave them a parti-  
cular account of those things which God had done among the Gentiles  
20 by his ministry. And having heard *it*, they glorified the Lord, and said  
to him, Thou seeſt, brother, how many thousands of believing Jews there  
21 are, and they are all zealous for the law. But they have been informed  
concerning thee, that thou teachest the Jews who are among the Gen-  
tiles, to apoſtatize from Moſes, telling them, not to circumciſe *their*  
22 children, nor to walk after the cuſtoms. What is it therefore? The  
multitude muſt needs come together; for they will hear that thou art  
23 come. Therefore do this that we ſay to thee: there are with us four  
24 men, who have a vow on them: Take them and purify thyſelf with  
them, and be at charges with them, that they may ſhave their heads:  
and all will know, that there is nothing of thoſe things which they have  
heard of thee; but *that* thou thyſelf walkeſt orderly, keeping the law.  
25 As touching the Gentiles that believe, we have written and determined,  
that they ſhould obſerve no ſuch thing; ſave only that they keep them-  
ſelves from what is offered to idols, and from blood, and from what is

V. 16. *The disciples brought us to one Mnaſon, a Cyprian, an old diſciple*—He was a Native of Cyprus, but an Inhabitant of *Jeruſalem*, and probably one of the firſt Converts there.

V. 18. *Paul went in with us*—That it might appear, we are all of one Mind, *to James*—Commonly called the LORD'S Brother; the only Apoſtle then preſiding over the Church at *Jeruſalem*.

V. 21. *They have been informed concerning thee, that thou teachest the Jews—not to circumciſe their children, nor to walk after the cuſtoms*—That is, the ceremonial Law. And ſo undoubtedly he did. And ſo he wrote to all the Churches in *Galatia*, among whom were many Jews. Yea, and *James* himſelf had long before aſſented to *Peter*, affirming before all the Apoſtles and all the Brethren, (ch. xv. 10.) That this very Law was a yoke, which (ſaid he) *neither our fathers nor we were able to bear*. Amazing! That they did not now know this! Or, that if they

did, they did not openly teſtify it at all Hazards, to every *Jewiſh* Convert in *Jeruſalem*!

V. 22. *What is it therefore?*—What is to be done? *The multitude muſt needs come together*—They will certainly gather together, in a tumultuous Manner, unleſs they be ſome Way pacified.

V. 23. *Therefore*—To obviate their Prejudice againſt thee: *Do this that we ſay to thee*—But could *Paul* follow this Advice in godly Sincerity?

V. 24. *And all will know—that thou thyſelf walkeſt orderly, keeping the law*—Ought he not, without any Reverence to Man, where the Truth of GOD was ſo deeply concerned, to have answered plainly, I do not keep the Ritual Law: Neither need any of you. Yea, *Peter* doth not keep the Law. And GOD Himſelf expreſly commanded him not to keep it; ordering him to *go in to men uncircumciſed, and to eat with them*, (ch. xi. 3.) which the Law utterly forbids.

V. 26. *Then*

26 strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them, entered into the temple, declaring the accomplishment of the days of purification, till the offering should  
 27 be offered for every one of them. And when the seven days were about to be accomplished, the Jews that were from Asia seeing him in the  
 28 temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help! This is the man, that teacheth all men every where  
 29 against the people, and the law, and this place: yea, and hath even brought Greeks into the temple, and polluted this holy place. For they  
 30 had before seen Trophimus the Ephesian with him in the city, whom they supposed Paul had brought into the temple. And the whole city  
 was moved, and the people ran together; and laying hold on Paul, they dragged him out of the temple: and immediately the gates were shut.  
 31 And as they went about to kill him, word came to the tribune of the  
 32 cohort, that all Jerusalem was in an uproar: Who immediately took soldiers and centurions, and ran down to them; and when they saw the  
 33 tribune and the soldiers, they ceased from beating Paul. Then the tribune came near, and took him, and commanded *him* to be bound with  
 34 two chains, and enquired, Who he was, and what had been done? But some among the multitude cried out one thing, some another; and when he could not know the certainty for the tumult, he commanded him to

V. 26. *Then Paul took the men*—Yielding his own Judgment to their Advice, which seemed to flow not out of spiritual, but carnal Wisdom; *seeming* to be what he really was not: Making as if he believed the Ritual Law still in force. *Declaring*—Giving Notice to the Priests in waiting, that he designed to accomplish *the days of purification*, till all the Sacrifices should be offered, as the *Mosaic Law* required, (Numb. vi. 13.)

V. 27. *And when the seven days were about to be accomplished*—When after giving Notice to the Priests, they were entering upon the Accomplishment of those Days. It was toward the Beginning of them that Paul was seized. *The Jews that were from Asia*—Some of those Jews who came from Asia to the Feast.

V. 28. *Against the people*—The Jewish Nation; *and the law*—Of Moses; *and this place*—The Temple. *Yea, and hath even brought Greeks into the temple*—They might come into the Outer Court. But they imagined Paul had brought them into the Inner Temple, and had thereby polluted it.

V. 30. *And immediately the gates were shut*—Both to prevent any farther Violation of the Temple; and to prevent Paul's taking Sanctuary at the Horns of the Altar.

V. 31. *And as they went about to kill him*—It was a Rule among the Jews, That any uncircumcised Person who came into the Inner Temple, might be stoned without farther Process. And they seemed to think, Paul who brought such in thither, deserved no better Treatment. *Word came to the tribune*—A Cohort or Detachment of Soldiers, belonging to the Roman Legion, which lodged in the adjacent Castle of Antonia, were stationed on Feast-days near the Temple, to prevent Disorders. It is evident Lyfias himself was not present, when the Tumult began. Probably he was the oldest Roman Tribune (or Colonel) then at Jerusalem. And as such he was the commanding Officer of the Legion quartered at the Castle.

V. 33. *Then the tribune*—Having made his Way through the Multitude, *came near and took him*—And how many great Ends of Providence,

35 be carried into the castle. But when he came upon the stairs, he was  
 36 borne of the soldiers, through the violence of the people. For the multi-  
 37 tude of people followed after, crying, Away with him. And as Paul  
 was about to be brought into the castle, he said to the chief captain,  
 38 May I speak to thee? Who said, Canst thou speak Greek? Art not  
 thou that Egyptian, who before these days madest an uproar, and leddest  
 39 out four thousand murderers into the wilderness? But Paul said, I am  
 a man who am a Jew of Tarsus in Cilicia, a citizen of no mean city:  
 40 and I beseech thee, suffer me to speak to the people. And when he had  
 given him leave, Paul standing on the stairs, waved *his* hand to the peo-  
 ple: and a great silence being made, he spake to them in the Hebrew  
 XXII. tongue, saying, Men, brethren, and fathers, hear ye now my defence  
 2 unto you. (And when they heard that he addressed them in the He-  
 3 brew tongue, they kept the more silence: and he saith) I am verily a  
 Jew, born at Tarsus in Cilicia, but brought up in this city at the feet  
 of Gamaliel, accurately instructed in the law of our fathers, and was

dence, were answered by this Imprisonment? This was not only a Means of preserving his Life (after he had suffered severely for worldly Prudence) but gave him an Opportunity of preaching the Gospel safely, in spite of all Tumult; (ch. xxii. 22.) yea, and that in those Places, to which otherwise he could have had no Access, (ver. 40.) *And commanded him to be bound with two chains*—Taking it for granted, he was some notorious Offender. And thus the Prophecy of *Agabus* was fulfilled, tho' by the Hands of a *Roman*.

V. 35. *When he came upon the stairs*—The Castle *Antonia* was situate on a Rock fifty Cubits high, at that Corner of the Outward Temple, where the western and northern Porticos joined, to each of which there were Stairs descending from it.

V. 37. *As Paul was about to be brought into the castle*—The Wisdom of GOD taught him, to make Use of that very Time and Place.

V. 38. *Art not thou that Egyptian*—Who came into *Judea*, when *Felix* had been some Years Governor there? Calling himself a Prophet, he drew much People after him; and having brought them through the Wilderness, led them to Mount *Olivet*, promising that the Walls of the City should fall down before them. But *Felix* marching out of *Jerusalem* against him, his Followers quickly dispersed: Many

of whom were taken or slain; but he himself made his Escape.

V. 40. *In the Hebrew tongue*—That Dialect of it, which was then commonly spoken at *Jerusalem*.

V. 1. *Hear ye now my defence*—Which they could not hear before, for the Tumult.

V. 3. *I am verily*—This Defence answers all that is objected ch. xxi. 28. As there, so here also Mention is made of the Person of *Paul*, ver. 3. of *the people* and *the law*, ver. 3, 5, 12; of *the temple*, ver. 17; of *teaching all men*, ver. 15—17, 21; and of the Truth of his Doctrine, ver. 6. But he speaks closely and nervously, in few Words, because the Time was short. *But brought up at the feet of Gamaliel*—The Scholars usually sat on low Seats, or upon Mats on the Floor, at the Feet of their Masters, whose Seats were raised to a considerable Height. *Accurately instructed*—The learned Education which *Paul* had received, was once no doubt the Matter of his Boasting and Confidence. Unsanctified Learning made *his bonds strong*, and furnished him with numerous Arguments against the Gospel. Yet when the Grace of GOD had changed his Heart, and turned his Accomplishments into another Channel, he was the fitter Instrument to serve GOD's will and merciful Purposes, in the Defence and Propagation of Christianity.

V. 4. *Bini-*

4 zealous toward God, as ye are all this day. And I persecuted this way to  
 5 the death, binding and delivering into prisons both men and women: As  
 likewise the high priest is my witness, and all the estate of the elders: from  
 whom also I received letters to the brethren, and went to Damascus, to  
 6 bring them who were there to Jerusalem to be punished. But as I jour-  
 neyed and drew near to Damascus, about noon suddenly there shone from  
 7 heaven a great light round about me. And I fell to the ground, and heard  
 8 a voice saying to me, Saul, Saul, why persecutest thou me? And I an-  
 swered, Who art thou, Lord? And he said to me, I am Jesus of Nazareth,  
 9 whom thou persecutest. And they that were with me saw the light, and  
 were terrified; but they did not hear the voice of him that spake to me.  
 10 And I said, What shall I do, Lord? And the Lord said to me, Rise, and  
 go into Damascus, and there it shall be told thee of all things which are  
 11 appointed thee to do. And as I could not see for the glory of that light,  
 being led by the hand by them that were with me, I came into Damascus.  
 12 And one Ananias, a devout man according to the law, well reported of by  
 13 all the Jews that dwelt *there*, Coming to me, stood and said to me, Bro-  
 ther Saul, receive thy sight. And the same hour I looked up upon him.  
 14 And he said, The God of our fathers hath chosen thee, to know his will,  
 15 and see that Just one, and hear the voice of his mouth. For thou shalt be  
 16 his witness to all men, of what thou hast seen and heard. And now, why  
 tarriest thou? Arise, and be baptized, and wash away thy sins, calling on  
 17 the name of the Lord. And when I was returned to Jerusalem, and was  
 18 praying in the temple, I was in a trance, And saw him saying to me,  
 Make haste and depart quickly out of Jerusalem; for they will not re-

V. 4. *Binding both men and women*—How much better was his Condition, now he was bound himself?

V. 5. *The high priest is my witness*—Is able to testify. *The brethren*—*Was*: So this Title was not peculiar to the Christians.

V. 6. *About noon*—All was done in the Face of the Sun. *A great light shone*—By whatever Method God reveals Himself to us, we shall have everlasting Cause to recollect it with Pleasure. Especially when He has gone in any remarkable Manner out of his common Way, for this gracious Purpose. If so, we should often dwell on the particular Circumstances, and be ready, on every proper Occasion, to recount those Wonders of Power and Love, for the Encouragement and Instruction of others.

V. 9. *They did not hear the voice*—Distinctly; but only a confused Noise.

V. 12. *A devout man according to the law*—A truly religious Person, and though a Believer in *Christ*, yet a strict Observer of the Law of *Moses*.

V. 16. *Be baptized, and wash away thy sins*—Baptism administered to real Penitents, is both the Means and the Seal of Pardon. Nor did God ordinarily in the primitive Church bestow this on any, unless through this Means.

V. 17. *When I was returned to Jerusalem*—From *Damascus*, and was praying in the temple—Whereby he shews that he still paid the Temple its due Honour, as the House of Prayer. *I was in a trance*—Perhaps he might continue standing all the while, so that any who were near him, would hardly discern it.

V. 18. *And I saw him*—Jesus. *Saying to me*,  
 Depart



- 19 ceive thy testimony concerning me. And I said, Lord, they know that I  
 20 imprifoned, and beat in every fynagogue them that believed on thee. And  
 when the blood of thy martyr Stephen was fhed, I alfo was ftanding by, and  
 21 confenting to his death, and kept the garments of them that flew him. But  
 he faid to me, Depart : for I will fend thee far off to the Gentiles.  
 22 And they heard him to this word, and *then* lifted up their voice and  
 faid, Away with fuch a fellow from the earth ; for it is not fit that he  
 23 fhould live. And as they cried out, and rent their garments, and caft duft  
 24 into the air, The tribune commanded him to be brought into the caftle,  
 and ordered him to be examined by fcourging, that he might know for  
 25 what caufe they cried fo againft him. And as they were binding him  
 with thongs, Paul faid to the centurion that flood by, Is it lawful for you  
 26 to fcourge a Roman, even uncondemned ? The centurion hearing *it*, went  
 and told the tribune, faying, Confider what thou art about to do ; for  
 27 this man is a Roman. Then the tribune came and faid to him, Tell me,  
 28 art thou a Roman ? He faid, Yea. And the tribune answered, I pur-  
 chafed this freedom with a great fum of money. And Paul faid, But I  
 29 was *free-born*. Then they who were going to examine him, immediately  
 departed from him : and the tribune was afraid, after he knew he was a  
 Roman, becaufe he had bound him.  
 30 And on the morrow, defiring to know the certainty, what he was accused  
 of by the Jews, he loofed him from *his* bonds, and commanded the chief

*Depart quickly out of Jerufalem*—Because of the Snares laid for thee ; and in order to preach, where they will hear.

V. 19. *And I faid*—It is not eafy for a Servant of *Chrift*, who is himfelf deeply impreft with divine Truths, to imagine to what a Degree Men are capable of hardening their Hearts againft them. He is often ready to think with *Paul*, 'Tis impoffible for any to refift fuch Evidence. But Experience makes him wifer, and fhews that wilful Unbelief is Proof againft all Truth and Reafon.

V. 20. *When the blood of thy martyr Stephen was fhed, I alfo was ftanding by*—A real Convert ftill retains the Remembrance of his former Sins. He confeffes them, and is humbled for them, all the Days of his Life.

V. 22. *And they heard him to this word*—Till he began to fpeak of his Miffion to the *Gentiles*, and this too in fuch a Manner as implied that the *Jews* were in Danger of being caft off.

V. 23. *They rent their garments*—In Token of

Indignation and Horror at this pretended Blafphemy, and caft duft into the air—Thro' Vehemence of Rage, which they knew not how to vent.

V. 25. *And as they*—The Soldiers ordered by the Tribune, *were binding him with thongs*—A Freeman of *Rome* might be bound with a Chain, and beaten with a Staff : But he might not be bound with Thongs, neither fcourged, or beaten with Rods ; *Paul faid to the centurion*—The Captain who flood by to fee the Orders of the Tribune executed.

V. 26. *Confider what thou art about to do ; for this man is a Roman*—Yea, there was a ftronger Reafon to confider. For this Man was a Servant of God.

V. 28. *But I was free-born*—Not barely as being born at *Tarfus* ; for this was not a *Roman* Colony. But probably either his Father, or fome of his Anceftors, had been made free of *Rome* for fome military Service.

We learn hence, that we are under no Obligation

priests and all the council to come ; and bringing Paul down, set him before them. **XXIII.** And Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God till this day. 2 And Ananias the high priest commanded them that stood by, to smite 3 him on the mouth. Then said Paul to him, God is about to smite thee, thou whited wall. For fittest thou to judge me according to the law, and 4 commandest me to be smitten contrary to the law ? But they that stood 5 by, said, Revilest thou God's high priest ? Then said Paul, I was not aware, brethren, that it was the high priest ; for it is written, \* Thou shalt 6 not revile the ruler of thy people. But Paul perceiving that the one part were Sadducees, and the other Pharisees, cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee ; for the hope of the resurrection of the dead am I called in question. And when he had said this, there arose a contention between the Pharisees and the Sadducees ; and the 8 multitude was divided. For the Sadducees say, there is no resurrection, 9 neither angel nor spirit ; but the Pharisees confess both. And there was

gation as Christians, to give up our civil Privileges (which we are to receive and prize as the Gift of God) to every insolent Invader. In a thousand Circumstances, Gratitude to God, and Duty to Men, will oblige us to insist upon them ; and engage us to strive to transmit them improved, rather than impaired, to Posterity.

V. 1. *And Paul earnestly beholding the council*—Professing a clear Conscience by his very Countenance ; and likewise waiting to see, whether any of them was minded to ask him any Question, *said, I have lived in all good conscience before God till this day*—He speaks chiefly of the Time since he became a Christian. For none questioned him concerning what had been before. And yet even in his unconverted State, although he was in Error, yet he had acted from Conscience, and had done nothing for which he was liable to be called to Account, in any of their Courts : *Before God*—Whatever Men may think or say of me.

V. 3. *Then said Paul*—Being carried away by a sudden and prophetic Impulse, *God is about to smite thee, thou whited wall*—Fair without ; full of Dirt and Rubbish within. And he might well be so termed, not only as he committed this Outrage, while gravely sitting on the Tribunal of Justice ; but also as, at the same Time that he stood high in the Esteem of the Citizens, he cruelly defrauded the Priests of their

legal Subsistence, so that some of them even perished for Want. And God did remarkably smite him ; for about five Years after this, his House being reduced to Ashes, in a Tumult begun by his own Son, he was besieged in the royal Palace ; where having hid himself in an old Aqueduct, he was dragged out and miserably slain.

V. 5. *I was not aware, brethren, that it was the high priest*—He seems to mean, I did not advert to it, in the prophetic Transport of my Mind : But he does not add, That his not adverting to it proceeded from the Power of the Spirit coming upon him ; as knowing they were not able to bear it. This Answer admirably shews the Situation of Mind he was then in, partly with regard to the By-standers, whom he thus softens, adding also the Title of *Brethren*, and justifying their Reproof by the Prohibition of *Moses* ; partly with regard to himself, who, after that singular Transport subsided, was again under the Direction of the General Command.

V. 6. *I am a Pharisee, the son of a Pharisee ; for the hope of the resurrection of the dead, am I called in question*—So he was in effect ; although not formally or explicitly.

V. 8. *The Pharisees confess both*—Both the Resurrection, and the Existence of Angels and separate Spirits.

\* *Exod. xxii. 28.*

V. 9. *And*

a great clamour: and the Scribes of the Pharisees side arising, contended, saying, We find no evil in this man; but if a spirit or an angel hath  
 10 spoken to him, let us not fight against God. And as a great disturbance arose, the tribune fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and take him by force from among them, and bring him into the castle.

11 And the night following, the Lord standing by him, said, Be of good courage, Paul: for as thou hast testified the things concerning me at  
 12 Jerusalem, so thou must testify at Rome also. And when it was day, some of the Jews entering into a conspiracy, bound themselves under a curse, saying, That they would neither eat nor drink, till they had killed  
 13 Paul. And they were more than forty, who had made this confederacy. And they came to the chief priests and elders, and said, We  
 14 have bound ourselves by a solemn curse, not to taste any thing, till we  
 15 have killed Paul. Now therefore ye with the council signify to the tribune, that he bring him down to you to-morrow, as though ye would more accurately examine the things concerning him: and we, before he  
 16 come near, are ready to kill him. But Paul's sister's son, hearing of  
 17 the ambush, came, and entering into the castle, told Paul. And Paul calling to him one of the centurions, said, Conduct this young man to  
 18 the tribune; for he hath something to tell him. So he took and led him to the tribune, and said, Paul the prisoner, calling me to him, de-

V. 9. *And the Scribes of the Pharisees side arising*,—Every Sect contains both learned and unlearned. The former use to be the Mouth of the Party. *If a spirit*—St. Paul in his Speech from the Stairs had affirmed, that Jesus, whom they knew to have been dead, was alive, and that He had *spoken to him* from Heaven, and again in a Vision. So they add nothing, only they construe it in their own Way, putting an *Angel or Spirit* for Jesus.

V. 11. *And the night following, the Lord—Jesus*. What Paul had before purposed in Spirit, (ch. xix. 21.) GOD now in due Time confirms. Another Declaration to the same Effect is made by an Angel of GOD, (ch. xxvii. 23.) And from the 23d Chapter the Sum of this Book turns on the Testimony of Paul to the Romans. How would the Defenders of St. Peter's Supremacy triumph, could they find but half as much ascribed to him? *Be of good courage, Paul*—As he laboured under singular Distresses and Persecutions, so he seems to have

been favoured with extraordinary Assurances of the divine Assistance. *Thou must testify*—Particular Promises are usually given, when all Things appear desperate. *At Rome also*—Danger is nothing in the Eyes of GOD: all Hindrances further his Work. A Promise of what is afar off, implies all that necessarily lies between. *Paul shall testify at Rome*; therefore he shall come to Rome; therefore he shall escape the Jews, the Sea, the Viper.

V. 12. *Some of the Jews bound themselves*—Such execrable Vows were not uncommon among the Jews. And if they were prevented from accomplishing what they had vowed, it was an easy Matter to obtain Absolution from their Rabbi's.

V. 15. *Now therefore ye*—Which they never scrupled at all, as not doubting, but they were *doing God service*.

V. 17. *And Paul*—Tho' he had an express Promise of it from Christ, was not to neglect any proper Means of Safety.

V. 19. *And*

fired me, to bring this young man to thee, who hath something to tell thee.  
 19 And the tribune taking him by the hand, and going aside privately, asked  
 20 What is it that thou hast to tell me? And he said, The Jews have agreed  
 to ask thee to bring down Paul to-morrow to the council, as if they would  
 21 enquire something concerning him more accurately. But do not yield to  
 them; for there are more than forty of them lie in wait, who have bound  
 themselves with a curse, neither to eat nor drink till they have killed  
 22 him: and now are they ready, expecting a promise from thee. So the  
 tribune dismissed the young man, having charged *him*, Tell no man, that  
 23 thou hast discovered these things to me. And having called to him two  
 of the centurions, he said, Prepare two hundred soldiers to go to Cæsarea,  
 and seventy horsemen, and two hundred spearmen, by the third hour of  
 24 the night. And provide beasts, to set Paul upon, and conduct *him* safe  
 25 to Felix the governor. And he wrote a letter after this manner, Claudius  
 26 Lyſias to the most excellent Governor Felix, greeting. As this man was  
 27 seized by the Jews, and about to be killed by them, I came with the  
 28 soldiery and rescued him, having learned that he was a Roman. And de-  
 siring to know the crime of which they accused him, I brought him be-  
 29 fore their council: Whom I found to be accused concerning questions of  
 30 their law, but to be charged with nothing worthy of death or of bonds. And  
 when it was shewn me, that an ambush was about to be laid for the man  
 by the Jews, I immediately sent *him* to thee, commanding his accusers al-  
 so to say before thee what they have against him. Farewel.  
 31 The soldiers therefore taking Paul, as it was commanded them, brought  
 32 *him* by night to Antipatris. On the morrow they returned to the castle,  
 32 leaving the horsemen to go with him: Who entering into Cæsarea, and  
 34 delivering the letter to the governor, presented Paul also before him. And  
 having read *it*, he asked of what province he was? And being informed  
 35 that he was of Cilicia, I will give thee, said he, a thorough hearing,  
 when thy accusers also are come. And he commanded him to be kept  
 in Herod's palace.

V. 19. *And the tribune taking him by the hand*—In a mild, condescending Way. *Lyſias* seems to have conducted this whole Affair with great Integrity, Humanity, and Prudence.

V. 24. *Provide beasts*—If a Change should be necessary, to set Paul on—So we read of his riding once; but not by Choice.

V. 27. *Having learned, that he was a Roman*—True; but not before he rescued him. Here he uses Art.

V. 31. *The soldiers brought him by night to Antipatris*—But not the same Night they set out. For *Antipatris* was above thirty-eight of our Miles North-west of *Jerusalem*. *Herod the Great* rebuilt it, and gave it this Name, in Honour of his Father *Antipater*. *Cæsarea* was near seventy Miles from *Jerusalem*; about thirty from *Antipatris*.

V. 35. *In Herod's palace*—This was a Palace and a Court, built by *Herod the Great*. Probably  
 A a a

XXIV. And after five days, Ananias the high priest came down with the elders, and a certain orator, *named* Tertullus; and appeared before the  
 2 governor against Paul. And he being called, Tertullus began to accuse  
*him*, saying, Seeing we enjoy great peace through thee, and that very  
 worthy deeds are done to this nation by thy prudence always, and in all  
 3 places, We accept *it*, most excellent Felix, with all thankfulness. But  
 4 that I may not trouble thee farther, I beseech thee of thy clemency to  
 5 hear us a few words. For we have found this man, a pestilent fellow,  
 and a mover of sedition among all the Jews throughout the world, and a  
 6 ringleader of the sect of the Nazarenes: Who hath also attempted to  
 profane the temple; whom we seized and would have judged according  
 7 to our law. But Lysias the tribune coming upon us, with great violence  
 8 took him away out of our hands, Commanding his accusers to come to  
 thee, whereby thou mayst thyself, on examination, take knowledge of  
 9 all these things, of which we accuse him. And the Jews also assented,  
 saying that these things were so.

10 Then Paul, after the governor had made a sign to him to speak, answered, Knowing thou hast been for several years a judge to this nation,  
 11 I the more cheerfully answer for myself: As thou mayst know, that it  
 12 is but twelve days since I went up to worship at Jerusalem. And they neither found me disputing with any man in the temple, nor making an insurrection among the people, either in the synagogues, or in the city.

bably some Tower belonging to it might be used for a Kind of State-Prison.

V. 1. *Ananias*—Who would spare no Trouble on the Occasion, *with several of the elders*, Members of the Sanhedrim.

V. 2. *Tertullus began*--A Speech how different from St. Paul's; which is true, modest, solid, and without Paint. *Felix* was a Man of the most infamous Character, and a Plague to all the Provinces over which he presided.

V. 4. *But that I may not trouble thee any farther*—By trespassing either on thy Patience or Modesty. The Eloquence of *Tertullus* was as bad as his Cause: A lame Introduction, a lame Transition, and a lame Conclusion! Did not God confound the Orator's Language?

V. 10. *Knowing thou hast been for several years a judge to this nation*—And so not unacquainted with our religious Rites and Customs, and consequently more capable of understanding and deciding a Cause of this Nature. There was no Flattery in this. It was a plain Fact. He had governed *Judea* six or seven Years. *I answer*

*for myself*—And it may be observed, his Answer exactly corresponds with the three Articles of *Tertullus*' Charge, Sedition, Heresy, and Profanation of the Temple. As to the first, he suggests, That he had not been long enough at *Jerusalem* to form a Party and attempt an Insurrection: (For it was but twelve Days since he came up thither; five of which he had been at *Cæsarea*, ver. 1; one or two were spent in his Journey thither, and most of the rest he had been confined at *Jerusalem*.) And he challenges them, in Fact to produce any Evidence of such Practices. (ver. 11—13.) As to the second, he confesses himself to be a Christian; but maintains this to be a Religion, perfectly agreeable to the Law and the Prophets, and therefore deserving a fair Reception. (ver. 14—16.) And as for profaning the Temple, he observes that he had behaved there in a most peaceful and regular Manner, so that his Innocence had been manifest even before the Sanhedrim, where the Authors of the Tumult did not dare to appear against him.

V. 14. *After*

- 13 Nor can they prove the things whereof they now accuse me. But this  
 14 I confess unto thee, that after the way which they call heresy, so worship  
 I the God of my fathers, believing all things which are written in the  
 15 law and in the prophets; Having hope in God, that there shall be a  
 resurrection of the dead, both of the just and of the unjust, which they  
 16 themselves also expect. And for this cause do I exercise myself to have  
 17 always a conscience void of offence toward God and toward man. Now  
 after several years I came to bring alms to my nation and offerings.  
 18 Whereupon certain Jews from Asia found me purifying in the temple,  
 19 neither with multitude, nor with tumult: Who ought to have been  
 present before thee, and to accuse *me*, if they had any thing against me.  
 20 Or let these themselves say, what crime they found in me, when I stood  
 21 before the council, Unless *it be* concerning this one word, that I cried,  
 standing among them, Touching the resurrection of the dead, \* I am called  
 in question by you this day.  
 22 And when Felix heard these things, he put them off, saying, After I  
 have been more accurately informed concerning this way, when Lysias  
 the tribune cometh down, I will take full cognifance of your affair.  
 23 And he commanded the centurion to keep Paul, and let *him* have liberty  
 and to hinder none of his friends from assisting or coming to him.  
 24 And after some days, Felix coming with Drusilla his wife, who was a

V. 14. *After the way which they call heresy*—This Appellation St. Paul corrects. Not that it was then an odious Word; but it was not honourable enough. A Party or Sect (so that Word signifies) is formed by Men: *This way* was prescribed by GOD. The Apostle had now said what was sufficient for his Defence: But having a fair Octasion, he makes an ingenuous Confession of his Faith in this Verse, his Hope in the next, his Love in the 17th. *So worship I the God of my fathers*—This was a very proper Plea before a Roman Magistrate: As it proved that he was under the Protection of the Roman Laws, since the *Jews* were so: Whereas had he introduced the Worship of new Gods, he would have forfeited that Protection. *Believing all things which are written*—Concerning the *Messiah*.

V. 15. *Both of the just and of the unjust*—In a public Court, this was peculiarly proper to be observed.

V. 16. *For this cause*—With a View to this, *I exercise myself*—Whatever they do.

V. 19. *Who ought to have been present before thee*—But the World never commits greater Blunders, even against its own Laws, than when it is persecuting the Children of God.

V. 21. *Unless they think me blameable for this one word*—Which nevertheless was the real Truth.

V. 22. *After I have been more accurately informed*—Which he afterwards was: And he doubtless (as well as *Festus* and *Agrippa*) transmitted a full Account of these Things to *Reme*.

V. 23. *He commanded the centurion to let him have liberty*—To be only a Prisoner at large. Hereby the Gospel was spread more and more: Not to the Satisfaction of the *Jews*. But they could not hinder it.

V. 24. *And after Paul had been kept some days* in this gentle Confinement at *Cesarea*, *Felix*, who had been absent for a short Time, coming thither again, *with Drusilla his wife*—The Daughter of *Herod Agrippa*, one of the finest Women of that Age. *Felix* persuaded

\* Ch. xxiii. 6.

25 Jews, sent for Paul, and heard him concerning the faith in Christ. And as he reasoned concerning justice, temperance, and the judgment to come, Felix being terrified, answered, Go thy way for this time: when I have a convenient season, I will call for thee. And he hoped also that money would have been given him by Paul to release him; therefore he sent for him the oftner, and discoursed with him. But after two years Felix was succeeded by Portius Festus: and Felix desiring to gratify the Jews, left Paul bound.

XXV. Now when Festus was come into the province, after three days he went up from Cesarea to Jerusalem. Then the high priest and the chief of the Jews, appeared before him against Paul, and besought him, begging favour against him, that he would send for him to Jerusalem, laying an ambush to kill him by the way. But Festus answered, That Paul should be kept at Cesarea, and that he himself would depart *thither* shortly. Therefore let those of you, said he, who are able, go down

her to forsake her Husband, *Azizus*, King of *Emessa*, and to be married to himself, tho' a Heathen. She was afterwards, with a Son she had by *Felix*, consumed in an Eruption of Mount *Vesuvius*. Concerning the faith in Christ—That is, the Doctrine of Christ.

V. 25. *And as he reasoned of justice, temperance, and judgment to come*—This was the only effectual Way of preaching Christ to an unjust, lewd Judge. *Felix being terrified*—How happily might this Conviction have ended, had he been careful to pursue the Views, which were then opening upon his Mind! But, like thousands, he deferred the Consideration of these Things to a more convenient Season. A Season, which, alas! never came. For tho' he heard again, he was terrified no more.

In the mean Time we do not find *Drusilla*, though a Jewess, was thus alarmed. She had been used to hear of a future Judgment: Perhaps too she trusted to the being a Daughter of *Abraham*, or to the Expiation of the Law, and so was Proof against the Convictions which seized on her Husband, though an Heathen. Let this teach us to guard against all such false Dependencies, as tend to elude those Convictions, that might otherwise be produced in us, by the faithful preaching of the Word of God. Let us stop our Ears against those Messengers of Satan, who appear as Angels of Light, who would teach us to reconcile the Hope of Salvation with a corrupt Heart or an unholy Life.

*Go thy way for this time*—O how will every damned Soul one Day lament his having neglected such a Time as this?

V. 26. *He hoped also*--An evil Hope: So when he heard, his Eye was not single. No Marvel then that he profited nothing by all St. Paul's Discourses: *that money would be given*—By the Christians for the Liberty of so able a Minister. And waiting for this, unhappy *Felix* fell short of the Treasure of the Gospel.

V. 27. *But after two years*—After St. Paul had been two Years a Prisoner, *Felix desiring to gratify the Jews, left Paul bound*—Thus Men of the World, to gratify one another, stretch forth their Hands to the Things of God! Yet the Wisdom of *Felix* did not profit him, did not satisfy the Jews at all. Their Accusations followed him to *Rome*, and had utterly ruined him, but for the Interest which his Brother *Pallus* had with *Nero*.

V. 2. *Then the high priest and the chief of the Jews appeared against Paul*—In so long a Time their Rage was nothing cooled. So much louder a Call had Paul to the Gentiles.

V. 4. *But Festus answered*—So Festus' Care to preserve the Imperial Privileges, was the Means of preserving Paul's Life. By what invisible Springs does God govern the World! With what Silence, and yet with what Wisdom and Energy!

V. 5. *Let those of you who are able*—Who are best able to undertake the Journey, and to manage

6 with me and accuse this man, if there be any *wickedness* in him. And having tarried among them not more than eight or ten days, he went down to Cefarea; and the next day, sitting on the judgment-seat, he commanded  
 7 Paul to be brought. And when he was come, the Jews who had come down from Jerufalem, stood round about *him*, bringing many and heavy  
 8 accusations against Paul, which they were not able to prove: While he answered for himself, Neither against the law of the Jews, nor against the  
 9 temple, nor against Cesar have I offended at all. But Festus, desiring to gratify the Jews, answered Paul and said, Art thou willing to go up to  
 10 Jerufalem, and there be judged before me concerning these things? Then said Paul, I am standing at Cesar's judgment-seat, where I ought to be judged: I have done no wrong to the Jews, as thou also very well knowest.  
 11 For if indeed I have done wrong, and have committed any thing worthy of death, I refuse not to die: but if there is nothing of the things whereof these accuse me, no man can give me up to them: I appeal to Cesar.  
 12 Then Festus, having conferred with the council answered, Hast thou appealed to Cesar? To Cesar shalt thou go.  
 13 And after certain days, king Agrippa and Bernice came to Cefarea, to salute  
 14 Festus. And when they had been there many days, Festus declared the case of Paul to the king, saying, There is a certain man left in bonds by  
 15 Felix, About whom when I was at Jerufalem, the chief priests and elders  
 16 of the Jews informed *me*, desiring judgment against him. To whom I answered, It is not the custom of the Romans, to give up any man, till he that

manage the Cause. *If there be any wickedness in him*—So he does not pass Sentence, before he hears the Cause.

V. 6. *Not more than ten days*—A short Space for a New Governor to stay at such a City as *Jerufalem*. He could not with any Convenience have heard and decided the Cause of *Paul* within that Time.

V. 7. *Bringing many accusations*—When many Accusations are heaped together, frequently not one of them is true.

V. 8. *While he answered*—To a General Charge, a General Answer was sufficient.

V. 9. *Art thou willing to go up to Jerufalem*—*Festus* could have ordered this, without asking *Paul*. But God secretly over-ruled the whole, that he might have an Occasion of appealing to *Rome*.

V. 11. *I am standing at Cesar's judgment-seat*—For all the Courts of the *Roman* Governors, were held in the Name of the Emperor, and

by Commission from him. *No man can give me up*—He expresses it modestly: The Meaning is, Thou canst not. *I appeal to Cesar*—Which any *Roman* Citizen might do, before Sentence was passed.

V. 12. *The council*—It was customary for a considerable Number of Persons of Distinction, to attend the *Roman* Governors. These constituted a kind of Council, with whom they frequently advised.

V. 13. *Agrippa*—The Son of *Herod Agrippa* (ch. xii. 1.) and *Bernice*—His Sister, with whom he lived in a scandalous Familiarity. This was the Person whom *Titus Vespasian* so passionately loved, that he would have made her Empress, had not the Clamours of the *Romans* prevented it.

V. 15. *Desiring judgment against him*—As upon a previous Conviction, which they falsely pretended.

V. 16. *It is not the custom of the Romans*—How



is accused have the accusers face to face, and have liberty to make his defence, touching the crime laid to his charge. When therefore they were come hither, I without any delay sat on the judgment-seat the next day, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought no accusation of such things as I supposed; But had certain questions against him, relating to their own religious worship, and about one Jesus that was dead, whom Paul affirmed to be alive. And as I doubted of such manner of questions, I asked, If he would go to Jerusalem, and there be judged concerning these matters? But Paul appealing to be kept for the hearing of Augustus, I commanded him to be kept till I could send him to Cesar. Then Agrippa said to Festus, I would also hear the man myself. And he said, To-morrow thou shalt hear him.

And on the morrow, when Agrippa was come and Bernice with great pomp, and were entered into the place of audience, with the tribunes and principal men of the city, at the command of Festus, Paul was brought forth. And Festus said, King Agrippa, and all ye who are present with us, ye see this man, about whom all the multitude of the Jews have pleaded with me, both at Jerusalem and here, crying out, that he ought not to live any longer. But when I found, that he had committed nothing worthy of death, and he had himself appealed to the Emperor, I determined to send him: Of whom I have nothing certain to send to *my* lord: wherefore I have brought him before you, and especially before thee, O king Agrippa, that after examination taken, I may have somewhat to write. For it seemeth to me unreasonable, to send a prisoner, and not to signify also the crimes *alleged* against him.

XXVI. Then Agrippa said to Paul, It is permitted thee to speak for thyself.

2 And Paul, stretching forth his hand, made his defence. I think myself

How excellent a Rule, To condemn no one unheard! A Rule, which as it is common to all Nations, (Courts of Inquisition only excepted) so it ought to direct our Proceedings in all Affairs, not only in public but private Life.

V. 18. *Such things as I supposed*—From their Passion and Vehemence.

V. 19. *But had certain questions*—How coldly does he mention the Things of the last Importance! *And about one Jesus*—Thus does *Festus* speak of Him, to whom every Knee shall bow! *Whom Paul affirmed to be alive*—And was this a doubtful Question? But why, O *Festus*, didst thou doubt concerning it? Only because thou

didst not search into the Evidence of it. Otherwise that Evidence might have opened to thee, till it had grown up into full Conviction: And thy illustrious Prisoner have led thee into the glorious Liberty of the Children of God.

V. 23. *With the tribunes and principal men of the city*—The chief Officers both Military and Civil.

V. 1. *And Paul, stretching forth his hand*—Chained as it was: a decent Expression of his own Earnestness, and proper to engage the Attention of his Hearers: *answered for himself*—Not only refuting the Accusations of the *Jews*, but enlarging upon the Faith of the Gospel.

V. 2. *King*

happy, king Agrippa, that I am this day to make my defence before thee, concerning all those things whereof I am accused by the Jews,  
 3 Who art accurately acquainted with all the customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.  
 4 The manner of my life from my youth which was from the beginning  
 5 among my own nation at Jerusalem, all the Jews know, Who knew me from the first, (if they would testify) that I lived a Pharisee, after  
 6 the strictest sect of our religion. And now I stand in judgment, for the  
 7 hope of the promise made by God to our fathers: To which our twelve tribes, worshipping continually night and day, hope to attain: concerning which hope, king Agrippa, I am accused by the Jews.  
 8 What? Is it judged by you an incredible thing, that God should raise  
 9 the dead? I indeed thought myself, that I ought to do many things  
 10 contrary to the name of Jesus of Nazareth: Which also I did in Jerusalem; and having received authority from the chief priests, I shut up many of the saints in prisons, and when they were killed, I gave my vote  
 11 against *them*. And frequently punishing them in all the synagogues, I compelled *them* to blaspheme; and being exceedingly mad against them,

V. 2. *King Agrippa*—There is a peculiar Force in thus addressing a Person by Name. *Agrippa* felt this.

V. 3. *Who art accurately acquainted*—Which *Festus* was not; *with the customs*—In practical Matters; *and questions*—In speculative. This Word *Festus* had used in the Absence of *Paul*, (ch. xxv. 19.) who by the Divine Leading, repeats and explains it. *Agrippa* had had peculiar Advantages, for an accurate Knowledge of the *Jewish* Customs and Questions, from his Education under his Father *Herod*, and his long Abode at *Jerusalem*.

Nothing can be imagined more suitable or more graceful, than this whole Discourse of *Paul* before *Agrippa*; in which the Seriousness of the Christian, the Boldness of the Apostle, and the Politeness of the Gentleman and the Scholar, appear in a most beautiful Contrast, or rather a most happy Union.

V. 4. *From my youth, which was from the beginning*—That is, which was from the Beginning of my Youth.

V. 5. *If they would testify*—But they would not; for they well knew what Weight his former Life must add to his present Testimony.

V. 6. *And now*—This and the two following verses are in a kind of Parenthesis, and shew that what the Pharisees rightly taught concern-

ing the Resurrection, *Paul* likewise asserted at this Day. The 9th verse is connected with the fifth. For Pharisaism impelled him to persecute. *I stand in judgment for the hope of the promise*—Of the Resurrection. So it was in effect. For unless *Christ* had risen, there could have been no Resurrection of the Dead. And it was chiefly for testifying the Resurrection of *Christ*, that the *Jews* still persecuted him.

V. 7. *Our twelve tribes*—For a great Part of the ten Tribes also had at various Times returned from the East to their own Country. (*Jam. i. 1. 1 Pet. i. 1.*) *Worshipping continually night and day*—That is, this is what they aim at in all their public and private Worship.

V. 8. *Is it judged by you an incredible thing*—It was by *Festus*, (ch. xxv. 19.) to whom *Paul* answers, as if he had heard him discourse.

V. 9. *I thought*—When I was a Pharisee; *that I ought to do many things*—Which he now enumerates.

V. 10. *I shut up many of the saints*—Men not only innocent, but good, just, holy. *I gave my vote against them*—That is, I joined with those who condemned them. Perhaps the chief Priests did also give him Power to vote on these Occasions.

V. 11. *I compelled them*—That is, some of them; *to blaspheme*—This is the most dreadful

of

12 I persecuted *them* even to foreign cities. Whereupon as I was going  
 13 to Damascus, with authority and commission from the chief priests; At  
 mid-day, O king, I saw in the way, a light from heaven, above the bright-  
 ness of the sun, shining round me and them that journeyed with me.  
 14 And when we were all fallen down to the earth, I heard a voice saying to  
 me in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard*  
 15 for thee to kick against the goads. And I said, Who art thou, Lord? And  
 16 he said, I am Jesus whom thou persecutest. But rise and stand upon thy  
 feet; for I have appeared to thee for this purpose, to ordain thee a minister  
 and a witness, both of the things which thou hast seen, and of those in  
 17 which I will appear to thee, Delivering thee from the people, and the  
 18 Gentiles, to whom I now send thee, To open their eyes, that they may  
 turn from darkness to light, and from the power of Satan to God; that  
 they may receive through faith which is in me, forgiveness of sins, and an  
 19 inheritance among them that are sanctified. From that time, O king  
 20 Agrippa, I was not disobedient to the heavenly vision, But first to them  
 at Damascus and at Jerusalem, and through all the country of Judea, and  
*then* to the Gentiles I declare, that they should repent and turn to God,  
 21 doing works worthy of repentance. For these things the Jews seizing  
 22 me in the temple, attempted to kill me with their own hands. But

of all! Repent, ye Enemies of the Gospel. If *Spira*, who was compelled, suffered so terribly, what will become of those who compel, like *Saul*, but do not repent like him?

V. 13. *O king*—Most seasonably in the Height of the Narration, does he thus fix the King's Attention. *Above the brightness of the sun*—And no marvel. For what is the Brightness of this created Sun, to the Sun of Righteousness, *the brightness of the Father's glory?*

V. 14. *In the Hebrew tongue*—St. Paul was not now speaking in *Hebrew*: When he was, ch. xxiii. 7. he did not add, *In the Hebrew tongue*. *Christ* used this Tongue both on Earth and from Heaven. *To kick against the goads*—Is a *Syriac* Proverb, denoting both a fruitless and hurtful Attempt.

V. 17. *Delivering thee from the people*—The *Jews*, and the *Gentiles*, to whom, both *Jews* and *Gentiles*, I now send thee—Paul gives them to know, that the Liberty he enjoys even in Bonds, was promised to him, as well as his preaching to the *Gentiles*. *I*, denotes the Authority of the *Sender*. *Now*, the Time whence his Mission was dated. For his Apostleship, as

well as his Conversion, commenced at this Moment.

V. 18. *To open*—He opens them, who sends *Paul*; and He does it, by *Paul* who is sent: *Their eyes*—Both of the *Jews* and *Gentiles*: *That they may turn*—Through the Power of the Almighty, from the spiritual *Darkness* wherein they are involved, to the *Light* of Divine Knowledge and Holiness, and from the power of *Satan*, who now holds them in Sin, Guilt, and Misery, to the Love and happy Service of *God*: that they may receive through *Faith* (He seems to place the same Blessings in a fuller Light) Pardon, Holiness, and Glory.

V. 19. *From that time*—Having received Power to obey, *I was not disobedient*—I did obey, I used that Power. (*Gal. i. 16.*) So that even this Grace whereby St. Paul was influenced, was not irresistible.

V. 20. *I declare*—From that Hour to this, both to *Jew* and *Gentile*, that they should repent—This Repentance, we may observe, is previous both to Inward and Outward Holiness.

V. 21. *For these things*—The Apostle now applies all that he had said.

V. 22. *Hav-*

having obtained help from God, I continue till this day, testifying both to small and great, saying nothing but what both the prophets and Moses  
 23 have declared should be, That the Christ having suffered, and being the first who rose from the dead, should shew light to the people and to the  
 24 Gentiles. And as he was thus making his defence, Festus said with a loud voice, Paul, thou art beside thyself, much learning doth make thee  
 25 mad. But he said, I am not mad, most excellent Festus, but utter the words of truth and sobriety. For the king knoweth of these things; to  
 26 whom also I speak with freedom; for I am persuaded none of these things are hidden from him; for this was not done in a corner. King Agrippa,  
 28 Believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul  
 29 said, I would to God, that not only thou, but likewise all that hear me, were this day both almost and altogether such as I am, except these bonds.  
 30 And as he said this, the king rose up, and the governor, and Bernice,  
 31 and they that sat with them. And as they were going away, they spake

V. 22. *Having obtained help from God*—When all other Help failed, GOD sent the Romans from the Castle, and so fulfilled the Promise he had made, ver. 17.

V. 24. *Festus said, Paul, thou art beside thyself*—To talk of Men's rising from the Dead! And of a Jew's enlightening not only his own Nation, but the polite and learned Greeks and Romans! Nay, Festus, it is thou that art beside thyself: That strikest quite wide of the Mark. And no wonder: He saw that Nature did not act in Paul; but the Grace that acted in him he did not see. And therefore he took all this Ardor which animated the Apostle, for a mere Start of learned Frenzy.

V. 25. *I am not mad, most excellent Festus*—The Stile properly belonging to a Roman Pretor. How inexpressibly beautiful is this Reply? How strong! yet how decent and respectful? Madmen seldom call Men by their Names, and Titles of Honour. Thus also St. Paul refutes the Charge. But utter the words of truth (confirmed in the next verse) and sobriety, the very reverse of Madness. And both these remain, even when the Men of God act with the utmost Vehemence.

V. 26. *For the king knoweth of these things*—St. Paul having refuted Festus pursues his Purpose, returning naturally, and as it were Step by Step, from Festus to Agrippa. To whom I speak with freedom—This Freedom was one

Circumstance which Festus accounted Madness.

V. 27. *King Agrippa, Believest thou the prophets?*—He that believes these, believes Paul, yea, and Christ. The Apostle now comes close to his Heart. What did Agrippa feel, when he heard this? *I know that thou believest*—Here Paul lays so fast hold on the King, that he can scarce make any Resistance.

V. 28. *Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian!*—See here, Festus altogether an Heathen, Paul altogether a Christian, Agrippa halting between both. Poor Agrippa! But almost persuaded? So near the Mark, and yet fall short! Another Step, and thou art within the Veil. Reader, stop not with Agrippa; but go on with Paul.

V. 29. *I would to God*—Agrippa had spoke of being a Christian, as a Thing wholly in his own Power. Paul gently corrects this Mistake; intimating, it is the Gift and the Work of God; that all that hear me—It was Modesty in St. Paul, not to apply directly to them all; yet he looks upon them and observes them; were such as I am—Christians indeed; full of righteousness, peace, and joy in the Holy Ghost. He speaks from a full Sense of his own Happiness, and an overflowing Love to all.

V. 30. *And as he said this, the king rose up*—An unspeakably precious Moment to Agrippa. Whether he duly improved it or no, we shall see in That Day.

B b b

V. 31. This

one to another, saying, This man doth nothing worthy of death, or of  
32 bonds. And Agrippa said unto Festus, This man might have been set at  
liberty, if he had not appealed unto Cefar.

XXVII. And as soon as it was determined, that we should sail into Italy, they  
delivered Paul, and certain other prisoners, to a centurion named Julius, of  
2 the Augufian cohort. And going aboard a fhip of Adramyttium, that  
was to fail by the coafts of Asia, we fet fail, Ariftarchus, a Macedonian of  
3 Theffalonica, being with us. And the next day we reached Sidon. And  
Julius treating Paul courteoufly, permitted *him* to go to *his* friends, to re-  
4 fresh himfelf. And fetting fail from thence, we failed under Cyprus, be-  
5 caufe the winds were contrary. And having failed through the fea of Ci-  
6 licia and Pamphylia, we came to Myra, *a city* of Lycia. And the centu-  
rion finding a fhip of Alexandria there, bound for Italy, put us on board of  
7 it. And when we had failed flowly many days, and were fcarce come over-  
againft Cnidus, the wind not fuffering us, we failed under Crete, over-  
8 againft Salmone. And paffing it with difficulty, we came to the Fair Ha-  
9 vens, near which was the city Lafea. And as much time was fpent,  
and failing was now dangerous, becaufe the faft was already paff, Paul ex-  
10 hortated *them*, Saying to them, Sirs, I perceive that this voyage is like to  
be with injury and much damage, not only to the lading and the fhip, but  
11 alfo to our lives. But the centurion regarded the mafter and the owner of  
12 the veffel, more than the things, which were fpoken by Paul. And as  
the haven was not convenient to winter in, the greater part advifed to fet

V. 31. *This man doth nothing worthy of death, or of bonds*—They fpeak of his whole Life, not of one Action only. And could ye learn nothing more than this, from that Difcourfe? A favourable Judgment of fuch a Preacher, is not all that God requires.

V. 1. *As foon as it was determined that we fould fail*—As being a fhorter and lefs expenfive Passage to Rome.

V. 2. *Adramyttium* was a Sea-port of *Mylia*. *Ariftarchus* and *Luke* went with *Paul* by Choice, not being afhamed of his Bonds.

V. 3. *Julius treating Paul courteoufly*—Perhaps he had heard him make his Defence.

V. 4. *We failed under Cyprus*—Leaving it on the Left-hand.

V. 7. *Cnidus* was a Cape and City of *Caria*.

V. 8. *The Fair Havens* ftill retain the Name. Put the City of *Lafea* is now utterly loft, together with many more of the hundred Cities, for which *Crete* was once fo renowned.

V. 9. *The faft*, or Day of Atonement, was kept on the tenth of *Tifsi*, that is the 25th of *September*. This was to them an ill Time of failing; not only becaufe Winter was approaching, but alfo becaufe of the fudden Storms, which are ftill common in the *Mediterranean*, at that Time of Year. *Paul exhorted them*—Not to leave *Crete*. Even in external Things, Faith exerts itfelf with the greateft Prefence of Mind, and Readinefs of Advice.

V. 10. *Saying to them*—To the Centurion, and other Officers.

V. 11. *The centurion regarded the mafter*—And indeed it is a general Rule, Believe an Artificer in his own Art. Yet when there is the greateft Need, a real Christian will often advife even better than Him.

V. 12. *Which is an haven*—Having a double Opening, one to the South-weft, the other to the North-weft.

V. 14. *There*

sail from thence also, if by any means they might reach Phenice, to winter *there, which is* an haven of Crete looking to the south-west and north-west.

13 And as the south wind blew gently, supposing they had obtained their  
 14 purpose, they weighed anchor, and sailed on close by Crete. But not long  
 15 after there arose against it a tempestuous wind named Euroclydon. And  
 the ship being caught, and not able to bear up against the wind, we let  
 16 *her* drive. And running under a certain island called Clauda, we were  
 17 hardly able to get masters of the boat: Which having taken up, they  
 used helps, undergirding the ship, and fearing lest they should fall into  
 18 the quick-sands, they struck sail, and so were driven. And as we  
 were in an exceeding great storm, the next day they lightened the ship.  
 19 And the third day we cast out with our own hands the tackling of the  
 20 ship. And as neither sun nor stars appeared for many days, and no small  
 tempest lay on *us*, all hope of our being saved was then taken away.  
 21 But after long abstinence, Paul standing in the midst of them, said, *Sirs*,  
 ye should have hearkened to me, and not have loosed from Crete, and  
 22 *so* have avoided this injury and loss. Yet now I exhort you to be of  
 good courage; for there shall be no loss of *any* life among you, but of  
 23 the ship *only*. For there stood by me this night an angel of the God, whose  
 24 I am, and whom I serve, Saying, Fear not, Paul; thou must be pre-  
 sented before Cesar: and lo God hath given thee all them that sail with  
 25 thee. Wherefore, *Sirs*, take courage: for I trust in God, that it shall  
 26 be even as it hath been spoken to me. But we must be cast on a cer-

V. 14. *There arose a tempestuous wind, called in those Parts Euroclydon.* This was a kind of Hurricane, not carrying them any one Way, but tossing them backward and forward. These furious Winds are now called *Levanters*, and blow in all Directions from the North-east to the South-east.

V. 16. *We were hardly able to get masters of the boat*—To prevent its being staved.

V. 18. *They lightened the ship*—Casting the heavy Goods into the Sea.

V. 19. *We cast out the tackling of the ship*—Cutting away even those Masts that were not absolutely necessary.

V. 23. *Neither sun nor stars appeared for many days*—Which they could not see, before the Compass was found out.

V. 21. *This loss*—Which is before your Eyes.

V. 23. *The God, whose I am, and whom I serve*—How short a Compendium of Religion!

Yet how full! Comprehending both Faith, Hope, and Love.

V. 24. *God hath given*—Paul had prayed for them. And God gave him their Lives; perhaps their Souls also. And the Centurion, subserving the Providence of God, gave to Paul the Lives of the Prisoners. How wonderfully does his Providence reign in the most contingent Things? And rather will many bad Men be preserved with a few good, than one good Man perish with many bad. So it was in this Ship: So it is in the World. *Thee*—At such a Time as this, there was not the same Danger, which might otherwise have been, of St. Paul's seeming to speak out of Vanity, what he really spoke out of Necessity. *All the souls*—Not only all the Prisoners, as *Julius* afterwards did, ver. 43. Ask for Souls; they shall be given thee; yea, more than thou hopest for; *that sail with thee*—So that Paul in the  
 Bbb 2 Sight

27 tain island. And when the fourteenth night was come, as we were  
 driven up and down in the Adriatic Sea, the sailors suspected, that they  
 28 drew nigh some land. And sounding, they found twenty fathoms; and  
 having gone a little farther, sounding again, they found fifteen fathoms.  
 29 And fearing lest they should fall upon some rocky ground, they cast four  
 30 anchors out of the stern, and wished for the day. But when the  
 sailors were attempting to flee out of the ship, and had let down the boat  
 into the sea, under pretence that they were going to carry out anchors  
 31 from the ship-head, Paul said to the centurion and the soldiers, Unless  
 32 these abide in the ship, ye cannot be saved. Then the soldiers cut off  
 33 the ropes of the boat, and let it fall off. And while the day was  
 coming on, Paul exhorted them all to take food, saying, This day is the  
 fourteenth that ye have tarried and continue fasting, having taken no-  
 34 thing. Therefore I exhort you to take food; for this is for your pre-  
 servation; for there shall not an hair fall from the head of any of you.  
 35 And having spoken thus, he took bread, and gave thanks to God before  
 36 them all; and having broken *it*, he began to eat. Then were they all  
 37 encouraged, and they also took meat. And we were in the ship in all, two  
 38 hundred and seventy-six souls. And when they were satisfied with food,  
 39 they lightened the ship, casting out the wheat into the sea. And  
 when it was day, they did not know the land; but they observed a cer-

Sight of GOD, was the Master and Pilot of the Ship.

V. 27. *The fourteenth night*—Since they left Crete, ver. 18, 19. *In the Adriatic sea*—So the Antients called all that Part of the *Mediterranean*, which lay South of Italy.

V. 30. *The sailors were attempting to flee out of the ship*—Supposing the Boat would go more safely over the Shallows.

V. 31. *Unless these Mariners abide in the ship*—Without them ye know not how to manage her, *ye cannot be saved*—He does not say, *We*. That they would not have regarded. The Soldiers were not careful for the Lives of the Prisoners: Nor was Paul careful for his own.

We may learn hence, to use the most proper Means for Security and Success, even while we depend on Divine Providence, and wait for the Accomplishment of GOD's own Promise. He never designed any Promise should encourage rational Creatures to act in an irrational Manner; or to remain inactive, when he has given them Natural Capacities of do-

ing, something at least, for their own Benefit. To expect the Accomplishment of any Promise, without exerting these, is at best vain and dangerous Presumption, if all Pretence of relying upon it, be not profane Hypocrisy.

V. 33. *Ye continue fasting, having taken nothing*—No regular Meal; through a deep Sense of their extreme Danger. Let us not wonder then, if Men who have a deep Sense of the extreme Danger of everlasting Death, for a Time forget even to eat their Bread, or to attend their worldly Affairs. Much less let us censure that as Madness, which may be the Beginning of True Wisdom.

V. 34. *This is for your preservation*—That ye may be the better able to swim to Shore.

V. 36. *Then were they all encouraged*—By his Example, as well as Words.

V. 38. *Casting out the wheat*—So firmly did they now depend on what St. Paul had said.

V. 39. *They did not know the land*—Which they saw near them: *Having a level shore*.

V. 40. *Being*

tain creek having a shore, into which they were minded, if possible, to  
 40 thrust the ship: And having taken up the anchors, they committed  
*it* to the sea, at the same time loosing the rudder-bands, and hoisting  
 41 up the stay-sail to the wind, they made for the shore. But falling in-  
 to a place where two seas met, they ran the ship a-ground; and the  
 fore-part sticking fast, remained immoveable, but the hinder-part was  
 42 broken by the force of the waves. And the counsel of the soldiers  
 was to kill the prisoners, lest any one should swim away and escape.  
 43 But the centurion, being desirous to save Paul, hindered them from their  
 purpose, and commanded those that could swim, throwing themselves  
 44 *into the sea*, first to get away to land, And the rest, some on boards,  
 and some on *broken pieces* of the ship; and so it came to pass, that they  
 all escaped safe to land.

XXVIII. And being escaped, we then knew, that the island was called Me-  
 2 lita. And the Barbarians shewed us uncommon kindness; for having  
 kindled a fire, they brought us all to *it*, because of the present rain, and  
 3 because of the cold. Now as Paul was gathering a bundle of sticks,  
 and laying them on the fire, a viper coming from the heat, fastened  
 4 upon his hand. And when the Barbarians saw the venomous animal  
 hanging on his hand, they said one to another, Doubtless this man is a  
 murderer, whom, though he hath escaped the sea, vengeance hath not

V. 40. *Loosing the rudder-bands*—Their Ships had frequently two Rudders, one on each Side. These were fastened while they let the Ship drive; but were now loosened, when they had need of them to steer her into the Creek.

V. 41. *A place where two seas met*—Probably by reason of a Sand-bank running parallel with the Shore.

V. 42. *The counsel*—Cruel, unjust, ungrateful.

V. 44. *They all escaped safe to land*—And some of them doubtless received the Apostle as a Teacher sent from GOD. These would find their Deliverance from the Fury of the Sea, but an Earnest of an infinitely greater Deliverance, and are long e're this, lodged with him in a more peaceful Harbour than *Malta*, or than Earth could afford.

V. 1. *Melita*, or *Malta*, is about twelve Miles broad, twenty long, and sixty distant from *Sicily* to the South. It yields Abundance of Honey, (whence its Name was taken) with much Cotton, and is very fruitful, though it has only three Feet Depth of Earth, above the

solid Rock. The Emperor *Charles* the Fifth gave it, in 1530, to the Knights of *Rhodes*, driven out of *Rhodes* by the *Turks*. They are a thousand in Number, of whom five hundred always reside on the Island.

V. 2. *And the Barbarians*—So the *Romans* and *Greeks* termed all Nations but their own. But surely the Generosity shewn by these uncultivated Inhabitants of *Malta*, was far more valuable than all the Varnish which the politest Education could give, where it taught not Humanity and Compassion.

V. 4. *And when the Barbarians saw—they said*—Seeing also his Chains, *Doubtless this man is a murderer*—Such rarely go unpunished even in this Life; *Whom vengeance hath not suffered to live*—They look upon him as a dead Man already.

It is with Pleasure we trace among these Barbarians the Force of Conscience, and the Belief of a particular Providence: which some People of more Learning have stupidly thought it Philosophy to despise. But they erred in

ima-



5 suffered to live. But having shaken off the venomous animal into the  
6 fire, he felt no harm. However they expected, that he would have  
swollen, or suddenly fallen down dead: but after having waited a con-  
siderable time, seeing no mischief befall him, they changed their minds,  
and said, he was a god.

7 And near that place was the estate of the chief man of the island, named  
Publius, who receiving us into his house, entertained us courteously three  
8 days. Now the father of Publius lay sick of a fever and bloody flux; to  
whom Paul went in, and having prayed, laid his hands on him and healed  
9 him. And when this was done, the rest also in the island, who had disorders,  
10 came and were healed, Who likewise honoured us with many honours,  
and when we departed, put on board such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which  
12 had wintered in the island, whose sign was Castor and Pollux. And ar-  
13 riving at Syracuse, we tarried *there* three days, Whence coasting round,  
we came to Rhegium, and the south wind rising after one day, we came  
14 the next to Puteoli: Where finding brethren, we were intreated to tarry  
15 with them seven days, and so we went toward Rome. And the brethren  
having heard of us, came out thence to meet us, *some* as far as Appii Fo-  
rum, and *others* to the Three Taverns, whom, when Paul saw, he thanked  
God and took courage.

imagining, that Calamities must always be interpreted as judgments. Let us guard against this; lest, like them, we condemn not only the Innocent, but *the Excellent of the earth*.

V. 5. *Having shaken off the venomous animal, he felt no harm*—The Words of an eminent modern Historian are, “No venomous Kind of Serpent now breeds in *Malta*, neither hurts “if it be brought thither from another Place. “Children are seen there handling and playing even with Scorpions: I have seen one “eating them.” If this be so, it seems to be fix’d by the Wisdom of God, as an eternal Memorial of what He once wrought there.

V. 6. *They changed their minds, and said, he was a god*—Such is the Stability of human Reason! A little before he was a Murderer; and presently he is a God: (Just as the People of *Lystra*; one Hour sacrificing, and the next stoning.) Nay, but there is a Medium. He is neither a Murderer, nor a God, but a Man of God. But natural Men never run into

greater Mistakes, than in judging of the Children of God.

V. 7. *The chief man of the island*—In Wealth, if not in Power also. *Three days*—The first three Days of our Stay on the Island.

V. 11. *Whose sign was*—It was the Custom of the Antients, to have Images on the Head of their Ships, from which they took their Names, *Castor and Pollux*—Two Heathen Gods, who were favourable to Mariners.

V. 15. *The brethren*—That is, the Christians *came out thence to meet us*—It is remarkable that there is no certain Account by whom Christianity was planted at *Rome*. Probably some Inhabitants of that City were at *Jerusalem* on the Day of Pentecost, (*Acts* ii. 10.) and being then converted themselves, carried the Gospel thither at their Return. *Appii Forum* was a Town fifty-one Miles from *Rome*; *the Three Taverns* about thirty. *He took courage*—He saw *Christ* was at *Rome* also, and now forgot all the Troubles of his Journey.

V. 16. *With*

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with  
 17 the soldier that kept him. And after three days, Paul called the chief of the Jews together. And when they were come together, he said to them, Brethren, though I have done nothing against the people, or the customs of our fathers, yet have I been delivered a prisoner from Jerusalem  
 18 into the hands of the Romans: Who having examined me, were willing  
 19 to have released *me*, because there was no cause of death in me. But when the Jews opposed *it*, I was constrained to appeal to Cesar; not that I had  
 20 any thing to accuse my nation of. For this cause therefore have I intreated to see and speak with you; for *it is* on account of the hope of Israel,  
 21 *that* I am bound with this chain. And they said to him, We have neither received letters from Judea concerning thee, nor hath any of the brethren coming hither, related or spoke any evil of thee. But we desire to hear of thee what thou thinkest; for concerning this sect, we know, that  
 22 it is every where spoken against. And having appointed him a day, many came to him at his lodging, to whom he expounded the kingdom of God, testifying and persuading them concerning Jesus, both from the law  
 24 of Moses and the prophets, from morning till evening. And some believed the things that were spoken, and some believed not. And not agreeing with each other, they brake up the assembly, after Paul had spoken one word, Well spake the Holy Ghost by the prophet Isaiah to

V. 16. *With the soldier*—To whom he was chained, as the Roman Custom was.

V. 17. *And after three days*—Given to Rest and Prayer, Paul called the chief of the Jews together—He always sought the Jews first; but being now bound, he could not so conveniently go round to them. *Though I have done nothing*—Seeing him chained, they might have suspected he had. Therefore he first obviates this Suspicion.

V. 19. *When the Jews opposed it*—He speaks tenderly of them, not mentioning their repeated Attempts to murder him. *Not that I had any thing to accuse my nation of*—Not that I had any Design to accuse others, but merely to defend myself.

V. 20. *The hope of Israel*—What Israel hopes for, namely, the Messiah and the Resurrection.

V. 21. *We have neither received letters concerning thee*—There must have been a peculiar Providence in this, *nor has any of the brethren*—The Jews, related—Professedly, in a set Discourse,

or *spoke*—Occasionally, in Conversation, *any evil of thee*—How must the Bridle then have been in their Mouth!

V. 22. *This sect we know is every where spoken against*—This is no Proof at all of a bad Cause, but a very probable Mark of a good one.

V. 23. *To whom he expounded the kingdom of God, testifying and persuading them concerning Jesus*—These were his two grand Topics, 1. That the Kingdom of the Messiah was of a spiritual, not temporal Nature: 2. That Jesus of Nazareth was the very Person foretold, as the Lord of that Kingdom. On this Head, he had as much need to persuade as to convince, their Will making as strong a Resistance as their Understanding.

V. 24. *And some believed the things that were spoken*—With the Heart, as well as Understanding.

V. 25. *Well spake the Holy Ghost to your fathers*—Which is equally applicable to you.

V. 26. *Hearing*

26 your fathers, Saying, \* Go to this people and say, Hearing ye shall  
hear, and shall not understand, and seeing ye shall see, and shall not per-  
27 ceive. For the heart of this people is waxed gross, and with their ears  
they hear heavily, and their eyes have they closed; lest they should see  
with *their* eyes, and hear with *their* ears, and understand with *their*  
28 hearts, and should be converted, and I should heal them. Be it known  
therefore unto you, that the salvation of God is sent to the Gentiles,  
29 and they will hear. And when he had said these things, the Jews de-  
parted, having great debating with each other.  
30 And Paul continued two whole years in his own hired house, and re-  
31 ceived all that came to him, Preaching the kingdom of God, and  
teaching the things that relate to the Lord Jesus Christ, with all freedom  
of speech, no man forbidding him.

V. 26. *Hearing ye shall hear*—That is, ye shall most surely hear, and shall not understand—The Words manifestly denote a judicial Blindness, consequent upon a wilful and obstinate Resistance to the Truth. First they *would* not, afterwards they *could* not believe.

V. 28. *The salvation of God is sent to the Gentiles*—Namely, from this Time. Before this no Apostle had been at Rome. St. Paul was the first.

V. 36. *And Paul continued two whole years*—After which this Book was wrote, long before St. Paul's Death, and was undoubtedly published with his Approbation by St. Luke, who continued with him to the last, 2 Tim. iv. 11. *And received all that came to him*—Whether they

were *Jews* or *Gentiles*. These two Years completed twenty-five Years after our Saviour's Passion. Such Progress had the Gospel made by that Time, in the Parts of the World which lay West of *Jerusalem*, by the Ministry of St. Paul among the *Gentiles*. How far Eastward the other Apostles had carried it in the same Time, History does not so exactly inform us.

V. 31. *No man forbidding him*—Such was the Victory of the Word of God. Whilst Paul was preaching at Rome, the Gospel shone with its highest Lustre. Here therefore the *Acts of the Apostles* end; and end with great Advantage. Otherwise St. Luke could easily have continued his Narrative to the Apostles Death.

\* *Isaiah* vi. 9, &c.

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