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THE
FAMILY EXPOSITOR:
OR, A

Paraphrase *and* Version

OF THE
NEW TESTAMENT:

WITH
CRITICAL NOTES;

AND A
Practical IMPROVEMENT of each *Section*.

VOL. II.

Containing the LATTER PART of
The History of our Lord JESUSCHRIST,
As recorded by the FOUR EVANGELISTS,
Disposed in the ORDER of an HARMONY.

By P. DODDRIDGE, D. D.

The SECOND EDITION.

Sint Scripturæ tuæ Deliciæ meæ! Nec decipiar in eis, nec decipiam ex eis!

Aug.

L O N D O N:

Printed and Sold by J. WAUGH, at the *Turk's-head* in *Gracechurch-street*.

M. DCC. XLV.

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1928

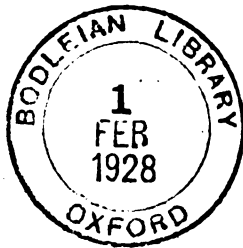
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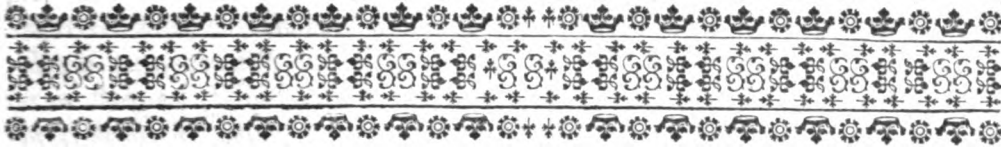
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T H E

P R E F A C E.



THE Publication of this Second Volume of the Family Expositor hath been delayed so long, beyond my own Expectation, and that of my Friends, that it may perhaps seem necessary to introduce it with an Apology for that Delay. But it would be tedious to enumerate a Variety of Circumstances, which have concurred to occasion it.

It is generally known, that the unusual Severity of the late Winter laid a Kind of Embargo on the Press; and they that are at all acquainted with the Business of Printing, will easily apprehend, that, under the most faithful and careful Direction, a Work of considerable Bulk is liable to many other Interruptions, even where the Manuscript is entirely finished before the Impression is begun. But after all, the chief Reason, why this hath been published no sooner, is (what I hope my Subscribers will easily excuse,) the large Addition I have made to what was at first prepared and promised: Instead of an Hundred Sheets, they are here presented with an Hundred and Fifty-eight; so that all beyond the 196.th Page of this Second Volume is more than what I was by the Proposals obliged to deliver.

On the Mention of this, I think myself obliged to renew my Thanks to those, who, by honouring me with their Names and Encouragement on this Occasion, have put it into my Power to publish the Work with such Improvements; and shall think myself happy, if those Improvements, however laborious and expensive to the Author, may render it more acceptable and useful to them.

The Tables prefixed to the First Volume are concluded in this, and represent the Disposition of the Harmony in so clear a View, that by comparing them together it would not be difficult to find any particular Text. But a Deference to the Request of some of the Subscribers, engaged me to

add another Table at the End of this Volume, (of the same Kind with that in Mr. Bonnel's Harmony,) which will at once direct, both to the Section, and the Page, where any Verse may presently be found.

I cannot pretend so much as to conjecture, when the Remainder of my Undertaking will be compleated. I shall however proceed in it, as fast as my Health and other Affairs will permit. In the mean Time, I think it necessary to observe, that I have, by the Advice of some considerate and judicious Friends, deferred the Index, and some other Things which I intended to have thrown into an Appendix here, till I have finished what I am preparing on the Acts; that so they may stand, as they very properly will, at the End of the Historical Books of the New Testament.

How far the Subscribers to these Two Volumes may think it proper to encourage the rest, must be referred to themselves. In the mean Time, as that must be exceeding precarious, which depends on the Continuance of one Man's Life and Health, I would desire Permission here to take Leave of my Friends, at least for the present, with such a serious Address, as may be the most substantial Expression of my sincere Gratitude and Respect.

I should have thought, my honoured Friends, that I had made you a very unworthy Return for this publick Token of your Regard to me, if I had offered you merely an Amusement, tho' ever so critical and polite. It had been much better, on both Sides, that the Work should never have been undertaken or perused, than that these Divine Authors should be treated like a Set of Profane Classics; or that the Sacred and Momentous Transactions they relate, should be handled and read, like an invented Tale, or a common History. I have often reminded myself of it, and permit me now, Sirs, solemnly to remind you, that these are the Memoirs of the Holy JESUS, the Saviour of sinful Men, whom to know is Life eternal, and whom to neglect is everlasting Destruction. We have here the Authentick Records, of that Gospel, which was intended as the great Medicine for our Souls; of that Character, which is our Pattern; of that Death, which is our Ransom; of Him, in short, whose Name we bear as we are professed Christians, and before whose Tribunal we are all shortly to appear, that our Eternal Existence may be determined, blissful, or miserable, according to our Regard to what He has taught, and done, and endured. Let not the Greatest therefore think it beneath their Notice; nor the Meanest imagine, that amidst all the most necessary Cares and Labours, they can find any Excuse for neglecting, or even for postponing it.

Had I not been fully convinced of the Certainty and Importance of Christianity, I should not have determined to devote my whole Life to its Service; (for on the Principles of Natural Religion, I know the Soul to be immortal, and should expect nothing but its Ruin in the Ways of the most sanctified Fraud :) But as I am thus convinced, I must make it my
humble

humble Request to every one that enters on the Perusal of these Volumes, that they may, for a little while at least, be the Employment of his retired Hours, and that as he proceeds from one Section to another, he would pause and reflect, " Whose Words do I bear? Whose Actions do I survey? Whose Sufferings do I contemplate?" And as all must know, they are the Words, the Actions, and the Sufferings of JESUS the Son of GOD, our supreme Lord, and our final Judge, let it be farther, and very seriously enquired, in what Degree the obvious and confessed Design of the glorious Gospel has been practically regarded and complied with: " Can I in my Heart think, that I am a Disciple, whom such a Master will approve, and whom he will chuse for his Attendant " in that World of Glory to which he is now gone?" Let the Plainness of this Advice be forgiven; for such is the Temper and Conduct of most who call themselves Christians, that, if this Religion be true, their cold and unaffecting Knowledge of the History of Christ, and of the Purposes of his Appearance, will only serve to furnish out Matter for eternal Self-Accusation and Remorse: And he is at best but a learned and polite Infidel, who would not rather be the Instrument of conducting the lowest Creature, capable of reading or hearing these Lines, to the Saving Knowledge of a Crucified Redeemer, than fill the most refined Nation with his own Applause, while the Grace of the Saviour is forgotten, or his Service neglected.

I have yet one farther Request to add, to those of my Readers, who are Heads of Families; which is, that they would please to remember the Title of the Work, and consider it as chiefly intended, in its most essential Parts, for a Family Expositor. I heartily rejoice in the Reason which I have to hope, that, low as our Religious Character is fallen in these degenerate Days, Acts of Domestick Worship are yet performed by Multitudes of Christians of various Denominations: Yet I cannot but fear, that the Scriptures are not so constantly read at such Seasons, as they formerly were; an Omission, which must be to the great Detriment, both of Children and Servants. One would think, that those who believe the Divine Authority of Scripture, and its Infinite Importance, should be easily prevailed upon to restore this useful Exercise, at least for one Part of the Day; and I would hope, that what I here offer them, may render it more agreeable and useful. It would give me inexpressible Delight, to find that this is the Case in those Families, with which I am most intimately acquainted; and would be an Encouragement to hope, this Work may be proportionably useful in Places and Times, to which neither my Observation, nor Intelligence can extend.

I shall conclude this Preface, with my hearty Prayers, that, weak and imperfect as these Labours are, the Divine Blessing may every where, and always attend them; and that it may rest on all who have patronized them, and on all who shall peruse them! May every Prejudice against the Truth

of

P R E F A C E.

of Christianity, or against its Power, be vanquished! May the most Insensible Minds be awakened to attend to Religion, and may the Weak and Languishing be animated to press on to greater Attainments in it! May those that are preparing for the Service of the Sanctuary, (as every Part of this Performance is their Concern,) be by every Part of it more abundantly furnished for the various Duties of their important Office! And may those, who are as yet but Babes in Knowledge, thro' the Divine Blessing, grow by that sincere Milk of the Word, which is here presented, as I trust, in its genuine Simplicity! In a Word, may many Persons, Families, and larger Societies receive devout Pleasure, and solid lasting Improvement; that the great GOD, of whom and thro' whom are all Things, may in all be glorified, thro' Jesus Christ our Lord, who in all the Sacred Volumes, and especially here, is the Alpha and the Omega, the Beginning and the End, the First and the Last, to whom be everlasting Honour, Love, and Obedience! Amen.

Northampton,
August 9. 1740.

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T H E

FAMILY EXPOSITOR.

V O L. II.

*The latter Part of the History of CHRIST,
as recorded by the EVANGELISTS.*

S E C T. XC.

CHRIST goes up to a Mountain, where he is transfigured, and discourses with his Disciples concerning the Expectation the Jews had of Elijah. Mat. XVII. 1,—13. Mark IX. 2,—13. Luke IX. 28,—36.

MARK IX. 2.—

AND [LUK. it came to pass] after six Days, [LUK. or about an eight Days after these Sayings,] Jesus taketh with him Peter, and James, and John [his Brother,] and leadeth them up into an high Mountain apart by themselves [LUK. to pray.] [MAT. XVII. 1. LUKE IX. 28.]

MARK IX. 2.

AND it came to pass after six Days, [or] Sect. 90. if you include the first and last, about eight Days after these Discourses, which were Mark IX. 2. related in the Two last Sections, Jesus took with him those Three Disciples whom he honoured with something of a peculiar Intimacy, (compare Mark v. 37. and Mat. xxvi. 37.) namely, Peter, and James, and his Brother John, and brought them up privately, to an high Mountain apart from the People (a), whither he retired to pray; intending,

(a) An high Mountain apart from the People.] Jerom (Epist. 17, 18.) tells us, that there was in his Days an antient Tradition, that this was Mount Tabor, which lay in the Tribe of Zebulon. Its standing apart, (as Mr. Maundrell observes that it does, Travels, pag. 112.) is to be sure no Argument to prove it; for that Expression only signifies, that it was a private Retirement, which it might have been, had it made Part of a Ridge of Mountains. However, as this happened at the Distance of six Days, there seems to be but little Probability in Mr. Fleming's Conjecture, that since Christ was just before near Casarea Philippi, this must be the Mountain in that Neighbourhood, on which one of Jeroboam's Calves had been worshipped; over which he thinks it a Kind of Triumph, that the Sbekinab was thus gloriously manifested, where it had been so long affronted by Idolatry. See Fleming's Christology, Vol. i. pag. 40.

Sect. 90. ing, as he often did, to spend the Night in that holy Exercise (b).

Luke IX.
29.

And as he was praying, it came to pass, that he was suddenly in a most glorious Manner transfigured in their Presence; and the Form of his Countenance was changed (c), [so that] his Face shone with a Brightness like that of the Sun; and his whole Body was clothed with such a Lustre, as shone thro' his Raiment, insomuch that the Appearance of it was all white and dazzling (d), shining so exceedingly, that it seemed as white as Snow, [yea] as resplendent as the Light itself, to so great a Degree as no Fuller on Earth could whiten it. Such a Glory did GOD confer on his Son, as an Earnest of that in which he was finally to appear; and he permitted these his Servants to see it, that they might not be offended at those Scenes of deep Abasement, in which they were shortly to behold him. (Compare Mat. xxvi. 37. Sect. 182.)

Mark IX. 4.

And behold, there appeared to them, at the same Time that they saw their Lord in this splendid Form, Two Men, that were talking with Jesus in a Language and Accent which the Three Apostles heard and understood, who were known to be Moses the great Giver, and Elijah the zealous Restorer of the Law. These were the Persons whom they saw with Christ, in whose Honour their respective Ministrations terminated, who appearing to their View in Forms of Glory, somewhat resembling that which he now wore himself, spake of his Exit, or Departure out of the present Life and State, which he was shortly after, even at the ensuing Passover, to accomplish at Jerusa-

Luke IX.
31.

And as he was praying, it came to pass, that he was suddenly in a most glorious Manner transfigured in their Presence; and the Form of his Countenance was changed (c), [so that] his Face shone with a Brightness like that of the Sun; and his whole Body was clothed with such a Lustre, as shone thro' his Raiment, insomuch that the Appearance of it was all white and dazzling (d), shining so exceedingly, that it seemed as white as Snow, [yea] as resplendent as the Light itself, to so great a Degree as no Fuller on Earth could whiten it. Such a Glory did GOD confer on his Son, as an Earnest of that in which he was finally to appear; and he permitted these his Servants to see it, that they might not be offended at those Scenes of deep Abasement, in which they were shortly to behold him. (Compare Mat. xxvi. 37. Sect. 182.)

LUKE IX. 29. And as he prayed, [MAR. he was transfigured before them, and] the Fashion of his Countenance was altered, [so that his Face did shine as the Sun;] and his Raiment was white and glistening, [MAR. shining exceeding white as Snow,] [or as the Light,] [MAR. so as no Fuller on Earth can white them.] [MAT. XVII. 2. MARK IX. —2, 3.]

MARK IX. 4. And [behold,] there appeared unto them [LUK. Two Men] talking with Jesus, [LUK. which were Moses and Elias:] [MAT. XVII. 3. LUKE IX. 30.]

LUKE IX. 31. Who appeared in Glory, and spake of his Decease which he should accomplish at Jerusalem.

(b) To spend the Night in that holy Exercise.] This appears from Luke ix. 37. where we read of their coming down from the Hill on the next Day. See pag. 8.

(c) The Form of his Countenance was changed.] This was so striking a Circumstance, that Eunapius (Vit. Jambl. pag. 22.) relates a Story of Jamblichus, which seems evidently to be borrowed from this; as many Things which Philostratus tells us of Apollonius Tyaneus, seem also to have been borrowed from other Histories recorded of Christ by the Evangelists.

(d) White and dazzling.] The Words λευκος ελασπασλον may literally be rendered, white as Lightning; but as this Clause stands here connected with parallel Passages in the other Evangelists, I chose to render it dazzling, that some proper Gradation might be observed, which would otherwise have been destroyed.

(e) Spake

Jerusalem (e); suggesting and enlarging on such Thoughts, as were proper to animate him to so painful, and glorious a Conflict. Sect. 90.

32 But Peter and they that were with him, were heavy with Sleep: and when they were awake, they saw his Glory, and the Two Men that stood with him.

But Peter, and they that were with him, i. e. Luke IX. the Two other Disciples, did not see the Beginning of this glorious Vision, nor hear the whole of this wonderful and edifying Discourse; for, wearied with the Labours of the preceding Day, they were quite overburthened and sunk down with Sleep; but being awakened with the Splendor of those Rays, which pierced thro' the Darkness of the Night that had before favoured their Slumbers, they saw, to their inexpressible Astonishment, his unusual Glory, and the Two Men who were standing with him, and heard the Conclusion of their Conference, from whence they collected who they were (f).

33—And it came to pass, as they departed from him, Peter [answered and] said unto Jesus, Master, it is good for us to be here; and [if thou wilt] let us make [here] three Tabernacles, one for thee, and one for Moses, and one for Elias: [MAT. XVII. 4. MARK IX. 5.]

And it came to pass, that just as they were departing from him, Peter answered and said unto Jesus, Master, it is good for us to be here in such a Circumstance as this: Let this glorious Appearance and Converse be prolonged; for we could delight to spend all the Remainder of our Days thus; and therefore, if thou pleasest, let us make three Tents here (g), for thee one, and for Moses one, and one for Elijah, that thou with them

33

(e) Spake of his Exit, which he was shortly to accomplish at Jerusalem.] Dr. Hammond and Le Clerc seem greatly mistaken, in referring this to Christ's Victory over the impenitent Jews in the Destruction of Jerusalem by the Romans; for tho' the Word *ἐξοδος* does sometimes signify a Military Expedition, (see Elsher. Observ. Vol. i. pag. 219.) yet it is plainly used for Death, or a Departure out of the World, 2 Pet. i. 15. and Wisd. iii. 2. which suits much better here with the Construction, *ἢ Ἱερουσαλημ*.

(f) Heard the Conclusion of their Conference, &c.] It might not, perhaps, have been proper, they should have heard the whole of it: GOD might intend to reveal some of those Things to them by the Spirit, and the Knowledge of others might be reserved to the Discoveries of the Heavenly State.

(g) Let us make three Tents here.] Mr. Fleming thinks, it is as if he had said, "Lord, let this Mountain be to Israel now, what Sinai was to our Fathers: Hold, as it were, thy Court here; and let the People resort hither, to learn thy Will, and pay their Homage to thee, attended by these thy glorified Servants." (See Fleming's Christology, Vol. i. p. 46.) But this seems too great a Refinement, and too deep a Scheme. I rather chuse to interpret them, as Words of rapturous Surprise, intended merely to express the Pleasure they had, in what they saw and heard. The Proposal was, as St. Mark observes, very improper; but perhaps few, in such an astonishing Circumstance, could have been perfectly Masters of themselves.—The Tents, they proposed to build, must be only slight Huts, or Bowwers; and there is no Reason at all to suppose, they meant any sumptuous Tabernacles, like that of Moses in the Wilderness: And that no such Idea might accidentally be raised, I chose to use the Word Tents.

4 *A Voice from Heaven declares him to be the Son of GOD.*

Sect. 90. them mayest lodge here in a more convenient
 Manner. This was indeed a wild Kind of
 Mark IX. 6. Propofal, ill fuiting the State of thefe glorified
 Spirits, or the Subject of their late Difcourfe: But
 it is the lefs to be wondered at, confidering the
 great Surprize in which Peter was; *for he knew
 not what he said, [or] fhould say; for* fuch was
 the Effect it had on him, and the Two other
 Difciples then prefent with him, that *they were
 vastly terrified* at the Majesty of this unparalleled
 Sight, which broke out upon them at once in fo
 unexpected a Manner.

Luke IX. 34. *And as he was fpeaking thus, behold, there came
 a bright Cloud, which in a moft furprizing Man-
 ner fpread itfelf over the Top of the Mountain,
 and overfhadowed them all. And they feared, and
 were feized with a Kind of religious Horror, when
 they entered into the Cloud, and faw it diffufed on
 every Side of them.*

35 *And behold, an ever-me-
 morable Circumftance then happened; for there
 came a moft awful Voice out of the Cloud, as the
 facred Symbol of God's immediate Prefence, which
 faid, This is my beloved Son, in whom I am well
 pleafed (b); bear ye him therefore with the hum-
 bleft Submiffion and Obedience, as the Object of
 my deareft Complacency, and your fureft Guide
 to Duty and Happinefs, far fuperior to the greateft
 of your Prophets.*

Mat. XVII. 6. *And when the Difciples heard [this Voice,] they
 fell prostrate on their Faces to the Ground with
 the humbleft Reverence, and were exceedingly
 terrified by this tremendous Manifeftation of the
 prefent Deity.*

7 *And Jefus, knowing their Con-
 fufion, came and touched them, and faid, Rife up,
 and be not afraid; infufing into them, at the
 fame Moment, a fecret Strength and Fortitude
 of Mind. (Compare Dan. x. 10, 19.)*

And

(b) *In whom I am well pleafed.*] Tho' neither *Mark* nor *Luke* have given us thefe Words, we may be fure that they were really fpoken, as we have the concurrent Teftimony both of *Matthew*, and *Peter*, who has thus quoted them, 2 *Pet.* i. 17. Some have thought their being omitted by *Mark*, an Intimation, that *Peter* did not review that Gofpel with any great Accuracy, fupposing it was (as *Clemens Alexandrinus* reports,) put into his Hands. — Perhaps the Command that is added to *hear him*, may refer to that folemn Charge to *bear the great Prophet*, *Deut.* xviii. 15.

MARK IX. 6. For he
 wift not [LUK. what he faid,
 or] what to fay, for they
 were fore afraid. [LUK. IX.—33.]

LUKE IX. 34. While he
 thus fpake, [behold,] there
 came a [bright] Cloud, and
 overfhadowed them: and
 they feared, as they entred
 into the Cloud. [MAT.
 XVII. 5.—MARK IX.
 7.—]

35 And [behold,] there
 came a Voice out of the
 Cloud, [which faid,] This is
 my beloved Son, [in whom
 I am well pleafed,] hear [ye]
 him. [MAT. XVII.—5.
 MARK IX.—7.]

MAT. XVII. 6: And
 when the Difciples heard it,
 they fell on their Face, and
 were fore afraid.

7 And Jefus came and
 touched them, and faid, A-
 rife, and be not afraid.

(i) *They*

He charges his Disciples to conceal it till he was risen.

Sect. 90.
Mark IX. 8.

MARK IX. 8. And suddenly [LUK. when the Voice was past, Jesus was found alone: and] when they had [lift up their Eyes, and] looked round about, they saw no Man any more, save Jesus only with themselves. [MAT. XVII. 8. LUKE IX. 36.—]

And on a sudden, while the Heavenly Voice was uttered, Jesus was found alone, Moses and Elijah disappearing in a Moment; [and] the Disciples lifting up their Eyes, upon the kind Encouragement that he had given them, [and] looking round about them for the Persons they had seen but just before, saw no Man any more, but Jesus only with themselves, who now again appearing in his usual Form, graciously entered into Conversation with them in the same condescending Manner he was used to do.

9 And as they came down from the Mountain, [Jesus] charged them, that they should tell no Man what Things they had seen, till the Son of Man were risen from the Dead. [MAT. XVII. 9.]

And as they came down from the Mountain, in which this wonderful Transaction had passed, Jesus strictly charged them, that they should tell no one what they had seen, unless it were when the Son of Man was risen from the Dead; lest till that glorious Evidence was given of his Divine Mission, this Story should appear as an idle Dream, or an incredible Tale.

10 And they kept that Saying with themselves, questioning one with another what the rising from the Dead should mean: [And they kept it close, and told no Man in those Days any of those Things which they had seen.] [LUKE IX.—36.]

And when he spake of rising from the Dead, they laid hold on that Word (i), disputing among themselves what this rising from the Dead could mean; for as often, and as plainly, as Christ had declared it to them, they could not persuade themselves to understand it in a literal Sense. However, in Obedience to the Charge he gave them, they were silent as to what had passed, and told no one in those Days any of the Things they had now seen and heard.

MAT. XVII. 10. And his Disciples asked him, saying, Why then say the Scribes, that Elias must first come? [MARK IX. 13.]

And his Disciples, as they could not doubt but he was the Messiah, took that Opportunity of informing themselves, as to a Scruple which had long lain on their Minds, and asked him, saying, Why then do the Scribes, the Teachers of our Nation, and professed Students of the Law, say, that Elias must first come before the Messiah appear? Is this Vision, that we have now seen, all the Coming of that Prophet, which was to be expected?

11 And Jesus answered and said unto them, Elias truly

And Jesus replying said unto them, This is indeed foretold; and it is very sure, that Elias shall first

(i) They laid hold on that Word.} So I think τὸν λόγον ἐκράθησαν may most literally be rendered; the Verb often signifying to lay hold on, and in Consequence of: that, resolutely to retain; but never, that I can recollect, to keep a Secret. Compare Mat. ix. 25. xiv. 3. Mark xii. 12. and Rev. xx. 2.—I think the Words πρὸς αὐτοὺς, should be joined with συζητήσαντες, as they are with the same Word, Mark i. 27. ix. 16. Luke xxii. 23. and Acts ix. 29.

(k) Shall

Sect. 90.
 Mat. XVII.
 11.

10. *first come to make Way for the Messiah, and regulate all Things (k), by preaching Repentance and Reformation: And yet how little is the Influence that this will have upon a wicked and ungrateful Generation? and how is it written of the Son of Man himself (l), the illustrious Person Elijah is to introduce? It is plainly foretold, that he must suffer many Things, and be contemptuously rejected; which evidently implies, that his Fore-runner also shall be disregarded, and his Preaching*
 12 *slighted. And the Event, you know, has been answerable to it: Do not therefore expect another to appear, but observe what I now say to you, while I assure you that Elijah is indeed come already, as it is written of him (m) in various Passages of Scripture; (see Isa. xl. 3. and Mal. iii. 1.) and they who pretended so eagerly to expect him, did not know and acknowledge him, but have treated him in the most arbitrary and cruel Manner, even just as they pleased, without any Regard to Piety, Justice, or Humanity: And thus likewise shall the Son of Man quickly suffer by them, and with the utmost Enmity and Malice shall be persecuted by a hardened People, who will shew no more Regard to him, than to Elijah his Herald.*

13 *Then the Disciples understood, that he spake to them concerning John the Baptist, who was foretold under the Name of Elijah, as the Messiah was under that of David. (Compare Mal. iv. 5. and Ezek. xxxiv. 23, 24.)*

(k) *Shall first come, and regulate all Things.] It is plain, that ἀνομασῶν here, (as ἀνομασῶν, Acts iii. 21.) cannot, as it generally does, signify restoring Things to their former State, but only in the general, reducing them to Order. It is strange, Tertullian (de Resur. cap. 35.) should infer from hence, that Elijah the Prophet is to come before Christ's second Appearance. Grotius has well confuted that wild Notion, in his Annotations, in loc.*

(l) *And yet how is it written of the Son of Man himself?]* The Construction of *this Verse* in the *Original*, is as perplexed, as almost any in the *New Testament*. The *Prussian Testament*, which is followed by the *late English Version*, renders it roundly, and elegantly enough: "It is true, said he, that Elias must first come to restore all Things, and that it is foretold of him, as well as of the Son of Man, that he should have much to suffer, and be rejected with Contempt." But this is not strictly agreeable to the *Original*, nor can I find the *Martyrdom* of *John the Baptist* any where foretold in the *Old Testament*: I chuse therefore to render this Clause, as a *Question*.—That *ναὶ* sometimes signifies [*and yet,*] evidently appears from *John v. 40. Luke ix. 45. Mat. xxiii. 37.* and other Places.

(m) *Elijah is indeed come already, as it is written of him.] For the Reason assigned in the preceding Note, I chuse to connect these two Clauses, and conclude that the Words which lie between, both in the Original, and in our Translation, are to be included in a Parenthesis.*

truly shall first come, and restore all Things, [and how it is written of the Son of Man, that he must suffer many Things, and be set at nought.] [MARK IX. 12.]

12 But I say unto you, that Elias is [indeed] come already, and they knew him not, but have done unto him whatsoever they listed, [as it is written of him:] likewise shall also the Son of Man suffer of them. [MARK IX. 13.]

13 Then the Disciples understood, that he spake unto them of John the Baptist.

I M P R O V E M E N T.

HOW glorious and delightful was this View of our Blessed Redeemer, Sect. 90. which the *Apostles* had, when he was *transfigured before them*, ^{Mat. xvii. 2.} clothed, as it were, with the Divine *Shekinah*, and *shining* with a Lustre like that of the Sun! How pleasing, and how edifying, must it be to them, to see with him *Moses* and *Elijah*, those Two eminent Saints, who Ver. 3. had so many Ages ago quitted our World, but whose Names they had often read in the Sacred Records with Wonder and Reverence!

Well might *Peter* say, *It is good for us to be here.* Well might he be Ver. 4. contented to resign his Entertainments and his Hopes elsewhere, that they might prolong these delightful Moments, feasting their Eyes with these Divine Visions, and their Minds with these more than Human Discourses. Nor can we wonder that the Scene, transitory as it was, left so abiding a Savour on his Spirits, that in an *Epistle* which he wrote many Years after, and but a little before his Death, he should single *this Story* from a thousand others, to attest it as he does, and to argue from it. (Compare 2 *Pet.* i. 16,—18.) But oh how much more desirable is it, to stand upon *Mount Zion*, and to behold those *brighter Glories*, which our *Jesus* wears in the Heavenly Regions! To behold, not merely *Moses* and *Elijah*, but all the *Prophets*, the *Apostles*, and *Martyrs*, and in a Word, all the *Saints of GOD* in every Age, whether to us personally known or unknown, surrounding him in a radiant Circle; and not only to behold them, but to converse with them. *Lord, it is good for us to be there,* in our Desires at least, and in our Meditations; till thou please to call us to that happy World, and to take us *thither*, where no *Drowsiness* will cloud our Eyes, Luke ix. 32. where no *Hurry* will discompose our Thoughts; but where the Perfection Mark ix. 6. of *Holiness*, and of *Love*, shall cast out every Degree of *Terror*, as well as of *Sorrow*.

In the mean Time, let us reverently attend to that *Saviour*, who appeared in this Majestic Form, and who comes recommended to us with so many *Testimonials* of his Divine Authority. He was again declared by Mat. xvii. 5. a *Voice from Heaven*, to be the *beloved Son of GOD*; as such let us *bear him*, receiving all his Revelations with the *Assurance of Faith*, and all his Commands with the *Obedience of Love*. If these Sentiments govern our Hearts and our Lives, the Thoughts of that *Departure* from this World, which we are *shortly to accomplish*, will be no Grief, or Terror to our Luke ix. 31. Souls. Like our blessed *Master*, we may connect the Views of it, and intermix Discourse upon it, with the most delightful Enjoyments and Converse; nay, it will serve to render them yet more pleasing. For who would not long, to be made *conformable to Christ*, even in *his Sufferings* and *Death*, if it may be a Means of *transforming us* into the Resemblance of *his Glories*!

S E C T.

S E C T. XCI.

CHRIST descending from the Mountain on which he was transfigured, drives out an Evil Spirit, which had obstinately withstood the Attempts of his Apostles. Mat. XVII. 14,—21. Mark IX. 14,—29. Luke IX. 37,—43.—

LUKE IX. 37.

LUKE IX. 37.

Sect. 91.
Luke IX.
37.

THUS did our Lord discourse with his Three Disciples concerning John the Baptist, as the promised Elijah, after he had been transfigured in so glorious a Manner in their Presence: *And it came to pass, that on the next Day, when they came down from the Mountain, on which the Night had been so delightfully spent, a great Croud of People met him. And being come to the Disciples, and particularly to the rest of the Apostles, who, knowing their Master was on the Hill, waited for him in the adjacent Valley, he saw a great Multitude around them, and among the rest, some of the Scribes and Pharisees, who were disputing with them, and endeavoured to take the Opportunity of their Master's Absence, to expose and distress them.*

Mark IX.
14.

15 *And immediately, as soon as he came near them, all the Multitude seeing him was struck into Astonishment, at those unusual Rays of Majesty and Glory, which yet remained on his Countenance (a); and*

AND it came to pass, that on the next Day, when they were come down from the Hill, much People met him.

MARK IX. 14. And when he came to his Disciples, he saw a great Multitude about them, and the Scribes questioning with them.

15 And straightway all the People, when they beheld him, were greatly amazed,

(a) *Was struck into Astonishment, &c.*] It is strange, that so few Criticks should have said any Thing, concerning the Reason of the *Multitude's* being thus *astonished*. It could not be, as *Dr. Clarke* supposes, his coming down from the Mountain *so quickly* after he went up; for they were gathered round it, in Expectation of his Descent; and I do not remember, that he ever continued more than *one Night* in such a Retirement. Nor is it easy to imagine, the *Multitude* were under any Apprehension, after he had been no longer absent, that they never should be able to find him again. I therefore follow *Dr. Whitby's* natural Conjecture in his *Paraphrase*, which is agreeable to what we read of *Moses*, that *the Skin of his Face shone, when he came down from the Mount.* (Compare *Exod.* xxxiv. 29, 30. and *2 Cor.* iii. 7.) One would indeed have expected that *Luke*, who has mentioned the *Lustre* on *Stephen's* Countenance, when pleading his Cause before the *Sanhedrim*, (*Acts* vi. 15.) should have taken some Notice of the Fact here supposed: But it is observable, *Mark* tells the Story before us, far more circumstantially than either of the other *Evangelists*; which, by the Way, is another most convincing Proof, that his *Gospel* was not (as *Mr. Whiston* supposes,) an Abridgment of *Matthew*.

(b) *He*

zed, and running to him, saluted him.

16 And he asked the Scribes, What question ye with them?

17 And [LUK. behold,] [a certain Man] of the Multitude, [kneeling down to him,] answered and [LUK. cried out, saying,] Master, I have brought unto thee my Son, which hath a Dumb Spirit: [MAT. XVII. 14. LUKE IX. 38.—]

MAT. XVII. 15. Lord, [I beseech thee, look upon my Son, for he is mine only Child; and] have Mercy on him, for he is Lunatick, and sore vexed: for oft-times he falleth into the Fire, and oft into the Water. [LUKE IX.—38.]

LUKE IX. 39. And lo, [wherefoever] this Spirit taketh him, he suddenly crieth out, and it teareth him, that he someth again, [and gnaweth with his Teeth, and pineth away;] and bruising him, it hardly departeth from him. [MARK IX. 18.—]

MAT. XVII. 16. And I brought

and running to him, they saluted him with the greatest Marks of Respect and Affection: Yet the Scribes and Pharisees were not at all impressed, but continued their ill-natured Attack on his Disciples. Sect. 91. Mark IX. 15.

And taking Notice of the warm Dispute they were engaged in, he asked the Scribes, What is the Point you are debating, and what do you contend with them about? 16

And presently upon his making this Enquiry, behold, a [certain] Man of the Multitude came, and kneeling down to him, answered the Question in Effect; and crying out with a loud and eager Voice said, Oh thou great Teacher and Master in our Krael, I have brought thee my poor afflicted Son, who has for a long Time been possessed with a Dumb Spirit, and the malicious Dæmon has deprived him of the Use of his Hearing and Speech: And in this moving Case, Oh Lord, I beseech thee, look upon my Son, for he is mine only Child, [and] yet instead of being any Comfort to me, is a most melancholy Spectacle of Horror; let me intreat thee therefore to have Compassion on [him,] for he is Lunatick (b), and grievously tormented with terrible Fits, which frequently seize him, and sometimes endanger his Life; for he often falleth into the Fire, and often into the Water. 17

And behold, wherever [this] Spirit seizes him, he has no Strength or Thought to take Care of himself, but suddenly cries out in a violent Manner; and it convulses him so, that he foams again at the Mouth, and gnaweth with his Teeth in Extremity of Anguish; and thus he miserably pines, and withers away in the Bloom of his Age: And [it] is with great Difficulty that the malignant Dæmon departs from him for a little while, having bruised him to such a Degree by violent Distortions, that he is hardly able to use his Limbs in the Interval of these dreadful Agitations. Mat. XVII. 15.

And I am persuaded there is some more than ordinary Difficulty in the Case; Luke IX. 39.

Mat. XVII. 16.

(b) He is Lunatick.] Grotius well observes, that this Word, (which exactly answers the Etymology of the Original,) might with great Propriety be used, tho' there was something preternatural in the Case; as the Evil Spirit would undoubtedly take Advantage of those Disorders, into which the Brain and Nerves of this unhappy Child were thrown by the Changes of the Moon.

Sect. 91. Case; for *I brought him to thy Disciples, and spake to [them] concerning him, and intreated [them] in the most affectionate Manner, to use their utmost Efforts to cast him out; and they could not accomplish it, nor heal him.*

Mat. XVII.
16.

17 *Then Jesus said in Reply to him, Oh ye incredulous and perverse Generation of Men, how long shall I be with you, before you will learn a becoming Regard to me? how long shall I endure that Infidelity, which you are shewing on so many Occasions? And thus did he mean at once to reprove, the Weakness of Faith, in the Father, and in his Disciples, as well as the Obstinacy and Perverseness of the Jewish Teachers, who were triumphing in their present Disappointment: And then turning to the Father of the Child and his Attendants, he said, Bring thy Son hitber to me, and you shall see what my Power can effect.*

Mark IX.
20.

And upon this, they brought him that was possessed to Jesus, and presented the poor Creature to him. And immediately, as soon as he saw him, while he was yet coming, the Evil Spirit in a Rage wrought in him with such Violence, that he threw him down, and convulsed him; and he fell on the Ground with great Force, and there lay, and rolled from one Side to the other, a Spectacle of Horror, foaming at the Mouth, and sweating profusely, till Nature was almost exhausted, and he seemed ready to die.

21 *And, that the Greatness of the Cure might more plainly appear, while the unhappy Youth lay thus before him, he asked his Father, How long Time is it, that he hath been thus afflicted? And*

22 *he said, Even from his Childhood (c). And the Evil Spirit is so outrageous, and so malicious, that it frequently, as I said, has thrown him into the Fire, and into the Waters, when he has happened to be near them, as if he watched for Opportunities to destroy him; so that I am sensible it is a most difficult, as well as dreadful Case: But*

brought him to thy Disciples, [and spake to them,] [LUK. and besought them to cast him out,] and they could not cure him. [MARK IX.—18. LUKE IX. 40.]

17 Then Jesus answered [him] and said, Oh faithless and perverse Generation, how long shall I be with you? how long shall I suffer you? bring [LUK. thy Son] hither to me. [MARK IX. 19. LUKE IX. 41.]

MARK IX. 20. And they brought him unto him: and when he saw him, [as he was yet a coming,] straightway the Spirit [threw him down, and] tare him, and he fell on the Ground, and wallowed foming. [LUKE IX. 42.—]

21 And he asked his Father, How long is it ago since this came unto him? And he said, Of a Child.

22 And oft-times it hath cast him into the Fire, and into the Waters to destroy him:

(c) *From his Childhood.* So the Word *παιδικῶς* properly signifies; and I think with *Grotius*. it is much more convenient to render it thus, than *from his Infancy*.

(d) *If*

JESUS rebukes the Demon, and expells him.

11

him: but if thou canst do any thing, have Compassion on us, and help us.

if thou canst do any Thing in it (d), have Compassion Sect. 91. on us, and help us; for surely none ever needed thy Pity more.

23 Jesus said unto him, If thou canst believe, all Things are possible to him that believeth.

And Jesus said unto him, The Question is Mark IX. not at all concerning my Power, but concerning the Strength of thy Faith; for if thou canst firmly and cheerfully believe, the Deliverance will surely be effected, as all Things of this Kind are possible to him that believeth.

24 And straightway the Father of the Child cried out, and said with Tears, Lord, I believe; help thou mine Unbelief.

And immediately the Father of the Child, touched to the very Heart to think that his dear Son might possibly lose the Cure thro' the Weakness of his own Faith, cried out aloud, and said with Tears in his Eyes, and Ardor in his Countenance, Lord, I do from my Heart believe that thy Power is unlimited; yet such is my Frailty, that when I look on this Spectacle of Misery, my Faith is ready to fail me again: Help me therefore against my Unbelief; by mitigating the Circumstances of the Trial, or communicating suitable Strength to my Soul (e).

25 When Jesus saw that the People came running together, he rebuked the [unclean] Spirit, saying unto him, Thou Dumb and Deaf Spirit, I charge thee, come out of him, and enter no more into him. [LUKE IX.—42.—MAT. XVII. 18.—]

Then Jesus seeing that the Croud ran together, and was continually increasing round them, rebuked the unclean Spirit, which had possessed the Child, and said unto him, with an Air of superior Power and Divine Authority, Thou Dumb and Deaf Spirit, who hast so maliciously deprived this Youth of his Speech and Hearing, I strictly charge and command thee, immediately to come out of him, and presume to enter into him no more, nor farther to disquiet him as long as he lives.

26 And the Spirit cried and rent him sore, and came out

And immediately, as soon as he had spoken these Words, [the Evil Spirit,] having cried out with great Earnestness, and thrown him into violent Distortions,

(d) *If thou canst do any Thing in it.*] Perhaps observing the Fit grow more violent on his approaching Christ, his Faith might begin to fail. This was a very natural Manner of speaking, and yet strongly pathetick, and obliquely interesting the Honour of Christ in the Issue of the Affair. See *Raphel. ex Xen. pag. 73.*

(e) *Help my Unbelief, &c.*] It seems an Inconvenience inseparable from this Method of Paraphrasing, that sometimes (as in the present Instance,) some lively and strongly pointed Sentences should lose something of their Spirit by it; yet keeping the Original thus distinct, may in Part remedy it; and on the whole, many of these Expressions are so full of Meaning, that the general Laws of Interpretation require, they should be unfolded. To observe the exact Medium here, is a Felicity, which I dare not say I have obtained, tho' I have laboured after it.

Sect. 91. *Portions, came out of him; and the poor Youth had been so miserably handled, that he fell into a Swoon, and seemed as one dead, so that many who were present said, He is undoubtedly quite dead,*

Mark IX.
26.

27 *and will revive no more. But Jesus taking hold of him by the Hand lifted him up, and strengthened him, so that he arose and stood on his Feet. And when [he] thus had perfectly restored and healed the Child, he took and delivered him to his Father, who received him with an inexpressible Mixture of Joy and Amazement. And the Child was well from that very Hour, and these terrible Symptoms returned upon him no more.*

Luke IX. 43. *And they who beheld it, were all astonished at the mighty Power of GOD, by which this illustrious Miracle had been wrought.*

Mark IX.
28.

And when he had left the Multitude, and was come into the House, where he then resided, his Disciples, somewhat mortified at the Repulse they had met with in their late Attempt, came to Jesus when he was alone, and asked him privately, Why could not we prevail so far, as to cast out this Dæmon, and expell him, since we have performed many Cures which seemed equally difficult?

Mat. XVII.
20.

21 *And Jesus said unto them, It was because of the Remainder of your Unbelief; for verily I say unto you, If you had but the least Degree of Faith in a lively Exercise, tho' it comparatively was but as a Grain of Mustard-seed (f), you might perform the greatest Wonders, so as even to say to this Mountain here in the Neighbourhood, Remove from this Place to that, and it should accordingly remove; and in a Word, nothing will be impossible to you. But as to the Case that was lately before us, he farther said unto them, This Dæmon which possessed the Child was one of a very obstinate Kind, which cannot be expelled so readily as others; nor must you expect*

out [of him;] and he was as one dead, inasmuch that many said, He is dead. [MAT. XVII.—18.—]

27 But Jesus took him by the Hand, and lifted him up, and he arose: [LUK. and he healed the Child, and delivered him again to his Father.] [And the Child was cured from that very Hour.] [MAT. XVII.—18. LUKE IX.—42.]

LUKE IX. 43.— And they were all amazed at the mighty Power of GOD.

MARK IX 28. And when he was come into the House, his Disciples [came to Jesus apart, and] asked him privately, Why could not we cast him out? [MAT. XVII. 19.] •

MAT. XVII. 20. And Jesus said unto them, Because of your Unbelief: for verily I say unto you, If ye have Faith as a Grain of Mustard-seed, ye shall say unto this Mountain, Remove hence unto yonder Place, and it shall remove; and nothing shall be impossible unto you.

21 Howbeit [he said unto them,] this Kind [can come

(f) *Faith as a Grain of Mustard-seed.*] It is very trifling to suppose, that here is a Reference to the Poignancy of Mustard-seed, as an Emblem of a vigorous and lively Faith. It is apparently a Proverb, to express any thing inconsiderably small, that being, as our Lord expresses it, one of the smallest among Seeds. Thus the Rabbi's say, the Globe of the Earth is but as a Grain of Mustard-seed, when compared with the Expanse of the Heavens. See Drusius, in loc.

come forth by nothing] but by Prayer and Fasting. [MARK IX. 29.]

pect to have Power over such Spirits as these, to oblige them to go forth by any Means, unless you do by frequent Prayer and Fasting intercede with GOD for his more abundant Co-operation, and by such extraordinary Devotions endeavour to prepare your Souls for his farther Influences (g).

Sect. 91.
Mat. XVII.
21.

I M P R O V E M E N T.

THE invidious Opposition, which these *Scribes* and *Pharisees* made to our Lord, and the ill-natured Joy they expressed, in what they imagined would disgrace his *Disciples*, appears exceeding odious; and it shews us the fatal Effects of Ambition, Pride, and Avarice, when they possess the Hearts of those, who should be (as these by their Office were,) *Teachers of others*. Such Qualities render those in the Number of the most dangerous Enemies of Mankind, who ought to be its most affectionate Friends, and most useful Benefactors. May the Light of the Gospel break in on their Souls, and form them to a better Temper!

Mark ix. 14.

The solicitous Concern of this *Parent*, when he saw his *Child* under such sad Symptoms of *Disorder*, may surely remind Persons in that Relation, of the Sentiments, with which they should view those of their *Children*, who are in a Spiritual Sense under the Power of *Satan*; and of the Importunity with which they should intreat, that the Hand of *Christ* may be stretched out for their Rescue.

Mat. xviii.
14, 15.
Luke ix. 38.

A lively Exercise of *Faith* is greatly to be desired in this, and all other Applications of this Nature. But, alas, how often do we find the Remainders of

(g) *This Kind cannot go forth by any Means, unless by Prayer and Fasting.* An ingenious *Physician* mentioned by the learned *Author* of the *Enquiry into Dæmoniacks, &c.* pag. 47. instead of *εἰ ἀποστειχῆ καὶ νησεία*, would read *εἰ ἀποστειχῆ νησεία*, by constant Fasting; and supposes it refers to the Necessity of frequent and long continued *Abstinence*, in order to the Cure of such an *Epileptick Distemper*, as the *Child* in Question had been subject to. But as the Criticism is founded on mere Conjecture, contrary to all the Copies known in the World; so I cannot think it at all natural in itself, or pertinent to the Occasion; for it seems not at all to our Lord's Purpose, to speak of the *Natural Methods of Cure*, in Answer to the *Apostles* Demand, why they could not miraculously perform it? — Nor can any Instance be produced to prove, that the Expression is *Proverbial*, for any Thing very difficult. — I could therefore see no Reason to recede from the usual Interpretation, which I have given in the *Paraphrase*. — *Sir Norton Knatchbull's* Sense is extremely forced, who understands it, as if it had been said, *This Sort* [of miraculous Faith] *advances not but by Prayer and Fasting*: *Raphelius* has abundantly shewn, how inconclusive those Authorities from *Xenophon* are; by which he would justify so odd a Version of *εἰ ληθεῖ*. See *Raphel. Annot. ex Xen. pag. 44, — 46.* And were the Words considered, as they stand in *Mark*, where there is nothing said of *Faith*, it would be easy to perceive, our Lord is speaking of a Kind of *Dæmons* which they were not able to cast out: And that some *Dæmons* are more malignant than others, is most manifest from *Mat. xii. 45.* But oftentimes an *Explication* has been built upon the Words of one *Evangelist*, and many learned Remarks have been made to establish it, which could not be applied without great Violence to suit the parallel Place in another, and presently has fallen to the Ground upon comparing them together.

Sect. 91. of a contrary Principle! In how many Instances does that passionate Exclamation of *the Father* in this Story, suit us? *Lord, we believe; help thou our Unbelief!* How difficult is it, in the Midst of so much Guilt and Weakness, of so much Perplexity and Unworthiness, to *believe* the Promises of Forgiveness and Preservation, of Grace and Glory. Yet we may humbly hope, that he, who by his Grace has wrought the Divine Principle in our Souls, will maintain it there. Only let it be our Concern, to oppose those *Corruptions*, which would enervate and suppress it. Perhaps there are some of them, which will not be driven out *but by Prayer and Fasting*, by deep Humiliation, and more than ordinary Solemnity and Intensity of Devotion. But surely they have little Regard to the Peace and Security of their Souls, who can allot only a few hasty Moments to them, when they have whole Hours and Days to bestow, not only on the Labours, but even on the Amusements of Life.

Mat. xvii.
21.

S E C T. XCII.

The Disciples are offended, at the Warning CHRIST gives them of his approaching Sufferings. He makes a miraculous Provision for paying the Tribute Money. Mat. XVII. 22, to the End. Mark IX. 30,---33.— Luke IX.—43,---45.

MARK IX. 30.

MARK IX. 30.

Sect. 92.
Mark IX.
30.

AND while every one of the Spectators was Amazed at this stupendous Miracle wrought on the Child who had been so terribly possessed, and at all the other extraordinary Things which Jesus did, they (i. e. our Lord and his Apostles,) departed from thence, and passed from the Mountain on which he had been transfigured, thro' the rest of Galilee: And he contrived to do it as privately as he could; for he was desirous that none might know [it,] lest the important Conversation, into which he then entered with his Disciples, should be interrupted. For while they continued travelling and conversing in Galilee, and especially when they came to the Places where they lodged, Jesus taught his Disciples (a) more largely

AND [while they wondered every one at all Things which Jesus did,] they departed thence, and passed thro' Galilee; and he would not that any Man should know it. [LUKE IX. —43.—]

31—For [while they abode in Galilee, Jesus] taught his Disciples, and said unto them, [MAT. XVII. 22.— LUKE IX. —43.]

(a) For Jesus taught his Disciples.] Mark assigns this as the Reason, why he desired, his Journey should be private, viz. that he might have an Opportunity to talk over this Subject at large: Which shews, that the Continuance or Abode in Galilee mentioned by Matthew; was only the short Stay they made in the Places where they lodged; and indeed he could not do conveniently speak to all the Twelve, while they were actually travelling.

(b) Apply

largely than he had done before, what was to befall Sect. 92.
him. (Compare Mat. xvi. 21. Mark viii. 31. Mark IX.
Luke ix. 22. Vol. i. pag. 549.) 31.

LUKE IX. 44. Let these Sayings sink down into your Ears: for the Son of Man shall be delivered into the Hands of Men, [and they shall kill him; and after that he is killed, he shall rise the third Day.] [MARK IX. —31. MAT. XVII. —22, 23.—]

And he said unto them with great Solemnity, *Apply your Ears attentively to these Sayings (b)*, how disagreeable soever they may be, and let them sink into your Hearts; *for the Son of Man*, instead of reigning in that Grandeur which you expect, *shall very shortly be betrayed into the Hands of sinful Men (c)*, and shall seem for a while to be a helpless Prey to their Rage; for *they shall put him to Death* in a most cruel and infamous Manner; *but they shall not finally triumph over him; for after he is thus slain, he shall rise from the Dead on the third Day*, according to the Intimations I have often given you. (See Vol. i. pag. 142, 143. 384. 539.)

45 But they understood not this Saying, and it was hid from them, that they perceived it not: and they feared to ask him of that Saying, [and were exceeding sorry.] [MAT. XVII. —23. MARK IX. 32.]

But they were so strongly prepossessed with the Expectation of a Temporal Kingdom, that *they understood not this Saying*, plain as it was, *and the Sense of it was hid from them, so that they perceived it not*; foolishly imagining it inconsistent with what the Sacred Oracles had declared, of the glorious Success of the Son of Man, and the universal Empire he was to establish. (Dan. vii. 14.) 45
And yet they were afraid to ask him what was the Meaning of that Saying, lest he should upbraid them as unteachable; considering how lately he had given them the like Warning before, and how severely he had rebuked Peter for endeavouring to dissuade him from it: Nevertheless they perceived, that their Master foretold his own Death, *and were exceeding sorry*, that a Person of so excellent and amiable a Character, from whom they had entertained such glorious Expectations, should meet with so unworthy a Return.

And

(b) *Apply your Ears to these Sayings.*] This seems to me a just Translation, of *ἰδέτε υμεις ες τα αυρα υμων τις λογος τειναι*, which is literally, *Put these Sayings to your Ears*; a Phrase which our Language will hardly admit. It intimates the Propensity they had, to *withdraw and turn away their Ears*, from such Declarations, as he was now about to make.

(c) *Shall shortly be betrayed, &c.*] Mark has expressed it in the *Present Tense*, and says, *The Son of Man is delivered*: But nothing is more common in the Sacred Language, than to speak of what should *certainly and quickly be*, as if it was *already done*. Compare *John xiii. 31. xvii. 4, 11, 24. Eph. ii. 5, 6. Heb. xii. 22. and Rev. xviii. 2, and 4.* — The Explication of many other *Scriptures* depends on this obvious Remark.

(d) *The*

Sect. 92. And soon after this, he came with his Disciples to Capernaum: And when they were come [thither,] the Receivers and Collectors of the Sacred Tribute (d), which was gathered every Year thro' all their Cities, came to Peter, and said, Does not your Master, who has the Character of so religious a Teacher, pay the usual Tribute of the Didrachma (e) or Half-Shekel to the Service of the Temple? And he says, Yes, I know that he uses to pay it, and make no Doubt but he will do it now. And when he came into the House, Jesus, who was there before, prevented him, before he could speak of the Affair in Question, and said to him, What dost thou think, Simon, and what seems fit to thee on this Occasion? Of whom do the Kings of the Earth receive Custom or Tribute? of their own Sons, or of Strangers? Peter says to him, Lord, it is evident they receive it only of Strangers. Jesus said to him, Then the Sons by Virtue of their Fathers Dispensation are free from the Obligation: And on the like Principle, I, as the Son of God, might plead an Exemption here, especially as I have not now the Sum, which is required towards the Maintenance of the Temple-Worship. Nevertheless, lest we should offend them, by giving an Occasion to imagine that I put any Slight on the Temple, or lest others from my Example should in far different Circumstances omit this Contribution, I will not debate the Matter, but rather work a Miracle, than fail in the Payment. Go therefore down to the Sea, and when thou comest to the neighbour-

MAT. XVII. 24. And [he came to Capernaum: and] when they were come thither, they that received Tribute-Money, came to Peter, and said, Doth not your Master pay Tribute? [MARK LX. 33.—]

25 He saith, Yes. And when he was come into the House, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the Kings of the Earth take Custom or Tribute? of their own Children, or of Strangers?

26 Peter saith unto him, Of Strangers. Jesus saith unto him, Then are the Children free.

27 Notwithstanding, lest we should offend them, go thou to the Sea, and cast an Hook,

(d) *The Collectors of the Sacred Tribute.*] Josephus has expressly asserted, that each of the Jews used yearly to pay a *Didrachma*, or *Half-Shekel*, the Piece of Money here mentioned, to the Service of the Temple: (See *Joseph. Antiq. lib. xviii. cap. 9. (al. 12.) §. 1.*) A Custom, which probably took its Rise from the Demand of that Sum from each of the *Israelites*, whenever they were *numbred*. *Exod. xxx. 13.* And therefore, with *Beza*, *Casaubon*, *Hammond*, *Grotius*, and many other great Criticks, I chuse to understand this Passage, as referring to *that*, rather than to any *Civil Tax*; chiefly because I think, notwithstanding what *Salmasius* says to the contrary, (*against Milton, pag. 259.*) our Lord's Argument *ver. 25, 26.* can otherwise have no Force. — The Reader will find an excellent *Note* in *Grotius* here, which renders it unnecessary to enlarge any farther.

(e) *Does not your Master pay the usual Tribute, &c.*] It seems then to have been a voluntary Thing, which *Custom*, rather than *Law*, had established. In *Nebemiab's* Days it was accounted so, and the Sum was then something lower. See *Neb. x. 32.*

(f) A

Hook, and take up the Fish that first cometh up: and when thou hast opened his Mouth, thou shalt find a Piece of Money: that take, and give unto them for me and thee.

neighbouring Shore, throw in a Hook, and take the first Fish that comes up; and when thou hast opened its Mouth, thou shalt there find a Piece of Silver Coin, called a *Statera*, which it has just swallowed (*f*); take that, and give it to them that collect the Tribute, both for me and thee; for thou knowest it will answer their Demands for both. Accordingly Peter went, and finding the Money in the Fish's Mouth, paid it according to his Lord's Command.

Sect. 92.
Mat. XVII.
27.

I M P R O V E M E N T.

HOW slow and untractable were the Minds of the *Apostles*, who *Mark ix. 32:* understood not these plain Things, when thus inculcated again and again! But on the other Hand, how much Integrity does it shew in the *Historian*, to record what seemed so little to the Honour of himself, and his Brethren? In this Respect, and many others, surely Credit rises to the *Gospel*, even by Occasion of the *Infirmities* of those to whom it was committed, and out of *Weakness they are made strong*. Let us however learn, to be upon our Guard against the Prejudices of Worldly Interest, since, as we see, they may take such strong Hold of Minds, in the main upright and pious. And therefore let us earnestly pray, that GOD would give us a greater Relish for spiritual and eternal Blessings.

It cannot surely become us, to seek the Grandeur and Riches of this *Mat. xvii.* World, when our *Blessed Master* was so poor, that he could not pay this *27.* little Tribute, without having Recourse to a *Miracle*. Yet this he chuses, rather than to give Offence by a Refusal, how justly soever he might have pleaded an *Exemption* from it. Let us learn from hence that *Meekness of Ver. 26.* *Wisdom*, which will teach us to seek the Interest of others, rather than our own; and rather to consider, how we may edify others by the Abundance

(*f*) *A Statera*, which it has just swallowed.] The *Statera* was (as appears in Part from this Text,) a Piece of Coin, in Value about *Two Half-Shekels*, or, according to *Dr. Prideaux*, near *Three Shillings* of our Money, tho' most *Criticks* reckon the *Shekel* but about *Half a Crown*. See *Drusus*, on this Verse and the *24th*.—I see no Reason with *Schmidius* to suppose, this Piece of Money was created on this Occasion: But supposing, as in the *Paraphrase*, that the *Fish* had accidentally swallowed it, (perhaps as it was falling into the Water, near some other Prey,) I cannot forbear remarking, how illustrious a Degree of Knowledge and Power our Lord discovered in the Case before us; *Knowledge*, in penetrating into the Bowels of this Animal, tho' in the Sea; and *Power*, in directing this particular Fish to *Peter's* Hook, tho' he himself was at a Distance. Hardly any Circumstance can be imagined more fit, to encourage him, and his Brethren, in a firm Dependence on Divine Providence. And it is very natural to reflect, how easily *Christ* could, if he had seen fit, have drawn up immense Treasures by this very Method, from the Heart of the Sea: But he intended, that his Servants should be enriched and adorned in a much nobler Manner, than with Pearls and costly Array.

Sect. 92. dance of our good Works, than how we may excuse ourselves in the Omission of any. That Extent of *Knowledge* and *Power*, which our Lord displayed on this Occasion, can never be at a Loss for Means to repay, whatever we may thus sacrifice for his sake.

S E C T. XCIII.

CHRIST reproves his Apostles for their Contention, who should be greatest; and recommends to them Humility and Mortification. Mark IX. — 33,— 37. 42,— to the End. Mat. XVIII. 1,—9. Luke IX. 46,—48.

MARK IX. 33.

MARK IX.—33.

Sect. 93.
Mark IX.
33.

NOW when Peter was returned from the Sea-Side, having taken the Fish which supplied him with the Tribute-Money (a), our Lord, from a late Occurrence which he had observed among his Disciples, took Occasion to recommend Humility to them: *And being in the House* with his Apostles, that he might naturally introduce the Discourse he intended, *he asked them, About what were you disputing with each other on the Way* in so eager a Manner, that I could not forbear taking particular Notice of it?

AND being in the House, he asked them, What was it that ye disputed among yourselves by the Way?

34 But instead of answering him directly, they were confounded with the Question, and continued silent, being ashamed to confess the Truth; for as they were travelling on the Way, a Controversy arose among them, [and] they had warmly debated the Matter one with another, which of them should be the greatest Man in that Temporal Monarchy, which they assured themselves Jesus, as the expected Messiah, would erect, whatever Sufferings might lie in the Passage to it.

34 But they held their Peace: for by the Way [there arose a Reasoning among them, and] they had disputed among themselves, [which of them should be greatest.] [LUKE IX. 46.]

35 And Jesus perceiving, notwithstanding their Silence, the secret Thought of their ambitious Heart, and

35 And [Jesus perceiving the Thought of their Heart,] fat

(a) When Peter was returned, &c.] In order to remind those, who may hear these Sections read in a Family, of the Connection of them, I have generally introduced each, with a brief Hint at the Subject of the former; which tho' it makes the Paraphrase on the first Verse of a Section sometimes much longer, than I should otherwise have chosen, yet may I hope be attended with Advantage sufficient to ballance that Inconvenience.

(b) Called

fat down, and called the Twelve, and saith unto them, If any Man desire to be first, the same shall be last of all, and Servant of all. [LUKE IX. 47.—]

and observing the same Carnality and Emulation to be still working there, *when he was sat down, called all the Twelve about him (b), and says unto them with great Seriousness and Earnestness, It is Humility that is the Way to Honour in my Kingdom; and therefore if any one would be Chief there, let him in all the Offices of condescending Friendship to his Brethren, be as the last of all, and the Servant of all.*

Sect. 93.
Mark IX.
35.

MAT. XVIII. 1. At the same Time came the Disciples unto Jesus, saying, Who is the greatest in the Kingdom of Heaven?

And at the same Time (c), when the Disciples were thus called, they came to Jesus, and finding that he knew the Subject of their late Debate, some of them at length took the Liberty of saying, Lord, decide this Question, and tell us plainly, who is intended to be the greatest in the Kingdom of Heaven, and to whom wilt thou commit the chief Management of Affairs in it?

Mat. XVIII.
1.

2 And Jesus called a little Child unto him, and [took and] set him [LUKE. by him] in the Midst of them, [and when he had taken him in his Arms, he said unto them,] [MARK IX. 36. LUKE IX. —47.]

And when he had answered the Enquiry in the Manner related above, Jesus, in order to impress the important Maxim yet deeper on their Minds, having called to him a little Child, that happened then to be in the House where they lodged, took and set him by him in the Midst of them; and taking him up, and embracing him in his gracious Arms, in Token of his tender Regard, he said unto them, I assuredly declare it to you as a most solemn and important Truth, that except ye be converted and turned from these ambitious and carnal Views, and become like little Children in Lowliness and Meekness, in a candid teachable Temper, and an Indifference to the great Things of the present Life, (Psal. cxxxi. 1, 2.) you will be so far from having any distinguished Rank among my Subjects, that ye shall by no Means so much as enter at all into the Kingdom of Heaven.

2
3

3 Verily I say unto you, Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven.

(b) Called all the Twelve about him.] It is natural to suppose, that twelve Persons traveling together on Foot would form themselves into two or three little Companies, while some of them, no doubt, would be attending Christ, and discoursing with him: But our Lord judged it proper, as he was now in the House, that all the Twelve should hear this Admonition, tho' they might not all have been engaged in the Dispute which occasioned it.

(c) At the same Time.] By these Words Matthew expressly fixes the Connection between this Story, and that which concluded his xviiith Chapter. But Clarius seems to refine too much, when he supposes, that Christ's having thus miraculously provided for paying Peter's Tribute with his own, gave Umbrage to the rest: Yet this precarious Turn serves the Church of Rome, as an Argument for the Supremacy of the Pope; nor is it wonderful, that in so weak a Cause they should catch at such a Shadow.

C 2

(d) Enter-

20. *He shews the Danger of offending any of his Little Ones.*

Sect. 93. Kingdom of Heaven, or be entitled to any of its final Blessings. *Whoever therefore shall humble himself even as this little Child, and act with such*

Mat. XVIII.
4.

5 and will stand high in its final Glories. *And*

whosoever cordially shall entertain this Child, [or] shall discover an affectionate Regard to any one of such little Children, in my Name, and for my Sake, as one whom I love, and recommend to his Care, entertaineth me; for I shall take the Kindness as done to myself: And I would have you to remember, that it shall not terminate even there, but (as I have formerly told you, Mat. x. 40. Vol. i. pag. 471.) whoever thus shall entertain and shew a Regard to me, entertains not me alone, but him that sent me (d), even my Heavenly Father, who is honoured or affronted, as I am respected or slighted. And this Regard to the meanest of my Servants, I must urge upon you, as of the utmost Importance; for (as I just now told you,) be that by such a Condescension is as the least among you all, He shall be eminently great in my Esteem, and be distinguished by peculiar Marks

6 of the Divine Favour. *But whoever shall deliberately do any Thing to offend, and to occasion the Fall of one of these Little Ones who believe in me (e); or of any Disciple of mine, tho' he may seem as weak as this Infant, will expose himself thereby to such Guilt and Punishment, that it were better for him he should undergo the most certain and terrible Destruction one can imagine, even that a huge Mill-stone (f) should be hanged about his Neck,*

4 Whosoever therefore shall humble himself as this little Child, the same is greatest in the Kingdom of Heaven.

5 And [LUKE. whosoever shall receive this Child,] [or one of such] little [Children] in my Name, receiveth me; [and whosoever shall receive me, receiveth not me, but him that sent me:] [LUKE. for he that is least among you all, the same shall be great.] [MARK IX. 37. LUKE IX. 48.]

6 But [whosoever] shall offend one of these Little Ones which believe in me, it were better for him, that a Mill-stone were hanged about his Neck, and that he were [cast into the Sea, and] drowned in the Depth of the Sea. [MARK IX. 42.]

(d) *Entertains not me alone, but him that sent me.*] Here *Christ* was interrupted by a Speech of *John*, related *Mark ix. 38,—41.* which is *paraphrased* and explained below, in *Sect. 96.* See *Note (a)* there, *pag. 34.*

(e) *Shall offend one of these Little Ones, &c.*] To *offend* a Person generally signifies, (as was observed before, *Vol. i. pag. 234. Note (c),*) *laying a Stumbling-block in his Way*; so that any, who should by a scandalous Life lead others to think ill of the Christian Profession in general, or should by Persecution discourage the Weak, or by Sophistry, bad Example, or otherwise, pervert them from the Way of Truth and Goodness, would fall under the Weight of this terrible Sentence.

(f) *A huge Mill-stone.*] So I render *μωλος ωμος*, which (as *Erasmus, Grotius, Raphelius*, and many others observe,) properly signifies a *Mill-stone* too large to be turned, as some were,
by

Sect. 93.

7 Woe unto the World because of Offences : for it must needs be, that Offences come : but Woe to that Man by whom the Offence cometh.

Neck, and he should be thrown headlong into the Sea (g), [and] drowned in the Depth of [it.]

Woe to the World, because of such Offences, or Scandals as these ; for they will bring upon it the most dreadful Judgments : Indeed considering the Corruption, and Weakness of Mankind, and the various Temptations with which they are surrounded, it is humanly speaking necessary, or unavoidable, that Offences come ; but I may well say, Woe to that Man, by whom the Offence cometh, whoever he be, that by Avarice, Ambition, or any other vicious Affection, lays a Stumbling-block in Men's Way, and makes himself accessary to the Ruin of immortal Souls, tempting them either to renounce, or to despise the Gospel ; for the Time will come, when he shall bitterly repent it.

8 — Wherefore if thy Hand—offend thee, [cut it off,] and cast it from thee : it is better for thee to enter into Life—maimed, rather than having two Hands, [to go into Hell, into the Fire that never shall be quenched :] [MARK IX. 43.]

Wherefore let me renew the Exhortation, which I formerly gave you, rather to submit to the severest Mortifications, than to indulge your sinful Inclinations, to the Scandal of others, and to your own Ruin : And as I then told you in my Sermon on the Mount (b), (see on Mat. v. 30. Vol. i. pag. 234.) If thy Right Hand offend thee, that is, if any Thing dear unto thee as a Right Hand, should be the Means of leading thee into Sin, rather than indulge it, cut it off, and cast [it] from thee, whatever Pain or Deformity, or other Detriment, might follow from such a Loss ; for it is much better for thee to enter maimed into Eternal Life, than having two Hands, to go down into the Prison of Hell, even into that Fire which shall never be extinguished : Where their corroding and up-

MARK IX. 44. Where their

Mark IX. braiding 44.

by the Hand, and which would require the Force of *Asses* to move it ; as it seems those *Animals* were generally used by the *Jews* on this Occasion. See *Rappel. Annot. ex Xen. p. 46.*

(g) *Thrown headlong into the Sea.*] *Casaubon*, and *Elsner*, (*Observ. Vol. i. pag. 85.*) not to mention others, have shewn at large, that *Drowning in the Sea*. was a Punishment frequently used among the *Antients*, and that the Persons condemned had sometimes *heavy Stones* tied about their *Necks*, or were rolled up in *Sheets of Lead*. It seems to have grown into a *Proverb*, for dreadful and inevitable Ruin.

(b) As I told you in my Sermon on the Mount.] It will, I hope, be observed, that *Matthew*, who had before so largely recorded that Sermon, gives us again this Passage of it on the present Occasion ; which is one Proof, among many others, that our Lord did not think it improper or unnecessary, sometimes to repeat what he had then said : (See *Vol. i. pag. 296. Note (e).*) And considering the Importance of these Maxims, and how little many of his Hearers were disposed to receive and retain them, it was a valuable Instance of his Compassion and Wisdom.

(i) Where

Sect. 93. braiding Conscience is as a *Worm*, which *never dies* (i), but with unutterable Anguish still gnaws upon the Heart; and where *the Fire* of Divine Wrath, which shall penetrate into the very Soul of the Sinner, *is not*, and shall not, be *quenched* throughout all the endless Ages of Eternity.

Mark IX.
44.

45 *And again, if thy Foot offend thee, cut it off with as much Resolution, as thou wouldst part with a gangrened Member for the Preservation of thy Life; for something yet more important is here concerned, and it is better for thee to enter lame into the Regions of Eternal Life and Blessedness, tho' thou wast ever to continue so (k), than having two Feet to be cast into the inextinguishable*

46 *Fire of Hell: Where their tormenting Worm dieth not, and where the Fire is not quenched, nor the Violence of its Heat abated thro' all the Ages of Eternity.*

47 *And, to repeat so wholesome and necessary an Admonition a third Time, if thine Eye offend thee, or would necessarily be the Means of leading thee into Sin, chuse rather with thine own Hands to tear it out of its Socket, and to cast it away from thee as an abhorred Thing, than by complying with the Temptation, to hazard thy far more precious Soul; for it is far better for thee to enter into the Kingdom of GOD, [or] into Everlasting Life and Blessedness, with but one Eye, even tho' the other were not to be restored at the Resurrection, but the Blemish were to continue for ever, than having two Eyes, and all the other Members*

their Worm dieth not, and the Fire is not quenched.

45 And if thy Foot offend thee, cut it off: it is better for thee to enter hale into Life, than having two Feet, to be cast into Hell, into the Fire that never shall be quenched: [MAT. XVIII. —8.]

46 Where their Worm dieth not, and the Fire is not quenched.

47 And if thine Eye offend thee, pluck it out, [and cast it from thee:] it is better for thee to enter into the Kingdom of GOD, [or into Life,] with one Eye, [rather] than having two Eyes to be cast into Hell-Fire: [MAT. XVIII. 9.]

(i) *Where their*—Conscience is as a *Worm*, which *never dies*.] There may indeed be an *Allusion* here to *Isa. lxvi. 24.* (compare *Ecclus' vii. 17.* and *Judith xvi. 17.*) but the Expression had been just and proper without it: And it is observable, that some of the Antients expressed the same Thought by saying, that *the Marrow of the Back-Bone* did in a wicked Man *turn into a huge and fierce Serpent*; thereby intimating, (by a much finer *Figure*, than *Ælian*, who reports it, understood,) that their own *Thought* should be their *Torment*, and they should be unable to disarm it by those Artifices, which had prevailed in the present Life. See *Ælian. Hist. Anim. lib. i. cap. 51.* and *Gataker. Antonin. lib. viii. §. 58.*

(k) *Tho' thou wast ever to continue so.*] It is certain, no Man will *enter into Life hale, maimed, or blind*, as the Bodies of the Saints will be restored in the greatest Perfection. I know indeed, that, with some Latitude in the Expression, he may be said to *enter hale, or maimed, into Life*, whose Spirit passes from a *dismembered Body* into the Regions of the Blessed; but it seems to me, that the Propriety of the Phrase is most exactly preserved, by taking it as in the *Paraphrase*, and the Spirit of the Thought is greatly increased by that Interpretation.

(l) *Shall*

Members of thy Body in the greatest Perfection, Sect. 93. to be cast into Hell, where they will all be full of unutterable Anguish, being tormented with everlasting Fire, In that dreadful Prison of Divine Vengeance, where (as I have told you again and again,) their Worm dieth not, and the Fire is not quenched nor abated, but preys perpetually on the miserable Sinner that is condemned to it. For as the Flesh burnt on the Altar has Salt rubbed upon it, in Consequence of which it burns so much the more fiercely, so every one of those unhappy Creatures, the Victims of Divine Justice, shall be (as it were) salted with Fire (l), and instead of being consumed by it, shall in those wretched Abodes continue immortal in the Midst of their Flames; whereas every acceptable Sacrifice shall be seasoned with another Kind of Salt (m), even that of Divine Grace, which purifies the Soul, and preserves it from Corruption.

48 Where their Worm dieth not, and the Fire is not quenched.

49 For every one shall be salted with Fire, and every Sacrifice shall be salted with Salt.

50 Salt is good: but if the

In Allusion to this, I have formerly called you, my Disciples, the Salt of the Earth; (Mat. v. 13.

49

50

Vol.

(l) Shall be salted with Fire.] Grotius, Spanheim, Gataker, Le Clerc, and Dr. Mill, have abundantly answered the favourite Criticism of Scaliger, by which he would here read *supra* instead of *super*, that it might be rendered, Every Offering made by Fire shall be salted. The learned and laborious Wolfius has proposed a multitude of Interpretations on this Text. He, and Mons. L'Enfant, think it refers to the fiery Trial, thro' which Christians must expect to pass: But this neither seems a natural Sense of the Phrase itself, nor does it so well suit the Context, by which it should seem to be a Reason why the Infernal Fire is never quenched. I know it may be answered, that it is however a Reason why the Disciples should practise the Mortification required above: But it seems desirable, where it can be done, to interpret the Particles in their most usual Sense, tho' sometimes it is necessary (as we have elsewhere observed, Vol. i. pag. 307. Note (i),) to recede from it. To suppose, as Dr. Clarke, and some others do, that here is a Reference to the Ambiguity of the Hebrew Word חֶמֶל, which signifies either to be salted, or consumed, seems very unwarrantable; since ἀλτῆσις has no such Ambiguity; not to say, how much it would impair the Force of the Sentence, leading to an Idea, the very contrary to what Christ had suggested above, no less than three Times.

(m) Every Sacrifice shall be seasoned with Salt.] It is well known, that the Mosaic Law required this. See Lev. ii. 13.—Heinsius thinks, that as Salt contracts and binds, it was therefore used as an Emblem of Friendship, which he supposes our Lord afterwards to refer to; and that it was the Foundation of the Figure, by which a perpetual Engagement is called a Covenant of Salt. Numb. xviii. 19. I should rather think it intended, as a Circumstance of Decency, that the Meat of GOD'S Table should be salted; and conclude, that if it had any Emblematical Meaning, it was to recommend to the Worshipper an incorrupt Heart seasoned with favourable Sentiments of Wisdom and Piety.—Sinners are elsewhere represented, as the Victims of Divine Justice: (Isa. xxxiv. 6. Jer. xii. 3. xlvii. 10. Ezek. xxi. 9, 10. and xxxix. 17.) And good Men, (as in the End of this Verse,) are represented in another View, with regard to their Consecration to GOD, as acceptable Sacrifices. Rom. xii. 1. xv. 16. Compare 1 Pet. ii. 5.

Sect. 93.
Mark IX.
50.

Vol. i. pag. 223.) and as *Salt* is a very good Thing, so will you, if you answer that Character, be inestimable Blessings to the World: *But* remember what I then added, *if the Salt itself be grown insipid, with what will you season it?* or what can restore you, if you are corrupted, who should restore others? See to it therefore, that you *have* this excellent *Salt in yourselves*; and as one Instance of it, be careful to *maintain Peace with each other*, and do not give Way to those very unbecoming Disputes and Emulations, which have been the Occasion of my present Discourse.

the Salt have lost his Saltness, wherewith will ye season it? Have Salt in yourselves, and have Peace one with another.

I M P R O V E M E N T.

Mat. xviii. 1.

HOW deeply is *Pride* rooted in the Heart of fallen Man; when neither the daily Instructions, nor edifying Example of the humble *Jesus*, could prevent it from appearing, even among the *Apostles* themselves, in so mean and unworthy a Manner! Still did Worldly Interest and Grandeur so intoxicate their Minds, that they seemed even *against Hope* to have *hoped* for it, and to have found out a strange Kind of Method, of grafting these Expectations, even on the very *Cross* of *Christ*, which was intended to destroy them.

Mark ix. 36.

How edifying and affecting are these Lessons, which the meek and lowly *Redeemer* gave us, with this *little Child in his Arms*, whose Example we are required to copy! Lord, give us of thy *regenerating Grace*, that

Mat. xviii. 3.

we may do it; that we may *be converted, and become as little Children*, free from Avarice and Ambition, Malice and Prejudice! How melancholy is it to think, that many, who have by their *Office* been employed to read and explain this Lesson to others, and who have not been *Children in Understanding*, seem to have learnt so little of it themselves; as if it had never been at all intended for that Order of Men, to whom indeed it was immediately addressed! If there be any such yet remaining in the *Christian Ministry*, let them seriously weigh the *Woe*, denounced on *that Man by whom the Offence cometh*. May the infinite Mercies of *GOD* be extended to all professing *Christians*, who give themselves up to Worldly Pursuits and Projects; and especially to those, who make the *Church of Christ* only a Kind of *Porch* to the *Temple of Mammon*, and the *Sacred Office* itself merely a convenient Vehicle, for swallowing down Riches and Honours! May Divine Grace deliver us from such fatal Snares, and form us to that *Self-denial* and *Mortification*, without which we cannot be the true *Disciples of Christ*; but after having *pierced* ourselves thro' with many unnecessary *Sorrows* here, shall plunge ourselves deep into Eternal Perdition!

Ver. 7.

May

May these repeated, and dreadful Representations of *future Misery*, which we have now been reading, impress our Souls in a becoming Manner! Blessed *Jesus!* thou bringest *good Tidings*; yet which of the *Prophets* under the Legal Dispensation ever represented *the Terrors of the Lord* in so awful a Light, as that in which thou hast placed them! Let none of thy *Ministers* be afraid to imitate thee herein! nor let any of thy *Followers* presume to censure them for it! May we all be effectually warned *to flee from the Wrath to come*; and as we would not another Day be salted with *Fire*, may our Hearts now be *seasoned with thy Grace!* and may we by a modest and *peaceful*, a benevolent and useful Life, be daily bearing a Testimony to it, and as *the Salt of the Earth* may we be labouring to cure the growing Corruption of the World about us!

Sect. 93.

Mark ix.
43.—48.

Ver. 49.

Ver. 50.

S E C T. XCIV.

Our LORD farther inforces Condescension and Humility, and gives Rules for the Accommodation of Disputes and Offences among Christians. Mat. XVIII. 10,---20.

M A T. XVIII. 10.

M A T. XVIII. 10.

TAKE heed that ye despise not one of these *Little Ones*; for I say unto you, that in Heaven their *Angels* do always behold the Face of my Father which is in Heaven.

FARTHER to promote the Humility and Moderation of his Disciples, our Lord proceeded in the Discourse, which he had begun (as in the former Section,) with the little Child in his Arms, and said, *Take special heed that you despise not one of these Little Ones*, or that you do not cast Contempt on the weakest and meanest of my Servants, nor slight even the Soul of a Child; for I say unto you, that their attendant *Angels*, while in Heaven, do incessantly behold the Face of my Heavenly Father (a); and if the highest Courtiers

Sect. 94.

Mat. XVIII.
10.

in

(a) *Their attendant Angels, while in Heaven, &c.*] The *Fathers* looked on this as an Argument, that each good Man had his particular *Guardian Angel*: (See *Suicer. Thesaur. vol. i. pag. 43.*) And *Grotius* also seems to allow the Force of it. I apprehend this Passage rather intimates, that the *Angels*, who sometimes attend the *Little Ones* spoken of, at other Times stand in *GOD's* immediate Presence; and consequently that *different Angels* are at different Times employed in this kind Office, if it be incessantly performed. The general Sense is plain, that the *highest Angels* do not disdain, on proper Occasions, to perform Services of Protection and Friendship for the *meanest Christian*; but, as *St. Paul* says, they are all *ministering Spirits sent forth to minister to the Heirs of Salvation. Heb. i. 14.* I say, the *highest*; because to behold the Face of *GOD*, may signify waiting near his Throne, and be an *Attusion* to the Office of *Chief Ministers* in Earthly Courts, who daily converse with their Princes. See *Grotius*; and compare 2 *Sam. xvi. 19.* 1 *Kings xii. 6.* *Esh. i. 14.* and *Luke i. 19.*

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D

(b) For

Sect. 94.
 Mat. XVIII.
 11.

- in the World above do not disdain, on proper Occasions, to minister unto them, much less should you disdain it. Especially when you consider, how much greater an Instance of Condescension you have continually before you, than it is possible even the Angels should give; *for the Son of Man himself (b)*, that great and illustrious Personage, *came*, not, as many have imagined, to reign and triumph upon Earth, but by all the Offices of Humility and Endearment *to save that which was lost* and undone; and he takes a gracious and constant Oversight of the least, as well as the greatest of his Redeemed ones. (Compare Luke xix. 10. Sect. 143.)
- 12 *What do you think would be the Conduct of a faithful Shepherd? If a Man had an Hundred Sheep, and but one of them should wander, would he not leave the Ninety-nine in their Pasture or Fold on the Mountains (c), and go out with the most solicitous Care and Labour to seek that which is*
- 13 *gone astray? And if he happen to find it, I assuredly say unto you, that he will bring it back with greater Pleasure, and it will give him a more sensible Joy, than the Ninety-nine which had not wandered at*
- 14 *all. (Compare Luke xv. 4, 5. Sect. 122.) Even so, it is not the Will of GOD your Heavenly Father, that any one of these Little Ones should be lost, for Want of your Care in attending it, or thro' your Negligence in seeking its Recovery.*
- 15 *And as in order to the Recovery of your weaker Brethren, Admonition will frequently be necessary, let me lay down a Rule, which, when larger Societies are formed among you, it will be of great Importance to attend to with the utmost Care: If thou shalt know thy Brother to be guilty of a Fault, and he shall sin against thee, go and reprove him in the most convincing, yet the most gentle*

11 For the Son of Man is come to save that which was lost.

12 How think ye? If a Man have an hundred Sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the Mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that Sheep, than of the ninety and nine which went not astray?

14 Even so it is not the Will of your Father which is in Heaven, that one of these Little ones should perish.

15 Moreover, if thy Brother shall trespass against thee, go and tell him his Fault between

(b) *For the Son of Man himself.*] The Particle *For* here introduces another Reason, to enforce the Caution *not to despise these Little ones*, and not a Proof of their Angels beholding GOD's Face. See Note (d) on Luke xi. 36. Vol. i. pag. 390.

(c) *Leave the Ninety-nine on the Mountains.*] The Original will bear, either this Construction, or that which is given in our common Translation; but I have rather chosen to express it thus, as most agreeable to what we find in Luke, chap. xv. 4. Sect. 122.

How they should deal with an offending Brother.

tween thee and him alone: if he shall hear thee, thou hast gained thy Brother.

gentle Manner that thou canst (d); and that he may take it the better, let it be done *between thee and him alone*: If he will bear thee with due Regard, it is well; for by this Means thou hast gained thy Brother; he will return to the Way of his Duty, and the Friendship between you will thus be established on firmer Foundations than ever, in Consequence of this substantial Token of thy impartial Sincerity, and Frankness of Temper.

Sect. 94.
Mat. XVIII.
15.

16 But if he will not hear thee, then take with thee one or two more, that in the Mouth of two or three Witnesses every Word may be established.

(Compare Prov. xxviii. 23.) But if he will not hearken [to thee,] take with thee One or Two more, who are Persons of Character and Reputation in the Society, that their Presence may add greater Weight to the Admonition given, and may be of Service, either to silence his Objections, and bring him to a Sense of his Fault, or to prevent Disputes, and justify thy Conduct, if the Matter should be carried farther; as in the Mouth of Two or Three Witnesses every Word may be established more effectually, than it could otherwise have been. (See Deut. xix. 15.)

16

17 And if he shall neglect to hear them, tell it unto the Church: but if he neglect

them in the Advice they offer him for Peace, then tell it to the whole Church (e), or Society

17

of

(d) *Reprove him* in the most convincing—Manner that thou canst.] The Word *πειθεω* signifies to convince, as well as to admonish. Compare *John* viii. 9, 46. xvi. 8. *1 Cor.* xiv. 24. *Tit.* i. 9. and *Jam.* ii. 9.—The Reader will observe, I often chuse to give the full Force of a Word in the *Paraphrase*, rather than greatly to increase the Number of Words in the *Version*, tho' so increased they might express no more, than is expressed in a single Word or two in the *Greek*.

(e) *Tell it to the whole Church.*] This is one of those many *Scriptures*, which would have been very intelligible, if they had not been learnedly obscured by ingenious Men, whose Interest it has been to spread a Cloud over them. I am more and more convinced, that the *vulgar Sense* of the *New Testament*, i. e. the Sense in which an honest Man of plain Sense would take it on his first reading the *Original*, or any good *Translation*, is almost every where the true general Sense of any Passage; tho' an Acquaintance with *Language* and *Antiquity*, with an attentive Meditation on the Text and Context, may illustrate the Spirit and Energy of a Multitude of Places, in a Manner which could not otherwise be learnt. The old *English Editions* of 1539. and 1541. render it, *Tell it to the Congregation*; and I think properly enough. The Word *Church* is unhappily grown into a *Term of Art*, and has by different Persons a Variety of *secondary Ideas* annexed to it; as *Dr. Watts* has beautifully shewn, in his *Essay on Uncharitableness*, pag. 7,—10. But it signifies in general, an *Assembly*, or Number of People, called together on whatever Occasion; as is well known. (Compare *Acts* xix. 32, 39.) It is in the *New Testament* generally used, as here, for a *particular Assembly*; (*Acts* xiv. 23. *1 Cor.* iv. 17. xiv. 23. xvi. 19.) but sometimes it is used for the *whole Body of Christians*, because they are now called out from the *World*, and are at last to be gathered together in the Presence of *Christ* their Head, (*2 Thes.* ii. 1.) and to dwell for ever with each other, and with him. (*1 Thes.* iv. 17.) Compare *Mat.* xvi. 18. *Eph.* i. 22. iii. 10. v. 24.

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 Mat. XVIII.
 17.

of worshipping Christians to which he belongs, and among whom he has immediate Communion in Gospel Ordinances; and if they concur in any Admonition to the Offender, and he be so far hardened as to *disregard the whole Church*, or Society of Christians, you have then done your utmost to reclaim him; and while he continues in this obstinate Temper, you will do well to enter your Protest against it, by forbearing any intimate Friendship with such a Person; and *let him* therefore in this Case *be to thee even as a Heathen, and a Publican*, or other most notorious Sinner (*f*), to whom you would perform only the common Offices of Humanity, but would avoid his intimate Society as scandalous, and to whom you are not under those peculiar Obligations, whereby Christian Brethren are bound to each other.

18 These are the Maxims, which you, my Apostles, are to inculcate on my other Followers, and let them see to it, that they duly regard you; for *verily I say unto you*, You shall be furnished with such Divine Illumination and Assistance, as shall abundantly confirm the Authority of your Decisions, on every Case and Question which may occur; and fully prove, (as I formerly told you,) that *whatsoever you shall bind* even in this Course of your humble Ministry *on Earth, shall be bound in Heaven; and whatsoever you shall loose*
 on

neglect to hear the Church let him be unto thee as an Heathen Man, and a Publican.

18 Verily I say unto you, Whatsoever ye shall bind on Earth, shall be bound in Heaven: and whatsoever ye shall loose on Earth, shall be loosed in Heaven.

and Col. i. 18, 24.—According to Bishop Stillingfleet's Interpretation of this Text, (see his *Irenicum*, Book ii. chap. 5. §. 8.) it should be rendered, *Tell it to an Assembly*, or a select Company. But it is certain, the Force of the Article is better preserved by our Version; and as undoubtedly it must be *an Assembly of Christians*, (compare 1 Cor. vi. 1.) so no Interpretation seems so natural, as that it should be *that Assembly* which was under a peculiar Obligation to watch over the Person in Question, (compare 1 Cor. v. 12, 13. and 2 Thes. iii. 14, 15.) and *that*, whose Advices and Remonstrances he was peculiarly obliged to hear. And this was likewise conformable to the Usage of the Jews, who admonished Offenders in their Synagogues, and to many of their *Maxims*, which Commentators mention on this Text. See Lightfoot's *Hor. Hebr. in loc.* and Selden *de Syned. lib. i. cap. 9.*

(*f*) *As a Heathen, and a Publican*, or other most notorious Sinner.] If I am not much mistaken, that celebrated Text in Titus, relating to *Hereticks*, (chap. iii. 10.) which requires, that a Man who disturbs the Peace, or subverts the Faith of his *Christian* Brethren, should be *twice admonished*, and then discarded by the Society, may be much illustrated by this Passage. When such a Case occurs, (as well as when an offended Brother has just Cause of Complaint,) each particular Person concerned must judge as well as he can; remembering he is answerable to *Christ* for the Impartiality of such Judgment.

(g) *If*

19 Again I say unto you, that if Two of you shall agree on Earth, as touching any Thing that they shall ask, it shall be done for them of my Father which is in Heaven.

20 For where Two or Three are gathered together in my Name, there am I in the Midst of them.

on Earth, shall be loosed in Heaven. (See Note (b) on Mat. xvi. 19. Vol. i. pag. 546.) Sect. 94. Mat. XVIII. 19.

And further, as a convincing Token and Demonstration of this, I say unto you, that this Authority and Power not only shall attend the Actions of your whole united Body, but even if any Two of you shall agree together here on Earth (g) concerning any Thing which they shall think it proper to ask in Prayer, for the miraculous Confirmation of any of their Determinations, it shall be immediately done for them by my Father in Heaven (h). For where but Two or Three are assembled in my Name, with a Regard to my Authority, and to the Purposes of my Glory, whatever the peculiar Occasion be, I am there by my special, tho' invisible Presence, in the Midst of them, and will shew by all proper Interpositions of my Divine Power, the Regard I have to their Interest and their Prayers. 20.

I M P R O V E M E N T.

THUS happy are the meanest Servants of Christ, in the Care and Favour of their Heavenly Master, and in the Angelic Guard which by his high Command are continually attending even the Lambs of his Flock. So condescending are the Blessed Spirits Above, that even the greatest of them do not disdain to minister unto the Heirs of Salvation. (Heb. i. 14.) Let not the wisest and greatest Men despise those, whom Angels honour with their Guardianship and Care; especially since the Son of Man, that merciful Shepherd, has come forth into this Wilderness, to save that which was lost, and even to seek and recover us, when we were gone astray, and should otherwise have wandered on to our eternal Ruin. Mat. xviii. 10. Ver. 11, 12.

What could have been more happy for the Church of Christ, than the Observation of this plain and easy Rule, which he has given for ending Disputes among his Followers! And yet who, that sees the Conduct of the Ver. 15, 16.

(g) If any Two of you shall agree together here on Earth.] The Text so expressly refers to agreeing in a Petition, that I wonder the learned and judicious Editors of the Prussian Testament should render it, If any Two of you shall live on Earth in a good Understanding with each other. Perhaps there may be a Reference to the Notion the Jews had, that it was necessary at least Ten should concur in social Prayer, if any extraordinary Success was expected. See Trigland. de Scilicet Karæorum, cap. x. pag. 172.

(h) It shall be done for them, &c.] That this refers to a miraculous Answer of Prayer, may appear from comparing Mat. xxi. 21, 22. Mark xi. 23, 24. John xiv. 13, 14. 1 John. iii. 22. v. 14, 15. and Jam. v. 16. See Tillotson's Works, vol. iii. pag. 307.

Reflections on the Management of Church Censures.

Sect. 94. *the Generality of Christians, would imagine, they had ever heard of such a Rule? Instead of this private Expostulation, which might often bring a Debate to a speedy and amicable Conclusion, what publick Charges! what passionate Complaints! what frequent and laboured Attempts to take, if the least scandalous, yet not the least pernicious kind of Revenge, by wounding the Characters of those, whom we imagine to have injured us?*

Ver. 17. *As for Church Censures, how lamentable is it, that they have been so little conformable to this Rule, and in many Instances so contrary to it, in almost every Christian Nation under Heaven! Is this the Form, in which Ecclesiastical Judgments do appear, in the Popish, or even in the Protestant World? Are these the Maxims, by which they have been, or by which they are determined, even by those, who claim the largest Share in the Promises made to the Apostles, and boast with the greatest Confidence of the Presence and Authority of Christ with them, to confirm their Sentences, and to sanctify, perhaps, Rapine and Murder? Vain wretched Confidence! Let us earnestly pray, that this Dishonour to the Christian Name may every where be wiped away; and that true Religion, and even common Humanity, may not with such solemn Mockery be destroyed in the Name of the Lord.*

Ver. 18. *Let humble Submission be always paid to Apostolical Decisions in every Difficulty; and let the Promises made to these Leaders in the Christian Church, be some Encouragement even to us, on whom the Ends of the World are come. None but an Omnipresent, and consequently a Divine Person, could say, Wherever Two or Three are gathered together in my Name, there am I in the Midst of them. His Power, and his Goodness, can never be impaired; let it therefore be an Encouragement to Social Prayer, and let the Remembrance of our Redeemer's continued Presence and Inspection, engage us to behave ourselves agreeably to the Relation that we claim to him, and to those Expectations from him which we boast.*

Ver. 20.

S E C T. XCV.

Our LORD cautions his Disciples against a revengeful Spirit, and inculcates mutual Forgiveness, by the affecting Parable of the Unmerciful Servant. Mat. XVIII. 21, to the End.

M A T. XVIII. 21.

M A T. XVIII. 21.

Sect. 95.
Mat. XVIII.
21.

THEN when Jesus had given this Advice, for the Accommodation of Differences among his Disciples, *Peter*, imagining it might be abused by ill disposed Persons, as an Encouragement to offer Injuries

THEN came Peter to him, and said, Lord, how

How often an offending Brother should be forgiven.

31

how oft shall my Brother sin against me, and I forgive him? till seven Times?

Injuries to others, came to him and said, Lord, Sect. 95. how often must I forgive my Brother, if he offend against me? must I go on to do it, until he has repeated the Injury seven Times? Mat. XVIII. 21.

22 Jesus saith unto him, I say not unto thee, Until seven Times; but until seventy Times seven.

And Jesus in Reply says to him, I do not merely say to thee, Till seven Times, but even till seventy Times seven: In short, the Precept is unbounded, and you must never be weary of forgiving your Brethren, since you are so much more indebted to the Divine Mercy, than they can be to yours. 22

23 Therefore is the Kingdom of Heaven likened unto a certain King, which would take Account of his Servants.

For this Reason, or with Respect to this Matter, I may properly say, that the Kingdom of Heaven, in its Constitution and final Process, may be likened to, or be illustrated by the Instance of a certain King that ruled over a large Country (a), who, as he had a great Number of Officers under him, was determined at length to settle an Account with his Servants. And when he began to reckon with them, there was brought to him one, who had 23

24 And when he had begun to reckon, one was brought unto him, which owed him Ten thousand Talents:

so abused the eminent Station in which he had been placed, and the high Confidence which his Prince had reposed in him, that he owed him a most immense Sum, and stood accountable for Ten thousand Talents (b): And as he had nothing to pay, which could be any Equivalent for the Debt, or any considerable Composition for it, his Lord, according to frequent Custom in such Cases, (Exod. xxii. 3. Lev. xxv. 47. and 2 Kings iv. 1.) commanded him to be sold for a Slave, and also his Wife and Children, and all the Goods that he had, and Payment to be made with the Price of them, as far as it would go. The Servant 24

25 But forasmuch as he had not to pay, his Lord commanded him to be sold, and his Wife and Children, and all that he had, and Payment to be made.

therefore falling down in helpless Consternation, prostrated himself at his Master's Feet, and said, Lord, I beseech thee to have Patience with me for 25

26 The Servant therefore fell down and worshipped him, saying, Lord, have Patience with me, and I will pay thee all.

26

a.

(a) May be likened to, or be illustrated, &c.] See Sect. 58. Note (i), Vol. i. pag. 355.

(b) Owed him Ten thousand Talents.] According to Dr. Prideaux's Computation, if these were Talents of Gold, this would amount to Seventy-two Millions Sterling; which is so immense a Sum, that it seems strange, Antiochus the Great should be able to pay it, as Eutropius tells us he did, to purchase a Peace with the Romans. (Eutrop. lib. iv. cap. 2.) If they were Talents of Silver, it must have been 4,500,000*l*. See Prid. Connec*t*. Vol. i. Pref. pag. 20.—Our Lord seems to have used it, on purpose to intimate the Number and Weight of our Offences against God, and our utter Incapacity of making him any Satisfaction.

(c) On

Sect. 95. a while longer, and I will endeavour to pay thee all. *Then the Lord of that unhappy Servant, whose Affairs were so utterly desperate, being melted with Compassion, graciously discharged him; and knowing how vain it was to expect he should ever pay him, declared, that on Condition of his future good Behaviour (c), he frankly forgave him all the Debt.*

Mat. XVIII.
27.

28 *But just as that Servant went out from the Presence of his generous and indulgent Sovereign, he met with one of his Fellow-Servants, who owed him but a very inconsiderable Sum of Money, no more than an Hundred Pence (d); and laying hold of him by the Throat, and almost strangling him (e), he said, in a furious and outrageous Manner, Pay me that which thou owest me immediately, or I will detain thee as my Prisoner.*

29 *And his poor Fellow-Servant fell down at his Feet, as he had done at his Lord's, and intreated him, saying in the very Words, which he himself had used but just before on the like Occasion, Have Patience with me for a while longer, and I will endeavour to pay thee all. And he would not be prevailed upon to forbear him any longer; but went away with him before a Magistrate, and cast him into Prison, protesting he should lie there, till he should pay even the last Farthing of the Debt.*

30 *And he would not: but went, and cast him into Prison, till he should pay the Debt.*

31 *And when his other Fellow-Servants saw what was done, they were exceedingly grieved at such an Instance of unexampled Cruelty from a Man in his Circumstances, and came and gave their Lord the King an exact and faithful Account of the whole Matter (f), who was highly incensed at so inhuman an Action. Then his Lord having called him again, said unto him with just Indigna-*

27 Then the Lord of that Servant was moved with Compassion, and loosed him, and forgave him the Debt.

28 But the same Servant went out, and found one of his Fellow-Servants, which owed him an Hundred Pence: and he laid Hands on him, and took him by the Throat, saying, Pay me that thou owest.

29 And his Fellow-Servant fell down at his Feet, and besought him, saying, Have Patience with me, and I will pay thee all.

30 And he would not: but went, and cast him into Prison, till he should pay the Debt.

31 So when his Fellow-Servants saw what was done, they were very sorry, and came and told unto their Lord all that was done.

32 Then his Lord, after that he had called him, said unto

(c) On Condition of his future good Behaviour.] This is a Circumstance exceeding natural, and by the Revocation of the Pardon afterwards, it seems strongly implied.

(d) An Hundred Pence.] Reckoning the Roman Denarius at Seven Pence Halfpenny of our Money, it amounted to Three Pounds and Half a Crown.

(e) By the Throat, and almost strangling him.] This is the proper Import of the Word *exiit*, which yet more strongly expresses his Cruelty.

(f) Gave their Lord an exact and faithful Account.] This is the Meaning of the Word *discooperas*, as Albert has shewn; *Observ. pag. 116.*

(g) Thou

unto him, O thou wicked Servant, I forgave thee all that Debt, because thou desiredst me :

33 Shouldst not thou also have had Compassion on thy Fellow-Servant, even as I had Pity on thee?

34 And his Lord was wroth, and delivered him to the Tormentors, till he should pay all that was due unto him.

35 So likewise shall my Heavenly Father do also unto you, if ye from your Hearts forgive not every one his Brother their Trespases.

Indignation, *Thou wicked and barbarous Slave (g)*, thou knowest that I frankly forgave thee all that vast Debt which thou owedst to me, because thou didst intreat my Pity : And shouldst not thou also have had Compassion on thy Fellow-Servant, when in thy Power, even as I but just before had Compassion on thee? Thou art most inexcusable in what thou hast done, and I will treat thee accordingly.

And his Lord being justly incensed, revoked the Grant of Remission he had just before made, as forfeited by so vile a Behaviour ; and not only put him in Prison, but delivered him to the Tormentors there, to fether and scourge him (b), till he should pay all that was due to him ; which was equivalent to condemning him to perpetual Confinement, and painful Imprisonment during Life.

And Jesus concluded the Discourse with saying, Thus also will my Heavenly Father deal with you, if you do not every one of you from your very Hearts forgive his Brother his Trespases ; and I leave it to your own Consciences to judge, whether it be safe for you to tempt the Strictness of his inexorable Justice, by the Severity of your Conduct toward your offending Brethren.

I M P R O V E M E N T.

HOW unreasonable, and how odious, does a severe and uncharitable Temper appear, when we view it in the Light of this Parable ! Yet what Light can be more just than this? We are indebted to GOD more than Ten thousand Talents ; from our Infancy we begin to contract the Debt, and are daily increasing it in our ripening Years : Justly therefore

(g) *Thou wicked Slave.*] The Word *Slave* is not always a Term of Reproach, nor does it necessarily imply more than *Servant* : (Compare *Mat. xxv. 21, 23.*) Yet in this Connection, I thought it would well bear the *Version* I have given it, and would best express the *Indignation* with which *his Lord* is supposed to speak.

(b) *Delivered him to the Tormentors, &c.*] *Imprisonment* is a much greater Punishment in the *Eastern* Parts of the World, than here ; *State Criminals* especially, when condemned to it, are not only forced to submit to a very mean and scanty Allowance, but are frequently loaded with *Clogs*, or *Yokes* of heavy Wood, in which they cannot either lie, or sit at Ease ; and by frequent *Scourgings*, and sometimes by *Racking*, are quickly brought to an untimely End. (See *Samedo's China*, pag. 225.) To this there is probably a Reference here. Compare *Sect. 32. Note (b)*, Vol. i. pag. 192.

- Sect. 95. fore might he *cast us* into the *Prison of Hell*, till we *paid the uttermost Farthing*. And were we to *fall at his Feet*, with a Promise of *paying him* all on his *patient* Forbearance, it must be the Language of gross Ignorance, or of presumptuous Folly; when addressed to a Being, who knows our Poverty, and knows that, in Consequence of it, we are utterly incapable of making him any Amends. But he magnifies his Grace in the kind Offers of a free *Forgiveness*: And shall we who receive it, and hold our Lives, and all our Hope by it, *take our Brethren by the Throat*, because they *owe us a few Pence*? or shall we carry along with us deep continued Resentment, glowing like a hidden Fire in our Bosoms? *GOD forbid!* For surely if we do so, *out of our own Mouth shall we be condemned*, while we acknowledge the Justice of the *Sentence* here passed against this *cruel Servant*.
- Ver. 26.
- Ver. 27.
- Ver. 28.
- Ver. 34.
- Ver. 35. *Christ* himself has made the Application: *So shall my Heavenly Father deal with you, if you do not forgive your Brethren*: And he has instructed us elsewhere, to ask *Forgiveness* only as we grant it. (*Mat. vi. 14, 15.*) Let us then from this Moment discharge our *Hearts* of every Sentiment of *Rancour* and *Revenge*, nor ever allow a *Word*, or even a *Wish*, that favours of it. And as ever we hope our Addresses to the Throne of Divine Mercy should meet with a favourable Audience, let us *lift up holy Hands, without Wrath*, as well as *without Doubting*. (*1 Tim. ii. 8.*)

S E C T. XCVI.

CHRIST *reproves John, for prohibiting one, who cast out Demons in his Name, because he was not of their Company.* Mark IX. 38,—41. Luke IX. 49, 50.

MARK IX. 38.

MARK IX. 38.

Sect. 96.
Mark IX.
38.

IN the Midst of the preceding Discourse, relating to Humility, and Self-Denial, the Apostle *John*, (whether desirous of diverting him from a Subject, which he could not bear pursued without some Consciousness of having deserved Blame, or thinking it might receive some farther Illustration by his Remarks upon the Case that he should mention,) interrupted our Lord (a), and answered

AND John answered him, saying, Master, we saw one

(a) Interrupted our Lord.] I have inserted *this Story* apart here, that the Thread of the preceding Discourse might not be broken; that the 93d Section might not be lengthened beyond due Bounds; and that I might have Room to illustrate and improve this Passage, which, tho' short, has both its Difficulty, and its Use.

(b) Casting

one casting out Devils in thy Name, and he followeth not us : and we forbid him, [because he followeth not with us.] [LUKE IX. 49.]

answered him, when he had just been urging a Readiness to receive one of the least of his Servants in his Name, (Mark ix. 37. pag. 20.) by saying, *Master*, while we were in our late Progress, we saw one casting out Dæmons in thy Name (b), who does not follow us, nor converse with us as Brethren : And we forbid him to do it any more, because he does not follow thee among us, and never had, as we apprehend, any regular Commission from thee, and so might possibly have proved an Occasion of Neglect or Reproach to the rest of thy Disciples.

Sect. 96.
Mark IX.
38.

39 But Jesus said [unto him,] Forbid him not : for there is no Man which shall do a Miracle in my Name, that can lightly speak Evil of me. [LUKE IX. 50.—]

But Jesus said unto him, Do not forbid him at present ; for to be sure he must have some Reverence and Regard for me, since there is no Man, who shall be seen to work such a Miracle in my Name, that can quickly, or on any slight Occasion, speak Evil of me. And be that Regard ever so imperfect, I would not discourage such Persons now : For with respect to them, and in a Case like this, I may use a Proverb, (the Reverse of that which I mentioned on a different Occasion,) and say, *Whosoever is not against us, is for us* (c) ; and therefore I would by no means condemn a Man for doing that, by which the Kingdom of Satan is in Fact weakened, and my Name glorified, tho' he have not my immediate and express Commission.

39
40
41

40 For he that is not against us, is on our Part. [LUKE IX.—50.]

I rather take it in good Part, as I am willing to do any Thing, that looks like a

41 For whosoever shall give you a Cup of Water to drink,

Token

(b) *Casting out Dæmons in thy Name.*] Probably this was a Case, something resembling that of the Sons of Sceva : (Acts xix. 13,—16.) And GOD might see Reason now, to grant that Efficacy to their Adjurations, which he afterwards denied, when the Evidences of the Gospel were proposed so much more distinctly and fully, after the Descent of the Spirit.—Dr. Clarke supposes, that he was one of John the Baptist's Disciples.

(c) *Whosoever is not against us, is for us.*] Our Lord had formerly said, (Mat. xii. 30.) He that is not with me, is against me ; thereby giving his Hearers a just and necessary Admonition, that on the whole, the War between him and Satan admitted of no Neutrality, and that those who were indifferent to him, would finally be treated as his Enemies. (See Sect. 61. Vol. i. pag. 375.) But here, in another View, he very consistently uses a different and seemingly opposite Proverb, the Counterpart of the former, directing his Followers to judge of Men's Characters in the most candid Manner, and charitably to hope, that they who did not oppose his Cause, wished well to it ; a Conduct peculiarly reasonable, when his Cause lay under so many Discouragements. Probably many who now concealed their Regard to him, were afterwards animated courageously to profess it, tho' at the greatest Hazard.—I cannot, with Mr. Baxter, think an express Declaration in his Favour, to have been more necessary in the former Case, than now ; but it is most obvious, that Christ requires us, to be more rigorous in judging ourselves, than he allows us to be in judging each other.

Sect. 96. Token of Esteem and Affection to me, be it ever so inconsiderable; for, as I formerly told you, (Mat. x. 42. Vol. i. pag. 472.) *whoever shall present you with a Cup of cold Water only in my Name, that is, because you belong to Christ, verily I say unto you, He shall not lose his proportionable Reward.* And so he went on, to warn them of the Danger of offending any of the weakest of his Disciples, in the Manner recounted and explained above. See pag. 20.

Mark IX.
41.

drink, in my Name, because ye belong to Christ, verily I say unto you, He shall not lose his Reward.

I M P R O V E M E N T.

Mark ix. 38. **I**T is sad, that *the Spirit* which remains in so many *Christians*, and in this Instance appeared even in the beloved *Saint John*, should (as the Apostle *James* expresses it,) *lust unto Envy*: (*Jam. iv. 5.*) How ill does that Spirit become a *Disciple*, and much more a *Minister*, of the benevolent *Jesus*! The Apostle *Paul* had learnt, and taught a better Temper, when he rejoiced that *Christ* was preached, even by those who were his personal Enemies. (*Phil. i. 18.*) *To seek our own Glory, is not Glory*; (*Prov. xxv. 27.*) and to confine Religion to them that *follow us*, is a *Narrowness of Spirit* which we should avoid and abhor.

Ver. 39, 40. *Christ* here gives us a lovely Example of *Candor* and *Moderation*: He was willing to put the best Construction on dubious Cases, and to treat those as *Friends*, who were not avowed and declared *Enemies*. Perhaps in this Instance, it might be a Means of overcoming a Remainder of Prejudice, and perfecting what was wanting in the Faith and Obedience of the Persons in Question; at least it suited the present State of Things, in which Men are to be judged of by their *Professions* and *Actions*, as their *Hearts* cannot immediately and certainly be known.

But let us *judge ourselves* with greater Severity, remembering there is an approaching Day, in which *the Secrets of all Hearts* will be made manifest; in which those, who have indeed been *Neuters* in the War between *Christ* and *Satan*, will be treated as *Enemies*; and those other Words will be fulfilled, *He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.* (*Mat. xii. 30. and Luke xi. 23.*)

Ver. 41. In that Day, may the Sincerity of our *Hearts* be discovered; and then we may rejoice in this repeated Assurance, that the *least of our Services* shall be kindly remembered, and abundantly rewarded according to the Riches of Divine Bounty and Grace.

S E C T. XCVII.

Our LORD *sends out* the Seventy Disciples *with large Instructions, like those he had before given to the Twelve Apostles.* Luke X. 1,---16.

LUKE X. 1.

AFTER these Things, the Lord appointed other Seventy also, and sent them Two and Two before his Face, into every City and Place, whither he himself would come.

² Therefore said he unto them, The Harvest truly is great,

LUKE X. 1.

AFTER these Things the Lord Jesus, intending when the approaching Feast of Tabernacles was over (a), to make one Journey more over the Country, in the last Half Year he was to spend on Earth, fixed upon Seventy others of his Disciples also, besides the Twelve Apostles so frequently mentioned before, (see Luke ix. 1, & seq. Sect. 74.) and sent them out before him, Two and Two together, into every City, and more private Place, into which he himself intended shortly to come; and thus, as it were, divided the whole Country into Thirty-five lesser Circuits.

And he gave them many important Instructions, nearly resembling those which he had before addressed to the Apostles; and he said therefore to them (b), as he had to their Brethren, (Mat. ix.

Sect. 97.
Luke X. 1.

37.

(a) When the approaching Feast of Tabernacles was over.] It seems to me much more reasonable to suppose, that *Christ sent out the Seventy* before the Feast of Tabernacles, than after it; considering how little Time he had, between that, and the Feast of Dedication, in which Interval he dispatched his last Circuit in Galilee. To take from those three Months, all the Period to be allowed for their Journey and Return, seems inconvenient. But it is astonishing, that Mr. Le Clerc, and some others, should suppose, that these Instructions were given to them in *Christ's Journey* to the above-mentioned Feast: For, not to mention the Impossibility, of holding a Discourse with such a Number of People on the Road, about an Affair of such Importance; it is expressly said, *John. vii. 10.* that he went up to the Feast of Tabernacles privately; which is utterly inconsistent with his being attended with such a Train as Seventy, or (according to that Author,) Eighty-two Persons; for Le Clerc supposes, the Twelve were also with him.—I shall elsewhere give my Reasons, why I suppose the Story of the Samaritans refusing him Entertainment, (tho' recorded Luke ix. 51, —56.) to have happened later than this. At present I would only observe, that the Expression, *after these Things*, in the Beginning of this Chapter, may either refer to the Stories immediately preceding, in the Close of the former, from ver. 57, to the End, or to the general Series of Events recorded above, tho' (as I think the Evangelist himself strongly intimates,) one little History be transposed. See Sect. 127. Note (d).

(b) He said therefore to them.] Luke is the only Evangelist, who has given us this Account of *Christ's sending out the Seventy*; and it is the less to be wondered at, that he should do it; so particularly, if the antient Tradition be true, which Origen and Epiphanius have mentioned, that he was himself one of the Number. See Dr. Whitby's Preface to Luke, where

Sect. 97.
Luke X. 2.

37, 38. Vol. i. pag. 453.) *The Harvest is indeed great, and many Souls are to be gathered in, but the faithful Labourers are as yet very few; pray ye therefore the Lord of the Harvest, that he would, by his immediate Access to the Spirits of Men, urge more Labourers to come forth to the Work of his Harvest, tho' it may prove so fatiguing and hazardous, that they are naturally averse to it (c).*

3 And as for you, go your Ways with all the Resolution and Zeal you can employ in your Ministry, as indeed you will need it all; for *behold, I send you forth as so many defenceless Lambs, in the Midst of ravenous and cruel Wolves.* Yet as

4 you go under the singular Care of Divine Providence, carry not with you any Purse of Money, nor even a Scrip for your Provisions, nor any more Shoes than you have now on your Feet; nor stay so much as to salute any Man, as you pass by him on the Way (d); but let it evidently appear to all who see you, that your Thoughts are full of the great Errand on which you go.

5 And in all the Stages of your Journey, carry along with you those benevolent Affections, which are so well suited to the Design of your Mission: Into whatever House therefore you shall happen to come, at your first Entrance say, Peace be upon this House, and pray that Prosperity and Happiness may attend the whole Family. And if

6 any Son and Heir of Peace, or any truly good Man, who is worthy of such Blessings, be there in

great, but the Labourers are few: Pray ye therefore the Lord of the Harvest, that he would send forth Labourers into his Harvest.

3 Go your Ways: behold, I send you forth as Lambs among Wolves.

4 Carry neither Purse, nor Scrip, nor Shoes; and salute no Man by the Way.

5 And into whatsoever House ye enter, first say, Peace be to this House:

6 And if the Son of Peace be there, your Peace shall rest

he has shewn this to be highly probable, and no Way inconsistent with what Luke has said at the Beginning of his Gospel.

(c) *That he would urge more Labourers, &c.*] As both Luke here, and Matthew in a parallel Passage, (Mat. ix. 38. pag. 453.) use the Word *εξαλλαν*, which literally signifies to thrust out, I was willing to express the Force of it, in the Version, as well as the Paraphrase. — So many of the Expressions used in this Discourse, are to be found in that to the Twelve, Sect. 74, 75. that it is generally sufficient to refer to the Paraphrase and Notes there, for the Explication of them here.

(d) *Nor stay to salute any Man, as you pass by him on the Way.*] Our Lord did not intend by this, to forbid his Disciples in general, nor even any of his Ministers, a decent Use of the customary Tokens of civil Respect to others, any more than he forbids the Use of Shoes and Purse: Only while they were employed on this particular Message, he required the Forbearance of them, that every one who saw them pass by, might perceive that their Minds were full of the most important Business, and that they were earnestly intent on the immediate Dispatch of it. (Compare 2 Kings iv. 29.) This was the more necessary, as they were so much straitened for Time. See Note (a).

(e) Wipe

rest upon it : if not, it shall
turn to you again.

in the House, *your Prayer for Peace and Prosperity shall be answered, and shall rest upon it ; but if not, it shall not be entirely lost, but shall return upon you ;* and you shall be the better for those kind and friendly Sentiments, even tho' the Wishes they dictate be not exactly answered.

Sect. 97.
Luke X. 6.

7 And in the same House remain, eating and drinking such Things as they give ; for the Labourer is worthy of his Hire. Go not from House to House.

And when you are entered into any Lodgings, continue in the same House as long as you stay in the Town, cheerfully and contentedly eating and drinking what you find with them ; for as on the one Hand, the common Labourer is worthy of his Reward, and therefore you, who take so much Pains to bring them to the greatest Blessings, have much more Right to your Entertainment ; so on the other, it is beneath you to be very solicitous and nice about the Manner of it ; and therefore do not create an unnecessary Trouble in the Family, or go from one House to another, in Hope of better Accommodations, during the short Stay you make in a Place.

8 And into whatsoever City ye enter, and they receive you, eat such Things as are set before you :

And I repeat it again, Into whatever Town or City you come, and they entertain you freely and cheerfully, eat and drink such Things as are set before you : And I am sure I put it into your Power, to make them an abundant Recompence, when I commission you, as I do now, to heal the Sick that are in it, and to say unto them, The long expected Kingdom of GOD is come near unto you, and therefore prepare yourselves thankfully to receive the Blessings of it, which are freely offered to you by the Messiah.

9 And heal the Sick that are therein, and say unto them, The Kingdom of GOD is come nigh unto you.

10 But into whatsoever City ye enter, and they receive you not, go your Ways out into the Streets of the same, and say,

But into whatsoever City you come, and they do not entertain you, nor regard your Message, go out into the Streets of it, and say in a most publick and solemn Manner, Since you reject so gracious and important a Message, we cannot but consider you as rejected by GOD, and devoted to certain and inevitable Destruction ; we therefore separate ourselves from all that belongs to you, and wipe off from our Feet against you even the very Dust of your City which cleaves to us (e) ; never-

11 Even the very Dust of your City, which cleaveth on us, we do wipe off against you ; notwithstanding, be ye sure

(e) *Wipe off the very Dust of your City, &c.*] For the Import of this solemn Action, see Sect. 74. Note (o), pag. 460. from whence it will appear, that Dr. Edwards's singular Interpretic-

Sect. 97. nevertheless, know this assuredly, that the Kingdom
 of GOD is come near unto you, and in the Midst
 of all the Calamities which are to befall you, let

Luke X. 11.

12 your Consciences witness, that Mercy hath been offered and refused. *And I say unto you, as I formerly did to your Brethren, that in that Day of the final Judgment it shall be more tolerable, even for the accursed Inhabitants of Sodom itself, than for that City, wheresoever it shall be found.*

13 Now while our Lord was thus mentioning to his Seventy Disciples the wretched Case of those that rejected the Gospel, he could not forbear reflecting, that this was the Condition of some of those Cities, where he himself had made the most frequent Visits, and the longest Abode: He therefore repeated the pathetick Lamentation he had before taken up for them (*f*), and said, On this Account *Woe unto thee, oh thou obstinate Chorazin, Woe unto thee, oh thou incorrigible Bethsaida; for if the Wonders which have been wrought in you, had been done in Tyre and Sidon, degenerate as they were, they would have repented long since, sitting in Sackcloth, and lying down in Ashes, to express the Depth of their Humiliation and Sorrow.*

14 *But tho' Vengeance has long since been executed upon them, GOD will make manifest the Impartiality of his Justice, and it shall be more tolerable in the Day of his tremendous Judgment for Tyre and Sidon, than for you.*

15 *And thou, oh most ungrateful and rebellious Capernaum, who hast been distinguished from all the rest by my longest Residence in thee, so that thou hast (as it were) been lifted up to Heaven in that Respect, as well as in Magnificence and Wealth, shalt be brought down even to Hell, and sunk into the deepest and most*

sure of this, that the Kingdom of GOD is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that Day for Sodom, than for that City.

13 Woe unto thee, Chorazin, Woe unto thee, Bethsaida; for if the mighty Works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in Sackcloth and Ashes.

14 But it shall be more tolerable for Tyre and Sidon at the Judgment, than for you.

15 And thou, Capernaum, which art exalted to Heaven, shalt be thrust down to Hell.

terpretation, (*Edw. on Script. Vol. ii. pag. 189,—193.*) is not only foreign, but contrary to our Lord's Purpose. He strangely supposes it an *Allusion* to those Courts, where, as in what we call *Pie-Powder* (or *Pieds poudres*) Courts, Controversies were immediately decided, as it were *before People could wipe the Dust off their Shoes.*

(*f*) He repeated the pathetick Lamentation, &c.] Considering the affectionate Temper of our Lord, it is no Wonder, that he should renew his Lamentations over those unhappy Places, where he had so intimately conversed; and that he should do it in such Words as these, so well calculated to alarm, and impress, all that should hear, or read them. Oh that they might now have their due Weight with those, who might pass them over too slightly, when they occurred before, from *Mat. xi. 20,—24.* (See *Sect. 59. pag. 357,—359.*) Oh that every impenitent Creature who reads them, might know that the Sentence of his own Condemnation is now before his Eyes!

most irrecoverable Ruin, since thou hast heard my Gospel only to despise it. Sect. 97.

16 He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

And then turning to the Seventy Disciples, who still stood around him, he concluded his Instructions to them in these important Words, (to the same Purpose as he before had said to the Apostles, Mat. x. 40. pag. 471.) *He that beareth you, in the Discharge of this your Embassy, beareth me; and on the other Hand, he that rejecteth you, in like Manner rejecteth me; and he that rejecteth me, rejecteth him that sent me, even the Father himself, whose Credentials I bear, and who will punish the Despisers of the Gospel, as impious Rebels, who presume to contemn his Infinite Majesty, and provoke his Almighty Power.* Luke X. 16.

I M P R O V E M E N T.

SO unwilling was the *Blessed Jesus*, to give over his kind Attempts for Men's Salvation! He projected *another Circuit* thro' the Country, and sends forth *other Messengers*, more numerous than the former Company. He renews his *Invitations* to perishing Sinners, and his *Lamentations* over those, who had hitherto *rejected the Counsel of GOD* against themselves. (Luke vii. 30.) Thus let us love the Souls of Men; thus let us use repeated Endeavours to deliver them; Endeavours, which would probably be much more successful than they are, if these wise and gracious Directions of *Christ* to his *Ministers* were more attentively observed, by those who are honoured with that important Office. Luke x. 1. Ver. 13, 15.

Let all such *cast their Care upon GOD*; let them *go forth* chearfully, in a Dependance on his Protection and Favour; let them carry about with them Hearts full of Affection for the whole Human Race, seeking and praying for the *Peace* of all around them; chearfully *contenting themselves with such Things as they have*, (Heb. xiii. 5.) and neither pursuing the *Grandeurs*, nor the *Delicacies of Life*, with any eager Attachment. Ver. 3, 4. Ver. 5. Ver. 7, 8.

Send forth, Ob Lord, such Labourers into thine Harvest; and animate them to a becoming Zeal in their Work, by a deep Sense of that dreadful *Condemnation*, which *those* will incur, who *despising them*, pour Contempt on their *Divine Master*, and his *Heavenly Father*, in whose Name he was *sent*! May *GOD* preserve our Country from that Guilt and Ruin! *The Kingdom of GOD* is come nigh unto us, and we are *lifted up to Heaven* by our Privileges: May we not, after all, *be cast down to Hell* for the Abuse of them! but may *Divine Grace* make such a *Way* for the Gospel into our Hearts, that we may cordially *receive* all that faithfully proclaim it, and *bid them welcome in the Name of the Lord*! Ver. 2. Ver. 16. Ver. 11. Ver. 15.

S E C T. XCVIII.

CHRIST *discourses with his Brethren about his going up to the Feast of Tabernacles, and stays some Time after them.*

John VII. 1,—13.

JOHN VII. I.

Sect. 98.
John VII. 1.

A*FTER these Things, that is, after he had miraculously fed the Five thousand, walked on the Sea to his Disciples, and discoursed with the Multitude concerning the Bread of Life (a), Jesus for some Time walked, or travelled, as we before observed, in Galilee, and there instructed his Disciples; (see pag. 14.) for he would not then walk, or converse familiarly in Judea (b), because the Jews, and especially their Rulers, incensed by the growing Fame of his Miracles, and the Freedom of his Discourses, sought an Opportunity to slay him, either by private Assassination, tumultuous Assault, or legal Process.*

2 *And a very noted Feast of the Jews was then near, which is [called] the Feast of Tabernacles; instituted in Commemoration of their dwelling in Tents in the Wilderness, and celebrated in Booths erected for that Purpose, with great Solemnity and Joy. (See Lev. xxiii. 34, & seq.)*

3 *Therefore his Brethren, or near Kinsmen in Galilee, said unto him, We would advise thee to remove from hence, and go into Judea, that thy Disciples also who are there, may, for the Confirmation of their Faith in thee, behold thy Miracles, and see the mighty Works which thou performest here :*

(a) *After these Things, &c.]* Those that I have mentioned here, are *the last*, which had been recorded by *John*. See a more particular Account of them, *Sect. 78,—82.*

(b) *He would not walk in Judea.]* This may be an Intimation, either that he was not at *Jerusalem* the preceding *Passover*, or at least made no publick Appearance, or long Abode there. I am inclined to think, the former was the Case.—Undoubtedly his *Omission* of a Journey thither, at some of the *great Feasts*, might be vindicated by his extraordinary Character, and those Intimations, he might have from his Heavenly Father, of being *dispensed with*, for Reasons not particularly known to us, who have no Concern with them. See *Note (b), Sect. 83. Vol. i. pag. 516.*

(c) *That*

JOHN VII. I.

A*FTER these Things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.*

2 Now the Jews Feast of Tabernacles was at hand.

3 His Brethren therefore said unto him, Depart hence, and go into Judea, that thy Disciples also may see the Works that thou doest :

4 For there is no Man that doth any Thing in secret, and he himself seeketh to be known openly: If thou do these Things, shew thyself to the World.

here: For this Retirement seems not at all to suit the great Pretensions thou art making to a publick and extraordinary Character, as it is well known, that no Man will chuse to act any remarkable Thing in Secret, that is himself desirous, like thee, to be publickly known and talked of (c): If therefore thou art really the promised Messiah, and dost these Things, which we so often see at Home, by a Divine Commission, go up to Jerusalem, and there manifest thyself to the great Men of the World, and appear in Places of the most publick Concourse; and thou canst not have a better Opportunity of doing it, than at this celebrated Feast, which brings together so many, not only from the Land of Israel, but from neighbouring Countries. This they said, not out of any real Friendship and Respect, but to make farther Trial of him, and in some measure to upbraid him with those Precautions which he thought it necessary to observe; for, notwithstanding all the Evidences he had given of his Divine Mission, yet neither did his Brethren and Kindred themselves believe in him, when they saw that he took no such Method to raise himself and his Family, as they thought inseparable from the Character of the Messiah, whenever he should appear (d).

Sect. 98.
John VII. 4

5

6

7

5 For neither did his Brethren believe in him.

6 Then Jesus said unto them, My Time is not yet come: but your Time is always ready.

7 The World cannot hate

Then Jesus said unto them, My Time, either to manifest myself, or to go up to Jerusalem, is not yet come; but your Time is always ready, and such a Circumstance in your Case is comparatively of very little Importance. You have no Reason to fear any Injury, or Assault, as the

(c) That is himself desirous to be publickly known and talked of.] This seems to be a very invidious and groundless Insinuation, as if he was acted by ostentations Views; the contrary to which appeared so evidently in the whole of his Conduct, that nothing but base Envy could suggest such a Charge.

(d) Neither did his Brethren believe in him, &c.] It is astonishing, that these near Relations of Christ, who must have had so many Opportunities of seeing the Glories, both of his Character, and Miracles, (which last they here expressly acknowledge,) should continue in Unbelief. But they unhappily laid it down as a first Principle, that the Messiah must be a Temporal Prince; and finding this Mark of his Mission wanting, and seeing (more strongly than others, not so intimately conversant with him, could do,) his Aversion to any such Scheme, they would yield to no other Proofs; and are, I fear, on the fatal List of those, who perished, as Thousands now do, by opposing Hypothesis to Fact. See Dr. Sykes on the Truth of Christianity, pag. 128.

Sect. 98. *the World cannot bate you (e)*, because it is on Principles of carnal Wisdom that you act, and so have nothing in your Conduct that may draw upon you any particular Opposition; *but me it bates*, not on Account of any ill Action which I have committed, but *because* from a Zeal for Truth, and a Desire of its Reformation, *I bear my Testimony concerning it, that its Deeds are evil.*

John VII. 7.

8 *Do you therefore go up to this Feast*, whenever you please, without waiting for me; and acquiesce in what I now tell you, that *I do not as [yet] go up to this Feast (f)*; for that which I judge *my most convenient Time* of doing it, *is not yet fully come*, nor do I need to be directed by you in my Conduct, on such Occasions as these.

9 *Now when he had said these Things unto them, he continued [still] in Galilee* for a few Days longer:

10 *But when his Brethren or Kindred were gone up, then he also himself went up to the Feast (g)*, not publickly with a Train of Attendants, as he had often done (*b*), *but alone, and as it were in secret*, as privately as he could.

11 *The Jews therefore, not seeing him appear as usual, sought for him at the Beginning of the Feast, and said, What is become of Jesus, and where*

hate you; but me it hateth, because I testify of it, that the Works thereof are evil.

8 Go ye up unto this Feast: I go not up yet unto this Feast, for my Time is not yet full come.

9 When he had said these Words unto them, he abode still in Galilee.

10 But when his Brethren were gone up, then went he also up unto the Feast, not openly, but as it were in secret.

11 Then the Jews sought him at the Feast, and said, Where is he?

(e) *The World cannot bate you.*] These Words, gentle as they may appear, contain a most awful Insinuation, that these *his Kinsmen* were Persons governed entirely by *Carnal Views*, and therefore destitute of the Love of God; and all well-grounded Hope from him.

(f) *I do not [yet] go up to this Feast.*] The Reader may observe, that I inclose the Word [yet], which answers to *etiam* in the *Original*, in *Crotchets*; and the Reason is; because I do indeed doubt, whether it was in the *oldest Copies*. And this Doubt arises, not merely from *Porphyry's* objecting against this, as a *Falshood*; (for frequent Experience has taught us, how little the Enemies of *Christianity* are to be trusted in their Representations of *Scripture*;) but from observing, that *Jerom*, and the other most antient *Fathers*, who reply to that Objection, do not found their Answer, on his citing the Passage wrong, but, as they justly might, on the Intimation *our Lord* gave, of his intending shortly to go to *the Feast*, in that Expression, *My Time is not yet fully come*.—It is a glorious Testimony to the unblemished Integrity of *our Lord's* Character, that so cunning and inveterate an *Enemy* was forced to have Recourse to such mean and ridiculous Methods of aspersing it. See *Dr. Mill on this Text*, and *Cleric. de Arte Criticâ, part. iii. pag. 232.*

(g) *He also went up to the Feast.*] *Our Lord* might know of some Circumstance of particular Danger, which might have rendered *his going up* at the usual Time, and with this Company, unsafe, and therefore improper.

(b) *Not publickly with a Train of Attendants, &c.*] I look on this, as a most certain Argument, that the Story in *Luke ix. 51, — 56.* cannot (as most Commentators suppose,) relate to this Journey; since it is so evident, he was then attended with a numerous Train of Followers. Compare *Note (a), pag. 37.*

(i) *Where*

12 And there was much murmuring among the People concerning him: for some said, He is a good Man: others said, Nay, but he deceiveth the People.

13 Howbeit no Man spake openly of him, for fear of the Jews.

where is he? or what can have prevented his coming up to the Feast (i)?

And there was in the mean Time a great Murmuring among the People concerning him; for some said, (as they had, from the whole Tenour of his Life, the utmost Reason to conclude,) Surely (k) he is an eminently pious and a good Man: But others, under the Force of strong Prejudices, suspected the worst, and said, Nay, that cannot be; but he certainly seduces the ignorant Populace, however he comes by this Power of doing it; and the wisest Part of Mankind must see, that he will undoubtedly at last draw his Followers into Ruin, as some other Impostors have lately done. (See Acts v. 36, 37.) Thus they privately debated the Matter; howbeit no one, that thought favourably of him, spoke his Mind with Freedom concerning him (l), for fear of the Rulers among the Jews, who were jealous of his growing Fame, and looked with a very malignant Eye on all who took any peculiar Notice of Jesus.

Sect. 98.
John VII.
12.

13.

I M P R O V E M E N T.

WE see how little the greatest external Advantages can do, without the Divine Blessing, when some of the nearest Relations of Christ himself, by whom he had been most intimately known, were not prevailed upon to believe in him. Who then can wonder, if some remain incorrigible in the most regular and pious Families? How much more valuable is the Union to him, which is founded on a cordial and obedient Faith, than that which arose from the Bands of Nature? and how cautiously

John vii. 5.

(i) Where is he? or what can have prevented his coming up to the Feast? If our Lord had absented himself from the two preceding Feasts, (which perhaps the Expostulations of his Brethren, ver. 3, 4. may imply,) there was yet an obvious Reason for the Surprise, which this Question expresses; for undoubtedly our Lord used generally to attend on these Occasions. See Vol. i. pag. 516. Note (b).

(k) Surely.] It is possible, as our Translators have supposed, that the Word *si* here may be only an Expletive; but to me it seems probable, that it may not improperly be rendered surely, or truly, which is accordingly the Sense that I have sometimes given it.—We should not, I think, unnecessarily conclude a Word to be quite insignificant in any Writers of Credit and Character, especially in the Sacred Penmen.

(l) No one, that thought favourably of him, &c.] The Reason afterwards given renders such a Restriction absolutely necessary. Those that thought contemptibly of Christ, might have spoken their Minds as freely as they pleased.

46 *Reflections on the Treatment we may expect from the World.*

Sect. 98. tiously should we watch against those *carnal Prejudices*, by which even the *Brethren of Christ* were alienated from him.

Ver. 1, 8. Our Lord, we see, used a prudent Care to avoid Persecution and Danger, till *his Time was fully come*; and it is our Duty to endeavour by all wise and upright Precautions to secure and preserve ourselves, that we may have Opportunities for farther Service.

Ver. 12. In the Course of such Service, we must expect, especially if we appear under a publick Character, to meet with a Variety of *Censures*; but let us remember, that *Jesus* himself went thro' *evil Report, and good Report*; by some applauded as a *good Man*; but by others, and those the greater Part of his Countrymen, condemned as *deceiving the People*. Let us learn of *Christ* patiently to endure such injurious Treatment; and endeavour to behave ourselves so, that we may have a *Testimony* in the Consciences of Men, and the Presence of God, that, after the Example of our great Master, *in Simplicity and godly Sincerity, not with fleshy Wisdom, but by the Grace of GOD, we have our Conversation in the World*: (2 Cor. i. 12.) Then will the Honour and Reward of our faithful Obedience continue, when the Memories of those that reviled us are perished with them.

S E C T. XCIX.

CHRIST going up privately to Jerusalem at the Feast of Tabernacles, vindicates his Conduct, and farther urges the Proofs of his Divine Mission. John VII. 14,—24.

JOHN VII. 14.

Sect. 99. **T**HUS were the Jews divided in their Sentiments about our blessed Lord, and tho' they eagerly enquired after him, yet knew not where to find him; but *now in the Midst of the Feast of Tabernacles*, about the third or fourth Day, *Jesus went up to Jerusalem*, and entered publicly into the Temple, and taught the People, who were in vast Multitudes assembled there. *And the Jews who heard him, were amazed, saying, How does this Man understand Letters (a)? or how comes he*

John VII. 14.

15

JOHN VII. 14.

NOW about the midst of the Feast, *Jesus went up into the Temple, and taught.*

15 And the Jews marvelled, saying, How knoweth

(a) *How does this Man understand Letters?*] I see no Reason to believe, that *our Lord* adorned his Discourses with Quotations from, or References to, the Writers that were then most celebrated for their Learning, or shewed any extraordinary Acquisitions in *History, Antiquities, &c.* The *Evangelists* have given us no Specimen of that Kind; and it is certain, that *foreign Literature* was then in great Contempt among the *Jews*. — The Words undoubt-

He preaches openly, and shews that his Doctrine is from GOD. 47

eth this Man Letters, having never learned ?

he to be so well acquainted with Sacred Literature, as to be able thus expound the Scriptures, and to apply himself to us with such Gracefulness and Propriety, *having never learned* these Arts of Address at any Place of publick Education ?

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John VII.
15.

16 Jesus answered them, and said, My Doctrine is not mine, but his that sent me.

Jesus answered them, and said, There is no such Reason why you should wonder at this; for *my Doctrine*, or that which I now teach you, is *not mine* own Invention, or what I have learnt by any common Method of Enquiry; *but* it is entirely *his that sent me*, and I learned it by immediate Inspiration from him.

16

17 If any Man will do his Will, he shall know of the Doctrine, whether it be of GOD, or whether I speak of myself.

And if you desire rightly to enter into the Evidences of it, you must make it your great Care to maintain an honest and religious Temper; for *if any one be resolutely determined* to observe the Dictates of my Heavenly Father, and *to do his Will (b)*, tho' ever so contrary to the Impulse of a corrupt Nature, *he shall* then quickly understand, *whether my Doctrine be of GOD, or whether I speak it of myself*; for the Evidence is plain to an honest Mind, and the Correspondence which such a truly good Man will find between the whole System of my Doctrine, and his own inward Experience, will be unto him instead of a thousand speculative Arguments.

17

18

18 He that speaketh of himself, seeketh his own Glory: but he that seeketh his

In the mean Time, you might observe something, even in the very Manner of my teaching, sufficient to convince you that I am no Impostor; for *he that*, in such a Circumstance, and with such Pretensions, *speaks of himself*, without any Divine Commission, will govern himself by Secular Views; and a sagacious Observer will soon see, that he *is seeking his own Glory* and Interest, even under the most self-denying Forms: *But he that* in the whole of his Conduct shews, that.

undoubtedly refer to our Lord's great Acquaintance with the Scriptures, and the judicious and masterly Manner in which he taught the People out of them, with far greater Majesty, and nobler Eloquence, than the Scribes could attain to by a learned Education. See Mark i. 22. and Mat. vii. 29. Vol. i. pag. 299. Note (g).

(b) *Be determined to do his Will.* This seems to be the Import of those Words, *Ἰσχυρῶς αὐτῷ προσέειπεν.* (See Sect. 22. Note (a). Vol. i. pag. 127.) — This important Passage seems an express Declaration, that every upright Man, to whom the Gospel is proposed, will see and own the Evidence of its Divine Authority; which indeed might reasonably have been concluded, from the awful Judgment pronounced on those, who presume to reject it.

(c); No

Sect. 99.
John VII.
18.

that he seeks the Glory of G O D, as of *him* that he declares to have sent him, gives great Reason to believe, that *he is true* and sincere in that Declaration, and there is no *Unrighteousness* or *Imposture* in him (c).

his Glory that sent him, the same is true, and no *Unrighteousness* is in him.

19 But your Character is the very Reverse of this, and you cannot but know it in your own Conscience: For let me upon this Occasion call you to reflect on your own Conduct, and appeal to that: *Hath not Moses given you the Law*, and do you not eagerly contend for its Divine Original? and yet none of you observes the Law, that he has given you. If you deny the Charge, let me remind you of that grand Precept, "Thou shalt not kill," and then ask you, *Wherefore do you go about to kill me*, tho' an innocent and upright Person, who am come to bring you a most important Message from G O D ?

19 Did not Moses give you the Law, and yet none of you keepeth the Law? Why go ye about to kill me?

20 This Jesus said with Reference to what he knew to be the secret Design of some of his Hearers, who were even then plotting his Destruction; but *the Multitude*, who were not aware of it, ignorantly and rudely answered and said, *Surely thou art possessed*, and distracted (d), to talk thus; dost thou not safely travel from Place to Place, and appear in our most publick Assemblies, even here at Jerusalem, and *who goes about* or desires to kill thee?

20 The People answered and said, Thou hast a Devil: who goeth about to kill thee?

21 Jesus referring to the Design, which he knew some of them had, of renewing their Prosecution against him as a Sabbath-breaker, because he had commanded the Disabled Man at the Pool of Bethesda to carry his Bed on that Day, (compare John v. 16. Vol. i. pag. 288.) answered in the gentlest Manner, and said unto them, *I have some Time*

21 Jesus answered and said unto them, I have done one Work, and ye all marvel.

ago

(c) *No Unrighteousness* or *Imposture* in him.] The Word *admsa*, in this Opposition to *adms*, must signify *Imposture*. Yet I think it the fairest Way to translate the original Words in all their Extent, and content myself with suggesting in the *Paraphrase* those *Limitations*, which the particular Connection requires.

(d) *Thou art possessed*, and distracted.] So some of them express it, John x. 20. *He hath a Devil, and is mad*: Which plainly shews, (as many have observed,) that they thought, some of the worst Kind and Degrees of *Lunacies* proceeded from the Agency of some *Dæmon*; as many considerable *Greek Writers* plainly did. See *Bos, Exercit. pag. 41, — 43*. But it can never be argued from hence, that *Possession* and *Lunacy* are universally *Synonymous Terms*. When joined together, they seem to signify *different Things*; the former being put for the *Cause*, and the latter for the *Effect*.

(e) I

22 Moses therefore gave unto you Circumcision, (not because it is of Moses, but of the Fathers,) and ye on the Sabbath-day circumcise a Man.

23 If a Man on the Sabbath-day receive Circumcision, that the Law of Moses should not be broken; are ye angry at me, because I have made a Man every whit whole on the Sabbath-day?

ago performed one remarkable Work (e), and you all to this very Day wonder on Account of it (f), that I should order the Man I cured to carry his Couch on the Sabbath-day: Yet a little Reflection might convince you, that your Cavil is very unreasonable, even on your own Principles: For Moses gave you a Precept, which required Circumcision; (not that it is originally of Moses his Institution, but had been formerly established by the Observation of Abraham, and of the other Fathers of our Nation, many Ages before Moses was born, and therefore could not properly be altered by him (g);) yet you scruple not to circumcise a Man-Child on the Sabbath-Day, if it happen to be the eighth from his Birth. If [then] to prevent the Violation of Moses his Law by deferring this sacred Rite, you acknowledge it fit, that a Man should receive Circumcision on the Sabbath itself; [why] are you incensed against me, that by speaking a Word, I have cured a Man, who was entirely disabled (h), on the Sabbath; as if

John VII. 22.

23

(e) I have some Time ago performed one remarkable Work.] It is plain, the Miracle here referred to, was wrought a Year and a half before this Feast. Compare Sect. 46. Note (a), Vol. i. pag. 282.

(f) And you all wonder on Account of it.] I here follow Theophylact and Beza, in joining the Words *δια τούτο* to the End of this Verse, because it is certain, that in their usual Signification they cannot properly introduce the next; and John xix. 11. (Sect. 188.) may be an Instance of the like Kind. The Prussian Translators render it, Because Moses gave you Circumcision, &c. and the learned *Elsner* inclines to this Version: (*Elsner. Observ. Vol. i. pag. 314, 315.*) But tho' I am sensible, *επειδὴ* sometimes signifies because, (see Gen. xxxviii. 26. Numb. x. 31. and xiv. 43. Septuag. and Hebr.) I cannot find *δια τούτο* ever so used; and think, if it be retained at the Beginning of the next Verse, it should be rendered, As to this Matter; which Sense it may perhaps have, in Mat. xiii. 52. xviii. 23. and in a few other Places; and so *Grotius* takes it here. See *Dr. Whitby* on this Place.

(g) Not that it is originally of Moses, &c.] An excellent Person, justly celebrated in the Learned World, has lately suggested to me a Thought on these Words, (which I have not met with elsewhere, but have briefly hinted in the Paraphrase,) as to the Reason why our Lord makes this obvious Remark, that Circumcision was older than the Time of Moses. Had Moses instituted it, he would probably have ordered it so, as to make it quadrate with his Law relating to the strict Rest of the Sabbath; but finding it instituted by a previous Covenant, which his Law could not disannul, (see Gal. iii. 17.) he left it still on the same Footing.— This Argument will indeed infer, that the strict Sabbatical Rest was not observed in the Patriarchal Age; but yet it might be a Day of extraordinary Devotion, which I apprehend to be proved from Gen. ii. 3.

(h) I have cured a Man entirely.] Our Translation loses much of the Emphasis: The Words, *ὅλον ἀνθρώπον ὑμῖν ἐποίησα*, literally signify, I have healed, or made sound, a whole Man. But the Ambiguity in our English Word whole, rendered such a Version very improper. I therefore thought it necessary, a little to vary the Expression, but the Sense is entirely the same.

Sect. 99. if it was a more servile Work, to heal, than to wound? or how do you imagine, that I have not Power, when I have thus healed him, to manifest the Perfection of the Cure, by commanding him to carry his Couch (i)? Judge not according to these Prejudices, which the Meanness of my Appearance tends to produce; but judge righteous and equitable Judgment; which if you do, you must necessarily acknowledge my Divine Mission to be as evident and certain, as that of Moses himself, to whose Precepts you profess so great a Regard.

John VII. 23.

24

24 Judge not according to the Appearance, but judge righteous Judgment.

I M P R O V E M E N T.

John vii. 16, 18.

LET us learn of our meek and humble Master, to refer the Honour of all we know and do, to Divine Instructions communicated to us, and Divine Grace working in, and by us; that seeking the Glory of GOD, we may have the surest Evidence, that we are truly his. Let us on all Occasions remember, that Integrity and Uprightness will be a certain Security to us, against dangerous Mistakes in Matters of Religion. If the Light we already have, be faithfully improved, we may humbly hope, that more will be given in; nor shall we then fail of convincing Evidence, that the Gospel-Doctrine is of GOD; for the Experience of its Power on our Hearts will check our Passions, and destroy the Prejudices, that would prevent the Truth from taking Place in our Minds.

Ver. 17.

Let us receive his Doctrine as Divine, and hearken unto Christ as sent of GOD; and whatsoever be the vile Reproaches we may meet with from a wicked World, and the malicious Designs it may form against us, let us be resolute and stedfast in the Practice of the Duties he has taught us, that with Well-doing we may put to Silence the Ignorance of foolish Men. (1 Pet. ii. 15.)

Ver. 19.

Ver. 20.

Ver. 21, 23.

Ver. 24.

Our Lord was reviled as a Dæmoniack, and a Lunatick; but instead of rendering Railing for Railing, he replied in the Words of Gentleness and Sobriety. So let us endeavour to conquer the Rudeness of those Attacks, we may meet with in his Cause; that we may, if possible, remove the Prejudices, so fatal to those that entertain them, and form them to that equitable and impartial Judgment, which would soon turn all their Cavils against Christ into Admiration, Praise, and Obedience.

(i) That I have not Power, when I have thus healed him, &c.] So our Lord himself states the Argument, in a Case nearly resembling this, (Mat. ix. 5, 6. Vol. i. pag. 279.) and might probably here intend to insinuate it, tho' in an oblique Manner.

S. E. C. T. C.

The Jews pass a Variety of Censures on CHRIST; and the Sanhedrim alarmed by the Regard which some expressed towards him, send Officers to seize him; but CHRIST openly declares, that their Purposes should not immediately take Effect. John VII. 25,—36.

JOHN VII. 25.

THEN said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him: Do the Rulers know indeed, that this is the very Christ?

27 Howbeit we know this Man whence he is: but when Christ cometh, no Man knoweth whence he is.

28 Then cried Jesus in the Temple as he taught, saying,

JOHN VII. 25.

THEN, while our Lord was thus discoursing at the Feast of Tabernacles, some of the Inhabitants of Jerusalem, who knew more of the Designs of the Sanhedrim than others, (ver. 19, 20.) said, Is not this he, whom they seek to put to Death? But behold, he is not only come up hither to the Feast, but speaks openly and freely in the very Temple itself; and they are so far from seizing him, that they do not so much as say any thing to prohibit him: Do the Rulers then indeed know, they were mistaken in their former Censures, and are they now persuaded in their Consciences, that this is really the Messiah? But we have sufficient Reason to conclude, this cannot be the Case; for many of us know this Man, from whence he is descended, and are sure that he was born of Joseph's Wife; whereas when the Messiah comes, no Man will thus know from whence he is; for he is to be born in a miraculous Way of a Virgin (a).

Then Jesus, tho' they said this in a private Manner to each other, and imagined that he could not have heard them, as he was teaching in the Temple;

(a) He is to be born in a miraculous Way of a Virgin.] It is evident from Mat. ii. 4, 5. that the Jews apprehended the Messiah was to be born at Bethlehem; and from a Multitude of other Places, that they knew he was to be a Descendant of David. (Compare ver. 42.) I know not how therefore to account for their saying, that when Christ came, no Man would know whence he is, but by supposing, with Archbishop Tillotson, (Vol. ii. pag. 454.) that the Words refer to an Expectation they had, that he would be born of a Virgin. As for the Notion which Justin Martyr mentions, that the Messiah should for a while be bid, it seems more modern; and they must put a strange Interpretation on Isa. lxxi. 8. Mic. v. 2. and Psal. cx. 4. to draw any such Consequence from them, as Dr. Whitby, and Mr. L'Enfant suppose, they did.

Sect. 100.
John VII.
28.

Temple, and at some Distance from them, *cried out* with a louder Voice than before, *and said, Do you indeed both know me, and know whence I am (b)?* Alas, it is great Rashness and Folly for you to assert it; and whatever you may object, yet it is most certain, that *I am not come of myself*, with vain and false Pretences to a Divine Mission, nor do I want any proper Evidences of it; *but he who sent me is true* to all his Promises and Predictions (c), whom nevertheless, with all your Boasts, *ye know not.* But I know him in a most intimate Manner; *for I am sprung from him (d)* by a mysterious and divine Generation, in Consequence of which I am infinitely better acquainted with him, than you, or any mere Creatures, can be; *and he hath sent me* among you, as his Embassador, on an Errand of the highest Importance.

29 Then they were so provoked by this Claim of a Divine Original, and by the Charge advanced against them, as ignorant of that GOD, in whom they gloried as so peculiarly their own, that they sought an Opportunity to seize him; yet GOD impressed their Minds in such a Manner, that no one of them would be the first that laid Hands on him: And they were kept under this visible Restraint, because his appointed Hour of Suffering was not yet come, but he had farther Services in Life to dispatch, before he was delivered to them.

30 And many of the People were so much affected with these Discourses, that they secretly believed on him, and said to each other, *When the Messiah comes, will it be possible, he should do greater Miracles*

saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath sent me.

30 Then they sought to take him: but no Man laid Hands on him, because his Hour was not yet come.

31 And many of the People believed on him, and said, When Christ cometh, will he do more Miracles than

(b) *Do you both know me, and know whence I am?*] So the present Bishop of Durham would render these Words; (see his *Defence*, pag. 334.) and it seems necessary, in order to vindicate the Propriety, and indeed the Veracity, of the Reply; unless with Beza and Camerarius we understand it ironically.

(c) *Is true* to all his Promises and Predictions.] There seems a Reference here, to the Accomplishment of some of the Prophecies, already fulfilled in him, with a cheerful Faith in what was yet to come.

(d) *I am from him.*] I should have chosen to render *απ' αυτου*, with him, as I did in the first Edition, to avoid a Tautology; but I am sensible on farther Reflection, that I want a sufficient Authority for such a Version. I therefore acquiesce in our own: But I see no Occasion to vary any Thing in the Paraphrase; since in either Sense it suggests so strong a Reason for believing, that Christ hath the most intimate Knowledge of the Father.

(e) From

than these which this Man hath done?

32 The Pharisees heard, that the People murmured such Things concerning him: and the Pharisees and the Chief Priests sent Officers to take him.

acles than these, which this [Jesus] has done here at Jerusalem, and over the whole Country? Sect. 100.

This, however, could not be so privately said, John VII. but some Information of it was sent to the Pharisees, who, when they heard that the People whistled such Things concerning him, were greatly displeased, and alarmed at it: And the Pharisees, and the other Members of the grand Sanhedrim, particularly the Chief Priests, among whom there were many Sadducees, (see Acts iv. 1.) sent Officers from the Chamber in which they held their Council (e), into the adjacent Court of the Temple, to seize him, as he preached there to the Multitude.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

Then Jesus said to them, as soon as they appeared, I know the Design on which some of you are come, but God will not permit you immediately to execute it; for yet a little while longer I am to continue with you, and [then] I am to go again to him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

And when I am returned to him, I shall be entirely out of your Reach; so that you shall seek me, and wish that you had me in your Power again, but you shall not find me; and where I am, or where I shall then, and always be, you cannot possibly come: Which he said, referring to his speedy Exaltation to the Heavenly World, and to the impotent Malice with which they should then oppose his triumphant Cause.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the Dispersed among the Gentiles, and teach the Gentiles?

But he was not understood in that Sense; the Jews therefore who were present said among themselves, Whither is he about to go, that we shall not find him? Will he leave Judea, and go to the Remainers of the Holy Seed, who are dispersed among the Greeks, and other Nations? and will he teach them, or the Greeks themselves (f), even the

(e) From the Chamber in which they held their Council.] See Sect. 24. Note (e). Vol. i. pag. 142.

(f) Will he go to the Dispersed among the Greeks, and teach the Greeks? By Greeks, we are here to understand Idolatrous Gentiles, and not Hellenists, or Jews that used the Greek Language; for these were the Dispersed among them. There is therefore, I think, a Sting in these Words, beyond what Commentators have observed. They insinuate, that if he was to go into foreign Countries, to address himself to the Jews there, who might be supposed, not so well instructed, as those that lived in Judea, and at Jerusalem, he would not be able to make any Profelytes, even among these; but would be constrained to apply himself to the ignorant and stupid Gentiles, to seek Disciples among them; which to be sure appeared to these baughty Scorners, one of the most infamous Circumstances that could be imagined, and most incompatible with the true Messiah.

Sect. 100. the Idolatrous Gentiles, after his being thus rejected by his own Nation at Home and Abroad?

John VII.
36.

What [sort of] Saying is this, which he has now spoken, You shall seek me, and shall not find me; and where I am, you cannot possibly come? Thus they continued cavilling at his Words; yet were so over-awed by his Presence, that they did not dare to offer him any Violence, notwithstanding the Commission with which some of them came.

36 What manner of Saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

I M P R O V E M E N T.

John vii.
26, 27.

SO confident is *Error* in its own Decisions, and so vain in its Self-Appraises! These Unhappy People, every Way mistaken, censure *their Rulers* for a supposed Credulity, in seeming, as it were, to acquiesce in *Christ's* Claim to be *the Messiah*; and imagined themselves, no doubt, exceeding wise in rejecting him, while they blindly took it for granted, he was the *Son of Joseph*, and had not Patience to wait for the authentic Story of his miraculous Conception. Surely Men had need to look well to the Force of those Arguments, on which they venture their Souls, by rejecting the Gospel.

Ver. 28.

Our Lord answered their *secret Reasoning*, in a Manner which might justly have alarmed them; charging them with Ignorance of *that GOD*, whom they pretended to *know*, and whom they claimed as *theirs*. And oh, that it may not be found at last, that many who have appeared most confident of their Interest in *GOD*, neither *know him*, nor are *known by him*!

Ver. 29.

The Blessed *Jesus*, who is *the Brightness of his Glory*, and *the express Image of his Person*, has the compleatest *Knowledge* of the *Father*. May we be so wise and happy, as to seek Instructions from him, *that the Eyes of our Understandings may be inlightened*, and the Temper of our Hearts proportionably regulated, by all the Discoveries of the Divine Being which he makes!

Ver. 34.

May we learn this Heavenly Wisdom in Time, since the Hour is approaching, when *Christ* will be *sought in vain*, and all Correspondence between him and Sinners will be finally cut off! *Where he is, they cannot then come*; and to be excluded from him, will at length appear insupportable Misery, even to those, who with proud Folly, and fatal Self-sufficiency, are now most ready to say unto him, *Depart from us, for we desire not the Knowledge of thee, or thy Ways.* (*Job xxi. 14.*)

S E C T. CL.

CHRIST invites his Hearers to come, and imbibe the Spirit from him; and by these, and other gracious Discourses, disarms the Resolution of the Officers, who return to the Sanhedrim without him; where a short Debate arises between Nicodemus and his Brethren. John VII. 37, to the End.

JOHN VII. 37.

JOHN VII. 37.

IN the last Day, that great Day of the Feast, Jesus stood and cried, saying, If any Man thirst, let him come unto me, and drink.

SUCH were the Discourses which our Lord made to the People, in the Presence of those, who were sent by the Sanhedrim to seize him; and this happened *in the eighth and last Day, that great [Day] of the Feast of Tabernacles*, when, according to the Institution of Moses, (Lev. xxiii. 34, 36. Numb. xxix. 35.) there was to be an holy Convocation, attended with some extraordinary Sacrifices. Now on this Day, when it was customary for the Priests to surround the Altar with their Palm-Branches, and to pour out Water in the Temple, as an Expression of the general Desire of the Messiah's Appearance, and the pouring forth of the Spirit by him (a), Jesus stood on an Eminence, that he might be the better heard and seen, and proclaimed with a loud Voice, saying, *If any Man thirst*, i. e. if he ardently desire true Happiness, and long for the Blessings promised under the Administration of the Messiah, let him come unto me by Faith, and drink his Fill; for I am most ready freely to communicate them, and particularly those Supplies of the Spirit, which you seem so earnestly to desire. (Compare Isa. lv. 1.)

For

Sect. 101.
John VII.
37.

(a) When it was customary for the Priests to pour out Water, &c.] That there was a Custom on this Day of drawing Water out of the Fountain of Siloam, and pouring it out before the Lord in the Temple, at the Time of Evening Sacrifice; and that the Priest who did it stood on some Eminence, the Jewish Rabbi's unanimously assure us. (See Reland's Antiq. Heb. part. iv. cap. 6. §. 6.)—Some think, it was intended, to supplicate the former Rain: But the Context inclines me much rather to believe those Jewish Writers, produced by Dr. Lightfoot, (in his Hor. Heb. on this Place,) who say, it was meant, as a Way of invoking the Divine Influences of the Blessed Spirit, and as a Mark of their Desire of having it poured out upon them. See Tremellius's excellent Note on this Text.

(b) As

Sect. 101.
John VII.
38.

For he that truly believeth on me, as the Scripture hath in many Places said and promised (b), shall receive those Supplies in so great an Abundance, that he shall not only be refreshed himself, but out of his Belly, or from within him (c), shall flow vital Streams, and as it were Rivers of living Water, for the Refreshment and Comfort of others.

39 Now this, which was true in a more extensive Sense, he peculiarly spake of the Spirit (d), which they who believed on him should receive, and which some of them should also be enabled to communicate to others. But it was not then generally understood; for the Holy Spirit was not yet [given] in that extraordinary Manner, because Jesus was not yet glorified; and it was the wise and gracious Purpose of GOD, to send him down on the Church, after the Ascension of Jesus, as a triumphant Conqueror, into the Presence of his Father. (See Eph. iv. 7,—12. John xvi. 7. and Acts ii. 33.)

40 Then many of the People, when they heard this gracious Saying, which was indeed a more free Declaration and Profession than he commonly made, said, Surely this [Man] is at least a Prophet (e), and probably comes to introduce the Messiah.

41 And others said, Nay, this is certainly the Messiah himself: But some objected and said, Shall the Messiah

38 He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water.

39 (But this spake he of the Spirit, which they that believe on him, should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)

40 Many of the People therefore, when they heard this Saying, said, Of a Truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall

(b) As the Scripture hath in many Places said and promised.] Chrysostom, and after him many other eminent Criticks, refer this to the former Clause, and understand it, as if he had said, He that hath that Faith in me, which the Scripture requires: (See Castalio, Zegerus, and Jac. Cappellus in loc.) And thus they avoid the Difficulty, which arises from our not finding the following Words in Scripture.—But it seems much more natural, with Grotius, to suppose, that here is a general Reference to the several Prophecies, which refer to the Effusion of the Spirit by the Messiah under the Similitude of pouring out Water; and accordingly I have paraphrased the Words in that View of the Connection. See Isa. lii. 15. xlv. 3. lviii. 11. and Joel ii. 28.

(c) Out of his Belly, or from within him.] The Belly is frequently put for the Mind, or Heart. Compare Job xv. 35. xx. 20. and Prov. xx. 27, 30.—It sometimes signifies in a more general Way, the Inward Part of a Thing; (1 Kings vii. 20. Mat. xii. 40.) and may perhaps have some Allusion here to the Prominency of that capacious Golden Vase, from which the Water was now poured out in a large Stream.

(d) This he spake of the Spirit.] It is strange, that, when the Evangelist has thus plainly commented on these Words of Christ, a late eminent Writer should venture to advance a different Interpretation, and explain them as spoke of the Doctrine of the Gospel.

(e) Surely this Man is a Prophet.] As the Article is prefixed, it might seem natural to render it the Prophet, were it not afterwards distinguished from the Christ. On this Account I conclude, that here, as also John i. 21. ο προφητης signifies only a Prophet, i. e. one of the ancient Prophets revived. See Sect. 20. Note (c), Vol. i. pag. 117, 118.

(f) A

Shall Christ come out of Galilee?

42 Hath not the Scripture said, That Christ cometh of the Seed of David, and out of the Town of Bethlehem, where David was?

43 So there was a Division among the People because of him.

44 And some of them would have taken him; but no Man laid Hands on him.

45 Then came the Officers to the Chief Priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The Officers answered, Never Man spake like this Man.

Messiah come out of Galilee, as we know this Jesus of Nazareth does? Hath not the Scripture expressly said, that the Messiah is to come from the Seed of David? and hath it not also added, that he is to arise from the Town of Bethlehem-Judah, where David was [born,] and which was the ancient Seat of his Family? (Compare Isa. xi. 1. and Mic. v. 2.) And thus they were divided in their Sentiments, and there was a warm Dissention (f) among the People on his Account.

And the Officers also, who had been sent to apprehend him, were at a Loss what they should do, and some of them would have seized him; but struck with the Regard, which several of the People expressed towards him, and above all, impressed by the Dignity and Sweetness of his Discourses, and the secret Hand of Heaven which wrought for his Deliverance, they were so far restrained, that no Man laid Hands on him.

Then the Officers came back to the Chief Priests and the Pharisees, without accomplishing the Purpose for which they were sent: And when the Sanhedrim perceived, they had not executed their Commission, they said unto them, Why have ye not brought him with you as your Prisoner, according to the Orders you received from us?

The Officers replied, We could not find in our Hearts to attempt it; for surely no Man living ever spake, in so engaging and irresistible a Manner, as this Man doth (g); and had you heard him yourselves, it must have disarmed your Resentment against him.

Then

(f) *A warm Dissention.*] So I apprehend the Word *Σχισμα* always signifies. And thus the Word *Schism*, which is just the same, (with an *English* Termination,) expresses, not merely, nor necessarily, a Separation from each other, but an angry *Debate*, whether it be, or be not, attended with *Separation*.

(g) *No Man ever spake, as this Man doth.*] *Plutarch* mentions it as a memorable Proof of the extraordinary Eloquence of *Mark Anthony*, when *Marius* sent Soldiers to kill him, that when he began *παραιτεῖσθαι τὸν θάνατον*, to plead for his Life, he disarmed their Resolution, and melted them into Tears. (*Plutarch. Vit. pag. 431.*) But these Officers are thus vanquished, merely by hearing *Christ's* gracious Discourses to the People, which is a Circumstance much more remarkable. They return in a Kind of *Amaze*, and instead of seizing him as their Prisoner, or making a laboured Apology for their Failure, only break out into a pathetick Exclamation, that no Man in the World ever spake like him. It is a Reflection, which I hope we often make, as we read his Discourses.

Sect. 101.
John VII.
47.

- Then the Pharisees, far from being softened by the Account they gave them, answered them in a scornful and upbraiding Way, What, are you also deceived by his artful and popular Address? Surely you cannot be so weak, as to be thus infatuated? Pray consider the Conduct of those, who are most capable of judging of this Point: Have any of the Rulers believed on him, or [any] of the Pharisees of a more private Station (b)? Yet you know, these are most eminent for their Acquaintance with Religion, and the most authentic Interpreters of the Sacred Writings in which it is contained: But this wretched Herd of People, who are so enchanted with him, know and regard not any thing of the true Meaning of the Law, and it is easy to be seen, are cursed with a judicial Blindness, and given up to the most absurd and fatal Mistake (i).
- 47 Then answered them the Pharisees, Are ye also deceived?
- 48 Have any of the Rulers, or of the Pharisees believed on him?
- 49 But this People, who knoweth not the Law, are cursed.
- 50 Nicodemus saith unto them, (he that came to Jesus by Night, being one of them,)
- 51 Doth our Law judge any Man before it hear him, and know what he doth?
- 51 Doth our Law, which you boast so much Acquaintance with (k), judge and condemn any Man, before the Magistrate appointed to execute it summon him into his Presence, that he may hear from him what he hath to say in his own Defence, and know from

(b) *Have any of the Rulers believed on him, or any of the Pharisees, &c?* I cannot think, with Grotius, that this is any Intimation, that if there were any of the great Council, who had favourable Thoughts of Jesus, they were the Sadducees. The Interpretation of the Paraphrase is much easier. There is no Reason to believe, any of the Sadducees were inclined to receive the Gospel; and if the Pharisees had secretly suspected them of such an Inclination, they would hardly have affronted them by such an Insinuation in this grand Assembly, considering the high Rank in which many of that Sect were.

(i) *This People, who know not the Law, are cursed.* I cannot think, with Grotius, that this refers to Deut. xxvii. 26. and is built on a Supposition, that the Ignorance of the Populace must always expose them to a Curse. It rather intimates an Apprehension, that God had given them up to a Spirit of fatal Infatuation. Instances of their Contempt of the common People may be seen in Lightfoot, (*Hor. Hebr. in loc.*) and Vitringa. (*Observ. Sacr. lib. iiii. cap. 2. pag. 498.*)

(k) *Doth our Law, which you boast so much Acquaintance with.* Soft as these Words seem, there is a severe Sting in them; and they, in Effect, amount to a Charge, that while they professed such Knowledge of the Law, and Zeal for it, they either knew not, or regarded not, some of its plainest Precepts, and were even unmindful of those, which, as they were a Court of Judicature, were their peculiar Concern.

(l) No

from credible Witnesses, *what he hath done to deserve Punishment?* (See Deut. xvii. 8,—11. and xix. 15, & seq.)

52 They answered and said unto him, Art thou also of Galilee? Search, and look; for out of Galilee ariseth no Prophet.

But *they*, without entering farther into the Argument, answered him only by saying in a slight and superficial Manner, What, art thou thyself also of Galilee, that thou favourest the Pretences of this contemptible Galilean? Search a little farther into the Matter, and thou wilt soon see the Unreasonableness of doing it; for it is notorious even to a Proverb, that *no Prophet is raised up from Galilee (1)*, nor will GOD ever honour that contemptible Country with such a Production.

53 And every Man went unto his own House.

And having said this, they would not wait for a Reply, but immediately broke up the Court; and so every one went away to his own House.

53

I M P R O V E M E N T.

WITH what Delight and Thankfulness should we hear this gracious Proclamation of Christ, which he now made in the Temple, and a while after repeated from the Throne of his Glory! *If any Man thirst, let him come unto me, and drink; yea, whosoever will, let him take of the Water of Life freely.* (Rev. xxii. 17.) Blessed Jesus, had we been allowed to have prescribed to thee a Form of Words, in which thy kind Purposes towards us should have been expressed, what could we have invented more pathetick, more condescending, or more reviving? May we thirst for the Blessings of thy Grace; and in the Confidence of Faith apply unto thee for them; and particularly, for these Communications of thy Spirit, which are so highly excellent and desirable, and indeed so necessary for us! Supply us with them, we intreat thee, in so rich an Abundance, that we in our different Spheres may supply others, and from us there may flow Rivers of living Water!

Well might such gracious Words as these, disarm the Rage of Enemies and Persecutors. Let us add our Testimony to theirs, and say, *Never Man* spake

(1) *No Prophet is raised up from Galilee.*] As it is plain, that *Jonah*, and probable, that *Nabum* also, was a Galilean, *Sir Norton Knatchbull*, and others, who imagine that these Rulers could not be ignorant of that, suppose, that *προφήτης* here signifies *the great Prophet*, or *Messiah*. But probably, had this been their Meaning, they would rather have quoted the Text, which mentions *Bethlehem* as the Birth-place of the *Messiah*. The Answer must therefore be acknowledged to be very mean and trifling; and the abrupt Manner, in which the Assembly was broke up, seems to intimate their Conscioufness, that it would not bear Examination.

60 *He goes to the Mount of Olives, and returns early to the Temple.*

Sect. 101. *spake as Jesus speaks.* Let us hear him, with calm and thankful Attention, while his Voice still sounds in his *Word*. Happy are those, *that know the joyful Sound!* (*Psal. lxxxix. 15.*) The *Pharisees*, like *deaf Adders*, stopped their Ears against the Voice of the *Charmer*; and while they proudly censured the *Populace* as a brutal Herd, and gloried in their own superior Wisdom, *rejected the Counsel of GOD*; rashly judging without serious Enquiry, and weakly borne down by vulgar senseless *Prejudices* against Names and Places; which is all the *Senate of Israel* opposes, to the solid Argument of *Nicodemus!* That good Man, already considerably improved by his Interview with *Jesus*, was undoubtedly confirmed in his Adherence to him, by observing the Methods of their Opposition: And where Magistrates arm their *Authority* to overbear *Argument*, they will probably, in the Judgment of impartial Men, produce a Suspicion at least, that they know their Cause to be incapable of a rational Defence.

S E C T. C I L

CHRIST having spent the Night in Retirement, returns to the Temple, where an Adulteress is brought before him; but he avoids giving Judgment in her Case, and turns the Consciences of his Enemies on themselves. John VIII. I,---LI.

JOHN VIII. I.

JOHN VIII. I.

Sect. 102. *John VIII. I.* **T**HUS the Pharisees debated the Case, and in such Dissention their Assembly broke up; but *Jesus* in the mean Time, that he might by secret Converse with his Heavenly Father, be animated to all the Labours and Dangers before him, *went up to a Mountain* in the Neighbourhood of Jerusalem, which lay to the East of the City, on the other Side of the Brook Cedron, and is well known by the Name of *the Mount of Olives*, where he spent the Night in Meditation and Prayer.

JESUS went unto the Mount of Olives.

2 *But* that these Retirements might not break in on this Opportunity of publick Service; which the present Concourse of People gave him, *he returned to the Temple early in the Morning; and all the People, who came to worship there before they returned to their respective Habitations in the Country, (the Feast being now ended,) flocked around*

2 And early in the Morning he came again into the Temple; and all the People came

came unto him, and he sat down, and taught them.

round him, to receive his Instructions; and such Sect. 102. was his Courage and Zeal, notwithstanding the late Conspiracy which had been formed against him, that sitting down in one of the Cloysters, be instructed them as freely, as he had ever done. John VIII. 2.

3 And the Scribes and Pharisees brought unto him a Woman taken in Adultery; and when they had set her in the Midst,

And while he was engaged in this Exercise, the Scribes and Pharisees brought to him a Woman, who had just been taken in the Commission of Adultery (a), having been unhappily betrayed into it among those Intemperances, which too often attend publick Feasts; and as the Court of Judicature, before whom she should have been tried, was not yet assembled, they took that Opportunity of laying a Snare for Jesus, by setting her before him, in the Midst of the People who were attending his Discourse. And as if they were desirous of Information from him, they craftily said unto him, Master, as thou professest thyself an extraordinary Teacher, we desire thou wouldst pronounce thy Judgment on this Case: Here is a Woman, who was taken in the very Act of Adultery: Now Moses in the Law has commanded us, that such infamous Women should be stoned (b); (Lev.

4 They say unto him, Master, this Woman was taken in Adultery, in the very Act:

5 Now Moses in the Law commanded us, that such should

(a) Brought to him a Woman taken in Adultery.] It is well known, that this Story is wanting in the Syriac Version, as well as in the Alexandrian, and Bodleian Copies, and indeed in most of the oldest Manuscripts; which engaged Beza to question, and Le Clerc, with many others, to reject its Authority. But I acquiesce in the Reasoning of the learned Dr. Mill, to whom I refer the Reader for the Arguments to prove it authentick; the critical Examination of these Matters lying quite out of the Sphere of my present Design. A mistaken Apprehension, that some Circumstances in the Story were indecent, and an excessive Rigour with respect to those who had fallen into this truly detestable Crime, might perhaps be the Occasion of this Omission, if it was not accidental in some early Copies. Erasmus conjectures, it might be added by St. John, after some Copies of his Gospel had been taken; and Grotius, that some who heard the Story from the Apostle's Mouth, recorded it, with the Approbation of Papias, and other eminent Persons in the Church. The Notice that Eusebius, (Eccles. Hist. lib. iii. cap. ult.) Jerom, (adv. Pelag. lib. ii. cap. 6.) and other antient Writers, have taken of the Dubiouness of this Passage, with a few other Instances of the like Nature, shews that critical Exactness with which they examined into the Genuineness of the several Parts of the New Testament, and so, on the whole, strengthens the Evidence of Christianity, which (as I have shewn at large in the Ninth of my Ten Sermons,) is so inseparably connected with the Genuineness and Purity of the New Testament.

(b) Such Women should be stoned.] If they spoke accurately, this must have been a Woman, who had been betrothed to a Husband, and had been guilty of this infamous Crime, before the Marriage was completed; for such only are expressly condemned to be stoned. (Deut. xxii. 22,—24.) The Jewish Writers tell us, that when (as in Case of other Adulteries,) only Death in general was denounced, without specifying the particular Kind of it, Strangling was to be used. Custom indeed (as Grotius observes,) might have introduced Stoning in all these Cases: (Compare Ezek. xvi. 38, and 40.) Yet that would not justify what they here say.

Sect. 102. (Lev. xx. 10. and Deut. xxii. 22.) but as thou should be stoned: but what takest thou? *John VIII. 5.*

6 therefore dost thou say? This they said tempting him, that which Way soever he should determine, they might have an Opportunity to accuse him; either to the Jewish Rulers, if he acquitted such a Criminal; or to the Romans, if he ventured, tho' on the Authority of the Law, to pronounce a Capital Sentence against her, which he had no Authority from the Romans to do; and which the Jewish Rulers themselves had at present no Power to execute. (Compare John xviii. 31.)

7 But Jesus, stooping down, wrote something on the Ground with his Finger (c), chusing (as it were) to speak to them by that Action, rather than by Words. But as they, thinking that they had him at a great Advantage, continued asking him with greater Importunity, he raised himself up, and without replying directly to their Demand, only said to them, Let him of you that is without Sin in this or any other Respect, pursue the Prosecution, and throw the first fatal Stone at her when she is condemned (d); (compare Deut. xvii. 7.) thus prudently avoiding a Decision of the

6 This they said tempting him, that they might have to accuse him. But Jesus stooped down, and with his Finger wrote on the Ground, as tho' he heard them not.

7 So when they continued asking him, he lift up himself, and said unto them, He that is without Sin among you, let him first cast a Stone at her.

say. But our Lord's Spirit was too noble, to take the Advantage of such a Slip, if it was a Mistake: He had a much greater View, and silenced them in a far more effectual Manner.

(c) *Wrote on the Ground with his Finger.*] The following Words, *μη προσπονημενος, as tho' he heard them not, or (as I would render them,) as not regarding them,* are wanting in the most valuable Manuscripts. Dr. Mill therefore, I think, justly omits them, as several other printed Editions of the Greek Testament do. Were they admitted, they would cut off most of the Conjectures, which learned Men have advanced, as to what Christ wrote; a Question, which it is impossible for us to determine, and which we have no Need at all to be solicitous about. I am inclined to think, there was a Language in the Action itself, either to intimate, that these hypocritical Pharisees should be themselves (as the Prophet expresses it, Jer. xvii. 13.) written in the Earth, or that they were to attend to what was written: But I can determine nothing, and must say with a great Critick on these Words, *Nescire velle, quæ Magister optimus nescire nos vult, erudita Insicitia est:* "To be willing to continue ignorant, of what our great Master has thought fit to conceal, is no inconsiderable Part of Christian Learning."

(d) *Let him of you that is without Sin, throw the first Stone at her.*] Le Clerc makes the supposed Impropriety of this Reply, a farther Argument against the Genuineness of this Text; since the Law did not require the Witnesses or Executioners to be free from Sin, in order to the Efficacy of such a Prosecution. But it may be answered, that our Lord's certain Knowledge of what the Effect would be, vindicated the Wisdom of his putting the Matter upon this Issue, by which it is plain in Fact he escaped their Snare.

(e) *Went*

8 And again he stooped down, and wrote on the Ground.

9 And they which heard it, being convicted by their own Conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the Woman standing in the Midst.

10 When Jesus had lift up himself, and saw none but the Woman, he said unto her, Woman, where are those thine Accusers? hath no Man condemn'd thee?

11 She said, No Man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more.

the Case, and leading them to reflect on their own Sect. 102. Guilt. *And stooping down again, he wrote on the Ground,* as he had done before, and left them to their own Reflections.

But having heard [his Answer,] and being by a secret Energy which went along with the Word of Jesus, in a very awful and powerful Manner, convicted in their Consciences of their own personal and aggravated Guilt, they were ashamed even to look each other in the Face; and so went out one by one, beginning from the eldest (e), whose Age and Office tended to increase their Shame and Remorse; and the Impression passed even to the last, or the youngest and meanest of them. And Jesus was left alone by all the Accusers; and the Woman standing in the Midst of the Croud, with which he had been surrounded before she was brought in.

And Jesus raising himself up, and seeing none of those to whom he had been speaking, but the Woman standing there by herself, said to her, Woman, where are those thine Accusers? Has no Man condemn'd thee, or is there none remaining to bear Witness against thee? And she said, No Man, Lord. And Jesus said unto her, Neither do I take upon me, at this Time, and under this Circumstance, judicially to condemn thee, tho' thy Crime has been undoubtedly great: Go thy Way therefore, without any Impediment from me; but, as the Messenger of God, and Friend of Souls, I warn thee, that thou sin no more (f);

for

(e) *Went out one by one, beginning from the eldest.*] It is strange, any should have interpreted this Clause so rigorously, as to imagine that every particular Person went out just according to his Age. It seems only to intimate, that those Elders of the People, who had been most eager in the Prosecution, appeared under the most sensible Confusion, and were some of the first that left the Assembly. And in this View it is very remarkable; especially considering, that they were now in the Presence of the Multitude, before whom they would, no doubt, be desirous to keep up the strictest Appearance of Virtue, in order to maintain their Influence over them.—Tho' (as Dr. Whitby, shews on ver. 7.) Adultery prevailed much among the Jews about this Time, yet I see no Reason to conclude, that their Conscience convicted every one of them of this particular Crime.—Their Partiality (as Mr. Lardner well observes,) seems to appear in bringing only the Woman, not the Man, when the Law condemn'd both. (Lardn. Credib. Vol. i. pag. 46.)

(f) *Sin no more.*] Eijsner, (Observ. Vol. i. pag. 318.) and Suicer, (Thesaur. Vol. i. p. 205.) have shewn, that the Word *αμαρτανω*, to sin, is used by the most elegant Greek Classics, (as the correspondent Word *peccare* is by the Latin,) to signify the Commission of Adultery; which strongly intimates, that even the Light of Nature taught many of the Heathens the exceed-

Sect. 102. for such enormous Practices as these, must subject thee to a severer Judgment from G O D, than Man can pronounce or inflict.

John VIII.
11.

I M P R O V E M E N T.

John viii.
1, 2.

THE devout *Retirements* of *Christ*, and his early renewed *Labours*, so often come in View, that after having made some Progress in his History, we are ready to pass them over, as Things of Course. But let us remember, that in some Degree they call upon us, *to go and do likewise*; and will another Day condemn those, who while they call themselves *his Disciples*, are given up to Ease and Luxury, and suffer every little Amusement, or sensual Gratification, to lead them into an *Omission* of their Duty, to G O D, and their Fellow-Creatures; an *Omission* especially aggravated in those, whom he has appointed to be *Teachers* of others, and who have therefore so many peculiar Errands to the Throne of Grace, and so many Engagements *in the Morning to sow*, or to prepare *the Seed* of Religious Instruction, *and in the Evening not to withhold their Hand* from dispensing it. (*Eccles. xi. 6.*)

Ver. 3, 5.

While *Jesus is teaching*, his *Enemies* address him, not only as an *Instructor*, but as a *Judge*: And yet by this specious Form of Honour and

Ver. 6.

Respect, they sought only to *insnare* and *destroy him*. So unsafe would it be, always to judge of Men's Intentions by the first Appearances of their

Ver. 7.

Actions! But *our Lord*, in his Answer, united, as usual, the *Wisdom of the Serpent* with the *Innocence* and Gentleness of *the Dove*; and, in his Con-

Ver. 10, 11.

duct to *this Criminal*, shewed at once that *Tenderness* and *Faithfulness*, which might have the most effectual Tendency to impress and reclaim her; if a Heart capable of such Infidelity and Wickedness could be impressed and reclaimed at all. *Go thy Way*, said he to this Adulteress, *and sin no more*. Perhaps the Charge may have little Weight with such abandoned Transgressors as she; but let all learn to improve their Escapes from Danger, and the continued Exercise of Divine Patience towards them, as an Engagement to speedy and thorough Reformation.

Ver. 9.

Let the *Force of Conscience*, and the *Power of Christ* over it, (both which so evidently appeared in this Instance,) teach us to reverence the Dictates of our own Minds, and to do nothing to bring them under a Sense of Guilt; which, thro' the secret Energy of our *Redeemer*, wrought so powerfully on these *Pharisees*, that hypocritical and vain-glorious as they were, they could not command themselves so far as even to save Appearances; but the *eldest* and *gravest* among them were *the first* to confess their

exceeding *Sinfulness* of it: Which is the more worthy of Notice, as not only the greatest of *their Men*, but (according to their scandalous *Theology*,) the greatest of *their Gods* too, gave at all the Sanction it could have from Example.

their Guilt, by withdrawing from the Presence of so holy a *Prophet*, Sect. 102: from the *Temple of God*, and from the *Criminal* whom they came to prosecute. A like Conscioufness of being *ourselves* to blame, will abate the Boldness and Freedom of our Proceedings with *others* for their Faults, if while we *judge* them, we are *self-condemned*; nor will the Authority of a superior *Age*, or *Station* of Life, bear us out against these *inward Reproaches*.

S E C T. CIII.

Our LORD speaks of himself as the Light of the World, urges the concurrent Testimony of his Father, and gives the Jews repeated Warning of the Danger they would incur by persisting in their Infidelity. John VIII. 12,---29.

JOHN VIII. 12.

JOHN VIII. 12.

THEN spake Jesus again unto them, saying, I am the Light of the World: he that followeth me, shall not walk in Darknes, but shall have the Light of Life.

THEN *Jesus*, after the Interruption that he met with, while he was speaking to the People in the Temple, by the Pharisees bringing in the Adulterers, resumed the Work he was before engaged in, and *again* proceeded to instruct the People; and observing the Sun lately risen, and shining with great Lustre and Beauty, he *spake unto them, saying, I am the true Light of the World*, in whose Appearance you ought chiefly to rejoice (a): This Sun arises, in a few Hours to descend again, and may fail many of you, before your intended Journey is dispatched (b); whereas *he that follows me*, and governs himself by the Dictates of my Word and Spirit, shall not be left to walk in the Darknes of Ignorance, Error, and Sin, but shall have the Light of Life continually shining upon him, to diffuse over his Soul Knowledge, Holiness, and Joy, till he is guided by it to eternal Happiness.

Some

(a) *I am the true Light of the World.*] The *Messiah* was often represented under this View. *Isa.* xlii. 6. xlix. 6. and *Mal.* iv. 2. Compare *Luke* ii. 32. *Jobn* i. 4,—9. iii. 19. ix. 5. and xii. 46.

(b) This Sun arises to descend again, and may fail many of you, &c.] The Reader will remember, this was the *Morning* after the *Feast of Tabernacles*, probably before the *Morning Sacrifice*; after which, no doubt, many would be setting out for their Habitations in the Country.

66 *He had not only his own, but his Father's Testimony for him :*

Sect. 103.
John VIII.
13.

Some of the Pharisees therefore, who were then present, but different Persons from those who had brought in the Woman, enraged at the late Disappointment of their Brethren, *said unto him, Thou bearest Witness of thyself*, and therefore, by thine own Confession, (chap. v. 31.) *thy Testimony is not* to be admitted as true, but may rather be suspected of Vain-glory; nor can we believe such great Things of thee, unless we have some farther Proof than thine own Affirmation.

14 *Jesus answered and said unto them, Tho' I indeed bear Witness of myself, [yet] as I speak from my own certain Knowledge, and have already shewn that I am come with a Divine Commission, my Testimony is entirely and perfectly true, and as such you ought to admit it: For I well know from whence I came, and whither I am going, and the most evident Demonstrations of it have been given you, both in the Nature of my Doctrine, and in the Miracles that I have wrought among you; but you are so perverse, that as often as I have hinted or declared it, you know not to this Day from whence I come, and whither I am going:*

15 Which is not to be ascribed to the Want of sufficient Evidence, but merely to the Force of your own Prejudices; for *you judge according to the Maxims of Flesh and Sense, and will believe nothing in Opposition to these Principles, which you have so rashly imbibed (c), and by this Means are justly liable to Condemnation: But I wave that for the present, as I now judge no Man, but rather appear under the Character of a Saviour.*

16 (Compare chap. iii. 17.) *Yet if I should judge, my Determination and Sentence is apparently true and right, and you would justly be condemned for not receiving my Testimony; for I am not alone in what I say, but I and the Father that sent me, as we are in other Respects inseparably united, do evidently concur together in the Testimony that I give.*

(c) *You judge according to the Flesh, &c.]* The same Carnal Prejudices still prevail in the Minds of the Jews, and prevent their Reception of Christ; they laying it down as a first Principle, that *he is to be a great Temporal Prince and Deliverer.* And the Admission of false Principles, which are constantly taken for granted, and never examined, will, I fear, be attended with fatal Consequences to Thousands more.

13 The Pharisees therefore said unto him, Thou bearest Record of thyself; thy Record is not true.

14 Jesus answered and said unto them, Tho' I bear Record of myself, yet my Record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the Flesh, I judge no Man.

16 And yet if I judge, my Judgment is true: for I am not alone, but I and the Father that sent me.

(d) *That*

17 It is also written in your Law, that the Testimony of Two Men is true.

I give. *And it is written in your own Law, Sect. 103. for which you profess so sacred a Regard, that the Testimony of Two Men is to be admitted as true,* ^{John VIII.} 17.

18 I am one that bear Witness of myself, and the Father that sent me, bear Witness of me.

and xix. 15.) Now *I am [one,] who bear this Witness of myself,* in a Fact, the Truth of which I cannot but certainly know; *and the Father who sent me* is another, and surely a most credible Person, who also *bears his Testimony to me*; thereby asserting the Truth of every Doctrine I teach, and the Justice of every Sentence I might pass. 18

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

Then said they to him, Where is this thy Father, to whom thou so frequently appealest? mention him plainly, that we may know how far he is to be regarded, and produce him as a Witness. *Jesus answered,* You may well ask; for it plainly appears by your Conduct, that *you neither know me, nor my Father,* however you may boast an Acquaintance with him: And indeed, *if you had known me* aright, and regarded me as you ought to have done, *you would also* long e'er this *have known* who, and what *my Father* is, in another Manner than you now do; for I bear his compleat Resemblance, and it is my great Business to reveal him, to those who submit to my Instructions. 19

20 These Words spake Jesus in the Treasury, as he taught in the Temple: and no Man laid Hands on him, for his Hour was not yet come.

These Words Jesus spake with the greatest Freedom, *as he was teaching in the Temple,* in a certain Part of it called *the Treasury,* where the Chests stood in which the People put their Gifts for the Service of that sacred House, (see Mark xii. 41.) the Stores of which were laid up in Chambers over that Cloyster: And tho' he so plainly intimated that GOD was his Father, and charged the Jews with being ignorant of Him, in whom they boasted as so peculiarly their GOD, yet their Spirits were kept under such a powerful, tho' secret Restraint, that *no one seized him*; which was the more wonderful, as it was a Place from whence it would not have been easy to have escaped without a Miracle, and which was much frequented by his greatest Enemies: But the true Reason was, *because his Hour was not yet come,* in which he 20

Sect. 103. was by Divine Permission to be delivered into
 their Hands.

John VIII.
 21.

Confiding therefore in the Protection of Divine Providence, *Jesus then said to them again*, as he had done before, (chap. vii. 33, 34. pag. 53.) *I am speedily going away from among you, and you shall seek me, and enquire after the Messiah in vain ; but as a just Punishment for your having rejected me, you shall die in this your Sin, and perish for your Unbelief by a singular Stroke of Divine Vengeance, which shall sink you into final Condemnation. Remember then, that I have warned you with the greatest Faithfulness, and now again I solemnly repeat the Warning, that tho' you should be ever so desirous of Admittance to me, it will be in vain ; for you cannot come to the Place whither I am now going, either to molest me, or to secure yourselves.*

22 *The Jews then said, with a very perverse and foolish Contempt, What, will he kill himself, that he says, You cannot come, whither I am going ? We shall not desire to follow him upon those Terms.*

23 *And he said to them yet more plainly, So vile and malicious an Insinuation as this, evidently shews that you are from beneath, the Slaves of Earth, and the Heirs of Hell ; while, on the other Hand, I am from above, and shall quickly return thither : You are originally of this World, and your Treasure and Hearts are here ; but as I am not of this World, my Thoughts therefore naturally turn to that Celestial Abode from whence I came, and I incessantly labour to conduct Men thither. But as to you, I labour in vain ; and therefore I just now said unto you, that you shall die in your Sins ; and it is really a great and awful Truth, and deserves another Kind of Regard than you give it ; so that I yet again would call you to consider it ; for if you believe not that I am [be], whom I have represented myself to be (d), you shall*

24 *I said therefore unto you, that ye shall die in your Sins : for if ye believe not that I am he, ye shall die in your Sins.*

21 Then said Jesus again unto them, I go my Way, and ye shall seek me, and shall die in your Sins : whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself ? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath, I am from above : ye are of this World, I am not of this World.

24 I said therefore unto you, that ye shall die in your Sins : for if ye believe not that I am he, ye shall die in your Sins.

(d) *That I am he, &c. οὗ ἐγώ εἰμι.*] There is evidently an *Ellipsis* here, to be supplied by comparing it with *ver. 12.* Compare *John xiii. 19. Mark xiii. 6. and Acts xiii. 25.*

shall unavoidably die in your Sins, and are in Effect the Murtherers of your own Souls (e). Sect. 103.

John VIII.
25, 26.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the Beginning.

26 I have many Things to say, and to judge of you: but he that sent me, is true; and I speak to the World those Things which I have heard of him.

Then said they to him, in proud Derision, Who art thou, that such great Regard should be paid to thee, and that it should be so fatal a Thing to neglect thee? And Jesus said to them, Truly, because I am still speaking to you to this very Day in so plain and affectionate a Manner, I have many Things to say and judge concerning you (f), and justly might upbraid you with the utmost Severity, and pass an immediate Sentence of Condemnation upon you: But for the present I content myself with reminding you, that he who sent me is true; and as I speak to the World only those Things, which I have heard from him, he will finally verify my Words, and it will be at the Peril of your Souls, if you continue to treat me with such Perverseness and Contempt.

27 They understood not that he spake to them of the Father.

These Things were very intelligible, when compared with what he had said before; [yet] so exceeding stupid, and so prejudiced were their Minds, that they did not understand, that he spoke to them of GOD the Father, as the Person who sent him.

28 Then said Jesus unto them, When ye have lift up the

Jesus therefore said to them, I know that notwithstanding all I have said, you will be still so obstinate

(e) Are in Effect the Murtherers of your own Souls.] The Repetition of the Threatning here, from ver. 21. is a very awful Rebuke to the Folly of their Answer, ver. 22. as if our Lord had said, "It very ill becomes you, to trifle and amuse yourselves with such silly and spiteful Turns, when your Life, even the Life of your Souls, is at Stake, and to talk of my killing myself, when by your Unbelief and Impenitency you are plunging yourselves into eternal Death." Thus do those Passages in our Lord's Discourses, which to a careless Reader might seem flat Tautologies, appear, on an attentive Review, to be animated with a most penetrating Spirit, and to be full of Divine Dignity. A Remark, which will frequently occur, especially in reading those Discourses of Christ, which John has thro' the infinite Goodness of GOD to his Church recorded, after they had been omitted by the other Evangelists.

(f) Truly, because I am still speaking to you, I have many Things to say and judge concerning you.] I entirely agree with the learned Raphelius, (Annot. ex Herod. pag. 292, — 303.) that all the Difficulty of these Words arises from a Mistake in the Pointing, as they stand in most Copies; and I think his Method of restoring the true Reading and Sense, the easiest and justest, I have ever met with. He would point them thus, Την αρχην, ος και λαλω υμιν, πολλα εχω περι υμων λαλουν και κρινειν. All that know any thing of the Greek Language, know that την αρχην often signifies indeed, or truly; and so the Translation I have given is very literal, and makes a very good Sense. — Mr. Fleming would render it, I am, as I said to you, The Beginning, i. e. the Person spoken of Gen. i. 1. and elsewhere, under that Title: But this, as well as our own Version, is not any thing like a just and Grammatical Translation; tho' to be sure there is a Sense in which Christ may most properly be called the Beginning. Compare Col. i. 18. Rev. i. 8. xxi. 6. xxii. 13. (See Fleming's Christology, Vol. i. pag. 281.)

(g) You.

- Sect. 103. obstinate as to persist in your Infidelity, till you proceed; even to take away my Life; but *when*, after all your professed Desire of his Appearance and Kingdom, *you shall have lifted up* that glorious Person, *the Son of Man*, from the Earth, and have even proceeded so far as to put him to a violent Death, instead of seeing his Cause and Interest overborne by that outrageous Attempt, *you shall then know* by some new and convincing Tokens, *that I am [he] (g), and [that] I do nothing of myself, but speak these Things exactly as my*
- John VIII. 28.
- 29 *Father has instructed me.* And even now *be that sent me* is graciously present with me, to bear his Testimony to the Truth of what I say, and to support and vindicate me: And whatsoever you may foolishly surmise, *the Father has not left me alone*, nor will he ever leave me; for *I always do the Things which are most pleasing to him*, and faithfully and constantly pursue the important Work which he has committed to my Trust.
- the Son of Man, then shall ye know that I am *he*, and *that* I do nothing of myself, but as my Father hath taught me, I speak these Things.
- 29 And he that sent me is with me: the Father hath not left me alone: for I do always those Things that please him.

I M P R O V E M E N T.

- John viii. 29. SUCH may our Character ever be, as we desire the Supports of the Divine Presence! Whoever be displeas'd, may we always *do the Things which please him*, and labour, *whether present or absent* from the Body, to be still approved and *accepted of him!* (2 Cor. v. 9.)
- Ver. 12. Our Blessed Redeemer is *the Light of the World*. With how much Pleasure should we behold his Rays! With how much Cheerfulness should we *follow*, whithersoever he leads us; as well knowing, that we shall not then *walk in Darknes*; and GOD forbid, we should ever seek it, as the Shelter and Screen of wicked Works!
- Ver. 17, 18. May we with all Candour and Humility regard, and submit to *the Testimony*, which *the Father has borne to him* in so express, and incontestable a Manner! Dreadful would be the Consequence of our refusing to do it.
- Ver. 21, 24. The Doom of these wretched *Jews* would be ours, *to die in our Sins*. And oh, how insupportable will that guilty Burthen prove in a dying Hour,

(g) *You shall then know, that I am he.*] This undoubtedly refers to the *Prodigies* attending his Death, his Resurrection, and Ascension, the Descent of the Spirit, the amazing Miracles wrought by the Apostles in his Name, &c.—But I am careful not to put such Words into our Lord's Mouth in the *Paraphrase*, as would have been unfuitable to the *Reserve*, which, on some of these Heads, Prudence obliged him to keep; or such, as in other Instances, would have superseded farther Enquiry into the Meaning of what he said. I think it most natural to refer these to the *Notes*, or to the *Paraphrase* on some following Passage.

Many believe, and are inclined to follow him.

71

Hour, and before the Tribunal of GOD! How will it sink us into Condem- Sect. 103.
nation, and Despair! In vain shall those, who now despise him, then *seek* ~~~~~
Admittance to the World where he is: *Thither they cannot come*, and if Ver. 21.
excluded from him, must be excluded from Happiness.

Justly might it long since have been our Case: For surely he *has many* Ver. 25, 26.
Things to say of us, and to judge concerning us, should he lay Judgment to
the Line, after his having been so long with us; yea, after we have, as it
were, seen him *lifted up and set forth as crucified among us*. (Gal. iii. 1.)

May this faithful *Admonition* prevail to our Conviction and Reforma- Ver. 28.
tion, that our everlasting Condemnation may not farther illustrate the Rea-
sonableness, yea the Necessity of it, and the Madness of hardening our
Hearts against it!

S E C T. CIV.

*Our LORD continues his Discourse with the Jews in the
Treasury, the Day after the Feast of Tabernacles; and
labours to convince them, how vain their Pretences to Li-
berty, and to the Privileges of the Children of Abraham
were, while they continued to reject and persecute him.
John VIII. 30,—47.*

JOHN VIII. 30.

JOHN VIII. 30.

AS he spake these Words,
many believed on him.

THUS did Jesus warn the Jews of the Dan- Sect. 104.
ger of rejecting him, and appeal to his ~~~~~
Heavenly Father, as authorizing the whole of John VIII.
his Administration; and *as he was speaking these* 30.
Words, many of his Hearers were so struck with
them, that they *believed on him* (a), and were
strongly inclined to follow him as the Messiah.

Then

(a) *Many believed on him.*] One can hardly think, that the Ambiguity of the Expression
of the *Son of Man's being lifted up*, (ver. 38.) engaged them to this, in Hope that it might
intimate some Exaltation to a *Temporal Kingdom*. It is more reasonable to believe, that they
felt their Hearts impressed with what they heard from him in the whole preceding Discourse.
Yet it is observable, that in the Series of it, he advances no new Proof of his *Mission*: So
that probably these People were wrought upon, by what they observed in the Temper and
Conduct of *Christ*; bearing the Perverseness of his Enemies with so much Patience, speak-
ing of an ignominious and painful Death with such holy Composure, and expressing so
genuine and lively a Sense of his *Heavenly Father's* Approbation, and so sweet a Complac-
ency in it.—And, perhaps, would *Ministers* generally allow themselves to open with
Freedom the native Workings of a Heart deeply impressed with the Gospel, the secret
 Charm might subdue those, whose Subtlety and Prejudice might be Proof against the most
conclusive abstract Reasoning.

(b) *Who*

72 *If they continued in his Word, the Truth would make them free.*

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John VIII.
31.

Then Jesus, knowing the Weakness and Treachery of the human Heart, and the Difficulties which would lie in the Way, if they attempted to put that Inclination into Practice, *said to those of the Jews, who were now ready to profess, that they believed in him, If you continue stedfast in your Adherence to my Word, and yield a constant and universal Obedience to it, [then] you are my Disciples indeed, and I will finally own you as such.*

32 *And you shall then know the Truth of my Gospel, in its full Compass and Extent, so far as it is necessary to your Salvation, or conducive to your Comfort; and the Truth shall make you free, and fix you in that State of glorious Liberty, which is the Privilege of my Disciples alone.*

33 But *they* that heard him were not a little displeased at this, as an Insinuation that they were not already free; and strangely forgetting the Servitude of Egypt and Babylon, and how often their Nation had been conquered by others, and even how low it was at present reduced by the Roman Power, confidently *answered him, We are the Seed of Abraham, a Person always free, and the peculiar Favourite of Heaven; and we have never been in Slavery to any Man whatever, nor do we fear that God will permit us to be so; how then dost thou say to us, You shall be made free upon becoming my Disciples?*

34 Jesus waving what he might easily have replied as to their former History, and the present State of their Civil Affairs, that he might give no unnecessary Offence, *answered them, Verily, verily I say unto you, and recommend it to your Consideration as a most important Truth, that every one who habitually practises Sin (b), and goes on in a Course of it, is the Slave of Sin; and that is a Servitude by far meaner, and more dreadful, than the Yoke of an Earthly Tyrant.* Now as *the*

35 *Servant does not always abide in the Family of his Master, but is at his Lord's Pleasure, liable to be dismissed,*

31 Then said Jesus to those Jews which believed on him, If ye continue in my Word, *then* are ye my Disciples indeed;

32 And ye shall know the Truth, and the Truth shall make you free.

33 They answered him, We be Abraham's Seed, and were never in Bondage to any Man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily I say unto you, Whosoever committeth Sin, is the Servant of Sin.

35 And the Servant abideth not in the House forever:

(b) *Who habitually practises Sin.*] Πότεν ἀμαρταν seems a Phrase of the very same Import, with *working Iniquity*: I have therefore rendered it, *practises Sin*, as that Word generally signifies an habitual Course of Action.

(c) *The*

ever: but the Son abideth ever.

dismissed, or transferred to another; much less can you, who are the Servants, not of God, but of Sin, promise yourselves, that you shall still, on Account of your Descent from Abraham, continue in those Privileges, which by undeserved Mercy you hitherto enjoy: [But] the eldest Son and Heir of the Family always abides in his Father's House, and his Power and Influence are continually increasing [there] (c). Thus do I always continue; and if I therefore, who am the only Only-begotten Son of God; and the Heir of all Things, make you free, you claiming in Virtue of my Right and Authority, will be free indeed (d), and will not only be delivered from the Bondage of Corruption, and the Tyranny of Satan, but be intitled to those Immunities and Blessings here, and to that future Inheritance of Eternal Glory, to which at present you have no Claim.

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36 If the Son therefore shall make you free, ye shall be free indeed.

And as to what you say, that you are Abraham's Seed, I know that you indeed are in a natural Way the Posterity of Abraham (e), as Ishmael also was; but what can that avail you, while you are so unlike Abraham in your Temper, and are so far from being of a Disposition suitable to your Descent, that you not only deride, but seek to kill me, because my Word has no Place in your Hearts, and has not any Weight or Influence upon you, but is of a Tenour directly contrary to your Prejudices and Lusts. And on the whole, there is so great a Difference between us, that it is really impos-

36

37

37 I know that ye are Abraham's Seed; but ye seek to kill me, because my Word hath no Place in you.

38

38 I speak that which I have

(c) The Servant does not always abide in the Family; but the Son always abides there.] I think Dr. Guyse's ingenious and pious Paraphrase, and Note on these Words, contain an excellent Illustration of them. The main Sense of what he says on this Passage, is much the same with what I have given above, (much as I had writ it several Years ago:) The casting out Ishmael, tho' a Son of Abraham by the Bondwoman, beautifully illustrates the Remark, and the Connection.—It is strange, that Dr. Claget should think, that Moses was the Servant here meant; and stranger yet, that Dr. Clarke should adopt so unnatural an Interpretation. See Dr. Clarke's Sermons, Vol. iii. pag. 4, 5.

(d) If the Son make you free, &c.] Archbishop Tillotson (Vol. iii. pag. 578.) thinks, that this alludes to a Custom in some of the Cities of Greece, and elsewhere, whereby the Son and Heir had a Liberty to adopt Brethren, and give them the Privileges of the Family.

(e) I know that you are the Posterity of Abraham.] It seems probable, that our Lord speaks this, not to those who believed in him, but to some others in the Company; and that the Phrase, They answered him, ver. 33. only signifies, that some who were present, made such a Reply.

74 *They boast of being Abraham's Seed, yet they do not his Works :*

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John VIII.
38.

impossible to reconcile your Practice with my Doctrine ; for *I speak that which I have seen with my Father*, and which I know to be agreeable to his Mind and Will ; *and you do that which you have seen with your Father*, and shew a visible Conformity to him : By which he intimated, that their Works as much resembled the Nature of the Devil, as his Doctrine answered to that of GOD.

39 But *they replied with some Warmth, and said to him*, Take heed on whom this Reflection may fall ; for *Abraham is our Father*, and surely thou wouldst not insinuate any Thing to the Injury of that holy Patriarch's Memory, who was called the Friend of GOD.

Jesus says to them, If you were indeed, and in the most important Sense, *the Children of Abraham*, you would do the Works of Abraham, and would make it the great Business of your Life to imitate so wise, and so holy an Example.

40 But *now you seek and contrive to slay me*, a blameless and innocent Man, for no other Reason, but because I am one *who has faithfully told you the Truth, which I have heard and received in Commission from GOD* : Abraham your boasted Ancestor *did not* any Thing like *this* ; but gave the readiest Credit, and the most joyful Welcome, to all the Messages which GOD sent him. Nevertheless, tho' you are so unlike Abraham, I may well say, as I have just now intimated, (ver. 38.) that *you do the Works of him*, who is indeed *your Father*.

41 *Then said they to him*, We would have thee to know, that *we are not born of Fornication* ; we are not Bastard Jews, whose Blood has been contaminated with idolatrous Alliances ; but by Virtue of our Descent from his People, and our Profession of his Religion, *we have all one great, and common Father, [which is] GOD*.

42 *Jesus said to them*, If GOD were indeed your Father, as you pretend, instead of attempting to take away my Life, *you would honour and love me* : For, to speak without any Reserve on this important Head, I renew the Declaration, that

I pro-

have seen with my Father : and ye do that which ye have seen with your Father.

39 They answered and said unto him, Abraham is our Father.—

—Jesus saith unto them, If ye were Abraham's Children, ye would do the Works of Abraham.

40 But now ye seek to kill me, a Man that hath told you the Truth, which I have heard of GOD : this did not Abraham.

41 Ye do the Deeds of your Father.—

—Then said they to him, We be not born of Fornication ; we have one Father, even GOD.

42 Jesus said unto them, If GOD were your Father, ye would love me : for I pro-

proceeded forth, and came from GOD; neither came I of myself, but he sent me.

43 Why do ye not understand my Speech? *even* because ye cannot hear my Word.

44 Ye are of *your* Father the Devil, and the Lusts of your Father ye will do: he was a Murderer from the Beginning, and abode not in

I proceeded originally, and do come from GOD (f), Sect. 104. and appear among you as his Messenger; *for I came not of myself, but He has sent me,* and I constantly keep his Commission in View. And John VIII.

why do you not understand this my Language, and 43. acknowledge it, simple as it is, to be indeed Divine? [*Is it*] *because you cannot hear my Word (g)?*

Can you pretend to say, that I decline giving you the most publick and frequent Instructions, or that those Instructions are unintelligible and obscure? Your Consciences, in the general, know the contrary, as to the main Series of them.

The Case is sufficiently plain, nor do I fear to represent it in the most express Terms: I tell you therefore, *You are the genuine Children of your Father the Devil (b);* and the malicious and abominable Lusts of that accursed Spirit, whom I justly call *your Father,* you will resolutely and obstinately persist to do (i): And even now there is the plainest Evidence of your Resemblance to him, in your Design to murder me, and in your Opposition to the Truth that I deliver to you; for *he* has always acted as the Enemy of Mankind, and *was a Murderer from the Beginning,* in his Attempt to bring Destruction on the World by Sin; (compare 1 John iii. 8.) and to accomplish his destructive Purpose, as his original Integrity was lost by his Apostacy from GOD, he threw off all Regard to what was right, and continued not

44

in

(f) *I proceeded originally, and do come from GOD.]* This seems to be the proper Distinction between ἐμῶν and καὶ. The *Seventy,* (as several Commentators have observed,) use the first of these Words, to express the Descent of Children from their Parents. Compare Gen. xv. 4. xxxv. 11. and Isa. xi. 1. The Form in which *the other* stands, favours the rendering I have given, (*do come from GOD,*) and may intimate, not only his first Mission, but his exact Attendance to every particular Message.

(g) *Is it because you cannot hear my Word?*] I chuse to place a Mark of Interrogation after this Clause, Ὅτι ἢ δύναται ἀκούειν τῶν λόγων τοῦ ἐμοῦ; and δύναται ἀκούειν may refer, either to their Opportunity of hearing, which is the most common Sense of the Word, or to their Capacity of understanding: I have therefore included both.—The Word γινώσκουσιν, in the preceding Clause, evidently signifies, *to understand,* Acts viii. 30. and *to distinguish,* John x. 14.

(b) *You are of your Father the Devil.]* The Account Josephus gives of the Wickedness of the Jews about this Time, abundantly vindicates this Assertion of our Lord, from any Appearance of undue Severity. See Joseph. Bell. Jud. lib. v. cap. 10. (al. vi. 11.) §. 5.—cap. 13. (al. 16.) §. 6. Edit. Havercamp. and Mr. Lardner's Credibility, Book i. chap. 6. pag. 181.—184.

(i) *You will resolutely and obstinately persist to do.]* This is plainly the Sense of the Words, δεῦξις ἠκούειν. See Note (a) on John i. 43. Vol. i. pag. 127.

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John VIII.
44.

- in the Truth*, but by an audacious and most pernicious Lye ruined the First Parents of the Human Race, *because there was, and is no Truth in him*: And indeed *when he speaks a Lye, he speaks of his own*, and indulges the Bias of his own fraudulent and perfidious Nature; *for he is himself a Lyar, and was the Father of it*, or the first Forger of that detestable and pernicious Crime.
- 45 And as you are of such a Disposition, if I would flatter your Prejudices and Vices, you would hear me with Pleasure; *but because I plainly and faithfully speak the Truth*, without Desire of Favour, or Fear of Offence, *you*, being under the Influence of this false Spirit, *do not believe me*. If you deny this, and accuse me of Falshood and Prevarication in any Degree, how will you prove your Charge? *Which of you convinces me of that, or any other Sin? But, on the other Hand, if I do indeed speak the Truth, why do you not believe me?*
- 47 *He that is of GOD*, or that is really a Child of GOD, and a Partaker of his Spirit, *bears with an affectionate and obedient Regard the Words of GOD*, his Heavenly Father, and receives them with Reverence, by whomsoever they are brought: The Reason *therefore*, why you do not bear mine, is *because*, as I have often said, *you are not the Children of GOD*.

in the Truth, because there is no Truth in him. When he speaketh a Lie, he speaketh of his own: for he is a Liar, and the Father of it.

45 And because I tell you the Truth, ye believe me not.

46 Which of you convinceth me of Sin? And if I say the Truth, why do ye not believe me?

47 He that is of GOD, heareth GOD's Words: ye therefore hear them not, because ye are not of GOD.

I M P R O V E M E N T.

- Johnviii.31. **M**AY we approve ourselves the sincere Disciples of Jesus, by continuing in his Word, and being faithful even unto Death, as ever we expect a Crown of Life! (Rev. ii. 10.) Without this, External Privileges will turn to but little Account. The Children of Abraham may be the Children of Satan; and they are so, if they imitate the Temper and Works of the Fiend, rather than of the Patriarch. The Devil was from the Beginning a Lyar, and a Murthurer; and all Falshood and Malice are from him. Let us earnestly pray, that we may be freed from them, and from the Tyranny of every other Sin, to which we have been enslaved; that Christ, the Son, may make us free of his Father's Family, and of his Heavenly Kingdom! Then we shall be free indeed, and no more be reduced to Bondage.

May

May we prove, that we are *the Children of GOD*, by our Readiness to Sect. 104. bear, and receive *the Words* of our Blessed Redeemer, the Words of incarnate Truth, and Wisdom, and Love; whom none of his Enemies could Ver. 47. ever convict of Sin, nor ever accused him of it, but to their own Confusion! Ver. 46. May we resemble him in the Innocence and Holiness of his Life, that we may the more easily and gracefully imitate that Courage and Zeal, with which he reprov'd the haughtiest Sinners, and bore his Testimony against the Errors and Vices of that degenerate Age and Nation in which he lived.

S E C T. CV.

JESUS promising Immortality to his Followers, and speaking of his own Existence as prior to that of Abraham, the Jews in the Temple attempt to stone him; but he miraculously escapes from their Hands. John VIII. 48, to the End.

JOHN VIII. 48.

THEN answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a Devil?

JOHN VIII. 48.

NOW when the Jews heard Jesus so expressly declaring, that they were ignorant of GOD, and were the Children, not of Abraham, but of the Devil, they answered him therefore with great Rage and Contempt, and said unto him, Do we not well say, that thou, who speakest of Israelites in such Language as this, art a Samaritan, rather than one of the Holy Seed, and art possessed by a Dæmon, who hurries thee on to such Outrage and Madness (a)?

Sect. 105. John VIII. 48.

49 Jesus answered, I have not a Devil; but I honour my Father, and ye do dishonour me.

But to this insolent Charge Jesus meekly answered, It is plain from the whole Series of my Discourses and Actions, that I am not a Dæmoniack, nor can any of you produce any Thing in all that I have said or done, which looks like Lunacy or Impiety; but the Truth is, I honour my Father, by bearing a steady and consistent Testimony to the Doctrine he sent me to reveal to the World; and because this is contrary to your corrupt Prejudices

(a) Possessed by a Dæmon, who hurries thee on to such Outrage and Madness.] See Note (a) on John vii. 20. pag. 48.

(b) Shall.

Sect. 105. judices and Passions, therefore *you dishonour me* by such opprobrious Reflections, in hope of discrediting my Message.

John VIII. 50. *But as for what personally relates to me, I am little affected with it; for I seek not my own Glory; nevertheless I know, there is one that seeketh, and will secure it, and who now judgeth of all that passeth, and will at length evidently shew the exact Notice he has taken of it, to my Honour, and to your Confusion.*

51 For GOD will not only finally glorify me, but will confer the highest Honours and Rewards on all my faithful Servants; and therefore *verily, verily I say unto you, If any one keep my Word, he shall never see Death (b)*, but shall assuredly be intitled to Eternal Life, and shall immediately be advanced to so glorious and happy a State, that the Dissolution of this mortal Nature shall, with respect to him, hardly deserve to be called Death.

52 *Then the Jews, thinking he had asserted, that his Disciples should be exempted from the common Lot of Mortality, said again to him in a reproachful Way, Now we assuredly know, that thou hast a Daemon dwelling in thee, which hurries thee on to this Madness and Pride, otherwise thou couldst never talk at this extravagant Rate: For Abraham, the Friend of GOD, and the great Founder of our Nation, is dead; and all the holy Prophets, whom GOD raised up in succeeding Ages, were so far from being able to bestow Immortality on their Followers, that even they themselves are long since dead; and yet thou presumptuously sayest, If any Man observe my Word, he shall never taste of Death (c).* Art thou greater

53 *than*

50 And I seek not mine own Glory: there is one that seeketh and judgeth.

51 Verily, verily I say unto you, If a Man keep my Saying, he shall never see Death.

52 Then said the Jews unto him, Now we know that thou hast a Devil. Abraham is dead, and the Prophets; and thou sayest, If a Man keep my Saying, he shall never taste of Death.

53 Art thou greater than our

(b) *Shall never see Death, &c.*] The Turn I have given to this Expression in the *Paraphrase* accounts, not only for this Passage, and that in *John xi. 26.* (Sect. 140.) but for what is said, of *Christ's having abolished Death, (2 Tim. i. 10.) having destroyed the Devil, (Heb. ii. 14.) and raised up Christians with himself, and made them sit with him in heavenly Places. (Eph. ii. 6.)* Death is as nothing, compared to what it would otherwise have been to the Sinner; and the Felicity of Heaven is so sure, and so near, that by an easy and common Figure true Christians are spoken of as *already there.* See the following Note.

(c) *Yet thou sayest, If any Man observe my Word, he shall never taste of Death.*] This is not the Phrase, which our Lord used, *ver. 51.* tho' perhaps its Signification is nearly equivalent. But I think it shews, how improper it would be, to interpret the preceding Words, *Θανατος ο μη διασσωσιν εις τον αιωνα, He shall not see Death for ever; i. e. he shall not die eternally.* For on this Interpretation of the Words, there could have been no Shadow of Force

in

our Father Abraham, which is dead? and the Prophets are dead: whom makest thou thyself?

than that venerable Patriarch *our Father Abraham*, Sect. 105. *who is dead*, and than all the most illustrious Prophets, who are also dead? Whom dost thou then pretend thyself to be? John VIII. 53.

54 Jesus answered, If I honour myself, my Honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your GOD.

Jesus replied, If I only glorify myself, by high Encomiums on my own Dignity and Excellence, while I neglect the Honour and Service of my Father, *my Glory is nothing*, but an empty Sound; [but] it evidently appears by all the Series of my Converse and Miracles, compared with each other, that *it is my Father himself that effectually glorifies me*, even he, of whom you confidently say, *that he is your GOD*, tho' in this Respect you pay so little Regard to his Testimony. And notwithstanding all your Boasts, yet nevertheless you have not truly known him; but I well know him: And if I should deny it, and say that I know him not, or retract my Pretensions to that peculiar and intimate Knowledge of him, which I have so often professed, I should be a Lyar like you: But I repeat it again, notwithstanding all your Enmity, and your Scorn, that I perfectly know him, and continually keep his Word in its fullest Extent, and exactest Purity. And I will tell you farther, that tho' you despise me, as unworthy of your Notice, your Father Abraham himself was even transported with a joyful Desire that he might see my Day (d), or the Time of my Appearance and Glory; and in some Degree he saw [it] by Faith, and rejoiced in the distant and imperfect View (e),

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a Liar like unto you: but I know him, and keep his Saying.

56 Your Father Abraham rejoiced to see my Day: and he saw it, and was glad.

55
56
thank-

in the Argument they use, unless they had meant to assert, that *Abraham, and the Prophets were dead, eis tota aetate, for ever*; than which nothing could be farther from the Thoughts of any of the Jews, except the Sadducees, who do not seem to have been the Persons speaking here. See Note (k) on John iv. 14. Vol. i. pag. 174.

(d) Was even transported with a joyful Desire that he might see my Day: *πυλλισασατο να ιδη την ημεραν των ημων.*] It is necessary to translate the Word *πυλλισασατο* thus, not only to avoid the Tautology, which our Translation occasions, but also to preserve the Force of *να ιδη*. And indeed it may with the strictest Propriety signify *leaping forward with Joy* to meet the Object of our Wishes, as well as *exulting* in the Possession of it. See Blackw. Sacred Classics, Vol. i. pag. 46,—48.

(e) He saw it by Faith, and rejoiced in the View.] I cannot think with Mr. Fleming, (Christology, Vol. i. pag. 221.) that the Appearance of Christ to Abraham, (Gen. xviii. 1.) could with any Propriety be here referred to, as *Christ's Day*. It seems much more reasonable to conclude, with Dr. Scot, and Mr. Henry, that it intimates some peculiar Discoveries, which the Spirit of GOD might make to Abraham, for his own private Consolation, tho' not expressly recorded in Scripture. And thus, with regard to him, as well as many other Saints

Sect. 105. thankfully receiving every Intimation of the Purposes of my Coming, which GOD was pleased to give him.

John VIII. 57. *Then the Jews said unto him, Thou art not yet Fifty Years old (f), and hast thou, who but Half a Century ago wast not in Being, any Room to pretend, that thou hast seen, and conversed with Abraham, who has been dead more than Two thousand Years?*

58 *Jesus said unto them, Verily, verily I say unto you, and solemnly affirm it as a most certain Truth, how incredible soever it may seem, that before Abraham was born (g), I had a glorious Existence with the Father, and I am still invariably the same, and one with him (h).*

59 This appeared to them so direct a Claim to the Name and Properties of the Eternal JEHOVAH, that, being ignorant of the Divine Nature of Christ, they thought it intolerable Blasphemy; and tho' he was then discoursing in so sacred a Place as the Temple, they immediately took up some loose Stones, with which they were repairing, either the Pavement, or the Building (i), that they might cast them at him to destroy him: But Jesus in a miraculous Manner concealed himself from their Sight, and went

57 Then said the Jews unto him, Thou art not yet fifty Years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am.

59 Then took they up Stones to cast at him: but Jesus hid himself, and went out of the Temple, going thro'

Saints under that Dispensation, the Secret of the Lord might in an extraordinary Manner be with them, and he might shew them much more of his Covenant, than they could have discovered without such extraordinary Assistance. Compare *Psal. xxv. 14.* and see *Dr. Scot's Christian Life, Vol. v. pag. 194.*

(f) *Thou art not yet Fifty Years old.*] Christ was not now Five and thirty; but Erasmus thinks, that worn with Labours, he might appear older than he was. Lightfoot imagines, that as the Levites were discharged from the Temple Service at Fifty, (compare *Numb. iv. 3, 23.*) that Age was Proverbially used; as I think it might have been, without any such Institution relating to them. It is little to the Credit of Irenæus's Judgment, to have inferred from hence, or admitted on an uncertain Tradition, fathered on St. Luke, that Christ was now turned of Forty. See *Iren. lib. ii. cap. 39, 40.*

(g) *Before Abraham was born.*] Erasmus observes, that this is the Meaning of *ἦν ἄρα*; and Raphelius abundantly justifies the Interpretation. *Annot. ex Xen. pag. 133.*

(h) *I am invariably the same, &c.*] Compare *Heb. xiii. 8.* I have long (with Chrysostom, and many others,) looked on this Text, as at least a strong Intimation of the Deity of Christ, nearly parallel to *Heb. i. 12. ἦν ὁ θεὸς αὐτὸς ἐγώ, thou art the same.*—I cannot apprehend, that *ἦν ἔμμε* is ever used for *I was*; nor imagine, that if our Lord had been a mere Creature, he would have ventured to express himself in a Manner so nearly bordering on Blasphemy, or have permitted his beloved Disciple so dangerously to disguise his Meaning.

(i) *Took up some loose Stones, with which they were repairing, &c.*] See Lightfoot, *Hor. Hebr.* on this Place; and Note (g) on *John ii. 20. Vol. i. pag. 143.*

(k) Going

thro' the Midst of them, and so passed by. *went out of the Temple, going thro' the Midst of them unknown (k), and so passed on to another Place, till the Transport of their Fury was a little appeared.* Sect. 105. John VIII. 59.

I M P R O V E M E N T.

WITH what *Patience* did our Blessed Redeemer bear, and with what *Meekness of Wisdom* did he answer, the most virulent and opprobrious Language? When he was rudely charged with being a Samaritan, and having a Daemon, being thus reviled, be reviled not again. (1 Pet. ii. 23.) And shall We too keenly resent the Reflections, which are thrown upon us! May but our Conscience witness for us, and we need not fear all that are against us!

Christ honoured his Father, and sought not his own Glory. So may we be careful of the Honour of GOD, and cheerfully commit to him the Guardianship and Care of our Reputation! And we shall find *there is one that seeketh, and judgeth* in our Favour. Ver. 49, 50.

It is a great and important Promise, which our Lord here makes, *If any Man keep my Word, he shall never see Death.* Sense seems to plead against it; but he is *the Resurrection and the Life*, and he will make it good. Let us therefore be *strong in Faith, giving Glory to GOD.* (Rom. iv. 20.) Tho' not only *Abraham*, and *the Prophets*, but *Peter and Paul*, and the other *Apostles*, are dead, yet this Word shall be gloriously accomplished. Still *they live* to him, and shortly shall they be for ever recovered from the Power of the Grave; so that *Death* is to them comparatively as nothing. With them may our final Portion be, and we may set light by the Reproaches, and Clamours, and Accusations of prejudiced, ignorant, and sinful Men!

Adored be that gracious Providence, that determined our Existence to begin in *that happy Day*, which *Prophets and Patriarchs desired to see*, and in the distant View of which *Abraham rejoiced!* Let it be also our *Joy*; for *Jesus Christ is the same Yesterday, To-day, and for ever*: Nor could the Heart of those holy Men fully conceive those Things which GOD had prepared for them that love him, and which he has now revealed unto us by his Spirit. (1 Cor. ii. 9, 10.) Ver. 56, 58.

(k) *Going thro' the Midst of them.*] The Omission of these Words in this Passage, as quoted by *Chrysostom*, and *Augustin*, as well as in some *Manuscripts*, has led some to suspect, they were added from *Luke iv. 30.*

S E C T. CVI:

The Seventy Disciples return with Joy: CHRIST foretells the greater Success of his Gospel, and praises his Heavenly Father for the wise, tho' mysterious, Dispensations of it.
 Luke X. 17,—24.

LUKE X. 17.

LUKE X. 17.

Sect. 106.
 Luke X. 17.

AFTER these Things, Jesus determined to take his last, and, as it seems, his most successful Circuit thro' Galilee (a); and before he set out upon it, the Seventy Disciples, who had been sent before him as his Harbingers, (Sect. 97. pag. 37.) returned to him again (b) with great Joy, and some Mixture of Surprize, saying, Lord, we have not only cured Diseases, according to the Power thou wast pleased to give us; (ver. 9. pag. 39.) but tho' thy Commission did not directly express so much, yet it appears, that *even the Dæmons themselves are subject to us, when in thy Name we command them to go out of such as they had possessed.*

18 *And he said to them, I know, that it is, and must be so; for I myself saw Satan, the great Prince of the Dæmons, falling like Lightning from Heaven on his first Transgression, and well remember how immediate and dreadful his Ruin was (c); and I foresee in Spirit that renewed,*
 swift,

AND the Seventy returned again with Joy, saying, Lord, even the Devils are subject unto us through thy Name.

18 *And he said unto them, I beheld Satan as Lightning fall from Heaven.*

(a) His last Circuit thro' Galilee.] *St. Luke* has given us a large Account of several Occurrences in it, omitted by all the other *Evangelists*; and I think there can be no Doubt, but it must come in here. It was dispatched between the *Fest of Tabernacles*, and the *Dedication*, (mentioned *John x. 22. Sect. 134.*) or between the Months of *September* and *December*.—I call it his *last Circuit thro' Galilee*, because it is strongly intimated, that after the Conclusion of it he returned thither no more, before his Crucifixion. (See *Luke xiii. 31,—33.* and *John x. 40,—42.*)—Quickly after his Resurrection, which was the next Spring, we find *Five hundred Brethren* in *Galilee*. (*1 Cor. xv. 6.*) It is probable, most of them might be converted in this Journey; for we never find him attended by greater Multitudes, nor his Enemies more alarmed, than about this Time.

(b) *The Seventy Disciples returned to him again.*] I presume not to determine where, or when, they met him; but considering they were by the Law obliged to attend *this Feast at Jerusalem*, it seems most probable, that was the Time and Place.

(c) *I saw Satan, &c.*] I think this Answer to the *Seventy* loses much of its Beauty and Propriety, unless we suppose *Satan* to have been the Prince of the *Dæmons* they spoke of; and

Sect. 106.
Luke X. 18.

19 Behold, I give unto you Power to tread on Serpents and Scorpions, and over all the Power of the Enemy; and nothing shall by any means hurt you.

swift, and irresistible Victory, of which this present Success of yours is an Earnest, which the Preaching of the Gospel shall shortly gain over all these Rebel Powers, which even in their highest Strength and Glory were so incapable of opposing the Arm of GOD. And that you may more successfully pursue this Conquest, *behold, I now give you a miraculous Power, securely to tread upon Serpents and Scorpions*, those venomous and hurtful Creatures, (compare Mark xvi. 18. and Acts xxviii. 5.) in Token of your Triumph over the Infernal Spirits, *and over all the Might of Satan the great Enemy*, which he may set in Array against you; *and I will so effectually support you in all these Trials, that nothing shall by any means be able to injure you*, while you continue faithful in your Adherence to my Service. (Compare Psal. xci. 13. and Gen. iii. 15.) *Nevertheless, rejoice not so much in this, that the Evil Spirits are thus subject to you*, and that you are enabled miraculously to controul them; *but rather rejoice, that your Names are written in Heaven*, and that you stand enrolled among the Heirs of that glorious World, as the peculiar Objects of the Divine Favour and Love.

19

20

21

20 Notwithstanding in this rejoice not, that the Spirits are subject unto you: but rather rejoice, because your Names are written in Heaven.

21 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,

In that remarkable Hour, Jesus, in a pleasing Contemplation of the Success that should attend his Gospel, tho' it was to be propagated by such weak Instruments, exceedingly rejoiced in his Spirit, and said, in the Words he had used on a former Occasion (d), (Mat. xi. 25, 26. Vol. i. pag. 359, 360.) I ascribe Glory to thee, O Almighty Father, the Creator and Lord both of Heaven and Earth, that while thou hast hid these Things from the Wise Philosophers, and Prudent Politicians of the Age, thou hast discovered them in the mean Time to others

and also allow the Reference, hinted at in the *Paraphrase*, to the *first Fall* of that rebellious Spirit. Compare 2 *Pet.* ii. 4. and *Jude*, ver. 6.—For the Remainder of *this Section*, and some of the *following*, the Reader may consult the *Notes* in the parallel Passages referred to, which have been considered in their proper Places above.

(d) *And said, in the Words he had used on a former Occasion.*] They are here repeated with evident Propriety, in the View of that glorious Success, which should attend these his despised Servants, as the destined Conquerors of the Infernal Legions, by whom Thousands of the *Poor* should be brought to receive the Gospel.

Sect. 106. others of an inferior Character, and hast graciously revealed them to the Weak, the Ignorant, and the Poor, who are but as *Infants* in the Eyes of the World, and in their own Apprehension: *Be it so, oh Father!* I cheerfully acquiesce in it, since such is thy sovereign, wise, and holy *Pleasure*, to humble Human Pride, and to display the Glory of thy Name.

Luke X. 21.

22 Then likewise did Jesus repeat the Declaration of his own extensive Authority, and said, (as before, Vol. i. pag. 360.) *All Things* in the Kingdom of Providence and Grace *are delivered to me by my Father; and no one perfectly knows who the Son is, except the Father; nor who the Father is, except the Son, and he to whom the Son will be pleased to reveal [him:]* So that from me you must learn the Saving Knowledge of GOD, and the Way to secure his Favour.

23 *And then turning to his Disciples, he said [to them] apart, Blessed are the Eyes, which do, or hereafter shall see the Things that you see; and (I may add,) the Ears, which do, or hereafter shall hear the Things that you daily and familiarly hear.* In the midst of all your Poverty, Fatigue, and Danger, you have Reason to think yourselves exceeding happy. *For I say unto you, and very solemnly assure you of it, that many of the most eminent Propbets of the Old Testament Dispensation, and even of the most pious and illustrious Kings whom GOD raised up to reign over his People, desired earnestly to have seen the Things which you see, and did not see them, and to have heard the Things which you hear, and did not hear them:* Remember therefore, how much you are indebted to the Divine Goodness, and let it be your Care to make a suitable Improvement of them. (Compare Mat. xiii. 16, 17. Vol. i. pag. 399.)

24

24 For I tell you, that many Prophets and Kings have desired to see those Things which ye see, and have not seen them; and to hear those Things which ye hear, and have not heard them.

Prudent, and hast revealed them unto Babes: even so, Father, for so it seemed good in thy Sight.

22 All Things are delivered to me of my Father: and no Man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23 And he turned him unto his Disciples, and said privately, Blessed are the Eyes which see the Things that ye see.

24 For I tell you, that many Prophets and Kings have desired to see those Things which ye see, and have not seen them; and to hear those Things which ye hear, and have not heard them.

I M P R O V E M E N T.

Luke x. 23,
24

AND are not *our Obligations* in some measure proportionable to *theirs*, while these glorious Sightings are reflected to *our Eyes* from the Mirror of his Word, and these glad Tidings are ecchoed back to *our Ears!*

Ears! Have not we also Reason to adore the peculiar Favour of GOD Sect. 106. to us, and to admire the *Sovereignty* of his Love, that he has been pleased to *reveal his Son* in us, and has given to such *Babes*, as we must own our- selves to be, that Spiritual Knowledge of him, which he has suffered to remain *bidden* from the Great, the Learned, and the Wise! *Even so, Fa- ther*, must we also say, *for so it seemed good in thy Sight*: Thou hast *Mercy on whom thou wilt have Mercy*, and often exaltest the Riches of thy Grace, by the Meanness and Unworthiness of those on whom it is bestowed. Ver. 21.

Have we Reason to hope, that our worthless *Names* are written in *Heaven*? let us often think of that glorious Society, amongst whom we are enrolled as Members, and *rejoice* in the Thought of those Privileges, which result from such a Relation to it: *Privileges*, in Comparison of which, a Power to *heal Diseases*, and *eject Dæmons* with a Word, would hardly deserve our Joy. In a grateful Sense of them, let us adore the Grace which gave us a Place in the *Lamb's Book of Life*, and be ever solicitous to *behave* in a Manner worthy of so illustrious a Hope. Ver. 20.

We have great Encouragement to expect, that he, before whom *Satan* Ver. 18, 19. *fell like Lightning from Heaven*, will enable us finally to *trample on his Power*. Let us not servilely fear that condemned Criminal, already marked with the Scars of the Divine Vengeance; but let us cheerfully hope, that the Triumph over him will be renewed by the Preaching of the Gospel. Quickened by that Hope, let us more earnestly pray, that the Ruin of his gloomy Kingdom may be daily more and more apparent, especially among us; that our gracious *Redeemer*, who reckons the Inte- Ver. 21. rest of Souls his own, may have renewed Reason of *Joy and Praise* on that Account. Exert, oh Blessed *Jesus*, thine own Almighty Arm, for that great Purpose; and as *thou alone* canst do it, *reveal thine Heavenly* Ver. 22. *Father* to those, who by neglecting *thee*, shew that they *know not him*!

S E C T. CVII.

CHRIST *answers the Scribe, who asked what he should do to inherit Eternal Life; and illustrates his Answer by the Parable of the Good Samaritan.* Luke X. 25,—37.

LUKE X. 25.

AND behold, a certain Lawyer stood up, and tempted

LUKE X. 25.

WHILE our Lord was discoursing in this Sect. 107. Manner with his Seventy Disciples, an Assembly of People gathered round them; and Luke X. 25. *and behold*, among the rest, a certain Man who was a *Lawyer*, or one of those Scribes, who made it their

Sect. 107. their Profession to study and teach the Law of
 Luke X. 25. Moses, and to resolve many curious Questions relating to it, *rose up with a Design to try him (a), and, to judge of the Skill of Jesus in Divine Matters, said, Oh thou great Master and Teacher in Israel, what must I do that I may inherit that Eternal Life, which thou so frequently proposest as the main Object of our Pursuits, and which is indeed most worthy of them?*

26 *And Jesus, as he knew with what Design he had proposed the Question, wisely returned it on himself, and said to him, What is written in the Law, which thy Profession must engage thee to have made thy Study? how dost thou find the Case to be determined there? and what is it, that thou so frequently dost read there (b)?*

27 *And he replying, said, It is there written as the Sum of all the Commandments, (Deut. vi. 5. Lev. xix. 18.) "Thou shalt love the Lord thy GOD
 "with all thine Heart, and with all thy Soul, and
 "with all thy Strength, and with all thine Understanding; thou shalt unite all the Faculties of
 "thy Soul to render him the most intelligent and
 "sincere, the most affectionate and resolute Service (c); and thou shalt also love thy Neighbour
 "bour*

tempted him, saying, Master, what shall I do to inherit Eternal Life?

26 He said unto him, What is written in the Law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy GOD with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind; and thy Neighbour as thyself.

(a) With a Design to try him.] Dr. Barrow concludes, it was with an Intent to *infern* him; the Question being so determined by the Jewish Doctors, that for a different Answer he might have been accused of *Heresy*. (See Barrow, Vol. i. pag. 221.) But I see no certain Proof of so bad an Intention.

(b) How dost thou so frequently read there?] Vitringa with great Pertinency observes, that what the Scribe replies, *Thou shalt love the Lord thy GOD, &c.* was daily read in their Synagogues, which made the Answer more apparently proper. (Vitring. Synag. pag. 1060.) And that this Passage of Scripture is still read by the whole Assembly, both in their Morning and Evening Prayers, and is called, from the first Word of it, *the Shema*, may be seen in Pedabzur's Ceremonies of the Modern Jews, pag. 49. and 115. only it is observable, they leave out that Clause, *Thou shalt love thy Neighbour as thyself*. See Watson's Misc. Vol. i. pag. 171.—194.

(c) Thou shalt unite all the Faculties of thy Soul, &c.] I apprehend, with Archbishop Tillotson, we may acquiesce in this general Sense of the Passage, without being solicitous to seek a particular distinct Idea to each of the Words used here. Otherwise I should think *καρδια*, the Heart, a general Expression, illustrated by the three following Words; *even with all thy Soul*, ($\psi\chi\eta\varsigma$) that is, with the warmest Affection; *and with all thy Strength*, ($\epsilon\gamma\chi\upsilon\varsigma$) that is, with the most vigorous Resolution of the Will; *and with all thine Understanding*, ($\delta\iota\alpha\beta\omega\iota\varsigma$) that is, taking care to form rational Ideas of him, as a Guide to the Affections, and Resolutions. Accordingly we may observe, that in a parallel Place, (Mark xii. 33.) the Word $\sigma\upsilon\lambda\lambda\omicron\gamma\iota\varsigma$ is used instead of $\delta\iota\alpha\beta\omega\iota\varsigma$. And this very Word is justly translated *Understanding*, Eph. i. 18. iv. 18. and 1 John v. 20.

(d) Passing

“ *bow* as sincerely and impartially, as thou lovest Sect. 107.
“ *thyself*.”

28 And he said unto him, Thou hast answered right : this do, and thou shalt live.

Jesus readily approved his Answer, but was Luke X. 28. desirous to convince him at the same Time, how far he was from coming up to what the Law required : *And in this View he said to him, Thou hast answered right : Do this, and thou shalt live : Do it perfectly, and thou wilt have a legal Claim to Life ; or cultivate this Temper sincerely, and G O D will not leave thee finally to perish, but will give thee all necessary Discoveries of his Will, in order to thine eternal Salvation.*

29 But he, willing to justify himself, said unto Jesus, And who is my Neighbour ?

But he, willing to justify himself as to the Integrity of his Enquiry, and to display the Virtue of his Character, not at all doubting but he sufficiently understood his Duty to G O D, *said unto Jesus, And who is my Neighbour*, whom by this latter Precept I am obliged to love ? for I would fain know the whole of my Duty, that I may practise it in all its Extent.

30 And Jesus answering, said, A certain Man went down from Jerusalem to Jericho, and fell among Thieves, which stripped him of his Raiment, and wounded him, and departed, leaving him half dead.

And Jesus replying, spake the following Parable, which was intended to shew, in the most lively Manner, that every Human Creature, who needs our Assistance, is to be considered by us as our Neighbour, of whatever Nation, or Faith, or Profession he may be : *And he said, A certain Man of our own Country went down from Jerusalem to Jericho, and passing thro' those wild Defarts and dangerous Roads (d), he fell among some of those cruel Robbers, who so often assault Travellers that go that Way : And these Ruffians having both plundered, stripped, and bound him, and having also wounded him in a cruel and dangerous Manner (e), went off, leaving him half dead.*

31 And by chance there came down a certain Priest that Way ; and when he saw

And it happened, that while he was in these deplorable Circumstances, a certain Priest went down that Way, who was going to Jericho, where so many

(d) *Passing thro' those wild Defarts and dangerous Roads.*] This Circumstance is well chosen ; for so many Robberies and Murders were committed on *this Road*, which lay thro' a Kind of *Wilderness*, that *Jerom* tells us, it was called *בדרכו*, the *Bloody Way*. *Jericho* is said to have been seated in a Valley, and thence is the Phrase of *going down* to it.

(e) *Wounded him in a cruel and dangerous Manner.*] This is strongly implied in the Expression, *αλλογας επιβησας*, *having laid on Wounds*.

(f) *Where*

- Sect. 107. many of that Profession were settled (*f*) ; and
 Luke X. 31. tho' by Virtue of his Sacred Office he ought to have been a peculiar Example of Humanity to the Afflicted, yet *seeing him* lie at some little Distance, and being willing to avoid the Trouble or Expence, which a more particular Enquiry might have occasioned, *he crossed [the Road,] and went on*, proceeding in his Journey without any farther Notice. *And in like Manner* too a Levite going that Way, *when he was at the Place*, just *came and looked on* this miserable Object (*g*), and immediately *crossed and passed by*, without doing any thing at all for his Relief. And thus the distressed Creature might have lain and perished, *but for a certain Samaritan (h)*, who, *as he was travelling* the same Way, *came* to the Place *where he was*, and *seeing him* in this sad Condition, tho' he might easily know, or at least guess him to be a Jew, yet notwithstanding the general Hatred of these two Nations to each other (*i*), *he was moved with* very tender Compassion towards him ;
 32 And likewise a Levite, when he was at the Place, came and looked on him, and passed by on the other Side.
 33 But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had Compassion on him,
 34 *And going to him*, he bound up his Wounds in the best Manner he could (*k*), *when he had poured*
 34 And went to him, and bound up his Wounds, pouring in

(*f*) Where so many of that Profession were settled.] See *Lightfoot's Hor. Hebr. in loc.* where he produces a Passage from a considerable *Jewish Writer*, to prove, that *Twelve thousand Priests and Levites* dwelt at *Jericho* ; which if it had any Shadow and Degree of Truth, vindicates the *Paraphrase*, and shews how naturally the *Priest* and *Levite* were here introduced, without any Reflection on their Office.

(*g*) *Came and looked on* this miserable Object.] This is the Import of *ελθων και ιδων*, as *Raphelius* has shewn, in his *Notes from Xenophon*, pag. 91.

(*h*) *A certain Samaritan.*] It is admirably well judged, to represent the *Distress* on the Side of the *Jew*, and the *Mercy* on that of the *Samaritan* ; for Self-Interest would make them see, how amiable such a Conduct was, and lay them open to *our Lord's* Inference, *ver. 37*. Had it been put the other Way, Prejudices might more easily have interposed, before the Heart could have been struck with these tender Circumstances.

(*i*) Notwithstanding the Hatred of these two Nations to each other.] See *Note (g)* on *John iv. 9. Vol. i. pag. 172*. Some Writers tell us, this Hatred rose so high, that if a *Jew* and a *Samaritan* met in a narrow Way, they were exceedingly solicitous that they might pass without touching each other, for fear of Pollution on each Side. If this was Fact, it is a beautiful Illustration of the Humanity of this *good Samaritan*, who would not only touch this *Jew*, but took so much Pains to *dress his Wounds*, and to *set him on his own Beast*, supporting him in his Arms as he rode, as well as making such generous *Provision for him* at the Inn.

(*k*) *Bound up his Wounds, &c.*] As the *Jew* was *stripped* by the Robbers, *ver. 30*. we may probably suppose, the *Samaritan* used some of *his own Garments* for this Purpose ; which was a farther Instance of wonderful Goodness, perhaps tearing them to make a more convenient *Bandage*.—Of the Use the Antients made of *Wine* and *Oil* in dressing fresh Wounds, see *Bos, Exerc. pag. 24.* and *Wolfius* on this Text.

(*l*) *Two*

ing in Oyl and Wine, and set him on his own Beast, and brought him to an Inn, and took Care of him.

in some of the Oil and Wine, which he had taken with him, as Part of the Provisions for his Journey; (compare Gen. xxviii. 18.) and setting him on his own Beast, because he was incapable of walking, he held him up as he rode, and with the tenderest Care brought him safely to an Inn, where he had some Acquaintance; and there took farther Care of him, that he should be lodged, and accommodated in a proper Manner that Night.

Sect. 107.
Luke X. 34.

35 And on the Morrow when he departed, he took out Two Pence, and gave them to the Host, and said unto him, Take Care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

And the next Morning, as he departed from the Inn, he took out of his Purse Two Denarii, or Roman Pence (1), and gave them to the Landlord of the House; and at the same Time said to him, Take all possible Care of this poor wounded Stranger, and let him want for nothing; and whatsoever more thou shalt spend on his Account, I will repay thee as I come back.

35

36 Which now of these Three, thinkest thou, was Neighbour unto him that fell among the Thieves?

Now, said our Lord to the Lawyer he was discoursing with, *which of these Three Persons, the Priest, the Levite, or the compassionate Samaritan, dost thou think, was the Neighbour of this poor Man that fell among the Robbers?*

36

37 And he said, He that shewed Mercy on him. Then said Jesus unto him, Go, and do thou likewise.

And he said, Undoubtedly it was he that had Mercy upon him, notwithstanding he was a Person of another Nation and Religion. Then said Jesus to him, If this seem so amiable an Example to thee, go thou, and do likewise; and if thou findest even a Samaritan in the like Distress, consider him as thy Neighbour, and as cheerfully perform all these friendly Offices to him: For those Pretensions to Religion are but vain, which do not inspire Men with such universal Humanity and Benevolence.

37

(1) Two Denarii, or Roman Pence.] These were in Value about Fifteen Pence of our Money. It is a very probable Circumstance, that a Man travelling without any Attendants, and now going out to a considerable Distance from Home, should not have more to spare; especially as he was to travel thro' so dangerous a Road, and so it would have been very imprudent to charge himself with much more Money, than he was like to want in his Journey; which would be the less, as it was usual for Travellers in those Parts to carry their Provision with them. Compare Gen. xxviii. 18. and Josh. ix. 12, 13.

I M P R O V E M E N T.

Sect. 107. **O**F how great Importance is it, that we should every one of us be in good Earnest making this Enquiry, which the *Scribe* addressed to our *Lord*, *What shall I do that I may inherit Eternal Life!* What ought we not willingly to do, and to bear, that we may secure so great a Felicity? Luke x. 25.

Ver. 26. Still will our *Lord* answer us from his Word, that we must *keep the Commandments of GOD*, while we are looking to *him* as *the End of the Law for Righteousness*. (*Rom. x. 4.*) Happy are they that faithfully do it, that thro' the Grace manifested in the Gospel *they may have a Right to eat of the Tree of Life!* (*Rev. xxii. 14.*)

Ver. 27. May this Abstract and Summary of the Commandments be *written*, as it were in Golden Characters, *on the Table* of each of our *Hearts!* May we *love the Lord our GOD* with all the united Powers and Faculties of our *Souls*, and our *Neighbour* as sincerely and fervently as *ourselves!* And may we learn from this beautiful *Parable* of the good *Samaritan*, to exercise our Charity to our Fellow-Creatures, in the most amiable Manner!

Ver. 31, 32. The *Jewish Priest* and *Levite* had, no doubt, the Ingenuity to find out some Excuse or other, for *passing over to the other Side*; and might, perhaps, formally thank *God* for their own Deliverance, while they left *their Brother* to bleed to Death for Want of their Assistance. Is it not an Emblem of many living Characters, perhaps of some, whose *Sacred Office* lays them under the strongest Obligations to distinguished Benevolence and Generosity? But the good *Samaritan* acted the Part of a *Brother* to this expiring *Jew*. *Oh Seed of Israel! oh House of Levi, and of Aaron!* will not the Day come, when the humane Virtues of *Heathens* shall *rise up in Judgment* against thee!

Ver. 33-35. Let us reflect with Shame, what are the *Differences* between one *Christian* and another, when compared with those between a *Samaritan* and a *Jew!* Yet here the *Benevolence* of a good Heart overcame even these; and in the View of a wounded dying Man, forgot that he was by Nation an *Enemy*. Whose Heart does not burn within him, whose Eyes do not overflow with *Tears of Delight*, while he reads such a Story? Let us go,

Ver. 37. and do likewise, regarding every Man as our *Neighbour*, who needs our Assistance. Let us exclude every malignant Sentiment of *Bigotry* and *Party Zeal*, which would contract our Hearts, into an Insensibility for all the Human Race, but a little select 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 *Relation* between Man and Man, and feel and cultivate that happy *Instinct*, by which *God*, who has formed our *Hearts* in many Instances alike, has in the original Constitution of our Nature, strongly and graciously bound them to each other.

S E C T.

S E C T. CVIII.

CHRIST visits his Friends at Bethany; and commends the Diligence with which Mary attends his Preaching, while her Sister Martha was too anxious about the Entertainment of her Guests. Luke X. 38, to the End.

LUKE X. 38.

NOW it came to pass, as they went, that he entered into a certain Village: and a certain Woman, named Martha, received him into her House.

39 And she had a Sister called Mary, which also sat at Jesus Feet, and heard his Word.

40 But Martha was cumbered about much serving, and

LUKE X. 38.

ABOUT this Time (a) our Lord quitted Sect. 108. Jerusalem, and set out on his last Journey Luke X. 38. from thence to Galilee, the Feast of Tabernacles being fully concluded, as was observed above. Now it came to pass, as they were on their Journey, he entered, with many of his Attendants, into a certain neighbouring Village called Bethany; (compare John xi. 1. Sect. 139.) and a certain pious Woman, whose Name was Martha, with the most cheerful Hospitality received him into her House, thinking herself greatly honoured by such a Visit.

And she had a Sister called Mary, who being desirous to improve this happy Opportunity of advancing in Divine Knowledge and a Religious Temper, *sate down at the Feet of Jesus*; as an humble Disciple (b); and heard with most diligent and pleasing Attention his wife and gracious Discourse, which, as his usual Practice was, he began, as soon as he came in, to address to those that were about him.

But Martha, too solicitous about the Variety and Elegance of the Entertainment she intended for her Sacred Guest and the Company with him, was exceedingly hurried (c) and perplexed

(a) About this Time.] I express myself in this indeterminate Manner, as to the Date of this little, but very instructive Story, because I apprehend the Evangelist has not exactly determined when it happened, which it was of no Importance for us exactly to know. It might very possibly be just at this Time; at least, the Want of any sufficient Reason for transposing it, obliges me, on the Rules I have laid down to myself, to introduce it here.

(b) *Sate down at the Feet of Jesus*, as an humble Disciple.] It is well known, that this was the Posture, in which Learners attended on their Teachers, (compare Luke viii. 35. and Acts xxii. 3.) and likewise grew into a Proverb, for humble and diligent Attention. See the Authors cited by Wolfius, in loc. and especially Vitringa, Synag. lib. i. part. 2. cap. 6.

(c) Was exceedingly hurried.] The Word *νεμωνα* properly signifies, to be drawn (as it were) different Ways at the same Time, and admirably expresses the Situation of a Mind

Sect. 108.
Luke X. 40.

plexed about much serving; and coming in to the Room where Jesus was, she, not without some Warmth and Discontent, expressed how much she was offended at it, and said, Lord, dost thou not mind, that my Sister has left me to provide and serve up the Entertainment alone, which is more than I can well manage; while she sits here as calmly, as if she had no Concern in it? I would not take upon me to call her away from thy Presence myself; but I beg, that thou wouldst interpose in the Matter; speak to her therefore, that she may lend her helping Hand with mine (d), and let her then sit down to hear thee discourse, when the Entertainment is over.

and came to him, and said, Lord, dost thou not care that my Sister hath left me to serve alone? bid her therefore that she help me.

- 41 And Jesus in Reply said to her, Oh Martha, Martha, thou art over anxious, and disturbed with restless Agitation of Spirit (e) about many Things, which might well have been spared on such an Occasion as this: But let me tell thee, my dear Friend, that there is One Thing absolutely necessary (f), and of infinitely greater Importance, than any of these domestick and secular Cares: And Mary is wisely attending to that; therefore instead of reproving her, I must rather declare, that she has chosen what may eminently be called the good Part (g), which, as it shall not be finally taken

41. And Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many Things:

42 But one Thing is needful. And Mary hath chosen that good Part which shall not be taken away from her.

surrounded with so many Objects of Care, that it hardly knows which to attend to first. She had probably Servants, to whom she might have committed these Affairs; and the Humility and Moderation of our Blessed Redeemer would have taken up with what had been less exactly prepared; especially as she had so valuable, and so signal an Opportunity, of improving her Mind in Divine Knowledge.

(d) Lend her helping Hand with mine.] This is the exact Import of συνασπασήεις, which is also with the utmost Propriety used for the Assistance, which the Spirit of GOD gives to the Infirmities of our frail Nature. Rom. viii. 26.

(e) Disturbed with restless Agitation of Spirit.] The Word τρεβαζην is no where else used in the New Testament. It seems to express the restless Situation, of a Person in a tumultuous Croud, where so many are pressing upon him, that he can hardly stand his Ground; or of Water in great Agitation.

(f) There is One Thing absolutely necessary: *ως δε εστι χρεια.*] This is one of the gravest and most important Apothegms, that ever was uttered; and one can scarce pardon the frigid Impertinence of Theophylact and Basil, who explain it, as if he had said, *One Dish of Meat is enough.*

(g) The good Part.] That *μεις* signifies a Portion, there can be no reasonable Doubt; but that here is any Allusion to the Custom, of sending the best Portion of an Entertainment to a Guest, to whom peculiar Honour was intended, seems too great a Refinement, and not exactly suitable to the Occasion; tho' some considerable Critics have defended it. (See Wolfius, in loc. and Elfner, Observ. Vol. i. pag. 225, 226.) I think, rendering την αγαθην μεριδα, she

taken away from her, I would not now hinder her Sect. 108.
 from pursuing; but rather invite thee to join with Luke X. 42.
 her in her Attention to it, tho' the Circumstances
 of our intended Meal should not be so exactly ad-
 justed, as thy fond Friendship could desire.

I M P R O V E M E N T.

SO steadily and zealously did our Blessed Lord pursue his Work, with Luke x. 38,
 such unwearied Diligence, and constant Affection. No sooner is he 39.
 entered into the House of this pious Friend, but he sets himself to preach
 the Word of Salvation, and is the same in the Parlour, which he had
 been in the Temple. Oh Mary, how delightful was thy Situation! Who
 would not rather have sate with thee at the Feet of Jesus, to bear his
 Wisdom, than have filled the Throne of the greatest Prince upon Earth!
 Blessed were thine Eyes in what they saw, thine Ears in what they heard,
 and thine Heart in what it received and embraced, and treasured up as
 Food, which would endure to everlasting Life!

How unhappily was her good Sister deprived of the Entertainment of
 these golden Moments, while hurried about Meats and Drinks, and Tables Ver. 40.
 with their Furniture, till she lost, not only her Opportunity, but her
 Temper too; as it is indeed hard to preserve it, without a resolute Guard,
 amidst the Croud and Clamour of domestick Cares! Happy that Mistress
 of a numerous Family, who can manage its Concerns with the Meekness
 and Composure of Wisdom, and adjust its Affairs in such a Manner, as
 that it may not exclude the Pleasures of Devotion, and cut her off from
 the Means of Religious Improvement! Happy the Man, who in a pres-
 sing Variety of secular Business is not so cumbered and careful, as to forget
 that One Thing which is absolutely needful; but resolutely chuses this better Ver. 41, 42.
 Part, and retains it as the only secure and everlasting Treasure! Oh that
 this comprehensive important Sentence were ever before our Eyes! oh that
 it were inscribed deep upon our Hearts! One Thing is needful. And what
 is this One Thing, but the Care of the Soul? what, but a humble Atten-
 tion to the Voice, and the Gospel of Christ? Yet, as if this were of all
 Things the most unnecessary, for what poor trifling Care is it not commonly
 forgot? yea, to what worthless Vanity is it not daily sacrificed?

Let the Ministers of Christ, let the Friends of Souls in every Station,
 exert themselves, that all about them may be awakened duely to regard
 this great Interest; accounting it their Meat, and their Drink, to promote
 it.

the good Part, is more forcible, as well as more literal, than our Translation; as it intimates
 nothing else to deserve the Name of a good Part, when compared with this. Compare
 Mat. xix. 17. Sect. 137.

Sect. 108. it. Let them be always solicitous, that neither they, nor others, may neglect it, for the Hurries of too busy a Life, or even for the Services of an over-officious Friendship.

S E C T. C I X.

CHRIST being intreated by his Disciples to teach them to pray, repeats, with some Additions, the Instructions and Encouragements relating to that Duty, which he had formerly given in his Sermon on the Mount. Luke XI. 1,---13.

LUKE XI. 1.

Sect. 109.
Luke XI. 1.

OUR Lord then leaving Bethany, went on his Way; dividing his Time, as usual, between the Care of teaching his numerous Followers, and the Exercises of secret Devotion. *And as he was one Day praying in a certain retired Place, when he had ended, one of his Disciples said to him, Lord, we desire thou wouldst teach us to pray, and give us some short Form which may be proper for our frequent Use, as John also taught his Disciples (a), and other leading Men of the several Religious Sects among us have taught theirs.*

2 *And he said to them, When you pray, you may use that as a Form, which I formerly gave you as a comprehensive Model and Directory for Prayer, (see Mat. vi. 9,—13. Vol. i. pag. 245, & seq.) and say in your Addresses to GOD, " Oh GOD of the Spirits of all Flesh (b), who dwellest in " the high and holy Place, with humble Reverence*

LUKE XI. 1.

AND it came to pass, that as he was praying in a certain Place, when he ceased, one of his Disciples said unto him, Lord, teach us to pray, as John also taught his Disciples.

2 And he said unto them, when ye pray, say, Our Father

(a) *As John also taught his Disciples.] Many learned Men suppose, that the Jewish Masters used to give their Followers some short Form of Prayer, as a peculiar Badge of their Relation to them. This John the Baptist had probably done, tho' we know not now what it was. And in this View only, can we suppose the Disciples could now ask Jesus to teach them to pray; for it is not to be thought, that in the three preceding Years of his Ministry, he had not often given them Instructions, both as to the Master, and Manner of Prayer. In this Sense Mr. Joseph Mede and Dr. Lightfoot understand the Request and Answer before us; and I have never met with any Thing upon it, which has given me more Satisfaction. See Mede's Works, pag. 1, 2. and Lightfoot's Hor. Hebr. in loc.*

(b) *Oh GOD &c.] I think it but Justice to the Reverend Mr. Godwin, to let the Reader know, that this Paraphrase on the 2d, 3d and 4th Verses was written by him. I had here only given a Translation, having paraphrased this excellent Prayer before, in the 40th Section.*

(c) *Who*

ther which art in Heaven,
Hallowed be thy Name :
Thy Kingdom come : Thy
Will be done, as in Heaven,
so in Earth :

“ rence we bow before thee, and with a filial
“ Confidence in thy Mercy, and mutual Love
“ unto each other, we would look up to thee as
“ to our God and Father, who with the most
“ amazing Grace and Condescension art ready to
“ attend unto the Supplications of thy Children
“ from thy Throne in Heaven : Oh may thy glo-
“ rious Name be sanctified ; may thy Perfections
“ be displayed thro’ all the World, and be regard-
“ ed with the highest Veneration ! And that the
“ Honour of thy Majesty may be exalted, oh may
“ thy Kingdom come, which thou hast promised
“ to establish under the Messiah ; may thy victo-
“ rious Grace be universally triumphant over all
“ thine Enemies, and thy People be willing in the
“ Day of thy Power ! And as an Evidence of its
“ Efficacy on the Hearts of Men, oh may thy
“ holy Will be done, as it is constantly in Heaven,
“ so likewise upon Earth, and be as chearfully sub-
“ mitted to, and readily obeyed in all Things, as
“ it is possible for us in this imperfect State, to
“ imitate those Heavenly Spirits, who delight in
“ doing thy Commandments, and hearkening to
“ the Voice of thy Word ! During our Con-
“ tinuance here on Earth, we would not be soli-
“ citous to seek great Things for ourselves, but
“ humbly beg that thou wouldst give us Day by
“ Day our daily Bread, and wouldst supply us, as
“ our Wants return upon us, with such a compe-
“ tent Provision of the Necessaries of Life, as may
“ enable us to serve thee acceptably, and to attend
“ without Distraction and Uneasiness to the Per-
“ formance of our Duty. And tho’ the Guilt
“ of our Iniquities might justly separate between
“ thee and us, and withhold good Things from
“ us, we earnestly intreat thee to extend thy
“ Mercy to us, and to forgive us all our Sins ;
“ for even we, the Bowels of whose Mercy cannot
“ be compared with thine, are willing to forgive
“ every one that is indebted to us, and are inclined
“ to pardon all that have injured us : And to pre-
“ vent us for the Time to come from falling into
“ Sin, oh do not bring us into Circumstances, that
“ will expose us to the Danger of Temptation, and
“ suffer

Sect. 109.
Luke XI. 2.

3 Give us Day by Day
our daily Bread :

4 And forgive us our Sins,
for we also forgive every one
that is indebted to us : And
lead us not into Temptation,
but deliver us from Evil.

3.
4.

Sect. 109. "suffer us not to be tempted above what we are
 Luke XI. 4. "able to bear; but keep us by thy Grace from all
 "Iniquity, and rescue us from the Power of the
 "Evil one, that he may never triumph in our
 "Fall, and we may finally be saved from all the
 "ruinous Effects of Sin."

5 And when he thus had taught them what they were to pray for, in order to excite and encourage them to a believing Importunity in Prayer, *he said to them, Who is there of you, that has not observed the Efficacy of importunate Requests (c)? If, for Instance, he shall have a Friend, and shall go to him at Midnight, and knock at his Door, and say to him, Friend, I desire thou wouldst lend me*

6 *Three Loaves; For a Friend of mine, who was benighted on his Journey, is just come to my House, and I have nothing to set before him for his*

7 *Refreshment: And he from within, instead of granting his Request immediately, shall at first be unwilling to do it, and answer him, and say, Do not disturb me at so late an Hour; for the Door is now shut and fastened, and my Children are with me in Bed and asleep; so that I cannot rise to give thee what thou askest.*

8 *Yet if he still go on to press him, that he would consider his Necessity, and comply with his Request, I tell you, Tho' he would not rise and give him the Loaves that he desired, because he was his Neighbour and Friend, yet on Account of his Importunity, as he continues knocking, and will take no Denial, he will at length get up and give him as many as he wants.*

9 Now then if one, who was at first unwilling to regard his Friend, was overcome at last by his continued Earnestness, and yielded to his Importunity; much more will God, who is infinitely good and rich in Mercy, tho' he may not see fit to answer you immediately, be certainly prevailed upon at length to give you what you stand in need of, if you continue to be earnest and importunate

5 And he said unto them, Which of you shall have a Friend, and shall go unto him at Midnight, and say unto him, Friend, lend me three Loaves;

6 For a Friend of mine in his Journey is come to me, and I have nothing to set before him:

7 And he from within shall answer, and say, Trouble me not: the Door is now shut, and my Children are with me in Bed; I cannot rise and give thee.

8 I say unto you, Tho' he will not rise and give him, because he is his Friend; yet because of his Importunity, he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you:

(c) *Who is there of you, that has not observed the Efficacy of importunate Requests?* The Words in the *Original* do not make a compleat Grammatical Sentence: But such accidental Inaccuracies are sometimes to be found in the most approved Authors. The Sense is not the less plain.

(d) With

you; seek, and ye shall find; knock, and it shall be opened unto you.

tunate in your Prayers to him: *And I say therefore to you, Whatever Mercy you desire to obtain, ask it of GOD with a continued Fervency, and it shall assuredly be given you; seek it with Diligence, and you shall find it; and if it be a while delayed, knock with an earnest Importunity at the Door of Divine Mercy, and it shall at length be opened to you.* And the Success of others may encourage

Sect. 109.
Luke XI. 9.

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

you to this, as what indeed has been confirmed by happy and constant Experience; *for every one that asks with an unwearied Fervency, receives; and he that diligently seeketh, findeth; and to him that knocks again and again, tho' for a while there may be some Delay, it shall at length be opened.* (Compare Mat. vii. 7, 8. Sect. 42.)

10

11 If a Son shall ask Bread of any of you that is a Father, will he give him a Stone? or if he ask a Fish, will he for a Fish give him a Serpent?

And further to assist your Faith on these Occasions, reflect upon the Workings of your own Hearts towards your Offspring, and consider, *What Father is there among you, who, if a Son of his shall ask him for Bread, will give him a Stone? or if [he ask] him for a Fish, instead of a Fish will give him a Serpent? Or if he ask him for an Egg, will be so unnatural, as to give him a Scorpion?* and in the room of what is necessary for the Support of Life, will offer him a Thing that would be useless or injurious to him? *If*

11

12 Or if he shall ask an Egg, will he offer him a Scorpion?

you then, who are at least comparatively evil, and perhaps some of you inclined to a penurious and morose Temper, yet know how to give good Gifts to your Children, and find your Hearts disposed to relieve their returning Necessities by a Variety of daily Provisions; how much more shall [your] Heavenly Father, who is infinitely powerful and gracious, and who himself has wrought these Dispositions in you, be ready to bestow every necessary Good, and even to give the best and the most excellent Gift of all, his Holy Spirit, to them that sincerely and earnestly ask him for it; to produce and cherish in their Hearts those Graces, which may fit them for the Services of Life, and for the Joys of an happy Immortality? (Compare Mat. vii. 9, 10, 11. Vol. i. pag. 261.)

12

13

13 If ye then, being evil, know how to give good Gifts unto your Children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?

I M P R O V E M E N T.

Sect. 109. **W**ELL does this Petition become every *Disciple of Christ, Lord,*
teach us to pray! Thou hast taught us by thine Example, and
 Luke xi. 1. by the Precepts of thy Word; teach us also by thine Holy Spirit! Excellent is this *Form of sound and divine Words*, which our great Master here recommends. GOD forbid, that any of his Followers should censure their Brethren, who think it still proper to use it, not only as a *Directory*, but a *Form* too, tho' perhaps with some little Variation from the *original Sense* of some Clauses of it (*d*). Let us attentively study it, that, concise and expressive as it is, our Thoughts may go along with its several *Petitions*.

Ver. 2, 3, 4. Let us learn to reverence and love GOD, and to consider ourselves as *Brethren* in his Family. Let the Glory of *his Name*, and the Prosperity of *his Kingdom*, be much dearer to us, than any separate Interest of our own. Let it be our cordial Desire, that *his Will* may be universally obeyed, and with the most entire Consent of Soul acquiesced in, by all his Creatures, both *in Heaven*, and *on Earth*. Let our Appetites and Passions be so moderated, that *having even the plainest Food and Raiment, we may be therewith content*: And on the other Hand, how plentiful soever our Circumstances may be, let us remember, that *Day by Day* we depend on GOD for our *daily Bread*. Nor do we need even the most necessary Supplies of Life, more than we need *daily Pardon*; to which therefore we should be putting in our constant Claim, heartily *forgiving all our Brethren*, as we desire to be *forgiven by GOD*. Conscious of our own Weakness, let us, as far as we can, endeavour to avoid Circumstances of *Temptation*; and when necessarily led into them, let us be looking up to Heaven for Support; labouring above all Things to preserve our Integrity, and to maintain a *Conscience void of Offence*.

Ver. 9, 10. Depending on the Certainty of these gracious *Promises*, and encouraged by the *Experience* of so many Thousands, who have on *asking received*, and on *seeking found*, let us renew our importunate Addresses to the Throne of Divine Grace. And remembering the *Compassion* of our *Heavenly Father*, let us be emboldened, in the *full Assurance of Faith*, to ask every necessary Blessing, especially the Communication of that enlightening and sanctifying

(*d*) With some little Variation from the *original Sense*, &c.] Dr. Guyse has excellently shewn, in his *Note on Mat. vi. 13.* that *this Prayer* in its original Sense was peculiarly suited to the Dispensation then present, as introductory to the *Messiah's Kingdom*, and has given a just, and very expressive *Paraphrase* of it in that particular View. But there is not a Clause in it, which will not bear a more extensive Sense, and express what ought to be our daily Temper, and the Breathings of our Heart before GOD. No doubt, Thousands of *Christians* have daily Refreshment and Edification in the Use of it; and it is astonishing, that any should venture to condemn their Brethren for it. But I would hope, there are few of any Profession now remaining, who have so much of the Spirit of Opposition and Censoriousness.

sanctifying Spirit, without which our corrupt Hearts will find out a ready Sect. 109.
Way to abuse the choicest of his Providential Favours, to the Dishonour Ver. 13.
of his Holy Name, and the deeper wounding of our own miserable Souls!

S E C T. CX.

Our LORD dining at the House of a Pharisee, seriously admonishes him and his Brethren of their Guilt and Danger; by which they are exasperated, rather than reformed. Luke XI. 37, to the End.

LUKE XI. 37.

LUKE XI. 37.

AND as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to Meat.

NOW after our Lord had delivered these Things, Sect. 110.
it happened one Day, that as he was speaking Luke XI.
to the People about the great Concerns of their 37.
eternal Salvation (a), a certain Pharisee then present invited him to dine with him; and with whatever View he might do it, Jesus, that he might not seem morose, or insensible of a Civility, accepted the Offer, went in to his House, and sat down to Table.

38 And when the Pharisee saw it, he marvelled that he had not first washed before Dinner.

And when the Pharisee, in whose House he was, 38
saw that he did not, according to the Tradition of the Elders, and the constant Custom of their Sect, first wash before Dinner, he wondered [at it,] considering the Character he had for an extraordinary Degree of Sanctity.

39 And the Lord said unto

But the Lord perceiving his Thoughts, and 39
knowing that in some Circumstances a faithful Reproof is the most valuable Token of Friendship and Gratitude, said to him, As I see you are now offended.

(a) It happened one Day, as he was speaking, &c.] The attentive Reader will easily observe, that I have here omitted what occurs from the End of the 13th, to the Beginning of the 37th Verse. That Passage is inserted, Sect. 61, — 64. because it is exactly parallel to Mat. xii. 22, & seq. and Mark iii. 22, & seq. I could see no Proof, that the same Discourse, with just the very same Circumstances, happened again here; and as this seemed improbable, in Proportion to the Variety and Resemblance of those Circumstances, I thought it was better thus to transpose Luke's Story, than to take the Repetition for granted. The Phrase εν δε τω λαλῆσαι, while he was speaking, will, I think, fairly admit the Turn I have given it in the Paraphrase; but if any judge otherwise, it will be easy to turn back to the Passage, as inserted before, Vol. i. pag. 371, & seq. and all I have said above to introduce the Section before us will be true on that Supposition.

Sect. 110.
Luke XI.
39.

offended at my neglecting the Ceremony of washing before Dinner, I cannot but plainly tell you, that *you Pharisees* are too much like those vain People, that *cleanse only the Outside of the Cup and the Dish, while the Inside, which is of much greater Importance, is left dirty and foul; for with regard to many of you, your Inward Part, even your very Heart and Conscience, is defiled, being full of Rapine, and of all the foulest Kinds of Pollution and Wickedness.* But let me seriously ask you, *oh ye thoughtless Creatures (b),* and let me charge you that ye ask yourselves, *Did not he that made the Outside, make also that which is within?* Did not the same G O D, that created the Body, create the Soul too? and must he not intimately know his own Work, and discern and abhor all those secret Abominations, which, in Contempt of his Omniscience, you study so artfully to conceal from your Fellow-Creatures? (Compare Pſal. xciv. 8, 9.)

41 I would therefore, from the sincerest Concern for your true Honour and Happiness, exhort you, not only to purge yourselves from secret Wickedness, *but to abound in the Exercise of universal Goodness, and particularly to give Alms with Liberality in Proportion to your Substance (c); and then, if it be done from a right Principle, behold, G O D, the great Proprietor of all, will accept and bless*

unto him, Now do ye Pharisees make clean the Outside of the Cup and the Platter: but your inward Part is full of Ravening and Wickedness.

40 Ye Fools, did not he that made that which is without, make that which is within also?

41 But rather give Alms of such Things as you have: and

(b) *Oh ye thoughtless Creatures.*] As *αποποιος* is a milder Word than *μωροι*, I chose to render it thus, rather than as in our Translation. (See Note (1) on Mat. v. 22. Vol. i. pag. 229.) The learned *Elfner* (*Observ. Vol. i. p. 227.*) explains the latter Part of the Verse, as if it had been said, “*There is a great deal of Difference between cleaning the Outside, and cleaning that which is within, and no such necessary Connection between them, as you seem to suppose.*” To justify this, he urges 2 *Sam.* xix. 24. and one Passage in *Aristophanes*, where *καθαρο* signifies *to cleanse*; but the Sense is so unusual, and that commonly received so much more lively and important, that I could not persuade myself to deviate from our Translation here.

(c) *In Proportion to your Substance.*] Thus *Grotius* understands it. The learned *Bos* (*Exercit. pag. 26.*) has, I think, abundantly proved, the Words *τα ενοστα* (for *κατα τα ενοστα*), will very justly admit *this Sense*, and are thus used by some of the best *Greek Classics*. No other seems to agree so well with the Connection; not even that ingenious Turn of *Raphellius*, (*Annot. ex Xen. pag. 93, — 96.*) who explains *τα ενοστα*, by *το εστος της ωσθητης και της παρασποδος*, *Mat. xxiii. 26.* or *that which is within the Cup and Dish*, as if it had been said, “*Give Meat to the Hungry, and Drink to the Thirsty, and make a liberal Distribution of those Things that are within the Cup and Dish.*” But the last View in which *το εστος* had been mentioned, was, as expressing *the Temper of the Heart*, (*ver. 40.*) which is a strong Objection against this great Man’s Interpretation.

(d) *Oh*

and behold, all Things are clean unto you.

blefs you ; and tho' you should not be so exact in this outward Washing, *all Things are pure to you,* so that you may use them with Comfort ; whereas now you do, as it were, pollute and profane every Thing you touch, and all the Water in the World cannot wash away the Stain. (See Tit. i. 15.)

Sect. 110.
Luke XI.
41.

42 But **Wo** unto you, Pharisees: for ye tithe Mint and Rue, and all manner of Herbs, and pass over Judgment, and the Love of GOD: these ought ye to have done, and not to leave the other undone.

But alas, you seem little disposed to attend to this kind and faithful Advice, and therefore my Character obliges me solemnly to warn you of those approaching Judgments, which, if speedy Repentance does not prevent, will shortly overtake your whole Sect, numerous and honoured as it is. *Woe* therefore unto you Pharisees ; for, to gain the Admiration of the Priests and the People, you most scrupulously pay the Tithe of Mint, and Rue, and every [other] trifling Herb that grows in your Gardens, and expect to recommend yourselves to the Divine Acceptance by such Kind of Observances ; but at the same Time you shamefully pass by, and carelessly neglect the Practice of righteous Judgment to your Fellow-Creatures, and of the Love of GOD your Creator, as if they were Matters of but little Importance ; whereas indeed these are the Duties, that you more especially ought to have done ; and yet I own, you ought not to neglect the other, as even the least of GOD's Commands are to be revered and obeyed. (See Mat. v. 19.)

42

43 **Wo** unto you, Pharisees: for ye love the uppermost Seats in the Synagogues, and Greetings in the Markets.

Woe unto you Pharisees, on Account of your Pride, which appears on every Occasion, and in every Affair of Life ; for you love the uppermost Seats in all Assemblies, even in the very Synagogues, where you meet to humble yourselves before GOD ; and mightily affect Salutations in the Markets, and other publick Places, by Titles of distinguished Respect, as the Guides and Fathers of the People, the Oracles of Truth, and the Standards of Holiness. (Compare Mat. xxiii. 6,—10. Sect. 157.)

43;

44 **Wo** unto you, Scribes and Pharisees, Hypocrites: for

Woe unto you, ob ye Scribes and Pharisees also, on Account of your Deceit, as under all those Appearances of the strictest Sanctity, you are the most egregious Hypocrites of the Age (d) ; for I may

44:

(d) *Ob ye Scribes and Pharisees, Hypocrites.*] Tho' some Copies want these Words, and Grotius and Dr. Mill give them up, I think Dr. Whitby is right in retaining them ; especially because they so much illustrate ver. 45. See Whitb. Exam. Mill. pag. 46.

(e) *Are*

Seçt. 110. may truly say, that *you are like concealed Graves (e),* which being overgrown with Grass, Men walk over, and are not aware of [them,] till they stumble at them, and are hurt, or at least defiled by the Touch of them.

Luke XI.
44.

45 *And one of the Doctors of the Law (f),* who happened to be present, observing that in this last Woe Jesus mentioned the Scribes, who were a Body of Men, to whom he and his Brethren belonged, *answered and said unto him, Master, in saying these Things, thou reproachest not only the Sect of the Pharisees, but us too,* in a Manner unbefitting the Dignity of our holy Profession, as the Depositories of the Sacred Oracles.

46 *But Jesus was so far from palliating the Matter to ingratiate himself with them, that he plainly and courageously said, Nay, it is a righteous Rebuke, and I intend it for you, and therefore particularly repeat it for your Admonition: Woe unto you also, ye professed Interpreters of the Law; for by your rigorous Decisions on the Ceremonial Parts of it, and the human Traditions which you have added to it, you load other Men with insupportable Burthens, and unmercifully lay them on, while you yourselves will not touch the Burthens with one of your Fingers (g), but suffer your Lives to contradict*

for ye are as Graves which appear not, and the Men that walk over them, are not aware of them.

45 Then answered one of the Lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Wo unto you also, ye Lawyers: for ye lade Men with Burdens grievous to be borne, and ye yourselves touch not the Burdens with one of your Fingers.

(e) *Are like concealed Graves.]* The Discourse against the *Pharisees*, which is recorded *Mat. xxiii. (Seçt. 157, 158.)* was plainly delivered at another Time, and in very different Circumstances. *Our Lord* there compares them to *whited Sepulchres, ver. 27.* adorned on the Outside, but defiled within; but here to *Graves overgrown with Grass*, which might often happen to be by the *Way-Side*, (compare *Gen. xxxv. 19.*) and so might occasion such Accidents as are here referred to.

(f) *One of the Doctors of the Law.]* I apprehend that *νομικος* may well be rendered a *Doctor*, or *Interpreter of the Law*; which I generally chuse, rather than the Word *Lawyer*, because that naturally suggests to us, a modern Idea of an Office, which did not exist among the *Jews* at this Time, and has strangely misled some Interpreters. These *Jewish Lawyers*, (as our *Translation* calls them,) were the most considerable Species of *Scribes*, who applied themselves peculiarly to study and explain the *Law*. Probably many of them were *Pharisees*; but it was no ways essential to their Office, that they should be so. What touched the Person here speaking was, that *our Lord* in his last *Woe, ver. 44.* had joined the *Scribes* with the *Pharisees*.

(g) *Will not touch the Burthens with one of your Fingers.]* Perhaps their Consciences might charge them with some private Contempt of the Injunctions, they most rigorously imposed upon others, in *Ceremonial Precepts*, as well as *Morals*; or it may refer to the Want of a due Tenderness for the Comfort of Men's Lives, which they imbittered by such Rigour. This seems to prove against *Trigland*, (*de Karæis, pag. 58, & seq.*) that these *Lawyers* were not *Karaites*; for these added not *Traditionary Burthens* to the *Law*.

(h) *And*

47 Wo unto you : for ye build the Sepulchres of the Prophets, and your Fathers killed them.

48 Truly ye bear Witness that ye allow the Deeds of your Fathers : for they indeed killed them, and ye build their Sepulchres.

49 Therefore also said the Wisdom of GOD, I will send them Prophets and Apostles, and some of them they shall slay and persecute :

50 That the Blood of all the Prophets, which was shed from

tradict your Precepts, even in some of the most Sect. 110. important Instances.

I also solemnly denounce a *Woe unto you* all, for Luke XI. the Malignity and Cruelty of your Tempers under 47. this Mask of Piety and Devotion ; for at a great Expence you build and adorn the Sepulchres of the Prophets, as if you had a mighty Veneration and Affection for them, tho' your Fathers slew them. But as you imitate your Fathers in your Conduct, and are regardless of the Instructions that the Prophets gave, you do indeed bear Witness to your Fathers, rather than against them, and in effect approve and vindicate the Works of your Fathers (b) ; for as they indeed slew them, and you build their Sepulchres, one would imagine that you erected those Monuments, not so much in Honour of the slaughtered Prophets, as of the Persecutors by whom they were so wickedly destroyed. (Compare Mat. xxiii. 29,—32. Sect. 158.)

Therefore also the Wisdom of GOD hath said (i), and I am in his Name commissioned to declare it as his determinate Purpose, I will yet send them other Prophets and extraordinary Messengers, particularly the Apostles, who shall declare my Gospel to them, as the last Expedient for their Recovery and Salvation ; but such I know to be the Hardness of their Hearts, that they will generally despise and reject them ; nay, [some] of them they will kill, and will persecute the rest : So that they will bring such a terrible Destruction upon themselves, that the Blood of all the Prophets and Martyrs.

(b) And in effect approve and vindicate the Works of your Fathers.] Archbishop Tillotson (Vol. ii. pag. 195, 196.) has set this Text in a most strong and beautiful Light, and hinted the Turn which I have given it in the Paraphrase.

(i) Therefore also the Wisdom of GOD hath said.] Dr. Guyse (with Markius, Exerc. pag. 669.) paraphrases this Clause as the Words of the Historian, and supposes him here to apply this Character to Christ, and to declare, that Christ the Wisdom of GOD farther said, I will send them Prophets, &c.—I doubt not but Christ might with great Propriety be spoken of by that Phrase ; but with all due Respect to that learned and pious Interpreter, I cannot apprehend it to be the Sense of this Passage ; not only because the Phrasology is unexampled in the Evangelists, but chiefly because our Lord does not say, I send to you, but to them. Yet I see no Reason to conclude, (with Mr. Whiston, in his Essay for restoring the Old Testament, pag. 228.) that this is a Quotation from any antient Writer. Christ was impowered, without any such Voucher, to declare what the Counsels of Divine Wisdom had determined ; and this Manner of speaking strongly intimates, that he was so ; in which View it has, on this Interpretation, a peculiar Beauty and Propriety.

(k) The

Sect. 110. Martyrs, which has been cruelly shed from the Foundation of the World, may seem to be required of this Generation ;

Luke XI. 51. Even from the Blood of Abel, who in those early Ages for his distinguished Piety was murdered by his inhuman Brother, to the Blood of Zechariah (k), one of the last of the Prophets, who was slain between the Altar and the Temple : (2 Chron. xxiv. 20,—22.) Yea, in the strongest Terms I tell you, and repeat it again, The Ruin GOD will bring upon you in his righteous Judgment shall be so dreadful, that the Guilt of all their Blood shall seem to have been laid up in Store, that it might be required at the Hands of this Generation, and heap aggravated Ruin on their Heads. (Compare Mat. xxiii. 34,—36. Sect. 158.)

52 And I will add, that the Disguises thrown on Scripture, and the Methods used to conceal it from the People, have done a great deal to bring on this terrible Sentence : *Woe* therefore unto you *Interpreters of the Law*, on this Account ; for by these unrighteous Practices you have, as it were, taken away the Key of Divine Knowledge (l) ; and instead of tracing out a Spiritual Messiah in Scripture, and illustrating the Testimony which the Sacred Oracles bear to him, you have rather abetted the popular Prejudices against him ; and have been so perverse and obstinate in your Opposition to the Gospel, as that you have not entered in to the Kingdom of Heaven yourselves, and even those that otherwise were disposed to do it, and would have entered in, you have hindered.

53 But while he spake these severe and awful Things to them, the Scribes and Pharisees were exceedingly

from the Foundation of the World, may be required of this Generation ;

51 From the Blood of Abel unto the Blood of Zecharias, which perished between the Altar and the Temple : verily I say unto you, it shall be required of this Generation.

52 Woe unto you Lawyers : for ye have taken away the Key of Knowledge : ye entered not in yourselves, and them that were entering in, ye hindered.

53 And as he said these Things unto them, the Scribes

(k) *The Blood of Zechariah.*] What Reason there is to conclude, the Zechariah here spoken of is that Prophet, of whose Death we have an Account in 2 Chron. xxiv. 20, & seq. we shall shew in a Note on Mat. xxiii. 35. Sect. 158.

(l) *The Key of Knowledge.*] *Vitringa* understands this of one Fundamental Truth, which would have led them into the Knowledge of the rest : (*Observ. Sacr. lib. i. pag. 125.*) But all their Endeavours to embarrass, and bias the Minds of Men, in their Enquiries after Truth, might be intended here ; as well as more especially their disguising the Prophecies, which related to the Messiah.—If a Key was delivered to them, as the Badge of their Office, (see Vol. i. pag. 546. Note (g), and *Camero* on this Place,) there may be a beautiful Allusion to that Circumstance ; as if he should have said, *You take that Key, not to use, but to secrete it.* (See *Archbishop Tillotson, Vol. i. pag. 208.*)—*Elfner* has well shewn on this Text, that the Heathen Priests were called *κλεδοχοι*, Key-bearers. *Observ. Vol. i. pag. 228, 229.*

(m) *Fiercely*

Scribes and the Pharisees began to urge *him* vehemently, and to provoke 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.

ingly provoked, and began fiercely to fasten upon *him* (m), and rudely endeavoured to urge him to speak of many Things, that were the most exceptionable Topicks ; Thereby laying Snares for him, and attempting, if possible, to start some unguarded Word (n), [which] they hoped [might fall] from his Mouth in the Warmth of natural Resentment ; that so they might have something to accuse him for, before the Roman Governour, or the Jewish Sanhedrim : But the Prudence of Christ frustrated their Malice, in the midst of all the Plainness of his faithful Rebukes.

Sect. 110.
Luke XI.
53, 54.

I M P R O V E M E N T.

FAITHFUL are the Wounds of a Friend ; and such were the Re-proofs of Christ on this Occasion. How well had all the Entertainments of the Pharisee's Table been repaid, had he and his Brethren heard them with Candor, Humility, and Obedience ! These Men despised them to their Ruin : Let us often review them for our Instruction, that none of these dreadful Woes may come upon us.

Luke xi. 39,
& seq.
Ver. 51.

This Discourse of our Lord is a most just and severe Rebuke to every hypocritical Professor, who is scrupulous and exact in Matters of Ceremony, while he neglects Morality ; and is studious to shine in the Sight of Men, while he forgets the all-penetrating Eye of God. It exposes the Ostentation of those, who pride themselves in empty Titles of Honour, and eagerly affect Precedence and Superiority. And it evidently chastises those, who press on others the Duties they neglect themselves, and so are most righteously judged out of their own Mouth.

Ver. 39, 42.
Ver. 43.
Ver. 46.

How melancholy is it, to observe, in Instances like these, the Deceitfulness of the Human Heart, and its desperate and unfathomable Wickedness !

Ver. 44.

(m) *Fiercely to fasten upon him.* So *δενωσ ερχεν* properly signifies. See Note (g) on Mark vi. 19. Vol. i. pag. 167.—Several more of the Words here used, are Metaphors taken from Hunting. *Αποσυναίξεν* might be rendered *to moutch*, or bear down with the Violence of their Words, as Theophylact excellently explains it ; but the Addition of *επι κλειον* engaged me rather to translate it as I have done. Grotius and Casaubon have shewn, that it sometimes signifies *to examine in a Magisterial Way* ; but Erasmus's Note is, on the whole, the best I have seen upon this Word.

(n) *To start some unguarded Word.* *εμπρωσ* in this Connection has a most beautiful Propriety, and signifies *the Eagerness*, with which Sportsmen beat about for their Game, to start it from its Covert.—It is very probable, as Mr. Cradock conjectures, that the Pharisee, who was Master of the House, had invited a great many of his Brethren, and learned Friends, on purpose to make a more formidable Attack upon Christ, and by their concurrent Testimony to charge upon him any Thing which might render him obnoxious : And the Presence of so many of them made the Discourse more proper, and the Courage and Zeal which it expressed more remarkable. See Cradock's Harmony, Part ii. pag. 6.

Sect. 110. edness ! and to see how Men impose upon themselves with empty Appearances, like these *Pharisees* ; who *built the Sepulchres of the former Prophets*, while they were *persecuting* those of their own Day ; and in Contempt of Ver. 47, 49. all that was said by the Messengers of GOD, were *filling up the Measure of their Iniquities*, till the Cloud which had been so long gathering burst on their Heads, and poured forth a Storm of aggravated Wrath and Ruin. Ver. 50, 51.

May that GOD who has an immediate Access to the Hearts of Men, deliver all *Christian Countries*, and especially all *Protestant Churches*, from such *Teachers* as are here described ; who *take away* and secrete the *Key of Knowledge*, instead of using it ; and *obstruct*, rather than promote, Men's *Entrance* into the Kingdom of Heaven ! How loud will *the Blood* of the Souls they have betrayed, cry against them in the awful Day of Accounts ! and how little will the *Wages of Unrighteousness*, and the Rewards of Worldly Policy, be able to arm them against *Destruction*, or to support them under it ! Ver. 52.

S E C T. CXI.

CHRIST cautions his Disciples against Hypocrisy, and animates them against the Fear of Men by the Promise of extraordinary Assistance from his Spirit in their greatest Trials. Luke XII. 1,—12.

LUKE XII. 1.

LUKE XII. 1.

Sect. 111. *I*N the mean Time, while Christ was thus discoursing at the Pharisee's House, many Thousands of People were gathered together (a), and pressed with so much Eagerness to hear him, that they even trampled on each other ; and [Jesus] going forth among them, began to say to his Disciples in the Presence of them all, See that you more especially beware, and above all Things take heed, of being corrupted by the Leaven of the Pharisees, which is Hypocrisy ; a Vice, which secretly puffs up

*I*N the mean time, when there were gathered together an innumerable Multitude of People, insomuch that they trode one upon another, he began to say unto his Disciples first of all, Beware ye of the Leaven of the Pharisees, which is Hypocrisy.

(a) *Many Thousands of People were gathered together.*] It would be more exactly rendered, many *Myriads* ; but lest every *English Reader* should not know, that a *Myriad* is Ten thousand, I render it many *Thousands* ; nor is it necessary to take the Word in its strictest Sense. Perhaps this *vast Assemblage of People* might be owing to an Apprehension, either that *Christ* might meet with some ill Usage among so many of his Enemies, or that he would say, or do something peculiarly remarkable on the Occasion. Compare *Luke v. 17, 19. Sect. 45.*

(b) For

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

up their Minds, and strangely spreads itself thro' Sect. III their Hearts and Lives, so as to taint and spoil the very best of their Duties. But seriously reflect upon the Folly of it; for you may assure yourselves, as I have told you formerly, (Mat. x. 26. Mark iv. 22. and Luke viii. 17.) that *there is nothing now so secretly concealed, which shall not be discovered, and be openly unveiled another Day; nor any Thing so artfully disguised or hid, that shall not then at least be made known, if God does not more immediately expose those shallow Artifices, which he now discerns and abhors. So that whatever you have spoken with the utmost Caution, in the thickest Darkness, shall then be published and heard in the clearest Effulgence of Light; and what you have whispered in the most retired Chambers and Closets, shall then be proclaimed aloud as from the House-Tops in the Audience of all.*

Luke XII. 2.

3 Therefore whatsoever ye have spoken in Darkness, shall be heard in the Light: and that which ye have spoken in the Ear in Closets, shall be proclaimed upon the House-tops.

And therefore let it be your Care, not merely to save Appearances, but to maintain a good Conscience, tho' at the greatest Expence: For I say unto you, my dear Friends, with all possible Seriousness, and most tender Concern for your everlasting Welfare, *Fear not those who at the worst can only kill the Body, and after that, have nothing more which they can do, the immortal Soul being entirely out of their Reach, as soon as it has quitted the Body. But I will point out to you the great Object, whom you shall fear, while I exhort you most reverentially to fear the Great Almighty God, even him, who after he has killed the Body, has Power to cast both that and the Soul into Hell; yea, knowing that I cannot too often inculcate it, I say unto you again, Fear him, and rather chuse to venture on the greatest Dangers, and to sacrifice your Lives, than to do any Thing which may offend his Divine Majesty. (Compare Mat. x. 28. Vol. i. pag. 466.)*

4 And I say unto you, my Friends, Be not afraid of them that kill the Body, and after that, have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath Power to cast into Hell; yea, I say unto you, Fear him.

6 Are not five Sparrows sold

In the mean Time remember, that your Enemies cannot hurt even your Bodies, without his Knowledge and Permission; for his Providence extends itself even to the meanest Works of his Hands: For Instance, *Are not Five Sparrows*

Sect. III. *rows fold for so inconsiderable a Sum as Two Farthings (b) ? and yet not one of them, minute and*
 Luke XII. 6. *worthless as they are, is forgotten before GOD ;*

fold for two Farthings, and not one of them is forgotten before GOD ?

7 *Lives and Deaths. Surely then you will not be overlooked by him ; but may justly conclude, that he has such a special and particular Concern for you, as that even the very Hairs of your Head are all numbered, so that not one of them can perish without his Notice. Fear not therefore ; for as Men, and much more as my Servants and Friends, you are more valuable than many Sparrows, and will be more remarkably his Care than they.*

7 *But even the very Hairs of your Head are all numbered. Fear not therefore ; ye are of more Value than many Sparrows.*

8 *But howsoever he may now permit you to be persecuted by your Enemies for your Fidelity to me, tho' he should even suffer you to sacrifice your Lives in so honourable a Cause, you will be far from being Losers by it in the End : For I say unto you, that if any one shall freely acknowledge his Faith in me before Men (c), the Son of Man himself shall also acknowledge his Complacency in such a Person, and his Relation to him, even before the Angels of GOD, when they come to attend on his final Triumph. But as for him that basely and perfidiously renounces me before Men, and is ashamed or afraid of maintaining so good a Cause, him will I also renounce before the holy Angels of GOD (d), when they appear in a radiant Circle around me, and wait, with solemn and observant Silence, the important Event of that awful Day. (Compare Mat. x. 29,—33. Vol. i. pag. 468.)*

8 *Also I say unto you, Whosoever shall confess me before Men, him shall the Son of Man also confess before the Angels of GOD.*

9 *But he that denieth me before Men, shall be denied before the Angels of GOD.*

Nothing

(b) *For Two Farthings, ἀπαύριον δύο.] This was a Roman Coin, that was then current in Judea, called As, or antiently Assarius, which was the Tenth Part of the Denarius, or Roman Penny, in Value about Three Farthings of our Money. Two Sparrows might be bought for one, and Five for two of these. Compare Mat. x. 29. Sect. 76.*

(c) *If any one shall acknowledge me, &c.] The Idioms of Languages differ so much, that what is very elegant and proper in one, may, if verbally translated, be contrary to Grammar in another. This Verse, and the following, are Instances of it. It seems to me a Kind of Superstition, to scruple such little Changes, as I have here made.*

(d) *Him will I also renounce, &c.] Nothing can be more majestick, than this View which Christ gives of himself. To be renounced by him is spoken of as a Circumstance, which would expose a Man to the Contempt of the whole Angelic World, and leave him no remaining Shelter or Hope. Compare Mat. vii. 23. and Note (d), Vol. i. pag. 268. and John v. 22, & seq. and Note (g), pag. 294.*

(c) *It*

10 And whosoever shall speak a Word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

Nothing can therefore be more dangerous and fatal, than to oppose my Cause, and that especially when the Spirit is sent down on my Followers, after my Resurrection and Ascension: For whosoever shall speak a reflecting Word against the Son of Man in this present State of his Humiliation and Suffering, he may possibly hereafter repent, and on that Repentance it may be forgiven him (e); but as for him that blasphemeth the Holy Spirit, who shall then display his most glorious Agency as my great Advocate and Witness, as for the Wretch that maliciously imputes to Diabolical Operation the most convincing Evidences of Divine Power and Goodness that shall be given by the Spirit after his Effusion, his Crime is of such a Nature, that it shall not be forgiven him; for he has thus opposed the last Method of God's recovering Grace, and shall, as utterly incorrigible, be abandoned to final Destruction. (See Mat. xii. 31. and Note (p), Vol. i. pag. 376.)

Sect. 111.
Luke XII.
10.

11 And when they bring you unto the Synagogues, and unto Magistrates, and Powers, take ye no Thought how or what Thing ye shall answer, or what ye shall say:

But let me add, that however others may be affected by this Testimony of the Spirit, one happy Effect of its Operation shall be, to furnish you, my Apostles, for an honourable Discharge of your Office, in its most difficult Parts: And therefore when they, i. e. your Enemies and Persecutors, shall bring you before the Judicial Court which assemble in the Synagogues, and even before greater Magistrates, and the Supreme Powers, whether Jewish or Heathen; tho' they may have, not only your Liberty, but your Life in their Hands; be not anxious how to behave, or what Apology you shall make for yourselves (f), or what you shall say in

(e) *It may be forgiven him.*] Our rendering of *apostolus* is more literal; but the Connection shews it must be taken as here; for it would be Madness to imagine, that in such a Case as this, *Forgiveness* must come of Course, whether the *Blasphemer* did, or did not repent. What *Grammarians* call an *Enallage of Moods and Tenses* is very frequent; and I shall not always think it necessary to trouble the Reader with an Apology, when the Reason of the Change is so evident.

(f) *Be not anxious how to behave, or what Apology you shall make for yourselves.*] It is not without Reason, that *Christ* so often touches on this Topick. The *Apostles*, being poor and illiterate Men, would naturally have been thrown into Confusion, when they appeared as *Criminals* in the Presence of Persons in the highest Stations of Life; and their *Solicitude* would be in some measure proportionable to their *Piety*, if they apprehended the *Gospel*, which was dearer to them than their own Lives, might suffer by the Hurry and Disorder of their

Sect. III. in Defence of the Gospel you preach : *For the*

Holy Spirit himself shall teach you in that very Hour, or in the Season of the greatest Difficulty and Extremity; what you ought to say, and what Answer you should make to their most captious Enquiries, or most invidious Charges : (Compare Mat. x. 19, 20. Sect. 75.) Proper Thoughts and Expressions shall freely flow in upon you, as fast as you can utter them ; so that with undaunted Courage you shall be able to vindicate the Honour of my Gospel; and to confound the most artful, or most potent of your Enemies.

12 For the Holy Ghost shall teach you in the same Hour, what ye ought to say.

I M P R O V E M E N T.

Luke xii. 1. **L**ET us from this Discourse, which we have been reading, learn the *Folly of Hypocrisy, as well as the Wickedness of it. A lying Tongue is but for a Moment : (Prov. xii. 19.)* And the great approaching *Judgment-Day* will shew all in their true Colours. May we live as those, who are then to be *made manifest !* May the *Laaven of Deceit*, by Divine Grace, be entirely purged out of our Hearts ; and all our Conduct be so fair and equal, that it may appear more honourable and lovely, in Proportion to the Accuracy, with which it is examined ; as the whitest Garments are recommended by being seen in the strongest Light !

Ver. 2, 3. If we would preserve such an Integrity of Soul, let us endeavour to get above the servile *Fear of Man ; of Man, that shall die, and of the Son of Man, that shall be made as Grass ; as if the Oppressor had us in his Power, and were ready to destroy : And where is the Fury of the Oppressor ? (Isa. li. 12, 13.)* With what infinite Ease can GOD restrain it ; and when it is let loose in all its Violence, how little can it do, to hurt his faithful Servants ! Let this mean Passion be over-awed by *the Fear of that GOD, who has our Eternal All in his Hands ; whose Vengeance, or Favour, will reach far beyond the Grave, and determine our final Misery, or Felicity, as we are the Objects of the one, or the other.*

Ver. 4. While we are in the World, let us labour after a firm Faith in the *Universality of Divine Providence ; from which the least of his Creatures are not exempted, nor are they forgotten by it. Let us endeavour to enjoy the Pleasure and Comfort of such a Thought ; assuring ourselves, that He who regards the Life of Birds, and of Insects, will not neglect the Care and Preservation of his Children.*

In

their Thoughts, when they were thus called publicly to defend it. Compare Note (e) on Mat. x. 19. Vol. i. pag. 463.

CHRIST *will not interpose in a Dispute about an Inheritance:* III

In a steady Persuasion of this, let us determine couragiously to *confess* Sect. III. and maintain his Gospel in the extreamest Danger; knowing, that thus only we shall secure the Honour of being *owned by Christ*, amidst all the Ver. 8, 9. Glories of his final Appearance.

And, in a Word, to animate us to this holy Courage, and to assist us in every other Duty, let us earnestly pray for the *Holy Spirit*; by whose Ver. 11, 12. Influence the *Apostles* were instructed, and supported, in the Discharge of their difficult and various Office; whose *Grace* therefore must be abundantly *sufficient for us*, to cause us to *abound in every good Word, and Work.* (2 Cor. ix. 8.)

S E C T. CXII.

CHRIST *being desired to interpose in a Dispute between Two Brethren about Property, declines the Decision of the Case; and takes Occasion to advance a Caution against Covetousness, which he enforces by the Parable of the Rich Fool.* Luke XII. 13,—21.

LUKE XII. 13.

AND one of the Company said unto him, Master, speak to my Brother, that he divide the Inheritance with me.

14 And he said unto him, Man, who made me a Judge, or a Divider over you?

LUKE XII. 13.

AND while he was discoursing thus to his Sect. 112. Disciples, *one of the Croud*, that was then Ver. 13. about Jesus, *said to him, Master*, I desire thou wouldst *speak to my Brother*, that he would fairly divide the Inheritance with me, which since the Death of our Father he injuriously detains to himself; for thou art a Person of such an extraordinary Character, that I would hope his Reverence to thine Authority may induce him to do me Justice.

But Jesus, as he did not come to meddle in 14. such Matters, prudently *replied (a)*, Man, what dost thou mean by such a rash Appeal to me? *Who constituted me a Judge in Temporal Concerns, or set me up as a Divider over you? My Kingdom is*

(a) *He prudently replied.*] This Appellant probably thought, that as the *Messiah*, he would act in the Character of a *Prince*, who would decide Controversies relating to *Property*.—My rendering the Phrase, *he said unto him*, by the equivalent Word, *replied*, will not, I hope, be thought to need any Apology.

(b) See

Seçt. 112. is of a Spiritual Nature; and as to the Civil Rights of Mankind, I intermeddle not with them, but leave them just as I found them. (Compare Exod. ii. 14.)

Luke XII.
14.

15 And upon this Occasion, tho' *he* would not interpose in the Affair, yet to prevent their being fond of the Enjoyments of the World, and to preserve them from a covetous Disposition, Jesus *said* to his Disciples, and to *them* that were present, *See to it that* with the utmost Care and Resolution *you be upon your Guard against* all Kinds and Degrees of Covetousness (*b*); for tho' it be a common, it is a very unreasonable Vice; since it is evident, that the Comfort and Happiness of a Man's Life does not consist in the Abundance of his Possessions; nor can the Continuance of his Life, even for the shortest Period of Time, depend on that Abundance.

16 And to enforce and illustrate this Remark, *he spake* a very instructive Parable to them, and *said*, There was a certain Rich Man, whose Ground bore Fruit so plentifully, that he had not Room to receive the vast Produce of his Harvest.

17 And *he* found all his Plenty an Incumbrance to him, so that he *reasoned with himself*, not without some considerable Anxiety of Mind, *saying*, What shall I do? for I have not Room at present to store up my Crop, should I stow it ever so close.

18 And after some Pause, *he* came to a Resolution, and *said*, I will do this, as what appears to me most rational; I will directly pull down my old Barns, and build new, which shall be larger, and much more commodious than they; and there I will gather in all my rich Increase this Year, and all my

19 Goods that I already have in Store: And then I will retire from Business, and sit down and enjoy the Fruits of my former Labours, and will *say*

15 And he said unto them, Take heed, and beware of Covetousness: for a Man's Life consisteth not in the Abundance of the Things which he possesseth.

16 And he spake a Parable unto them, saying, The Ground of a certain rich Man brought forth plentifully.

17 And he thought within himself, saying, What shall I do, because I have no Room where to bestow my Fruits?

18 And he said, This will I do: I will pull down my Barns, and build greater; and there will I bestow all my Fruits and my Goods.

19 And I will say to my Soul, Soul, thou hast much Goods

(b) See to it that with the utmost Care you be upon your Guard against all Kinds and Degrees of Covetousness.] *Ὁρᾶτε καὶ φυλάσσετε* is a lively Phrase, the full Force of which I have endeavoured to express in the Paraphrase, not being able exactly to do it in the Version. (Compare Note (b) on Mat. xvi. 6. Vol. i. pag. 539.)—Some old Versions and very good Copies read it, *from all Covetousness*; to which I have shewn so much Regard, as to insert the Word *all* in the Paraphrase; as it is certain at least, that our Lord intended the Caution in this Extent, whether he did, or did not, so particularly express it.

Goods laid up for many Years; take thine Ease, eat, drink, and be merry.

say to my Soul with Complacency and Confidence, Sect. 112.
 Oh my Soul, thou hast now an Abundance of Goods laid up, on which thou mayest comfortably subsist for many future Years; repose thyself therefore after all thy Fatigues, eat and drink freely, without any Fear of exhausting thy Stores, and be as merry, as Corn, and Wine, and Oil, shared with thy most jovial Companions, can make thee. But GOD

Luke XII. 19.

20 But GOD said unto him, Thou Fool, this Night thy Soul shall be required of thee: then whose shall those Things be, which thou hast provided?

20 beheld him with just Displeasure, and by the awful Dispensation of his Providence in effect said to him, amidst all this Gaiety of Heart, in the Variety of his Schemes and Hopes, Thou Fool, who dost thus stupidly forget both the Dignity and the Mortality of thy Nature, and thy continual Dependance upon me thy Supream Lord! Know to thy Terror, that while thou art talking of a long Succession of pleasurable Years, this very Night thy Soul shall be demanded of thee (c), and be hurried away to its Place; and then, where will all its boasted Entertainments be, or who shall possess, what thou hast thus laboriously provided, but shalt thyself never enjoy? And accordingly the unhappy Creature died that Night, and all his Wealth could do no more for him, than furnish out the Expences of his Funeral. And so, 21 i. e. such a Fool in the Divine Account, [is] he, that heaps up Treasures to himself here on Earth, and is not rich with respect to GOD (d) in Acts of Charity and Piety, which secure a Fund of Celestial Treasure, lodged in his Almighty Hand, and therefore inviolably secure from such calamitous Accidents as these.

21 So is he that layeth up Treasure for himself, and is not rich towards GOD.

(c) Thy Soul shall be demanded of thee.] It is in the Original, *απαίτων*, They shall demand thy Soul. *Elfner* thinks, it alludes to the Messengers sent to fetch away the Soul, and produces a remarkable and well known Passage from *Plato*, to prove that *Socrates* thought this the Office of a Spirit superior to Men. See *Elfner. Observ. Vol. i. pag. 231.*

(d) Rich with respect to GOD.] There is a Force and Propriety in the Phrase, *εις Θεου*, which our Language will not exactly express. It represents GOD, as a *Depository*, in whose Hands the good Man has lodged his Treasure; and who has, as it were, made himself accountable for it in another, and better World. Compare *Prov. xix. 17.*

I M P R O V E M E N T.

- Sect. 112. **M**OST prudently did *our Lord* decline the invidious Office of an *Arbitrator* in Civil Affairs; and Wisdom will require his *Ministers*, generally to avoid it likewise. It is more suitable to our Office, like our Blessed Master, to endeavour to draw off and disengage the Minds of Men from *Covetousness*, and to pluck up the Root of those eager *Contentions*, which so often divide even the *nearest Relations*, and inspire them with mutual Aversions, more invincible *than the Bars of a Castle*. (*Prov. xviii. 19.*)
- Ver. 15. And that a *Covetous Desire* of the Enjoyments of the World may not create *Contentions*, and engage us in Pursuits that will be fatal to our Souls, let us seriously consider the true Value of Things, and reflect how little *Riches* can do to make us *happy*, if we obtain them; and how very uncertain that *Life* is, on the Continuance of which our Possession of them does so evidently depend. But alas, how many are there, who are now
- Ver. 16, & as deeply engaged in their Worldly Schemes, as this *Rich Fool* in the *Parable*; to whom *GOD* will, in a few Weeks, or Days, if not *this very*
- Ver. 20. *Night*, say by the awful Voice of his irresistible Providence, *Thy Soul is required of thee!* And then, what will all these Treasures do, to purchase *Life*, or to allay the Agonies of *Death*? So far will they be found from being capable of this, that they will rather serve to increase and imbitter the Surprize and Anguish of those Agonies.
- Ver. 21. Let it then be our Labour and Care, that we may be *rich towards GOD*; rich in Works of Piety and Charity. So shall we safely consign over *our Treasure* to the Bank of Heaven; and shall be *enriched* by it, when we leave the World as *naked* as we entered upon it, and lose all but what has been so wisely and happily spent.

S E C T. CXIII.

CHRIST repeats the Cautions and Arguments against an Anxious and Covetous Temper, which he had formerly given in his Sermon on the Mount. Luke XII. 22,---34.

LUKE XII. 22.

LUKE XII. 22.

Sect. 113. **T**HUS Jesus cautioned his Followers against setting their Hearts on Worldly Treasures; but as most of them were in such low Circumstances, as to be in greater Danger of immoderate Solici-

AND he said unto his Disciples, Therefore I say unto

unto you, Take no Thought for your Life, what ye shall eat; neither for the Body, what ye shall put on.

Solicitude about the necessary Supplies of Life, he proceeded to caution them against this, by repeating some of those Admonitions, which he had formerly delivered in his Sermon on the Mount (a). And accordingly he said to his Disciples, For this Cause, i. e. considering the great Uncertainty of Riches, I say to you, and strictly charge it upon you, that you be not anxious about your Life, what you shall eat, or how you shall procure Food to support it; nor for the Body, what you shall put on to cover, defend, and adorn it. For you must needs be sensible, the Life itself, which you have received from GOD without any Care or Thoughtfulness of yours, is much more important than Meat, and the Body than Raiment; and well then may you hope, that the great Author of your Life, and the Former of your Body, will maintain his own Work, in a proper Manner, without your Anxiety and Solitude about it. Especially may you expect it, when you see the Care which he takes of the inferior Creatures: As for Instance, consider the Ravens, how they are subsisted; for they neither sow, nor reap; and have neither Storehouse nor Barn, to lay up any Thing against a Time of Want; nay, their Young ones are early deserted by their Dams; and yet, voracious as they are, GOD one Way or other feedeth them, so that you see the Species is still continued: Now how much more are you better than they? and how much rather may you hope to be provided for with the Necessaries of Life, than any Kind of Birds? (Compare Mat. vi. 25, 26. Vol. i. pag. 254.)

Sect. 113.
Luke XII.
22.

23 The Life is more than Meat, and the Body is more than Raiment.

23

24 Consider the Ravens: for they neither sow nor reap; which neither have Storehouse nor Barn; and GOD feedeth them: How much more are ye better than the Fowls?

24

25 And which of you with taking Thought can add to his Stature one Cubit?

25

26 If ye then be not able to

the Note on that Text, Sect. 41.) If then you cannot

(a) Repeating some of those Admonitions, &c.] Most of the Thoughts and Expressions used here, occurred before, Sect. 41. and are, I hope, sufficiently explained there. I content myself therefore with referring the Reader to it. Vol. i. pag. 251, & seq.

116 *GOD clothes the Lillies, and will much more take Care of them.*

Sect. 113.
Luke XII.
26.

cannot do the least Matter (b), as in this Proverbial Expression you grant; why are you anxious about the rest, as if you were to hold your Life by a Kind of perpetual Lease, and were secure against all Danger of a sudden Ejectment?

to do that Thing which is least, why take ye Thought for the rest?

27 But to pursue the Argument I began before, Do but consider GOD's Providential Care, even of the Vegetable Creation: Survey, for Instance, the fair and beautiful Lillies, and reflect how they grow; they neither labour to prepare the Materials of their Dress, nor spin it into that curious Form; and yet Providence clothes them in so elegant and splendid a Manner, that I say unto you, even Solomon, when on some grand Festival he appeared in all his utmost Magnificence, was not arrayed in

27 Consider the Lilies how they grow: They toil not, they spin not: and yet I say unto you, that Solomon in all his Glory was not arrayed like one of these.

28 so beautiful a White as one of these. And if GOD so clothe and adorn the Grass of the Field, among which the Lillies grow, tho' it is [flourishing] To-day in all its Verdure, and by To-morrow is cut down, and thrown into the Furnace or Still; (see Note (l) on Mat. vi. 30. Vol. i. pag. 256.) how much more [will be clothe] you, oh ye of little Faith, that thus suspect his Care?

28 If then God so clothe the Grass, which is To-day in the Field, and To-morrow is cast into the Oven; how much more will he clothe you, O ye of little Faith?

29 And do not you then, who are acquainted with the Care of Providence, and are particularly interested in it, be solicitous to seek what ye shall eat, or what you shall drink; nor be like Meteors in the Air, that are tossed about by every Blast of Wind, hurried with anxious Cares, and agitated with a

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful Mind.

30 Variety of restless and uneasy Thoughts (c). For the Gentile Nations of the World, who know little of Providence, or of a Future State, seek after all these lower Things with great Solitude; and they are more excusable in doing it: But you are directed to much nobler Objects of Pursuit,

30 For all these Things do the Nations of the World seek after: and your Father knoweth

(b) If then you cannot do the least Matter.] This proves, that to add one Cubit to a Thing, was a Proverbial Expression, for making the least Addition to it.

(c) Nor be agitated with restless Thoughts.] After all the various and perplexed Things, which Criticks have said on this Word, μετρησιζεις, (of which a very large Account may be seen in the learned Wolfius,) the Sense I have taken is the most simple, and especially here, the most natural. The Authorities produced by Elser, (Observ. Vol. i. pag. 233, 234.) and several of those mentioned by Raphelius, (Annot. ex Xen. pag. 97, 98.) seem to me to favour this Sense, tho' some of them are produced to establish another. It appears from them, that any Speculations and Musings, in which the Mind fluctuates, or is suspended in an uneasy Hesitation, might well be expressed by such a Word.

(d) Takes

knoweth that ye have Need of these Things.

suit, and furnished with a more substantial Support against such Anxieties, in that Paternal Relation which GOD avows to you; and as your Heavenly Father well knows that you have Need of these Things, he will certainly provide them for you in a proper Degree. Leave them therefore to his Care, and low as your Condition is, be not uneasy and disquieted about them; but seek ye rather the Kingdom of GOD, and labour to promote its Interest among Men; and then you may be secure, not only that you shall obtain that most important Prize, but likewise that all these other necessary Things shall be added to you, without your Anxiety. (Compare Mat. vi. 31,—33. Vol. i. pag. 256.)

Sect. 113.
Luke XII.
30.

31 But rather seek ye the Kingdom of GOD, and all these Things shall be added unto you.

31

32 Fear not, little Flock; for it is your Father's good Pleasure to give you the Kingdom.

32 I repeat the encouraging Thought; Fear not, ye little Flock, my dear Property and Charge, however feeble you may seem; fear not, I say, that you shall be left destitute of these common Blessings of Divine Providence; for it is your Heavenly Father's gracious Pleasure to give you what is infinitely more valuable, even the Kingdom of Eternal Glory: And can you possibly imagine, that while he intends to bestow that upon you, and even takes Pleasure in the Thought of making you so great and happy there (d), he will refuse you those Earthly Supplies, which he liberally imparts even to Strangers and Enemies?

33 Sell that ye have, and give Alms: provide yourselves

33 Animated therefore by such a Hope and Confidence, instead of being solicitous to increase your Possessions to the utmost, rather be prepared, when Providence shall call you to it, to sell what you already

(d) Takes Pleasure in the Thought of making you so great and happy there.] This is the beautiful and wonderful Import of the Word *εὐδαιμονία* in this Connection; which generally signifies, a pleasurable Acquiescence. And agreeably to this, it is most edifying and delightful to observe, how GOD is represented in Scripture, as enjoying his own Presence, as it were, with a peculiar Relish, in the View of those Glories, which he has prepared for his People. Hence those emphatical Phrases of Wisdom's rejoicing in the habitable Parts of the Earth, or in the Prospect and Idea of them, before they were actually made; (Prov. viii. 31.) of GOD's knowing the Thoughts he thinks towards his People; (Jer. xxix. 11.) and of his rejoicing over them with Joy, and silently resting in his Love to them; (Zeph. iii. 17.) The Tenderness and Energy of innumerable Scriptures depends on this Remark; and many of those relating to Election, Predestination, &c. which have been as dry Rods of Controversy, when considered in this View, bud out into a thousand fair Leaves, and fragrant Blossoms of Hope and Joy.

(e) Sell

Sect. 113. already have, and distribute [it] in Charity (e);
 Luke XII. that so you may make for yourselves Purses which
 33. do not grow old and wear out (f), even a never-
 failing Treasure in Heaven, that Region of Security and Immortality, where no Thief approacheth, to plunder the Riches of its Inhabitants, nor does the Moth corrode and spoil the Robes of Glory in which they appear. And you should be more careful on this Head, because you may depend upon it, that where that which you account your chief Treasure is laid up, there will your Heart be also fixed, and the whole Tenor of your Thoughts and Affections will naturally flow in that Channel. (Compare Mat. vi. 20, 21. Vol. i. pag. 252.)

selfes Bags which wax not old, a Treasure in the Heavens that faileth not, where no Thief approacheth, neither Moth corrupteth.

34 For where your Treasure is, there will your Heart be also.

I M P R O V E M E N T.

Luke xii.
22, 29.

Ver. 27, 28.

Ver. 24.

Ver. 30.

Ver. 23.

Ver. 32.

ARE we not all conscious to ourselves, that on such Topicks as these, we need *Line upon Line, and Precept upon Precept*, as being too deficient in our *Regard*, tho' *GOD speak once, yea twice?* (*Job xxxiii. 14.*) We see our Heavenly Father *crowning the Earth with his Goodness*: To this Day does he *clothe the Grass, and the Flowers*, with the same Profusion of Ornament; to this Day does he *feed the young Ravens when they cry*; (*Psal. cxlvii. 9.*) nor is the meanest Species of *Insects* perished. Still does he *know our Necessities*; and still he addresses us in the same gracious Language, and avows the same endearing Paternal Relation. The Experience of his Power, Goodness, and Fidelity, is increasing with every succeeding Generation, with every revolving Day. Let us then *cast all our Care on him*, as being persuaded that *he careth for us.* (*1 Pet. v. 7.*) Feeble as his *little Flock* is, *it is the Father's good Pleasure to give us the Kingdom*; and we are unworthy our Share in so glorious a Hope, if we cannot trust him for inferior Blessings, and refer it to him to judge, in what Manner our present Wants are to be supplied.

Let

(e) *Sell what you have, and distribute it in Charity.*] These Words were probably as a fruitful *Seed* in the Minds of some who heard them; and the liberal *Sale of Estates* a few Months after, by which so many poor *Christians* were subsisted, might be in a great measure *the Harvest*, which sprung up from it, under the Cultivation of the *Blessed Spirit*. Nothing is more probable, than that some of the many *Myriads* now attending *our Lord*, (*ver. 1.*) might be in the Number of the *Thousands* then converted. See *Acts ii. 41, — 45.*

(f) *Purses which do not grow old, and wear out.*] This may be fitly taken as an Allusion, to the Danger of losing Money out of a *Hole*, worn in an *old Purse*. Such is frequently the Gain of this World, and so are its Treasures hoarded up: (Compare *Hag. i. 6.*) And the *Rich Men of Judea*, so soon ravaged and destroyed by the *Romans*, particularly found it so.

Let the *Heathens* abandon themselves to these low *Anxieties*; but as Sect. 113. for us, let us *thank GOD and take Courage*, opening our Hearts wide to every Sentiment of *Faith* in GOD, and *Charity* to Men; and while we Ver. 33. have this inexhaustible *Bank* to draw upon, let us be *rich in good Works*, ready to distribute, willing to communicate, so laying up in Store for ourselves a good *Foundation* against the Time to come, that we may lay hold on *Eternal Life*; (1 Tim. vi. 18, 19.) the very Hope and Expectation of which, if our *Heart* be set upon it, will give us incomparably sweeter Ver. 34. Delight, than the securest Possessions of this empty World. and the most ample Magazines of its richest Stores.

S E C T. CXIV.

CHRIST exhorts his Disciples to Watchfulness and Fidelity, in Expectation of his Coming, and of the final Account to be given up for all their Advantages. Luke XII. 35,—48.

LUKE XII. 35.

LET your Loins be girded about, and your Lights burning;

LUKE XII. 35.

OUR Lord having thus exhorted his Disciples Sect. 114. to a due Moderation as to their Worldly Possessions, proceeded to press upon them a serious Luke XII. Preparation for their final Remove from Earth, 35. and for the awful Solemnities of Death, Judgment, and Eternity (a). He therefore went on to say, Consider yourselves always as Servants, who have a Master in Heaven; and that you may approve your Diligence and Fidelity to him, let your Loins be still girded up in a Posture for active Service, and your Lamps continually burning (b):
And

(a) A serious Preparation for—Death, Judgment, and Eternity.] I shall give the Reason of my interpreting this Passage thus, a little below, in Note (f); tho' I am sensible, the Generality of Readers would rather have expected an Apology, if I had gone about to interpret it otherwise.

(b) Let your Loins be girded up, and your Lamps burning.] As the Easterns wore long Garments, it was necessary, that when they had any thing to do, which required them to exert their Strength or Agility, they should tuck them up, and gird them close; a Practice, to which there are frequent References, both in the Old Testament and the New. (See 1 Kings xviii. 46. 2 Kings iv. 29. Job xxxviii. 3. Jer. i. 17. Eph. vi. 14. and 1 Pet. i. 13.)—That the Lamps should be found extinguished, might be an inconvenient Circumstance to the Master, and would be a Demonstration of the Servant's Idleness.—The Expressions taken together may intimate, the Care we should take to inform ourselves in our Duty, and the Resolution with which we should apply to the Performance of it.

(c) From

Sect. 114. *And be you on the whole, in every other Respect, like Men, who being Servants left with a proper Charge, wait for their Master's Return from a Marriage-Feast (c), or any other late Entertainment; that when ever he comes and knocks at the Door, they may immediately open it to him, and not be surprized in any Disorder.*

37 *Happy are those Servants, whom when the Master comes, he shall find watching: And you will be happy, if it be your Case; for verily I say unto you, so condescending is your Master, that if you answer this Character, he will reward you as graciously, as if some great Man, absent on such an Occasion as I have supposed, finding his Servants diligently waiting for him at his Return, should gather up his Clothes and gird himself, and cause them to sit down to Supper, and should come forth himself and wait upon them (d).*

38 *And at whatever Hour the Time of his Arrival be, whether he comes early in the second, or late in the third Watch of the Night (e), and finds [them] thus employed, those Servants are happy.*

39 *But do not think it is enough, if you would then be happy, to make some sudden Preparation upon Notice of his Coming; for the Day of the Lord so comes as a Thief in the Night; and you know this, that there is none so negligent and stupid, where a House is plundered, but if the Master of the Family had been aware at what Hour the Thief would have come, he would undoubtedly have watched at that Time, and would not have permitted his House to be broke open: But he that acts with Prudence will be always on his Watch, that as he knows not when the Thief will come, he may not find him unprepared.*

40 *Be you therefore*

36 *And ye yourselves like unto Men that wait for their Lord, when he will return from the Wedding, that when he cometh and knocketh, they may open unto him immediately.*

37 *Blessed are those Servants whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to Meat, and will come forth and serve them.*

38 *And if he shall come in the second Watch, or come in the third Watch, and find them so, blessed are those Servants.*

39 *And this know, that if the Good-man of the House had known what Hour the Thief would come, he would have watched, and not have suffered his House to be broken through.*

40 *Be ye therefore ready also:*

(c) *From a Marriage-Feast.*] There is no particular Mystery in this Circumstance. Our Lord might probably instance in this, because *Marriage-Feasts* were generally the most splendid, and so prolonged to the latest Hours.

(d) *And should come forth himself, and wait upon them.*] It is true, (as *Grotius*, and many others observe,) that the *Roman Masters* did sometimes, during the *Saturnalia*, practise some Condescensions like these, to their *Slaves*: But that was, perhaps, chiefly for their own Diversion; and it is difficult to judge, how far *Christ's Hearers* might be acquainted with it; at least the Words would be very intelligible without supposing any such Reference.

(e) *In the second, or third Watch of the Night.*] This included all the Time, from *Nine* in the *Evening*, to *Three* in the *Morning*; and was as if he had said, whether he come *early*, or *late*.

(f) *At*

also: for the Son of Man cometh at an Hour when ye think not.

fore also ready; for at such a Season as you think not of it, the Son of Man cometh (f); and as the Day of final Judgment will be a Surprize to the World in general, so the Day when particular Persons are called out of this Life, is often a sudden Thing, and too frequently a fatal Surprize to the Persons most intimately concerned in it. (Compare Mat. xxiv. 43, 44. Sect. 163.)

Sect. 114. Luke XII. 40.

41 Then Peter said unto him, Lord, speakest thou this Parable unto us, or even to all?

Peter then said unto him, Lord, dost thou speak this awakening Parable (g) to us thine Apostles in particular? or is it also unto all in general, that what thou hast been saying is directed?

42 And the Lord said, Who then is that faithful and wise Steward, whom his Lord shall make Ruler over his Household, to give them their Portion of Meat in due Season?

And the Lord said in Reply, Tho' none are entirely unconcerned, yet you my Ministers are more peculiarly to apply it to yourselves, and to consider me as asking each of you, Who is that faithful and prudent Steward (h), whom [his] Master shall set over all the Servants of his Family (i), to deal out to each of his Domesticks the stated Allowance of Food in its proper Season? As the Guilt of such an Officer will be greater, than that of a common Servant, if he prove negligent; so the Reward of his Fidelity will be proportionably great. Peculiarly happy is that Servant in so eminent

43 Blessed is that Servant, whom

(f) At such a Season as you think not, the Son of Man cometh.] The Coming of the Son of Man often signifies, his Providential Interposition for the Destruction of Jerusalem. (See Mat. x. 23. Note (g), Vol. i. pag. 464.) But here, I think, it cannot be taken in such a Sense; because our Lord speaks of an immediate Reward to be bestowed on all faithful Servants, and an immediate Punishment to be executed on all that were unfaithful; and expressly declares this to be a Matter of universal Concern: All which Particulars have very little Sense or Propriety, when applied to the Destruction of Jerusalem. It must therefore be understood of his Coming, to remove them from the Capacities of Service here, to give up their Account: And if we suppose it to relate to Death, as well as Judgment, (which by a Consequence at least it undoubtedly does,) it strongly intimates his having such a Dominion over the invisible World, that every Soul removed into it might be said to be fetched away by him. Compare Rev. i. 18.

(g) This awakening Parable.] It may signify particularly, the Similitude of the Master and Servants, or may extend to the whole of the Discourse.

(h) Who is that faithful and prudent Steward?) This Interrogation had a lively Force to turn their Thoughts inward, that each might ask himself, Whether he was the Man? The Prussian Version therefore, (and that English one which follows it so close,) loses much of the Spirit of the Passage, in rendering it, If there be any faithful Steward, &c.—

(i) The Servants of his Family.] So I render *δουλοὶ*, which (as *Elfner* shews at large, *Observ. vol. i. pag. 235.*) exactly answers to the Latin, *Famulitium*, all the Servants of a Family; for which we have no one English Word; any more than for *σίλωσιστος*, which strictly signifies, a determinate measure of Wheat; but here is put for all the daily Food. (See *Erasmus* here.) By such a Version the Distinction between this, and the 44th Verse, is set in a clearer Light, than *Criticks* have generally given it. To be raised from the Care of giving out Food to the Servants, to have the Charge of the whole Estate, was a noble Preferment.

Sect. II 4.
 Luke XII.
 44.

eminent a Station, whom his Lord at his Arrival shall find thus employed, in a faithful Discharge of the Trust committed to him. Truly I say to you, that he will prefer him to a much higher Station of Honour and Usefulness; as if a Person finding his domestick Steward thus faithful, should upon that appoint him to take the Care of all that he hath, Abroad as well as at Home. (Compare Gen. xxxix. 4, 5, 6.)

- 45 But on the contrary, if that Servant I spoke of before as set over the Family (k), should say in his Heart, My Lord delays his Coming, so that I have nothing to apprehend from it; and on that foolish Presumption shall grow so insolent and wanton, as to begin to beat and abuse the Men and Maid-Servants, and to eat and drink in a riotous and extravagant Manner, so as to debauch [himself] with it: I assure you, that the Master of that Servant will come upon him in a Day when he does not expect him, and in an Hour which he is not aware of, and will scourge him with such Severity, that he will even cut him asunder (l); and notwithstanding all his Professions, God will appoint him his Portion with Infidels; nay, in some Respects his Case shall be worse than theirs, as his Opportunities and Engagements have been greater.
- 47 For that Servant, who like him I have been speaking of, knew his Master's Will by a particular Declaration of it, and did not keep himself ready (m), nor set himself to do according to his Will, shall be beaten with many [Stripes] (n). (Compare Deut. xxv. 2, 3.)

whom his Lord, when he cometh, shall find so doing.

44 Of a Truth I say unto you, that he will make him Ruler over all that he hath.

45 But and if that Servant say in his Heart, My Lord delayeth his coming; and shall begin to beat the Men-servants, and Maidens, and to eat and drink, and to be drunken:

46 The Lord of that Servant will come in a Day when he looketh not for him, and at an Hour when he is not ware, and will cut him in sunder, and will appoint him his Portion with the Unbelievers.

47 And that Servant which knew his Lord's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes.

(k) If that Servant I spoke of before, &c.] It is necessary thus to go back to ver. 42. for the Explication of this; for it is most evident from the whole Tenor of Scripture, that the Servant who at his Lord's Coming has passed his Account in an honourable Manner, will never afterwards be in Danger of incurring his Displeasure.

(l) Scourge him with such Severity, that he will even cut him asunder.] Dr. Whitby has so clearly proved this to be the Sense of *ἄρξωμαι*, that I am surprized that any should since have coldly rendered it, shall separate him from the rest. But this is one Instance of many, in which the Version of 1727. has followed the Prussian Testament, in some of those Parts of it, which are the least judicious.

(m) Did not keep himself ready.] So Mons. L'Enfant renders *ἐπιμασας*, I suppose to distinguish it from the following Clause; and I follow him, tho' not without some Hesitation. Perhaps both may be joined thus, Did not prepare, or set himself, to do according to his Will.

(n) Shall be beaten with many Stripes.] Scourging was a usual Punishment for negligent Servants; but I cannot find, that what is properly called Giving the Bastinado was in Use among the Jews, tho' some suppose it to be referred to here. Brennius thinks, that these Words have

48 But he that knew not, and did commit Things worthy of Stripes, shall be beaten with few Stripes. For unto whomsoever much is given, of him shall be much required: and to whom Men have committed much, of him they will ask the more.

2, 3.) But he, who, like the Heathen, did not know the Particulars of his Duty by a clear Revelation, and yet sinning against the Light he had, committed Things which deserved Stripes, shall be beaten indeed, but with fewer and lighter [Strokes] (o) than the other. For it is a received Maxim among Men, and GOD will make it the Rule of his final Judgment, that much Improvement is required from every one, to whom much is given; and where much is deposited, the more will be demanded in Proportion to it. (Compare Numb. xv. 29, 30.)

SECT. 114.
LUKE XII.
48.

I M P R O V E M E N T.

MAY our Souls be awakened by these awful Truths! And may we be engaged to gird up the Loins of our Mind, to be sober, and watch to the End! (1 Pet. i. 13.)

Luke xii. 35.
36.

Great are our Encouragements to Diligence, on the one Hand; and on the other, dreadful will be the Punishment of our Neglect. The Time of our Lord's Appearance is uncertain; let us therefore always be ready; solicitous that when he comes, he may find us so doing, as he has required; living not to ourselves, but to him, and employing ourselves about that particular Thing, whatsoever it may be, which, all Circumstances considered, we are verily persuaded may most promote the great Ends of Life, and the important Purposes of his Glory.

Ver. 40.
Ver. 43.

How glorious are the Rewards promised to such! How justly may they awaken our Emulation! He will prefer them to Stations of more honourable and important Service. He will set them down at his Table, and minister (as it were) himself to their Delight, bringing forth the choicest Dainties of Heaven, and spreading before them an eternal Banquet. Lord, may we, thro' thy Grace, be found worthy to taste of that Supper! May the Lamb that is in the Midst of the Throne, feed us, and guide us to Fountains of living Water! (Rev. vii. 17.)

Ver. 42, 44.
Ver. 37.

On the other Hand, let us seriously consider the Punishments to be inflicted on the unfaithful Servant. Let Ministers, if such there are, who

aban-

have a peculiar Reference to the Case of Ministers, who have such singular Advantages for knowing Christ's Will; so that they will certainly be in the Number of the most happy, or the most miserable of Mankind. May we seriously consider it, and rejoice with Trembling in those Distinctions of our Office, which will draw after them such solemn Consequences!

(o) Shall be beaten indeed, but with fewer Strokes.] This strongly intimates, that Ignorance will not entirely excuse any, who have neglected GOD's Service, since they might in general have known, at least, the main Branches of their Duty; as every Servant may know in the main, what Kind of Conduct his Master will approve, tho some may be much more fully instructed, than others, as to his particular Pleasure.

Sect. 114. abandon themselves to a Life of *Idleness* and *Luxury*; who stain their Sacred Character by *Intemperance*; who proudly *condemn their Brethren*, and either call, or wish, for *the Secular Arm* to *smite their Fellow-Servants*, perhaps more faithful than themselves; let such hear and tremble. Their Lord may come in a very *unexpected Hour*; (as indeed, when do such expect him?) and what are *the Stripes* they have given others, when compared with those, which they shall themselves receive; *Stripes*, which shall *cut them asunder*, and pierce deep into their very Souls? How much *more tolerable* will it be, even for the worst of *Gentile Sinners*, than for such!

Ver. 46.

Let all, who are in any Measure distinguished by the Gifts of the Divine Bounty to them, or by their Stations, whether in *Civil* or *Sacred Offices*, attentively dwell on this great Truth, so solemnly repeated again and again; let them consider it with a View to their own Account: *To whomsoever much is given, of him will much be required*. May Divine Grace so impress it on their Hearts, that they may be distinguished by present *Fidelity*, and future *Rewards*, in Proportion to the Difference which Providence has already made in their Favour! And may they never have Reason to reflect with Confusion and Anguish, on what is now their Honour and their Joy!

Ver. 48.

S E C T. CXV.

CHRIST *observes the Evils which would be occasioned by his Coming, yet declares his Desire to compleat his Work; and warns the Jews of the great Danger of neglecting the short Remainder of their Time of Trial.* Luke XII. 49, to the End.

LUKE XII. 49.

LUKE XII. 49.

Sect. 115.
Luke XII.
49.

OUR Lord farther added in his Discourse to his Disciples and the Multitude: After all that I have said to promote Humanity and Charity, yet it will in Fact appear, that *I am come to send Fire on the Earth*; so opposite is my Doctrine to the Prejudices and the Lusts of Men, and such are the violent Contentions that my Gospel will occasion, thro' the Wickedness of those among whom it is preached: *And yet what do I wish?* that the Gospel might be suppressed? nay, but I rather say, *Oh that this Fire, fierce as it shall be,*
were

I Am come to send Fire on the Earth, and what will I, if it be already kindled?

50 But I have a Baptism to be baptized with, and how am I straitened till it be accomplished!

were already kindled (a) by the universal Propagation of a Religion, whose Blessings so abundantly counterbalance all the accidental Evils which can attend it? *But I have* indeed, in Luke XII. the mean Time, a most dreadful *Baptism to be baptized with*, and know that I shall shortly be bathed, as it were, in Blood, and plunged in the most overwhelming Distress: *Yet*, far from drawing back on that Account, *how* inexpressibly am I straitened and uneasy thro' the Earnestness of my Desire, till, terrible as it is, it be fully completed (b), and the glorious Birth produced, whatever Agonies may lie in the Way to it?

51 Suppose ye that I am come to give Peace on Earth? I tell you, Nay; but rather Division.

But these Benefits are to be secured in a very different Manner, from what some of you, my Disciples, imagine: For *do you now suppose, that I am come to give Peace on the Earth*, or immediately to establish that Temporal Tranquility and Prosperity, which you expect should attend the Messiah's Kingdom (c)? *Nay*, but considering how my peaceful Gospel will be opposed, and how it will be perverted, *I may say to you*, that I am

52

(a) *And what do I wish? oh that it were already kindled?*] I think, Sir Norton Knatchbull has abundantly established this Version. Dr. Whitby (who here, as in many other Places, transcribes from Grotius,) seems fully to have proved, that *et* sometimes has this Force. Compare Luke xix. 42. and Numb. xxii. 29. Josh. vii. 7. Psal. lxxxii. 13. Septuag. (Perhaps we may add Luke xxii. 42.) See Grotius, in loc.

(b) *How am I straitened and uneasy, till it be completed?*] The Word *ανεχουαι* seems to import, an Ardor of Mind, with which a Person is so borne on towards the Object of his Affection and Pursuit, that the necessary Impediments which lie in his Way are uneasy to him. Compare 2 Cor. v. 14. — Mr. Locke understands it, of a Kind of Embarrassment which Christ was under, to know how, faithfully to fulfil his Ministry, without giving such Umbrage to the Roman Power, as would have drawn Persecution and Death upon him before the appointed Time. (See Mr. Locke's Reasonableness of Christianity, pag. 134.) But that seems to me a very foreign and unnatural Sense. — That which I take it in, is also favoured by Luke xvii. 15. Sect. 168. But if Grotius, whose Sense I have hinted in the Paraphrase, judge rightly of the particular Force and Beauty of the Word *ανεχουαι*, it may be illustrated by Jobn xvi. 21. Sect. 178.

(c) Or immediately to establish that Temporal Tranquility, &c.] There are so many Prophecies of the Peaceful State of the Messiah's Kingdom, (compare Psal. lxxii. 7. Isa. ii. 4. xi. 6,—9. lxxv. 25.) that it is hard to say, how Christ could completely answer the Character of the Messiah, if he should never give Peace on Earth: But the Error of the Jews lay in supposing, he was immediately to accomplish it; whereas the Prophecies of the New Testament, especially the Revelations, shew, and those of the Old Testament most plainly intimate, that this prosperous State of his Kingdom was not only to be preceded by his own Sufferings, but by a Variety of Persecutions, Trials, and Sufferings, which should in different Degrees attend his Followers, before the Kingdoms of the Earth became by a general Conversion the Kingdoms of the Lord, and of his Christ. (Rev. xi. 15.) See Dr. Leland's Answer to the Moral Philosopher, pag. 353,—366.

(d) The

Sect. 115. am rather come to occasion the most unnatural
 Luke XII. 52. *Division.* For such are the contentious Heats
 that will attend the Publication of the Gospel,
 that *e'er long Five in one Family shall be so divid-*
ed, that there shall be Three against Two on the
one Side, and Two against Three on the other:

53 And this shall be the Case, when those Families
 consist of Persons in the nearest Relations to each
 other: *The Father, for Instance, shall differ with*
the Son, and the Son with the Father; the fondest
Mother with the Daughter, and the Daughter with
the Mother; the Mother-in-Law with her Son's
Wife, and the Daughter-in-Law with her Hus-
band's Mother (d); and so inveterate shall their
 Hatred against all that embrace my Gospel ap-
 pear, that they shall break the Bands of Nature,
 as well as of Friendship, to express it. (Compare
 Mat. x. 34, 35. Vol. i. pag. 469.)

54 *And he said also to the People, This Perverse-*
ness already shews itself, in your overlooking so
many Proofs of the Messiah's Appearance among
you: For when you see a Cloud arising out of the
West, or coming from the Mediterranean Sea,
you presently say, A heavy Shower is coming (e);
and it is so. And when [you find] the South

55 *Wind blowing from the Desert of Arabia, and other*
hot Climates, you say, There will be sultry Heat;
and it comes to pass. Ye Hypocrites, that pre-

56 *tend to ask farther Signs, as if you were really de-*
sirous to know, whether I be, or be not, a Divine
Teacher; you know how by such Remarks as these,
to distinguish the Face of the Earth, and of the
Heavens, so as to foretell the Changes in the Wea-
ther before they come; but how is it, that you do
not

52 For from henceforth
 there shall be Five in one
 House divided, Three against
 Two, and Two against
 Three.

53 The Father shall be
 divided against the Son, and
 the Son against the Father:
 the Mother against the
 Daughter, and the Daugh-
 ter 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 also to
 the People, When ye see a
 Cloud rise out of the West,
 straightway ye say, There
 cometh a Shower; and so
 it is.

55 And when ye see the
 South-Wind blow, ye say,
 There will be Heat; and it
 cometh to pass.

56 Ye Hypocrites, ye can
 discern the Face of the Sky,
 and of the Earth: but how
 is

(d) *The Mother-in-Law with her Son's Wife, and the Daughter-in-Law with her Husband's Mother.*] The original Words, *ματρηα*, and *νυμφον*, are exactly expressed in *this Translation*. The English Words *Mother-in-Law*, and *Daughter-in-Law*, are more extensive, and rather, tho' not necessarily, lead us to think of [*Noverca, παλαιοα*,] a *Step-Dame*, or *Father's second Wife*, and *her Husband's Daughter*.—Our Lord might mention *this Relation*, because, in Consequence of the Obligation which the Jewish Children were under to maintain their aged Parents, a young Man might, when he settled in the World, often take *his Mother*, if a Widow, into his Family, and her Abode in it might occasion less Uneasiness, than that of a *Mother-in-Law* in any other Sense.

(e) *A heavy Shower is coming.*] *Ουρος* properly signifies a *heavy Shower*; and *καυων*, in the next Verse, *sultry or scorching Heat*.

(f) *Why*

is it, that ye do not discern this Time?

not discern and judge of the much more evident Signs of *this Time*, which carry such evident and unparalleled Tokens of the Messiah's Coming? (Compare Mat. xvi. 2, 3. Vol. i. pag. 538.)

Sect. 115.
Luke XII.
56.

57 Yea, and why even of yourselves judge ye not what is right?

Yea, why is it you do not even of yourselves judge what is fit and right (f), and gather from such obvious Premises, how you ought in Reason and Conscience to treat so extraordinary a Person, as I appear to be from the whole Series of my Doctrine and Conduct, instead of disregarding all the Proofs that shew me to be sent from GOD?

57

58 When thou goest with thine Adversary to the Magistrate, as thou art in the Way, give Diligence that thou mayest be delivered from him; lest he hale thee to the Judge, and the Judge deliver thee to the Officer, and the Officer cast thee into Prison.

This, however you may neglect it, is a Matter of the utmost Importance: I must therefore inforce the Exhortation I formerly gave you, (Mat. v. 25, 26. Vol. i. pag. 231.) and press you to endeavour with the greatest Diligence, that the Controversy may immediately be made up between GOD and your Souls. For you count it a Rule of human Prudence, when you go to the Magistrate with your Adversary, who has a Suit against you, to use your utmost Endeavour to make up the Affair with him (g), while you are yet on the Way; lest he force thee before the Judge, and the Judge having found thee to be indeed accountable, deliver thee to the Custody of the Sergeant, and the Sergeant throw thee into Prison.

58

59 I tell thee, thou shalt not

It will not then be in thy Power to compound the Matter upon gentler Terms, or to get free from thy Confinement; but I tell thee, that when he

59

(f) Why is it you do not even of yourselves, &c.] The Phrase *αφ' εαυτων*, does not seem here to signify, "From the like Principles of good Sense, which you use in common Affairs, or in Matters relating to yourselves;" but it seems an Advance on that Thought, as if our Lord had said, "Even tho' I had not so expressly drawn the Consequence, yet from the Tenor of my Doctrine and Character, as well as from my Miracles, you might have discerned yourselves, that it must be a very wrong and very dangerous Thing, to reject and slight me."—Castalio and Grotius connect this Verse with the two following, I think without any Reason.

(g) Use your utmost Endeavour to make up the Affair with him.] Theophylact intimates, and Salmasius, and after him La Cene, largely insist upon it, that *δος επρασιαν* signifies, "Pay the Interest, as well as the Principal, of thy Debt, in order to procure Deliverance." But Luke makes use of another Word [*τοκος*] for Usury, (Luke xix. 23.) which I think a considerable Argument for the common Rendering, which is also more extensive.—*Απλλαχθαι* signifies, not merely any Kind of Deliverance, but such an Agreement, as secures the Defendant from any farther Danger of Prosecution; as Elser accurately shews, *Observ.* vol. i. pag. 237.—It is well known, that *αυιδιος* properly signifies a Prosecutor, or one who has a Suit at Law against another, whether in a Civil, or Criminal Case.

(h) The

Sect. 115. he has thee at such an Advantage, *thou shalt not* not depart thence, till thou
 be able to *come out from thence, till thou hast paid* hast paid the very last Mite.
 Luke XII. *the very last Mite* of the Debt thou owest (b).
 59. And thus if you trifle with the Proposals of
 GOD'S Mercy, while the Day of Life and Grace
 is continued, nothing is to be expected from the
 Tribunal of his Justice, but a severe Sentence,
 which will end in everlasting Confinement and
 Punishment.

I M P R O V E M E N T.

Luke xii 49. **T**O what a lamentable Degree is Human Nature corrupted, that so
 noble a Remedy as the *Gospel* seems, should in so many Instances
 only irritate the Disease! How monstrous is it, that any should *hate their*
 Ver. 51, 53. *Neighbours*, yea, and their nearest *Relatives*, for that which might recom-
 mend *Strangers* to their Esteem and Affection! Yet let not those, who
 meet with such Treatment, be discouraged; knowing they have a *Father*
 and a *Saviour* in Heaven, whose Love is ten thousand Times more than
 all: Nor let others be offended, as if *Christianity* had been the Occasion
 of more *Evil*, than *Good*; for such is the Nature of Eternity, that the
 Salvation of one immortal Soul will be more than an Equivalent for the
 greatest and most lasting Temporal Evils, which the greatest Number of
 Persons can suffer for Conscience sake.

Ver. 50. Let this awaken our *Zeal to save Souls*, in Proportion to the *Rage* with
 which the Enemy is endeavouring their *Destruction*. May we be animated
 in it, by the Example of *Jesus*, who with a View to this, even *longed for*
 Ver. 54, 56. *those Sufferings*, which innocent Nature could not but regard as the Object
 of strong Aversion! May we be so wise, as to *discern* the Evidences, and
 to comply with the Purposes, of the *Gospel*; else our *Knowledge in Natural*
Things, should it extend, not only to the most common, but the most
 curious *Appearances*, on the *Face of the Earth*, or the *Heavens*, will turn
 to no other Account, but to shame and condemn us!

Ver. 58. If we have any Reason to fear, that thro' obstinate Impenitency, the
 Blessed GOD is still an *Adversary* to us, let us make it our first and
 greatest Care, that by an humble Submission of Soul to him, in the
 Methods of his *Gospel Grace*, that strict Scrutiny of his Justice may be
 prevented,

(b) *The very last Mite* of the Debt thou owest.] The *Mite* [λεπτός] was the least valuable
 of their *Coins*, (see *Mark* xii. 42.) containing no more than *Half* of their least Kind of
Farthing, or of their *νοδραβίνας*, or *Quadrans*; which was itself but the *Fourth Part* of the
As, or *ασαπριον*, or of the larger *Farthing*, mentioned *Mat.* x. 29. and *Luke* xii. 6. So that
the Mite was but little more, than the *Third Part* of an *English Farthing*, and a *Sparrow*
 was reckoned worth *Four* of them.

prevented, and that Sentence of his Wrath averted, which would otherwise plunge us into *endless Ruin and Misery*; for when could we pretend to have paid the last Farthing of the Debt of *Ten Thousand Talents*, which we have been daily contracting, and which is charged to our Account in the *Book of his Remembrance*!

Sect. 115.

S E C T. CXVI.

CHRIST on the Mention of some Calamities which had befallen others, warns his Hearers of the Danger they were in, if they did not repent; and illustrates it by the Parable of the barren Fig-tree. Luke XIII. 1,—9.

LUKE XIII. 1.

LUKE XIII. 1.

THERE were present at that Season, some that told him of the Galileans, whose Blood Pilate had mingled with their Sacrifices.

NOW while our Lord was thus discoursing of the Necessity of being at Peace with GOD, some who were present at that Time, told him of those unhappy Galileans, the Followers of Judas Gaulonites (a); who had rendered themselves obnoxious to the Roman Power by some Acts or Principles of Resistance to it; and whose Blood Pilate the Governor had in effect mingled with their Sacrifices, having circumvented and slain them, while they were worshipping in the Temple at a publick Feast.

Sect. 116.
Luke XIII. 1.

2 And Jesus answering, said unto them, Suppose ye that

And Jesus, without making any Remarks on the Cause in which they were engaged, endeavoured with his usual Wisdom and Piety, to lead the Minds of his Hearers into some profitable Reflections

(a) Told him of those Galileans, the Followers of Judas Gaulonites.] Josephus has given us the Story of this Judas Gaulonites at large, *Antiq. lib. xviii. cap. 1. §. 1.* (See also *Bell. Jud. lib. ii. cap. 8. (al. 7.) §. 1. cap. 17. §. 8. & lib. vii. cap. 8. (al. 28.) Havercamp.*) It appears, he was the Head of a Sect, who asserted GOD to be their only Sovereign, and were so utterly averse to a Submission to the Roman Power, that they accounted it unlawful to pay Tribute unto Caesar, and rather would endure the greatest Torments than give any Man the Title of Lord. This Judas is probably the Person, whom Gamaliel refers to, *Acts v. 37.*—Josephus does not mention the Slaughter of these Galileans; (which, by the Way, makes Zegerus's Interpretation very improbable, that they were actually slain at the Altar, in Contempt of the Temple;) but he records an Action of Pilate that much resembles it, of the Manner of his treating the Samaritans. *Antiq. lib. xviii. cap. 4. (al. 5.) §. 1.*—Perhaps this Story of the Galileans might now be mentioned to Christ, with a Design of leading him into a Snare, whether he should justify, or condemn, the Persons that were slain.

Sect. 116. flec[tions upon the Event; and in Reply said to them, *Do you think that these Galileans were notorious Sinners above all the rest of the Galileans, that they suffered such sad Things as these, and were*

Luke XIII.
2.

3 cut off in so miserable a Manner? If you do, you are much mistaken, and very unfit to judge of the Conduct of Providence: For howsoever you may censure them, *I tell you, No, you are not to conclude this was the Case; but except you repent, you shall all perish thus (b);* Vengeance will overtake you in your evil Ways, and in the desolating Judgments that will shortly come on your whole Nation, the Blood of many of you shall be mingled with your Sacrifices.

4 Or to instance in another unhappy Case that has lately occurred, I mean, that of *those Eighteen Men, on whom the Tower in Siloam fell, and slew them (c), do you think, they were greater Offenders than all the other Inhabitants of Jerusalem, that they were thus singled out for Destruction?*

5 *I tell you, No; and you would judge very rashly, if you were in general to draw such Conclusions; for the best of Men may be involved with others in Temporal Calamities: But remember what I told you before, that except you repent, you shall all perish thus; you shall be pressed under the insupportable Load of the Divine Vengeance, and*

be

that these Galileans were Sinners above all the Galileans, because they suffered such Things?

3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

4 Or those Eighteen, upon whom the Tower in Siloam fell, and slew them, think ye that they were Sinners above all Men that dwelt in Jerusalem?

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

(b) *You shall all perish thus: οσαυτως απολειθησθε.*] Some content themselves with rendering it, *You shall all perish, as well as they;* and possibly no more may be intended: Yet the Rendering I prefer appears to be more *literal*; and I the rather chuse it, because (as *Grotius, Tillotson, Whitby,* and many others have observed,) there was a remarkable *Resemblance* between the Fate of these *Galileans*, and that of the whole *Jewish Nation*; the Flower of which was slain at *Jerusalem* by the *Roman Sword*, while they were assembled at one of their great *Festivals*; (see *Joseph. Bell. Jud. lib. vi. cap. 9. (al. vii. 17.) §. 304.*) and many Thousands of them perished in the *Temple* itself, and were (as their own *Historian* represents it at large,) *literally buried under its Ruins.* *Joseph. Bell. Jud. lib. vi. cap. 4. (al. vii. 10.) §. 6. & cap. 5. (al. vii. 11.) §. 1, 2.*

(c) *On whom the Tower in Siloam fell, and slew them.*] From the *Fountain of Siloam*, which was without the Walls of *Jerusalem*, a little Stream flowed into the City, (*Isa. viii. 6.*) which was received in a Kind of *Bason*, which some have thought to be the same with the *Pool of Bethesda*. (See *2 Kings xx. 20. Neh. iii. 16. Isa. viii. 6. and Jobn v. 2. ix. 7.*) Being near the *Temple*, it is no Wonder that many frequented it for *Purification*; but the Calamity occasioned by the *Fall* of the neighbouring *Tower*, is not, that I can find, mentioned any where, but here. Probably it had happened at some late *Feast*; and some of *Christ's* Hearers might then have been at *Jerusalem*.—*Erasmus* indeed takes this *Siloam* to have been *Shiloh*, the Place where the *Tabernacle* was first settled, (*Job. xviii. 1. Psal. lxxviii. 60.*) but without sufficient Reason. See *Drusius, in loc.*

(d) *These*

be destroyed under the Ruins of that Holy City, Sect. 116. in which you trust.

6 He spake also this Parable: A certain Man had a Fig-tree planted in his Vineyard, and he came and sought Fruit thereon; and found none.

7 Then said he unto the Dresser of his Vineyard, Behold, these three Years I come seeking Fruit on this Fig-tree, and find none: cut it down, why cumbereth it the Ground?

8 And he answering, said unto him, Lord, let it alone this Year also, till I shall dig about it, and dung it:

9 And if it bear Fruit, well: and if not, then after that, thou shalt cut it down.

And in order to awaken them more effectually Luke XIII. to such deep and serious Repentance, he spake⁶

this Parable to them, There was a certain Man who had a Fig-tree planted in his Vineyard, and came for several successive Seasons, searching for Fruit upon it, but he found none. And at length, 7

despairing of any better Success, he said to the Keeper of the Vineyard, Behold, these Three Years together (d), I have come to look for Fruit upon this Fig-tree, and still I find none: Cut it down therefore immediately; for why does it thus cumber the Ground, filling up the Place of more profitable Plants with its useless Bulk, and drawing away Nourishment from those that grow around it?

But such was the Concern of the Vine-dresser for its Preservation, that he said to him in Reply, Sir, I desire thou wouldst let it alone this Year also, till I shall dig up the Ground about it, and lay

Dung to the Root of it: And then perhaps it may bear Fruit (e), and if so, it is well, and thou preservest thy Tree; but if not, after this thou shalt, if thou pleasest, cut it down, and I will

say nothing farther to prevent it. By which Parable our Lord did plainly represent to the Jews the Divine Displeasure against them, for having neglected the many Opportunities they had enjoyed, as planted in the Vineyard of God's Church; (compare Isa. v. 1, 2. xxvii. 2, 3.) and in an awful Manner intimated, that tho' they had hitherto, at his Intercession, been spared, yet if they continued unfruitful under the additional Cult-

(d) *These Three Years.*] Many have supposed, that these Words allude to the Time of Christ's personal Ministry, which, as most have computed the Chronology of the New Testament, had now lasted *Three Years*: But it is certain, the Patience of God bore with them much longer than another Year. Grotius therefore thinks it more probable, it may refer to the Nature of a Fig-tree, which, if it bear at all, generally begins to do it within *Three Years* after it is planted; but might, to be sure, be looked upon as *barren*, if it had disappointed the Expectation of the Planter *Three Years* together, after the Time in which it should have yielded Fruit, which was yet worse.

(e) *Perhaps it may bear Fruit:* καὶ μὴ ἴσως καρπῶν.] It is in the Original something of an abrupt Way of speaking, of which Rabenius has produced many Examples: (*Annot. ex Xen. pag. 102, 103.*) But I think the Way of rendering the Idiom, I have here used, would suit it in most of those Instances.

Sect. 116. Cultivation they were shortly to receive, on the
 ~~~~~  
 Luke XIII. Descent of the Spirit, and the Proposal of the  
 9. Gospel in its full Extent and Evidence (*f*), they  
 must expect nothing but speedy, irresistible, and  
 irrecoverable Ruin.

## I M P R O V E M E N T.

- Luke xiii. 6. **W**HICH of us may not learn a Lesson for himself, from this in-  
 structive *Parable* of the *Fig-tree*? Have we not long been *planted*  
 in *GOD's Vineyard*, and favoured with the Cultivation of his Ordinances,  
 yea, with the Dews of his Grace too; and yet how little *Fruit* have we  
 borne in Proportion to those Advantages? How long has he *come seeking it*  
 in vain, while we have frustrated the most reasonable Expectations, per-  
 haps not only for *Three*, but several of us for more than *Thirty Years*?  
 Wonderful is it, that the dreadful *Sentence* has not long since gone forth  
 against us, *Cut them down, why cumber they the Ground*? We owe it to  
 the *Intercession* of our Blessed Redeemer, the great *Keeper* of the *Garden*  
 of *GOD*, that this has not long since been our Case. *Let us not be high-*  
 *minded, but fear.* (*Rom. xi. 20.*) Let *barren Sinners* reflect, that this  
 may be *the last Year*, perhaps indeed the *last Month*, or *last Day* of their  
 Trial; for even now also is *the Ax laid to the Root of the Tree.* (*Mat. iii. 10.*)  
 And let them remember, that tho' *there be Hope of a Tree, when it is cut*  
 *down, that it may sprout again,* (*Job xiv. 7.*) yet when the *Doom* is *exe-*  
 *cuted on them, their Root will be as Rottenness, and their Blossom will go*  
 *up like Dust;* (*Isa. v. 24.*) and *every Tree which brings not forth good Fruit,*  
 *will be hewn down, and cast into the Fire.*
- Ver. 2. Let such therefore meditate *Terror*, when *the Judgments of GOD are*  
 *abroad in the Earth*; and when others are overwhelmed in Ruin, let them  
 not harshly censure the Sufferers, as if they were *greater Sinners, than*  
 any *others*; but let them apply that salutary, tho' awful *Admonition* to  
 their own Souls, repeating it again and again, till they are *pricked to the*  
 *Heart* by it, *Except ye repent, ye shall all likewise perish.*
- Ver. 1. Terrible indeed was the Case of those, *whose Blood Pilate mingled with*  
 *their Sacrifices*; and of those, who were dashed to Pieces in a Moment  
 by the *Fall of Siloam's Tower*: But infinitely more dreadful will be the  
 Condition of them, that *fall into the Hands of the Living GOD*; (*Heb.*  
 *x. 31.*) especially of those Deceivers, who having surrounded his Altars  
 with

(*f*) Under the additional Cultivation, &c.] The extraordinary Means used to bring them to Repentance after the Resurrection of *Christ*, by the Effusion of his *Spirit*, and the preaching of the *Apostles*, might with great Propriety be expressed by *digging round* the barren Tree, and applying warm *Compost*, or *Dung*, to its Roots.

with the hypocritical Forms of Devotion, shall themselves be made the Sect. 116. Victims of his Justice, and be crushed by the resistless Weight of his Almighty Vengeance.

S E C T. CXVII.

CHRIST cures a Crooked Woman in the Synagogue, and vindicates his doing it on the Sabbath-Day; and afterwards repeats the Parables of the Grain of Mustard-Seed, and of the Leaven. Luke XIII. 10,—22.

LUKE XIII. 10.

AND he was teaching in one of the Synagogues on the Sabbath.

11 And behold, there was a Woman which had a Spirit of Infirmary eighteen Years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and

LUKE XIII. 10.

THUS our Lord went on in his Journey thro' Galilee for a considerable Time; and as he was teaching in one of the Synagogues on the Sabbath-Day, Behold, there was present a poor disabled Woman, who (as the Jews used commonly to express it,) had been afflicted by a Spirit of Weakness (a) no less than Eighteen Years, and was bowed together in so sad a Manner, that from the Time it first seized her, she was utterly unable to raise herself upright (b), or to stand streight.

And Jesus seeing her, and intimately knowing all the sad Circumstances of her Affliction, and the Difficulty with which she was then come to attend the Solemnities of Divine Worship there, called

(a) Had been afflicted by a Spirit of Weakness.] It is very evident, the Jews apprehended, that all remarkable Disorders of Body proceeded from the Operation of some malignant Demon. Perhaps they might draw an Argument from what is said of Satan's Agency in the Affliction of Job, (chap. i. and ii.) and from Psal. xci. 6. (compare Septuag.) and 1 Sam. xvi. 14. They also considered Satan as having the Power of Death, Heb. ii. 14.—And that in some Maladies this was indeed the Case, is intimated by our Lord's Reply here, ver. 16. and by St. Paul's Words, 1 Cor. v. 5. where he speaks of delivering an Offender to Satan for the Destruction of the Flesh.—The Topick is very judiciously handled by that illustrious Writer Mr. Howe; (see his Works, Vol. ii. pag. 360, 361.) and there are some curious and entertaining Remarks in Wolfius on this Text.

(b) Utterly unable to raise herself upright.] This Version of μη δυναμένη αναστῆσαι εἰς τὸ ὀρθῶς, seems preferable to that other, which the Words εἰς τὸ ὀρθῶς might bear; "She could not lift herself up, so as to stand perfectly streight." (Compare Heb. vii. 25. Gr.) For on the Rendering I have given, which is equally literal, the Miracle appears much more important, than on the other.

(c) A.

Sect. 117. called her to him, and said to her, Woman, thou art loosed from that Affliction which thou hast long been under by reason of thy Weakness and

Luke XIII.  
12.

13

Malady. And as he was speaking these Words, he laid his Hands upon her, and immediately she was strengthened, and made straight; so that she stood before them all in an erect Posture, and moved with as much Ease and Freedom, as if she had never been disabled: And, as was most reasonable, she in a very affectionate Manner glorified GOD before the whole Assembly; praising him for so signal and unexpected a Favour, and declaring how long her Illness had continued, and how desperate and incurable it had been thought.

14

But a Ruler of the Synagogue (c), instead of joining in Acknowledgments of the Divine Power and Goodness, displayed in that gracious Action of our Lord, was moved with Indignation, which he endeavoured to disguise under the Form of Piety and Zeal; and as if he only had been angry because Jesus had healed her on the Sabbath-Day, he answered and said unto the People, There are Six Days on which the common Work of human Life must be done; on some of these therefore you may surely find Time to come and be healed, and should not make these Applications on the Sabbath-Day, which you know is appropriated to the sacred Purposes of religious Rest and Worship.

15

Then the Lord answered him with a just Severity, and said, Thou Hypocrite, that thus makest thy pretended Zeal for the Honour of Divine Institutions, a specious Cloak for thy Malice against me, art thou not self-condemned? Does not every one of you, even the Pharisees and Rulers of Synagogues

and said unto her, Woman, thou art loosed from thine Infirmary.

13 And he laid his Hands on her: and immediately she was made straight, and glorified GOD.

14 And the Ruler of the Synagogue answered with Indignation, because that Jesus had healed on the Sabbath-day, and said unto the People, There are six Days in which Men ought to work: in them therefore come and be healed, and not on the Sabbath-day.

15 The Lord then answered him, and said, Thou Hypocrite, doth not each one

(c) *A Ruler of the Synagogue.*] It is plain, that there were several Rulers of the same Synagogue. (Compare *Mark* v. 22. *Acts* xiii. 15. xviii. 8, 17.) And *Dr. Lightfoot* and *Vitringa* have observed, that in every Town where there was a Synagogue, there were at least Ten Men who were obliged constantly to attend on the publick Worship in it. Of these Three were called Rulers, who presided in directing the Worship, and judged of such little Disputes and Litigations, as might be determined in the Synagogue; but not without a Reserve of Appeal to the several superior Courts. If of these Three, there was any One who had a distinguished Authority, and might by Way of Eminence be called *The Ruler of the Synagogue*, it is strange the Jewish Writers omit to mention it, which, so far as I can recollect, they never do. See *Walfus* on this Text, and *Vitringa, Synag. Vet. pag.* 585.

(d) Even

one of you on the Sabbath loose his Ox or his Ass from the Stall, and lead him away to watering?

gogues among the rest (d), without any Scruple Sect. 117. or Blame, loose his Ox or his Ass from the Manger, and lead him away to drink on the Sabbath-Day, Luke XIII. 15.

16 And ought not this Woman being a Daughter of Abraham, whom Satan hath bound, so these eighteen Years, be loosed from this Bond on the Sabbath-day?

as well as on any other; tho' the Work be more fervile than what I have done, and the Occasion far less important? Now if you have such a 16  
 Regard to the Thirst of one of your Cattle, was it not much more apparently fit, that this good Woman, who is a believing Daughter of Abraham, whom Satan by the Divine Permission has bound in this cruel Manner, so, for these Eighteen Years together, should be loosed from this Bond, even on the Sabbath-Day, especially when it might be effected in so easy a Manner, by a Word, and a Touch?

17 And when he had said these Things, all his Adversaries were ashamed: and all the People rejoiced for all the glorious Things that were done by him.

And when he had said these Things, all his Opposers were ashamed, and perfectly confounded by the Strength of such obvious and conclusive Reasoning: And all the Multitude who were present, rejoiced in his Triumph; for they were greatly delighted with all those wonderful and glorious Things that were done by him, in which there was so amiable a Display of his Goodness, as well as his Power. 17

18 Then said he, Unto what is the Kingdom of God like? and whereunto shall I resemble it?

Now on this Occasion, for the farther Encouragement of his Friends, and Confusion of his Enemies, our Lord thought proper to intimate the great Increase of his Kingdom, notwithstanding the malignant Opposition it should meet with, which he illustrated by two Parables formerly delivered elsewhere: And he said, To what is the Kingdom of GOD like, or what shall I compare it to? or how is it that I shall represent the Propagation. 18

(d) Even the Pharisees and Rulers of Synagogues among the rest.] Had not this been generally the Case, the Answer would not have been sufficient for Conviction, in the present Circumstance. Perhaps this Ruler might that very Day have been performing such an Office for one of his Cattle, with his own Hands: I say, with his own Hands; for it was by no means essential to his being a Ruler of the Synagogue, that he should be a Person of Wealth or Dignity in common Life: Tho' probably, in large and splendid Cities, (such, for Instance, as Capernaum was,) such Persons might generally be chosen.—Criticks have collected Passages from Rabbinical Writers, in which they allow it to be lawful, to feed or water a Beast on the Sabbath-Day. See Lightfoot's Hor. Hebr. on this Text; where he shews they were expressly allowed, even to draw Water for their Beasts; a much more laborious Work, than leading them to it. See also Wotton's Miscell. Tracts, Vol. ii. pag. 41,—46.



136 *The Parables of the Grain of Mustard-feed, and of the Leaven.*

Sect. 117. *pagation of the Gospel in the World? It is like a Grain of Mustard-feed, which a Man took and sowed in his Garden; and from so minute a Seed it grew to a prodigious Bulk, and became such a great Tree, that the Birds of the Air came and built their Nests in its Branches. So shall my Kingdom, which in its first Beginning seems to be contemptible, diffuse itself in Time over the whole World, and the Inhabitants of distant Nations shall seek their Shelter in it. (Compare Mat. xiii. 31, 32. and Mark iv. 30,—32. Vol. i. pag. 412.)*

Luke XIII.  
19.

20 *And again he said, To what else shall I liken the Kingdom of GOD, of which I have now been speaking? or how shall I describe the Efficacy of its Doctrine? It is like a little Quantity of Leaven, which a Woman took, and covered up in a Mass of Dough, consisting of no less than three Measures of Meal; and yet it insinuated and diffused itself throughout, till the whole Lump was leavened. So shall the Gospel make its Way, and by a secret Influence shall spread its Efficacy thro' the Hearts of Men, till it has changed them into a Likeness to itself. (Compare Mat. xiii. 33. Vol. i. pag. 413.)*

22 *And thus he went thro' all the principal Cities and Villages of Galilee, teaching them whereforever he came, and travelling on toward Jerusalem; to which he had now begun to steer his Course, as he intended to be there at the approaching Feast of the Dedication, (John x. 22. Sect. 134.) and to spend the little Remainder of his Time during his Continuance upon Earth, in that City, or the neighbouring Parts; no more returning to these Northern Regions, till he appeared here after his Resurrection.*

19 It is like a Grain of Mustard-feed, which a Man took, and cast into his Garden, and it grew, and waxed a great Tree: and the Fowls of the Air lodged in the Branches of it.

20 And again he said, Whereunto shall I liken the Kingdom of GOD?

21 It is like Leaven, which a Woman took and hid in three Measures of Meal, till the whole was leavened.

22 And he went through the Cities and Villages, teaching and journeying towards Jerusalem.

**I M P R O V E M E N T.**

Luke xiii.  
12.  
Ver. 16.  
  
Ver. 11.

**A** GAIN do we see, in a very instructive Instance, the Power and Goodness of *Christ*. It wrought on a poor despised Creature; but our Lord considered her as a *Daughter of Abraham*, and honoured, even in her, whatever Traces of her Father *Abraham's* Faith and Piety, his penetrating Eye might discern. Her Zeal for publick Worship brought her out, tho' she *could not stand upright*, and had probably in that Respect a much

a much better Excuse for staying at Home, than many could make, who Sect. 117. now often absent themselves from the much nobler Services of the *Christian* Sanctuary.

She met with *Christ* in the *Synagogue*, and returned with a *Cure*. And Ver. 10, 13. oh, how many, as the Effect of such a pious Zeal, tho' they have not been *loosed from their Infirmities*, have at least been greatly strengthened to bear them!

Our Lord says, that *Satan had bound her*. That malignant Enemy to Ver. 16. our Bodies and Souls, rejoices in any Opportunity of hurting either. But it is pleasing to think, that his Power is always under the Controul of *Christ*; and therefore shall never be exercised on his People any farther, than their gracious *Redeemer* sees it consistent with their Good, and will take care to render it subservient to it.

How gravely does this *Ruler of the Synagogue* instruct the People in a Ver. 14. Point of Ceremony, while his Heart was full of Enmity to *Christ*, and hardened against every Sentiment of Human Compassion! Justly was his Ver. 15. *Hypocrisy* confounded and exposed.

We should with Pleasure see this *Sun of Righteousness*, thus victoriously breaking thro' those Clouds, which Envy and Malice had raised to obscure him, and diffusing his sacred Light from one End of the Heavens to the other. With Pleasure should we view the Accomplishment of these *Para-* Ver. 18,-21; *bles*, which represent the Success of *his Gospel* as so great; and we should daily pray, with increasing Earnestness, that all the remaining Nations and *Kingdoms of this World* may at length become the *Kingdoms of the Lord and of his Christ*; and sincere Converts flock to him from every Side, even as *Doves to their Windows*. (*Rev. xi. 15. and Isa. lx. 8.*)

S E C T. CXVIII.

CHRIST warns his Hearers of the Difficulty and Importance of entering into the Kingdom of Heaven; and is not intimidated by the Fear of Herod from pursuing his Work. Luke XIII. 23, to the End.

LUKE XIII. 23.

LUKE XIII. 23.

THEN said one unto him, Lord, are there few

AND as Jesus was proceeding in his Journey Sect. 118. towards Jerusalem, where he designed to be present at the Feast of the Dedication (a), being Luke XIII. 23. attended

(a) Where he designed to be present at the Feast of the Dedication.] Mr. Whiston, and some others, place the following Passages in a different Order, and introduce them after this Feast:

Sect. 118.  
 Luke XIII.  
 23.

attended by several of his Disciples, in a pretty large Compass which he took by the Way, *one of them said to him, Lord, are there [but] few that shall be saved?* Surely if thy Kingdom be so extensive, as these Parables intimate, (see ver. 19, 21.) the Number must be very considerable.

few that be saved? And he said unto them,

*But he said to them,* Instead of amusing yourselves with such curious Enquiries with relation to others, attend to what more nearly concerns you, and be solicitous to secure your own Safety :

24 And let me urge it upon you, that you *exert your utmost Strength to enter in at the strait Gate (b),* which I formerly mentioned as leading to Eternal Life, (Mat. vii. 14. Vol. i. pag. 263.) and strain, as it were, every Nerve, to break your Way thro' those Enemies, who are always ready to oppose your Passage : *For I seriously tell you,* the Time is coming, when *many will importunately seek to enter in (c), and shall not be able to do it.*

24 Strive to enter in at the strait Gate : for many, I say unto you, will seek to enter in, and shall not be able.

25 And howsoever they may now despise and trifle with the Means of Grace, this will hereafter be the Case, even with the most stupid and negligent of Mankind, *as soon as ever the great Lord and Master of the Family shall,* as it were, *have risen up* from his Seat, *and with his own authoritative Hand shall have shut,* and barred the Door (d) ; *and you,* among the rest, *shall begin to stand without, and to knock at the Door, saying with*

25 When once the Master of the House is risen up, and hath shut to the Door, and ye begin to stand without, and to knock at the Door, saying,

*Feast :* But it does not appear, that *Christ* was ever in *Galilee* before his Resurrection, after this Journey. He was indeed at *Ephraim*, or *Ephrem* ; (John xi. 54. Sect. 141.) but as that City lay on the Confines of the Tribe of *Benjamin*, at no great Distance from *Jerusalem*, (*Lightfoot's Disquisit. Chorogr. in Joan. cap. vii. §. 1.*) the Argument which *Mr. Whiston* draws from thence in favour of his Order, must be very inconclusive. See *Whiston's Harmony*, pag. 385, and 403.

(b) *Exert your utmost Strength to enter in at the strait Gate.*] The original Word *αγωνίζεσθε* fully expresses this. It import the Act of *contending* in the most ardent and resolute Manner, *with Antagonists* in Games, or in War : And may well intimate, that the *strait Gate* is beset with a Variety of *Enemies*, thro' which, if we aspire to a Crown of Eternal Glory, we must *break and force our Way* : A Representation equally just and awakening ! Compare 1 Cor. ix. 25. Col. i. 29. 1 Tim. vi. 12. and 2 Tim. iv. 7.

(c) *Many will seek to enter in.*] The *Prussian Version* renders it, *shall try, or attempt* : But I apprehend from the Context, that it refers to importunate *Intreaties* when they were actually excluded, rather than to feeble *Attempts* now ; tho' it is an awful Truth, that these likewise will be unsuccessful.

(d) *The Master of the Family, &c.*] There is a Majesty and Pathos in this Passage, as in many others, which no *Paraphrase* can retain, in which the very Words of *our Lord* do not make a Part.

(c) *We*

saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are:

with great Earnestness, Lord, Lord, we beseech thee that thou wouldst open to us, and receive us: Be assured, that he, who now so graciously invites and waits upon you, shall then reply to you, I know you not, who you are, or from whence you are come; but determine to treat you as Strangers, for whom I have no Friendship or Regard, and who have never been approved by me.

Sect. 118.  
Luke XIII.  
25.

26 Then shall ye begin to say, We have eaten and drunk in thy Presence, and thou hast taught in our Streets.

Some of you may perhaps then plead an intimate Acquaintance and professed Friendship, and urge the Privileges that you once enjoyed, and the conspicuous Figure you made in his Church: But if any of you can carry it so far, as that you shall begin to say, Lord, we have eaten and drunk in thy Presence, in a familiar Manner (e), and thou hast thyself lived among us, and often taught in our Streets and Houses, so that thou canst not sure have forgot us:

26

27 But he shall say, I tell you, I know you not whence you are; depart from me, all ye Workers of Iniquity.

Nevertheless he will persist in disowning you, and say, I tell you again, I know you not, or I regard not, whence you are; all the former Relation to which you refer, is (as it were) blotted from my Remembrance, since your Hearts were still insincere, and your Lives unsuitable to your fair Professions; and therefore depart from me, all ye that habitually practise Iniquity; for none of your Character shall ever be admitted here. (Compare Mat. vii. 22, 23. Vol. i. pag. 267.)

27

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 you yourselves thrust out.

This awful Word, how little soever you may now regard it, shall wound you to the Heart, and throw you into Agonies of everlasting Despair: And there shall be the bitterest weeping and gnashing of the Teeth for Madness and Rage, when you shall see your holy Ancestors Abraham, and Isaac, and Jacob, and all the Prophets of the succeeding Ages, in the Kingdom of GOD; and shall find yourselves cast out with Contempt, and thrust

28

(e) *We have eaten and drunk in thy Presence.*] Perhaps some of the *Nine Thousand*, whom he had fed by *Miracle*, may at last be in this miserable Number. (Compare *John* vi. 26.) — *Brennius* refers it to their having eaten the *Sacrifices* presented to GOD, according to the *Mosaic* Constitution. — But different Persons may use this Plea in different Senses; and they, who while their Hearts were hardened in Impenitence and Unbelief, have profaned the *Lord's Supper*: by an unworthy Participation of it, will find a sad Sense peculiar to themselves, tho' it might not be chiefly intended.

Sect. 118. thrust back with just Indignation. *Yea, they shall come from the most distant Heathen Lands, even from the East and the West, and from the North and the South, and shall sit down in joyful Multitudes, at this Heavenly Banquet with your pious Ancestors, in the Kingdom of GOD, while you are excluded from any Share in it. (Compare Mat. viii. 11, 12. and Note (f), Vol. i. pag. 339.)*

Luke XIII.  
29.

30 *And behold, this shall be the Case, not only of a few, but of great Numbers ; for there are many, who are now last in point of religious Advantages, that shall then be first in Honour and Happiness ; and there are many who now appear first, that shall then be found last, and on Account of their abused Privileges, shall appear as the most infamous and miserable of Mankind. (Compare Mat. xix. 30. and Mark x. 31. Sect. 137.)*

31 These Things our Lord said in his Journey thro' Galilee towards Jerusalem ; making many Pauses in his Way, that in Consequence of the Shortness of his Stages, he might have an Opportunity of greater Usefulness. And it came to pass on that Day, when he uttered these Discourses, some of the Pharisees came, and that they might, if possible, intimidate, and drive him to a Distance, they said to him, *Go forth, and depart from hence with all possible Speed, into the Territories of some other Prince ; for Herod the Tetrarch, who is Master here, is at this very Time determined to kill thee (f), as he did John the Baptist, thy Friend and Associate, and seeks but an Opportunity to effect it.*

*But*

(f) *Herod is determined to kill thee : δελεασθαι ας απολεωαι.] For the Force of this Phrase, compare John vii. 17. pag. 47. and Note (a) on John i. 43. Vol. i. pag. 127. It is very probable, considering both the wicked Character, and suspicious Temper of Herod, that tho' he had a Curiosity to see Christ, (compare Luke ix. 9. xxiii. 8.) he was uneasy at his spending so much Time in Galilee, lest he should occasion him some Embarrassment, either with regard to the Jews, or the Romans ; yet fearing, after all the Anxiety which the Murder of John the Baptist had given him, to make any Attempt on his Life, he might think fit thus to endeavour to terrify him with an empty Threatening. In this View there would be a peculiar Propriety, in calling him Fox, rather than Lion, Wolf, or Bear ; to which savage Beasts the Prophets had sometimes, with a Plainness becoming their Character, compared wicked Princes. Compare Zeph. iii. 3. Ezek. xxii. 27. and Prov. xvii. 12.*

29 And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of GOD.

30 And behold, there are last which shall be first, and there are first which shall be last,

31 The same Day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence : for Herod will kill thee.

(g) *And*

32 And he said unto them, Go ye and tell that Fox, Behold, I cast out Devils, and I do Cures To-day and To-morrow, and the third Day I shall be perfected.

33 Nevertheless, I must walk To-day and To-morrow, and the Day following: for it cannot be that a Prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are

But Jesus was so far from being at all alarmed at this Intimation, that *he said to them with great Steadiness, Go, and tell that Fox, that crafty, wicked, and voracious Prince, Behold, I cast out Dæmons, and perform Cures in thy Dominions To-day and To-morrow, and carry on my Work a little while longer, and the Third Day I shall be perfected (g);* the appointed Time will quickly come, when I shall finish my Course, and have done all that I intend here. In the mean while, he may well allow me a License to stay in his Territories so long, at least on such kind and gracious Designs: Or howsoever he may be unwilling to allow it, yet *nevertheless I must go on* in this leisurely Progress, (as I just now said,) *To-day, and To-morrow, and the Third Day,* till the determined Season comes, in which my Ministry shall be fulfilled: Nor do I fear the Effects of Herod's Malice; *for it cannot be supposed that a Prophet should perish, or be put to Death, any where out of Jerusalem (b);* that unhappy City, the Seat of the supreme Court, challenging, as it were, to itself the sad Prerogative of being the Slaughter-house of the Messengers of God.

And upon this, turning in Thought at least towards Jerusalem, tho' it lay at the Distance of so many Miles, he took up a most affectionate Lamentation over it, and said, *Oh Jerusalem, Jerusalem, thou guilty and miserable City! who tho' thou hast been distinguished by Divine Favours beyond any Place on Earth, yet with the utmost Ingratitude and Cruelty slayest the Prophets, and stonest*

(g) *And the Third Day I shall be perfected.*] Many suppose, and I think very reasonably, that our Lord is not to be understood, as speaking exactly of *Three Days*, but of a *little Period* of Time. See *Hos. vi. 2.* and compare the *Original* of *Gen. xxxi. 2. Exod. iv. 10. Deut. xix. 4. Josh. iii. 4. 1 Sam. xix. 7. and 1 Chron. xi. 2.* in all which Places, *Yesterday, and the Third Day,* signifies *lately, or a little while ago.*—On this Interpretation, the Word *τελευταίως, I shall be perfected,* may refer to *Christ's finishing* the Work of Redemption, and being by Death *consecrated* to his Office, as the great *High-Priest* and *Captain of our Salvation*; as the Word is used, *Heb. ii. 10. v. 8, 9, 10. vii. 27, 28.*

(b) *It cannot be supposed that a Prophet, &c.*] *John the Baptist* had lately perished in *Galilee*; so that the Expression *ου ενδεχεται* can import no more, than *this Version* expresses, which *Elfner* has shewn to be its proper Sense. (*Elfner. Observ. Vol. i. pag. 242.*)—*Druhus, Grotius, Knatchbull,* and many other eminent *Criticks,* refer this to the *Right* which the *Sanhedrim* alone had, to punish a Person as a *false Prophet.*

(i) *You*

Se<sup>ct.</sup> 118. *stonest* as the vilest Malefactors *those who are sent*  
 unto thee as the Embassadors of GOD! *How often*  
 Luke XIII. *would I have gathered thy Children to myself, with*  
 34. *all the Tenderness of Parental Love, and have*  
*sheltered, comforted, and cherished them, even*  
*as a Hen [gathers] her little Brood of Chickens*  
*under her Wings? yet you were still regardless of*  
 35 *the Offers of my Grace, and would not be per-*  
*suaded, to hearken to my Call, and to accept my*  
*Favour. And now alas, behold, and remark*  
*the Prediction and Event, your House is left unto*  
*you desolate; and the Hour is just at hand, when*  
*your Children, whom I would have gathered to*  
*myself, shall perish, and your Temple shall be ut-*  
*terly destroyed: And in the mean Time, I assu-*  
*redly say to you, that I will quickly cease my La-*  
*bour among you, and retire in such righteous Dis-*  
*pleasure, that you shall see me no more, till the Time*  
*come, when, taught by your Calamities, you shall*  
*be ready and disposed to say, Blessed [be] he that*  
*cometh in the Name of the Lord (i), and shall in*  
*vain wish for the Succour of him, whom you now*  
*despise. (Compare Mat. xxiii. 37,—39. Sect. 158.)*

are sent unto thee: how often would I have gathered thy Children together, as a Hen doth gather her Brood under her Wings, and ye would not?

35 Behold, your House is left unto you desolate: And verily I say unto you, Ye shall not see me, until the Time come when ye shall say, Blessed is he that cometh in the Name of the Lord.

## I M P R O V E M E N T.

Luke xiii.  
35.

Ver. 34.

AND who would not *welcome* such a Saviour, when he appears on so kind a Design! Who would not *bless him that cometh in the Name of the Lord*, to gather our Souls with the tenderest Care, and to shelter us from Wrath and Ruin! that Saviour, whose Bowels yearned over us, and whose Heart poured forth its Blood for us! Too many *reject him*, and will not hearken to the kindest Calls of his compassionate Voice. Unhappy Creatures! *the Time will come*, when they too late will be convinced of their fatal Error.

Let

(i) *You shall see me no more, till—you shall say, Blessed be he that cometh in the Name of the Lord.*] Some supposing these Words refer to the *Congratulations*, which Christ received on his Entrance into Jerusalem, (Mat. xxi. 9. Mark xi. 10. Luke xix. 38. and John xii. 13. Sect. 146.) urge them as a Reason for placing *this Salutation* after the ixth and xth Chapters of John, or between the *Feast of the Dedication*, and his last *Passover*. But as our Lord repeats this Expression again, after his *triumphant Entry*, (Mat. xxiii. 39. Sect. 158.) they must be capable of another Interpretation, and therefore can afford no such Argument; nor is there any Intimation of his Return into Galilee between these *Two Feasts*.—It does not imply, they should ever see Jesus at all; but only, that they should earnestly wish for the *Messiah*, and in the Extremity of their Distress be ready to entertain anyone, who might offer himself under that Character. Compare Luke xvii. 22, 23. Sect. 128.

Let each of us be solicitous for himself. Away with those *vain Curiosities*, which serve only to amuse, and distract our Thoughts. Let us call, and fix them down, to the great Concerns of our own Salvation: And if we would secure it, let us prepare to encounter Difficulties, and *strive* as for our Lives, to break thro' all the Opposition of our Enemies, and resolutely *to enter in at the strait Gate*. How many have *sought it*, when the Door has been barred? and how soon may the great *Master of the House* arise, and *shut it* for ever, against those who are yet trifling!

Let not *Hypocrites* trust in vain Words. *The Workers of Iniquity* shall be *disowned by Christ* at last, tho' they may have *eaten and drank in his Presence*. But oh, who can express the Disappointment, the Rage, and Despair of those, who fall from such towering *Hopes*, and plunge, as from the very Gates of Heaven, into the lowest Abyss of Darkness and Horror! Their Hearts will endeavour to harden themselves in vain; their doleful Cries shall be distinguished in that Region of universal Horror; but they shall not penetrate the Regions of the Blessed, nor interrupt the Delight, with which even the dearest of their *pious Relatives* shall sit down in the *Kingdom of GOD*.

If we thro' Grace have more substantial Hopes, let us imitate the Zeal and Courage of our Divine Leader; and whatever *Threatenings* or *Dangers* may oppose us, let us *go on Day after Day*, till our Work be done, and our Souls at length *perfected in Glory*. But let us carefully distinguish between those Things, in which *our Lord* meant himself as our *Pattern*, and those which were peculiar to his Office, as a *Prophet sent from GOD*. That 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 undertook so indecently to rebuke.

S E C T. CXIX.

*Our LORD being invited to dine with a Pharisee, cures a Man who had a Dropsy, cautions them against an Affectation of Precedence, and urges them to Works of Charity. Luke XIV. 1,--14.*

LUKE XIV. 1.

LUKE XIV. 1.

AND it came to pass, as he went into the House of

AND it came to pass, that just as our Lord was finishing his Journey thro' Herod's Dominions,



Sect. 119.  
 Luke XIV.  
 1.

nions (a), he went into the House of one of the chief Pharisees, who was a Magistrate of great Distinction (b), that had invited him to eat Bread, i. e. to dine with him, on the Sabbath-Day; and many of the Pharisees were present there, and, as their usual Custom was, they were narrowly watching him, to make the most invidious Observations on his Conduct.

2 And behold, there was a certain Man before him, that had a Dropsy, who having heard that Jesus was to dine there, had conveyed himself thither, in Hope of a Cure (c).

3 And Jesus answering to the secret Reasonings which he discerned in their Minds on this Occasion, said to the Doctōrs of the Law, and other Pharisees, who were then present, What do you think now of this Case? Is it lawful to heal a distempered Person on the Sabbath-Day? or can there be any Thing in so benevolent an Action, inconsistent with that sacred Rest which is required on that Day?

4 But they were silent; as not being able with any Face to deny the Legality of the Action, and yet unwilling to say any Thing which might seem to authorize those Cures, which Christ performed on the Sabbath-Day, as well as at other Times; and which in the general they had been known to censure.

And Jesus, when he found that they would make

(a) Just as our Lord was finishing his Journey thro' Herod's Dominions.] As all that follows from the Beginning of this xivth Chapter to Chap. xvii. 10. is placed by Luke before the Account of his Journey thro' Samaria to Jerusalem; and as I find no other Event in any of the Evangelists before the Feast of Dedication, to which I conclude that Journey refers; I am obliged (by the Rule I lay down to myself, of never changing the Order without apparent Reason,) to take all these Discourses and Stories just as I find them; tho' I cannot pretend positively to say, that Luke, who no doubt has sometimes changed the Order in his Narration, has exactly observed it here. It is however possible, that all recorded in these Chapters might happen within the Compass of a few Days; and so would be consistent with interpreting Chap. xiii. 32, 33. in a more literal Manner, than is absolutely necessary.

(b) A Magistrate of great Distinction.] If (as Dr. Whitby supposes,) the Person who gave the Invitation was indeed one of the grand Sanhedrim, he might nevertheless have a Country Seat in Galilee; as the higher Courts never fail of allowing some Reces to their Members. So that Grotius's Argument for transposing this Story, till Christ's Arrival at Jerusalem, seems inconclusive.

(c) Had conveyed himself thither, &c.] I cannot think, (as some suppose,) that he was one of the Family; because it is said, that Christ dismissed, or let him go, when he was cured; ver. 4.

of one of the chief Pharisees to eat Bread on the Sabbath-day, that they watched him.

2 And behold, there was a certain Man before him, which had the Dropsy.

3 And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day?

4 And they held their Peace.

(d) Taking

Peace. And he took *him*, and healed him, and let *him* go:

make him no Reply, extended his Compassion to the poor Man; and taking *him* [by the Hand] (*d*), *he* miraculously healed *him* before them all, and dismissed *him* perfectly well, and reduced in a Moment to his proper Shape and Bulk (*e*).

Sect. 119.  
Luke XIV.

5 And answered them, saying, Which of you shall have an Ass or an Ox fallen in a Pit, and will not straightway pull him out on the Sabbath-day?

And more fully to convince them how justifiable such an Action was, even upon their own Principles, as he saw they were secretly cavilling at it, he said in Answer to them, Which of you, if he have but an Ass or an Ox, that shall happen to fall into a Pit, will not immediately draw him out without any Scruple, even on the Sabbath-Day (*f*), tho' that is a much more laborious Action, and the Life of one of those Animals is so much less important than the Health of a Man? And can you then without the greatest Injustice condemn me for what I have now done?

5

6 And they could not answer him again to these Things.

And they were all confounded at the Force and Evidence of what he said, and were not able to answer him again to these Things, tho' they had not the Candor to acknowledge themselves convinced by them.

6

7 And he put forth a Parable to those which were bidden, when he marked how they chose out the chief Rooms; saying unto them,

And he spake what may, in one Sense of the Word, be called a Parable, that is, a grave, concise, and memorable Sentence, (see Note (*b*), Vol. i. pag. 394.) to those that were invited to Dinner, when he observed how they chose and contended for the chief Seats at the Table; and to reprove them for their Pride, and recommend Humility,

7

(*d*) Taking *him* by the Hand.] I know some have imagined, that Christ led *him* aside to avoid Ostentation: But the Words do not express this; and as our Lord speaks of the Cure, both immediately before, and after it, there can be no Room to imagine, he intended to conceal it. Probably the Circumstance of taking *him* by the Hand is mentioned, as an Instance of his Condescension, and shews, that there was nothing in the Manner of the Cure, which could be objected to as a servile Work.

(*e*) Reduced to his proper Shape and Bulk.] If any ask, How this could be? I answer, He that at once could cure the Dropsy with a Touch, could, if he pleased, annihilate the Excess of Water that caused it; and it is reasonable to believe, the Cure was wrought in such a Manner, as would make the Reality and Perfection of it immediately apparent.

(*f*) If he have but an Ass or an Ox, &c.] Our Lord had used the same Reasoning before, almost in the same Words, when vindicating the Cure of the Man whose Hand was withered; (Mat. xii. 11. Vol. i. pag. 310.) and at another Time had urged an Argument in effect the same, with regard to the Cure of the Crooked Woman: (Luke xiii. 15. Sect. 117. pag. 135.) Which may serve, among a Variety of other Instances, to vindicate several Repetitions, which must be supposed, if we desire to assert the exact and circumstantial Truth of the Sacred Historians.

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Luke XIV.  
8.

- Humility, he said unto them: There is one Thing I would, on this Occasion, address to every one in the Company, namely, *When thou art invited by any Friend to a Wedding Feast, or any other great Entertainment, remember the Hint which Solomon has given, (Prov. xxv. 6, 7.) and do not sit down in the uppermost Place; lest another of more honourable Rank in Life than thee, should happen to be invited by him. And he that invited you both, should come and say to thee, Thou must give Place to this Person; and thou shouldst then, to avoid a second Disgrace of this Nature, begin with Shame to take the very lowest Place, as conscious how much thou hast exposed thyself, by so haughty and foolish a Behaviour, But rather, on the contrary, when thou art thus invited, go and sit down at first in the lowest Place thou canst find (g); that when he that invited thee comes into the Room, he may say to thee, My Friend, go up higher: Then shall thy Modesty be followed with a distinguishing Regard, and thou shalt thus have Honour in the Sight, both of the Master of the Feast, and of all them that sit at Table with thee, as having assumed nothing to thyself, but rather been contented to stoop to thine Inferiors. For this may be laid down as a certain Maxim in Life, and happy is the Man that attends to it, Every one who exalts himself beyond his proper Rank and Circumstances, shall be proportionably humbled and mortified; but he that humbles himself, shall be exalted and honoured, as well as beloved, both by God and Man. (Compare Mat. xxiii. 12. and Luke xviii. 14.)*
- 12 *Then said he also to him that invited him, If you desire to improve what you have to the best Advantage, spend it in Charity, rather than in Magnificence and Luxury: And when thou makest a Dinner or a Supper, invite not so much thy rich Friends, or thy Brethren, or thy Kindred, or*

8 When thou art bidden of any Man to a Wedding, sit not down in the highest Room: lest a more honourable Man than thou be bidden of him;

9 And he that bade thee and him, come and say to thee, Give this Man Place; and thou begin with Shame to take the lowest Room.

10 But when thou art bidden, go and sit down in the lowest Room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have Worship in the Presence of them that sit at Meat with thee.

11 For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

12 Then said he also to him that bade him, When thou makest a Dinner or a Supper, call not thy Friends, nor thy Brethren, neither thy Kinsmen, nor thy rich Neigh-

Neigh-

(g) Sit down at first in the lowest Place.] It is most probable, that Christ himself, as illustrious a Person as he was, had accordingly done thus, and sat down among them in the lowest Place at the Table.

(h) Invite

Neighbours; lest they also bid thee again, and a Recompence be made thee.

*Neighbours (b); lest they should also invite thee again, and so that should be all thy Recompence, to receive one Banquet for another; which would introduce an Habit of high Living, at a great Expence both of Money and Time, and would occasion the Disorder of your respective Families.*

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Luke XIV.  
12.

13 But when thou makest a Feast, call the Poor, the Maimed, the Lame, the Blind:

*But rather, when thou wouldst make an Entertainment, which should turn to the surest Account, let it be plain and frugal, and invite to it the Poor, the Disabled, the Lame, [and] the Blind (i), who are incapable of taking Care of themselves: Let these come to thy House frequently, to receive thine Alms; or "send Portions to "them," when they cannot come. (Neh. viii.*

13

14 And thou shalt be blessed; for they cannot recompence thee: for thou shalt be recompenced at the Resurrection of the Just.

*10.) And this will afford thee a much nobler Satisfaction than Banquets can give; and I may truly say, thou shalt be happy, in that they are not capable of making thee such a Requital; for their Prayers shall descend in Blessings on thy Head; and besides all the Pleasure a generous Heart will find in the very Exercise of such Bounties, thou shalt be abundantly recompenced at the Resurrection of the Just (k), if they proceed from a real Principle of Piety and Faith. (Compare Note (a), Vol. i, pag. 331.)*

14

(b) *Invite not so much thy rich Friends, — or Neighbours.*] Probably (as Mr. Reading well conjectures,) he observed in the *Pharisees* a Humour of making *Magnificent Feasts*, (on the *Sabbath-Days*, and on other Occasions,) and of treating *Great Persons*, chiefly out of Pride, Ambition, and Ostentation; which might render this Advice peculiarly proper, especially if he who now gave this Entertainment was, as many of his Brethren certainly were, very deficient in Works of *Charity*. (See *Reading's Life of Christ*, pag. 256.) — It is plain, the Word *Rich*, (as *Grotius* well observes,) refers not merely to *Neighbours*, but to the *Kindred*, and the other Persons that are mentioned with them; for if *these* were in low Circumstances, their being related to them was an Argument, why they should be regarded, rather than neglected.

(i) *The Disabled, &c.*] We render *αμαρτος*, the *Maimed*; but the Signification of the Word is much more extensive, and indeed takes in both *the Lame*, and *the Blind*, afterwards mentioned; and may also include those, whom the Infirmities of Age have rendered *helpless*. — *Grotius* thinks, *this Scripture* was the Foundation of the *Agape*, or *Love-Feasts*, among the primitive *Christians*; but it is not evident. *Pliny* has a fine parallel Passage. See *Plin. Epist. lib. ix. epist. 30.*

(k) *At the Resurrection of the Just.*] It is not so evident, as *Dr. Clarke* supposes, that *δικαιοσυνη* must here signify *charitable Men*; it rather seems to me, a strong and awakening Intimation, that none who neglect *Works of Charity*, shall have their final Lot among the *Righteous*; which is evident from the many hundred *Scriptures*, which indispensably require *Mercy*, as well as *Justice*. (Compare *Mat. i. 19. Note (a), Vol. i. pag. 38.*)

## I M P R O V E M E N T.

- Sect. 119. **H**OW happy were they, who had frequent Opportunities of conversing with *Christ*, whose Discourses were always so wise, and so useful! How well did he repay all the Entertainments he received, in the Advantages which he gave for religious Improvement! In vain might his
- Luke xiv. 1. Enemies watch for Occasions against him. In his Tongue was the Law of Wisdom, as well as of Kindness. (*Prov. xxxi. 26.*) And surely the Lips of his Ministers and Disciples would feed many to their everlasting Benefit, were this blessed Model to be more carefully traced. (*Prov. x. 21.*)
- Ver. 8,--11. Let us particularly observe, what he here says concerning a modest and humble Deportment, which is indeed the surest Way to be honoured and respected. And let us take great heed, that that good Breeding, which consists so much in the Expressions of Humility, and a Readiness to prefer others to ourselves, do not degenerate into a mere Form, and prove, as it too often does, the Cloak of Arrogance and Pride; but that it have its Foundation in a lowly Opinion of ourselves, and an habitual Disposition to submit even to our Inferiors, when we may do it without breaking in upon the Duties and Decencies of Life, and injuring those to whom it may be exercised, by an Indulgence, which they know not how to understand, or improve.
- Ver. 12, 13. Let us hearken to these Exhortations to Charity, from the Mouth of our Charitable Saviour, who gave himself for us. And as *Christ pleased not himself*, (*Rom. xv. 3.*) let us not allow ourselves to squander away great Quantities of Money, in what may gratify our own Senses, or make a gaudy Shew in the Eyes of the vainer Part of Mankind; but let us be willing to spare from the Luxuries and Superfluities of Life, that we may bestow it on the Poor, and the Distressed. And indeed, whatever our Circumstances and Possessions be, we must expect that the Stream of our Bounty will soon be dried up, if it be not supplied from the Fountain of a prudent Frugality. This Self-denial may now in some Instances be painful; but it will be amply recompensed at the Resurrection of the Just.
- Ver. 14. May we then meet with many, whom our Liberality has fed and clothed, whom our Knowledge and Zeal have instructed, and whom our holy Examples have edified and quickened! Here will be a Foundation laid for the Endearments of an eternal Friendship; when that which has been formed upon a Partnership in Vice, or animal Pleasure, shall be for ever forgotten, or be remembered with mutual Horror.

S E C T.

S E C T. CXX.

Our LORD foretells, in the Parable of the Great Supper, the Rejection of the Jews, and the Calling of the Gentiles. Luke XIV. 15,—24.

LUKE XIV. 15.

AND when one of them that sat at Meat with him, heard these Things, he said unto him, Blessed is he that shall eat Bread in the Kingdom of GOD.

16 Then said he unto him, A certain Man made a great Supper, and bade many :

17 And sent his Servant at Supper-time to say to them that were bidden, Come, for all Things are now ready.

18 And they all with one Consent began to make Excuse.

LUKE XIV. 15.

AND while Jesus was thus discoursing, *one of the Guests* at the Pharisees Table, bearing these useful Things, and willing to keep up so good a Spirit of Conversation, said to him, Happy indeed is he, who shall be honoured so far, as to eat Bread (a) in the Kingdom of GOD: Blessed Man, who shall live in the Time of the Messiah, and share the Entertainments he will prepare for his People, when these Virtues of Humility, Condescension, and Charity shall flourish in all their Glory!

On this natural Occasion, our Lord thought it proper to remind him and the Company, that many, who on mistaken Notions of this Kingdom professed to desire it, were under the Force of such carnal Prejudices on this Head, that they would in Fact slight and reject it. And to this Purpose he uttered the following Parable, and said to him that had expressed so high a Notion of the Entertainments of his Kingdom, A certain Man made a great Supper, and invited many Guests; And he sent out his Servant at the Hour of Supper, to say to those that were invited, as they delayed their Coming, My Master desires you would come away as soon as possible; for all Things prepared for the Entertainment are now ready. And they all began with one [Consent] (b), as if by mutual Agreement they had

(a) Shall eat Bread.] It is well known, that the Phrase, to eat Bread; signifies making a Meal; and this not merely at a common Table, but sometimes at a Feast, where the Provision is very sumptuous. So perhaps it might be, at the Table of this noble Pharisee, ver. 1. (See 2 Sam. ix. 7, 10. xii. 17, 20. and Prov. ix. 5.) Compare Note (e), Vol. i. pag. 518.

(b) With one Consent; *αὐτοῖς*.] Of all the various Methods, which Learned Men have taken, to supply the Ellipsis here, (which may be seen at large in Wolfius, *Observ. vol. ii. pag. 682, 683.*) it seems to me most natural, to understand the Word *ἁπομαίνονται*, i. e. with one Consent; which Supposition is maintained by Beza. The Variety of their Excuses render

(c) *ἅμα*

Sect. 120. had all contrived to put a Slight on the Entertainment, to excuse themselves on one Pretence or another. *The first said to him that was sent, I have just now purchased a Field, and I am under a Necessity of going to see it; I intreat thee therefore*  
 19 *to make my Excuse. And another said, I have just bought Five Yoke of Oxen, and I am going to try them, that I may see how they will draw; I beseech thee therefore to make my Excuse, and assure thy Master that it is important Business that prevents me (c). And another said, I have very lately married a Wife, and therefore you will easily perceive I cannot come to attend your Master's Feast, and neglect my own (d).*  
 20 *And that Servant returning told his Lord all these Things. Then the Master of the House, who had made the Entertainment, was very angry, as he reasonably might be, to see such an Affront put upon his splendid Preparations, and such an ungrateful Return made for the peculiar Kindness and Respect he had shewn in sending for these Guests; and therefore he said to his Servant, Go out directly into the Streets and Lanes of the City (e), and bring in hither the Poor, and the Disabled, and the Lame, and the Blind, that they may come and partake of the Entertainment; for*  
 21 *I had rather see my House filled with such*  
 22 *Guests, than empty, as it now is. And the Servant quickly came back, and said, Sir, what*  
*thou*

Luke XIV.  
18.

cuse. The first said unto him, I have bought a Piece of Ground, 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.

20 And another said, I have married a Wife, and therefore I cannot come.

21 So that Servant came and shewed his Lord these Things. Then the Master of the House being angry, said to his Servant, Go out quickly into the Streets and Lanes of the City, and bring in hither the Poor, and the Maimed, and the Halt, and the Blind.

22 And the Servant said, Lord, it is done as thou hast com-

(c) *I beseech thee, make my Excuse, &c.*] It is a beautiful Circumstance, that our Lord here represents both these Bargains as already made; so that going to see the Farm, and to prove the Oxen, that Evening, rather than the next Morning, was merely the Effect of Rudeness on the one hand, and of a foolish impatient Humour on the other; and could never have been urged, had they esteemed the Inviter, or his Entertainment. Accordingly it is commonly found in Fact, that Men neglect the Blessings and Demands of the Gospel, not for the most important Affairs in Life, with which they seldom interfere; but to indulge the Caprice and Folly of their own Tempers, and to gratify the Impulse of present Passions, sometimes excited on very low Occasions.

(d) *I cannot come, &c.*] As the Process of the Parable represents a wife and good Man offended with this Excuse among the rest, we must suppose something in the Circumstance of receiving the Invitation, or of appointing the Time of his own Marriage, which implied a rude Contempt of the Inviter, and made the Reply indecent. It was not necessary to descend to such Particulars.

(e) *Into the Streets and Lanes of the City.*] This seems the true Distinction between *πλατειας* and *ρυμιας*; the former of which signifies a Broad, and the latter a Narrow Way, in which last the Alleys may be included.

(f) *Into*

commanded, and yet there is Room.

*thou didst please to command, is done; these poor* Sect. 120.  
 distressed People are come in, and sat down at the Table; *and still there is Room* for more Guests, <sup>Luke XIV.</sup>  
 and Entertainment enough provided to feast many <sup>22.</sup>

23 And the Lord said unto the Servant, Go out into the Highways and Hedges, and compel them to come in, that my House may be filled.

*And the Lord said to the Servant,* 23  
*Go out then into the Roads* without the City, and rather than fail, look for the poorest and most helpless Travellers, who are sheltering themselves under Trees *and Hedges (f)*; and if Importunity be necessary to such, *press them* that you find there by the most earnest Invitation *to come in (g)*, *that my House may be well filled.* For I say 24

24 For I say unto you, that none of those Men which were bidden, shall taste of my Supper.

*unto you, that none of those Men who were invited,* if they should now be ever so desirous of it, *shall* be admitted so much as to *taste of my Supper*; since they have so rudely and ungratefully slighted it. And all this was as if he had said, Let me tell you, that such will the Divine Conduct be, with regard to the Gospel. God sends his Messengers in the most importunate Manner to invite you Jews, to come and partake of its rich Entertainment; but you neglect it on the meanest Pretences; and one is too busy, and another too idle, to attend to it. But he will severely resent the Affront, and tho' it may seem to you as unaccountable a Conduct, as that which I have represented in

(f) *Into the Roads and Hedges.*] Any gross and abandoned Sinners might be represented as in this wretched Condition. See *Eph. ii. 12, — 17.* But it seems an excessive Refinement of *Brennius*, to suppose, *the Hedges* here mentioned, refer to the Ceremonial Law as a *Partition*; as it likewise is, to explain the *first Clause*, as relating to the *Profelytes of the Gate*, and the *second* to the *Idolatrous Gentiles*. One might as well infer from *ver. 24.* that no *Jews* should be saved: And it argues a wrong Taste in *Criticism*, to torture every Circumstance into a fancied Resemblance.

(g) *Press them* by the most earnest Invitation *to come in.*] Nothing can be more apparently weak, than to imagine with *St. Augustin*, and many others, that these Words can justify the Use of *Compulsion* and *Force in Religious Matters*; the *Absurdity and Iniquity* of which, I have represented at large in my *Sermon* on that Subject. It is certain, the Word *ωαναλω* is often used to express an *Importunity* where there could be no *secular Terrors*; *Mat. xiv. 22. Mark vi. 45. Gal. ii. 3, 14. vi. 12.* (as is likewise the Word *ωαναλω*, *Luke xxiv. 29.* and *Acts xvi. 15.*) and several Instances are produced by *Elser*, in which the Word signifies *pressing Persuasion.* (*Observ. vol. i. pag. 244, 245.*) And here, as it would be most indecent to imagine Persons *forced* to an Entertainment, so it would have been quite impracticable for a single Servant to have *compelled* a Multitude in this Sense. There is an *Ambiguity* in the *English Word [press,]* which much more exactly answers to that in the *Original*, than the Word our *Translators* use: And it seems to me the Part of a faithful *Translator*, especially of the *Sacred Writings*, to preserve the *Ambiguities* of the *Original*; tho' a *Paraphrase*, which speaks only a Man's own Sentiments, may sometimes venture to determine them.



Sect. 120. in the Parable, will call in the poor, ignorant, and wretched Gentiles, who were wandering in the most helpless Circumstances, in the Ways of Idolatry and Wickedness; and his Church shall be filled with them, while you, who reject his Gospel, shall in righteous Judgment be yourselves rejected by him, and perish for Want of those Mercies which you now despise.

Luke XIV.  
24.

## I M P R O V E M E N T.

- Luke xiv. 24.** **M**AY the infinite Mercy of GOD forbid, that this should ever be our Condition! The *Gospel Feast*, like the sumptuous Banquet of *Abasuerus*, (*Esth. i. 3, 4.*) is of a very long standing: Not only from
- Ver. 21, 22.** Week to Week, but from Age to Age, GOD is sending to *invite new Guests*; and after all the Millions that have been regaled by it, and nourished up to everlasting Life, *there is yet Room* for more. Still are *his Servants* sent from one Time to another, with all the Fervor of the most affectionate Persuasion, to *urge Sinners* to accept of these desirable Blessings; (for such only is the *Compulsion*, that becomes a Feast, and suits the Nature of reasonable Creatures.) May we not *receive the Grace of GOD in vain!* May we not *perish*, as Thousands before us have done, by *making light of the Gospel!*
- Ver. 18, -20.** It has often been observed from this *Parable*, that they were *lawful Occasions*, which these unhappy People pleaded as their *Excuse* for neglecting the Invitation. And how many perish by what is indeed *lawful!* But the Care of our *Estates* or *Cattle*, our *domestic Affairs*, and our dearest *Relatives*, will be destructive to us, if they be minded as our *main Care*, and our Hearts be so attentive to them, as to forget the *one Thing needful*.
- Ver. 21.** Are we of the Number of those, who tho' once blinded, impoverished, and enfeebled by Sin, are now brought as welcome Guests to the *Table*, which Divine Love has spread? Let us adore the Grace, which *opened the Door* to us, and *opened our Hearts* to comply with the Call; by its strong and powerful, tho' rational and gentle Influence, *compelling us to come in*. Let the *Servants* employed in the Message *urge it* with a becoming Earnestness; as well knowing, how much the Heart of their *great Master* is in it, and how much the Happiness of *Souls* depends on their accepting it. *Lord!* may we see thy *Table furnished with Guests*, and ourselves be so *happy* as finally to partake of those Blessings, to which we are now *commanded to invite others!* For *blessed indeed are they, that shall eat Bread in the Kingdom of GOD!*
- Ver. 15.**

S E C T.

S E C T. CXXI.

Our LORD urges upon his Disciples the Necessity of considering the Difficulties of Religion, before they take up a Profession of it. Luke XIV. 25, to the End.

LUKE XIV. 25.

AND there went great Multitudes with him: and he turned, and said unto them,

26 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 also, he cannot be my Disciple.

27 And whosoever doth not bear his Cross, and come after me, cannot be my Disciple.

LUKE XIV. 25.

AND as great Multitudes attended Christ (a), and went with him in this his Journey toward Jerusalem, he turned about and said to them, You now attend me from Place to Place with some Tokens of Regard; but seriously consider how much it will cost you, to approve yourselves my faithful Followers.

Sect. 121. Luke XIV. 25.

If any Man comes to me to be instructed in my Religion, and to obtain the Blessings of my Kingdom, and does not prepare himself, on a proper Occasion, to act as if he did even hate his Father and Mother, and his very Wife and Children, and Brethren and Sisters, yea, and his own Life too (b), that is, if he be not willing to abandon all these, rather than to forsake me, he cannot really be my Disciple, whatever he may pretend.

And whosoever does not stedfastly resolve even to bear his Cross, and to come after me, whenever he is called to tread the painful Steps that I am taking, in the Way to Crucifixion and Death, he cannot be my Disciple: And therefore, as I gave these Things in Charge to my Apostles, (Mat. x. 38. Vol. i. pag. 470.) I repeat them to you, as Matters of universal

(a) Great Multitudes attended Christ.] Perhaps the Cure of the Man who had the Dropsy, and some Expectations as to the Event of Christ's Visit to this Pharisee, might cause a Crowd near his House; and what follows might be spoken the same Sabbath, on our Lord's coming out from thence: But as the Evangelist does not so expressly connect the Passages, I was not willing to assert it in the Paraphrase.

(b) To act as if he did even hate his Father and Mother, &c.] Strictly speaking, to hate our nearest Relatives, and our own Lives, would be unnatural Wickedness, and equally contrary to the Dictates of Humanity, and the Genius of the Gospel. But it is well known, that one Thing is said to be loved, and another hated in Scripture, when the former is much preferred; and especially, when out of Regard to it, the latter is neglected and forsaken. Compare Gen. xxix. 31. Deut. xxi. 15,—17. Mal. i. 3. Rom. ix. 13. and Mat. vi. 24.

Sect. 121. universal Concern, which require your most attentive Consideration.

Luke XIV. 28.

- And it is necessary to dwell on the Thought ; *for which of you, if he be a Person of common Prudence, and intend to build a Tower (c), or any other Edifice, does not first deliberately sit down and compute the Expence, and compare it with his own Circumstances, that he may judge whether he has a Stock of Wealth [sufficient] to finish it ?*
- 29 *Lest when he hath laid a Foundation, and is not able to compleat [the Work,] for Want of Money to finish it, all who see it, as they pass by, should begin to deride him, Saying in Contempt, This must be surely a wise Man, who thus began to build, and was not able to finish his Plan ; and here his imperfect Work stands, a lasting Monument of his great Discretion.*
- 31 *Or what wise King, if he was marching out to encounter another King in War, does not first sit down and consider, whether he has any such Advantage as to Arms, Strength, or Situation, as that with Ten thousand Men he is able to meet and oppose him that cometh against him with Twenty thousand ? And if he find he has not, while he is yet at a Distance, he sends an Embassy and desires Terms of Peace (d), and plainly confesses his Readiness to submit to some Things which may be disagreeable, for the Preservation of his Dominions, and perhaps of his Life.*
- 32 *So then do you consider, whether you think it worth your while to adhere to me on these Terms ; for I assure you, I will admit you on no other, and every one of you, that does not stedfastly resolve*

28 For which of you intending to build a Tower, sitteth not down first, and counteth the Cost, whether he have sufficient to finish it ?

29 Lest haply after he hath laid the Foundation, and is not able to finish it, all that behold it, begin to mock him,

30 Saying, This Man began to build, and was not able to finish.

31 Or what King going to make War against another King, sitteth not down first, and consulteth whether he be able with Ten thousand to meet him that cometh against him with Twenty thousand ?

32 Or else, while the other is yet a great Way off, he sendeth an Ambassage, and desireth Conditions of Peace.

33 So likewise, whosoever he be of you, that forsaketh not

(c) *If he intend to build a Tower.*] This Phrase naturally suggests to us, the Idea of a more magnificent Edifice, than our Lord's Hearers might probably think of on this Occasion. It is plain, that Towers were frequently run up, probably of some slight Materials, to lodge those who had the Care of keeping Vineyards, or Flocks ; and they were built pretty high in Proportion to their Basis, that they might command the larger Prospect. Compare 2 Chron. xxvi. 10. Mic. iv. 8. Isa. v. 2. Mat. xxi. 33. and Mark xii. 1.

(d) *Desires Terms of Peace :* ερωτα τα ειρηνην.] This represents the feebler Person, as begging a Peace : A proper Emblem of the Humility and Resignation, with which Peace is to be sought from an offended GOD, who is possessed of a Strength, not (as in the Case supposed here,) merely double, but infinitely superior to ours.

not all that he hath, he cannot be my Disciple.

resolve to give up all his Possessions, whenever he Sect. 121. is called to it on my Account, he cannot be owned by me as my Disciple indeed.

34 Salt is good: but if the Salt have lost his Savour, wherewith shall it be seasoned?

And if you are not Disciples indeed, your Outward Profession will be very insignificant; for tho' Luke XIV. 34.

Salt in general is a very good Thing, and my Servants, as I formerly intimated, (Mat. v. 13. Vol. i. pag. 223.) are the Salt of the Earth; yet I must again add, if the Salt be grown insipid, with what can it be seasoned? or what can recover those, whom my Gospel will not influence and reclaim?

35 It is neither fit for the Land, nor yet for the Dung-hill; but Men cast it out. He that hath Ears to hear, let him hear.

And as insipid Salt is such a vile and worthless Thing, that it is neither fit to be used as Manure of itself for the Land, nor even for a Place on the Dung-hill, to be there mixed with other Dung; [but] it is thrown out of Doors, and trampled under Foot like Mire in the Streets: You also will be no less useless and contemptible, if under the Advantages and Obligations of a Christian Profession, you are destitute of a sincere Principle of Integrity and Piety, and will be utterly abandoned and rejected as unprofitable Servants. He therefore that hath Ears to hear, let him hear it attentively; for it is a Point, in which not only the Honour of my Kingdom, but the Salvation of your own Souls is concerned.

35

## I M P R O V E M E N T.

MAY our most serious Attention be fixed on so important a Truth; Luke xiv. and may this plain and candid Declaration of our Lord be duly regarded by us; as ever we desire to find the Advantage of that Relation to him, in which we are so ready to glory! If we would not be cast out with Disdain, and trampled under Foot as worthless and vile, let us be solicitous that there may be the Salt of Divine Grace in our Hearts; and let us undertake a religious Profession with that deliberate Consideration, which becomes a Matter of such great Importance. A hasty Purpose will never bear us thro' the Difficulties we must expect to encounter; and rash Vows, and thoughtless Adventures in this Case, will only expose us to the Derision of others, and the keener Remorse of our own Minds.

Nor is the Nature and Evidence of Religion such, as to have any Reason to fear the severest Examination. The Demands of Christ are indeed high; that the nearest Relatives should be abandoned, and even Life itself sacrificed

Sect. 121. ficed for his Sake; that we be at least *Martyrs* in Resolution, and have so much of a reciprocal Affection for him, as shall, like his *Love* to us, be stronger than *Death*. Yet how reasonable is the Demand! Did he leave his *Father's Bosom* for us, and shall we scruple to abandon our *Houses*, and our *Kindred* for him? Did he expire on *the Cross* for us, and shall not we be ready to *take up our Crosses*, and follow him? Shall it not be delightful to us, to trace his most painful Steps, and by the most costly Sacrifices to approve our Gratitude, and our Duty?

Ver. 27.

Ver. 33.

Blessed *Jesus*, lead us! and by thy Grace we will follow thee, whatever be the Path, whatever be the Burthen, whatever the Terror of the Way; knowing that if we partake with thee in *thy Sufferings*, we shall at length share with thee in thy Consolation, and *thy Glory*! (2 *Tim.* ii. 12.)

## S E C T. CXXII.

*Publicans and Sinners flock round our LORD, and he vindicates his Readiness to receive them by the Parable of the lost Sheep, and Piece of Money. Luke XV. 1,---10.*

## LUKE XV. 1.

Sect. 122.  
Luke XV. 1.

**T**HUS our Lord addressed himself to the Multitude, and especially to his Disciples, on the Sabbath-Day, as he came out from the House of the noble Pharisee with whom he had dined: And it happened, as it was *then* a Season of Leisure, and he appeared in publick teaching the People, that *all the Publicans* in that Place, and some other notorious *Sinners*, who might not easily have been admitted into the Pharisee's House, drew near to hear him preach (a), being charmed with

## LUKE XV. 1.

**T**HEN drew near unto him all the Publicans and Sinners for to hear him.

(a) *All the Publicans and Sinners drew near to hear him.*] Some suppose, they came by a particular Appointment from all the neighbouring Parts. As *Luke* goes on in the Story, without any Intimation of a *Change*, either in the *Time*, or the *Scene* of it, I am inclined to think, these Discourses might be delivered the same Day, that *Christ* dined with the *Pharisee*, (Sect. 119.) which being the *Sabbath-Day*, would give the *Publicans*, on other Days employed in their Office, a more convenient Opportunity of attending. Some have concluded, (I could never conjecture for what Reason,) that this happened in *Galilee of the Gentiles* beyond *Jordan*, from whence, they say, *Christ* went up to *Jerusalem*. (*Luke* xvii. 11.) But that the chief Part of this Assembly were *Gentile Idolaters*, can never be proved; and if it could, it would be no sufficient Proof of *Christ's* being now on the *other Side of Jordan*. Yet I acknowledge it highly probable, that some *Idolatrour Gentiles* might join with the *Multitude*, who, if they understood *these Parables*, might justly draw great Encouragement from them.

(b) *In*

with the Condescension which allowed of their Sect. 122. Access.

2 And the Pharisees and Scribes murmured, saying, This Man receiveth Sinners, and eateth with them.

And Jesus, moved with Compassion for them, Luke XV. uttered some remarkable Discourses, admirably<sup>2</sup> calculated for their Encouragement, and that of others, who had lain under the most aggravated Guilt. But the proud Pharisees and Scribes, who were present, murmured when they saw such a Croud around him, and said, This Man, while he sets up for a religious Teacher, unaccountably gives Access to the most profligate Sinners, and sometimes eats with them, and makes no Scruple to accept of Invitations to their Houses. (Compare Mark ii. 16. Vol. i. pag. 434.)

3 And he spake this Parable unto them, saying,

But [Jesus] for the Encouragement of these 3 poor Penitents, as well as to rebuke the censorious and uncharitable Pharisees, spake to them this Parable, and said, What Man is there of you, 4 that has a Flock of an Hundred Sheep, who will not, upon losing one of them, immediately leave the Ninety-nine that were feeding in the Pastures of the Desert (b), and go from Place to Place after that which was lost, till he find it? And having 5

4 What Man of you having an hundred Sheep, if he lose one of them, doth not leave the ninety and nine in the Wilderness and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his Shoulders, rejoicing.

at length found it, he lays it on his Shoulders, rejoicing, as a Man in such a Circumstance naturally would; And coming Home, calls together his 6 Friends and Neighbours, and says unto them; My Friends, you may now rejoice with me; for my Labour and Search have not been in vain; but I have found my lost Sheep. And as he thus is 7

6 And when he cometh Home, he calleth together his Friends and Neighbours, saying unto them, Rejoice with me, for I have found my Sheep which was lost.

7 I say unto you, that likewise Joy shall be in Heaven, over one Sinner that repent-

more delighted with the Recovery of the Sheep, that he had lost, than with the Safety of the rest, that had not wandered; so, I say to you, that greater and more sensible Joy will be in Heaven, among the blessed and benevolent Spirits that dwell there (c), over one penitent Sinner, than over Ninety-

(b) In the Pastures of the Desert.] Uncultivated Ground, used merely as Common of Pasture, was called Wilderness, or Desert, by the Jews, in Distinction from arable or inclosed Land. Compare Josh. xv. 61: 1 Kings ii. 34. 2 Kings iii. 8. Mat. iii. 1. and Mark vi. 31. (Compare also Note (c) on Mat. xviii. 12. pag. 26.)

(c) Greater Joy will be in Heaven, &c.] Alluding, says Mons. L'Enfant, (a little too coldly,) to the Style of the Jews, who represent the Angels, weeping for the Corruption of Men, and rejoicing at their Conversion. But it seems very unwarrantable, to suppose Christ thus asserting a Thing, merely because the Jews used thus to represent and conceive of it.

Sect. 122. *Ninety-nine righteous Persons, who do not need such deep Repentance (d), or such an universal Change of Mind and Character.*

Luke XV.  
8.

Or, to illustrate the Matter by another obvious Similitude, that it may strike your Minds yet more powerfully, *what poor Woman having Ten Pieces of Silver Money, tho' they were but each of them the Value of a Drachma, if she lose one of them out of her Purse, will not presently light a Lamp, and take the Pains to sweep out the House, and search carefully in all the Corners, till she find it?*

9 *And when she has found it, she joyfully calls her Female Friends and Neighbours together (e), to acquaint them with her good Success; and concluding it will be agreeable News to them, she says, Rejoice with me; for I have found the*

10 *Piece of Money which I had lost. And so I say unto you, that there is in like manner a peculiar Joy in Heaven, among the Angels of GOD, over one repenting Sinner. Do not therefore wonder, if I labour to promote their Joy on this Account,*

repenteth, more than over ninety and nine just Persons, which need no Repentance.

8 Either what Woman having ten Pieces of Silver, if she lose one Piece, doth not light a Candle, and sweep the House, and seek diligently till she find it?

9 And when she hath found it, she calleth her Friends and her Neighbours together, saying, Rejoice with me, for I have found the Piece which I had lost.

10 Likewise I say unto you, There is Joy in the Presence of the Angels of GOD, over one Sinner that repenteth.

We may rather conclude from *ver. 10.* that, at least in some extraordinary Cases, the *Angels* are, either by immediate Revelation, or otherwise, informed of the Conversion of Sinners, which must to those benevolent Spirits be an Occasion of Joy; nor could any thing have been suggested more proper, to encourage the humble Penitent, to expose the repining Pharisee, or to animate all to Zeal in so good a Work, as endeavouring to promote the Repentance of others.

(d) *Than over Ninety-nine righteous Persons, &c.*] It cannot be our Lord's Meaning here, that GOD esteems *One penitent Sinner*, more than *Ninety-nine* confirmed and established Saints; (who are, undoubtedly, the Persons spoken of, as *needing no Repentance*, i. e. no universal Change of Heart and Life, in which Sense the Word *μίσσηρα* is commonly used;) for it would be inconsistent with the Divine Wisdom, Goodness, and Holiness to suppose this. But it is plainly as if he had said, "As a Father peculiarly rejoices, when an extravagant Child is reduced to a Sense of his Duty, and one whom he had considered as utterly ruined by his Follies, and perhaps as *dead*, returns with Remorse and Submission; 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 holy Inhabitants of Heaven rejoice in the Conversion of the most abandoned Sinners, and the great Father of All so readily forgives and receives them, that he may be represented as having Part in the Joy."—Tho' by the Way, when *Human Passions* are ascribed to GOD, it is certain they are to be taken in a figurative Sense, entirely exclusive of those Sensations, which result from the Commotions of Animal Nature in ourselves.

(e) *She calls her Female Friends, [τας φίλας,] and Neighbours together.*] It might seem hardly worth while to ask the Congratulation of her Friends, on so small an Occasion, as finding a Drachma; (for that is the Piece of Coin here mentioned, in Value not above *Nine-pence*;) but it is represented as the Tenth Part of her little Stock, and the impressible and social Temper of the Sex may be perhaps thought of, as adding some Propriety to the Representation.

count, and condescend to familiar Converse with Sect. 122: those, whom you proudly despise as unworthy your Regard. Luke XV. 10.

I M P R O V E M E N T.

**H**OW graceful and lovely does our Lord appear, while thus opening Luke xv. 1. his compassionate Arms, and Heart, to these wretched Out-casts, for whose Souls no Man cared! Who can chuse but rejoice at this Jubilee, which he proclaimed among them, and at the chearful Attention which they gave to these glad Tidings of great Joy? May we, who are his Followers, never despise the meanest, or the worst of Men, when they seem disposed to receive religious Instruction; but rather exert ourselves with a distinguished Zeal, as knowing that the Joy of the Heavenly World in Ver. 10. their Recovery will be, in some measure, proportionable to the Extremity of their former Danger.

Let us often recollect the Charity and Goodness of those perfected Spirits, Ver. 7. who look down from their own Glory with Compassion, on Mortals wandering in the Paths of the Destroyer, and who sing Anthems of Thankfulness and Joy, when by Divine Grace they are reclaimed from them. Let every Sinner be touched with a generous Desire, that he who has been in so many Instances the Offence and Burthen of the Earth, may become the Joy of Heaven by his sincere Conversion. And let the Solicitude with Ver. 4,--6. which the little Possessions of this World are sought, when they are lost by Ver. 8, 9. any Accident, engage us more earnestly to seek what is infinitely more valuable, our own Salvation, and that of the immortal Souls of others. May we in our different Stations labour successfully for their Recovery; that we may another Day share in that higher Joy, which Angels and glorified Saints shall express, when they see them not only reduced to the Paths of Virtue and Happiness, but fixed in Abodes of eternal Glory!

S E C T. CXXIII.

Our LORD farther pursues the Design of the preceding Parables, by that of the Prodigal Son. Luke XV. 11, to the End.

LUKE XV. 11.

LUKE XV. 11.

AND he said, A certain Man had two Sons:

**W**ITH the same Design, of vindicating himself in conversing with Publicans and Sinners, of reprovng the Envy of the Pharisees, and Sect. 123. Luke XV. 11. of.



Sect. 123.  
Luke XV.  
11.

- of encouraging every sincere Penitent by moving Representations of the Divine Mercy, our Lord went on to utter another most beautiful and affecting Parable. *And he said*, while this various Multitude was standing round him, *There was a certain Man* in plentiful Circumstances, and of a very condescending Temper, who *had two Sons*, that
- 12 were now grown up to Manhood. *And the younger of them*, fondly conceited of his own Capacity to manage his Affairs, and weary of the Restraints of his Father's House, *said one Day to his indulgent Parent, Father*, as I am now come to Years of Discretion, I desire that thou wouldst give me into mine own Hands *that Portion of Goods, which* according to an equitable Distribution falls to my Share. *And he*, unwilling to make any invidious Distinction in distributing his Effects, *divided his Living between them both (a)*, and gave them his chief Stock of Money, reserving the House and Estate in his own Hands.
- 13 *And not many Days after* this Division was made, *the younger Son, gathering all his Treasure together*, and pretending a Design of trafficking with it, *took a Journey into a very distant Country; and there* forgetting his Relations at Home, and living with a Knot of Companions like himself, in a very riotous, debauched, and extravagant Manner, he quickly squandered away the whole of his Substance.
- 14 *And when he had consumed all* in this wretched Course, it so happened thro' the righteous Judgment of GOD upon him, that *there was an extream Famine in that Country* where he sojourned; *and he soon began to be in Want* of the very Necessaries of Life. *And finding no* Shelter or Relief among those, who had been the Companions of his Luxury, and shared in the Spoils of his Substance, yet unable to brook the Mortification of returning Home in such Circumstances,
- 15

12 And the younger of them said to his Father, Father, give me the Portion of Goods that falleth to me. And he divided unto them his Living.

13 And not many Days after, the younger Son gathered all together, and took his Journey into a far Country, and there wasted his Substance with riotous Living.

14 And when he had spent all, there arose a mighty Famine in that Land; and he began to be in Want.

15 And he went and joined

(a) *Divided his Living between them both.*] It is plain, no significant Sense can be put on this Circumstance of the Parable, as referring to the Dispensations of GOD to his Creatures. It is one of those many ornamental Circumstances, which it would be Weakness over-rigorously to accommodate to the general Design.

(b) *Who*

joined himself to a Citizen of that Country; and he sent him into his Fields to feed Swine,

stances, *he went and joined himself as a Servant to a Citizen of that Place; who* thinking such a worthless Creature unfit for any better Post, *sent him into his Grounds (b)* belonging to an Estate in the Country, *to feed Swine.* And mean and disagreeable as the Employment was (c), this unhappy Youth, who had once lived in such Plenty and Splendor, was forced to submit to it.

Sect. 123.  
Luke XV. 15.

16 And he would fain have filled his Belly with the Husks that the Swine did eat: and no Man gave unto him.

*And even then thro' the Unkindness of his Master, and the Extremity of the Season, he was kept so poorly, that he had not Bread; but would gladly have filled his hungry Belly with the sorriest Husks (d), which the Swine eat: And yet there was no Man that would take so much Pity upon him, as to give unto him one Morfel of Food; so sparing did the Famine make them, and so much did they despise this foolish and scandalous Prodigal.*

17 And when he came to himself, he said, How many hired Servants of my Father's have Bread enough and to spare, and I perish with Hunger!

And now the Infamy and Distress of his present Situation began to lead him into serious Consideration; *and coming to himself,* he so far recovered his Reason, which had before been dethroned and extinguished by the mad Intoxication of sensual Pleasure, that *he said* in his own Mind, *Alas, how many hired Servants in the Family of my good Father have Bread enough and to spare, while I his Child, who have known so many better Days, am even perishing with Famine, and am not thought worth my Food by this unkind Master*

18 I will arise, and go to my

*to whom I have hired myself! Whatever be the*

(b) *Who—sent him into his Grounds.*] That *was*, in such a Construction, should be rendered in this Manner, the accurate *Elfner* has shewn by a Variety of convincing Instances. (*Observ. vol. i. pag. 248.*)

(c) Mean and disagreeable as the Employment was.] It is true, that among the antient Greeks, the chief *Swineherd* was looked upon as an Officer of no inconsiderable Rank; as evidently appears from the Figure which *Eumæus* makes in the *Odyssey*: But this was an Age of greater Refinement; the unhappy Youth was obliged to tend the *Swine* himself; and if he be considered as a *Jew*, the Aversion of that Nation for this unclean Animal, must render the Employment peculiarly odious to him; and probably this Circumstance was chosen by *our Lord*, to represent him as reduced to the most vile and Servile State that could be imagined.

(d) *With the sorriest Husks.*] A late Translation (after *Brown, Saubert, Grotius*, and many others,) renders *καρπίσω*, *Carravays*, or the Fruit of the *Carub-tree*, which bore a mean, tho' sweetish Kind of Fruit, in long crooked Pods; which by some is called *St. John's Bread*: But if the Account which *Saubert* himself gives of it be true, *Swine* would hardly have been fed with any thing but the *husky* Part of this, in a Time of extream Famine. I therefore chuse to retain *our Version*; but take it, on the whole, to have been the *Fruit of a Tree*, something of a *Wild Chesnut* Kind. See *Drusus*, in *loc.*

Sect. 123.  
 Luke XV.  
 18.

the Consequence of it, I am resolved, that I will fit no longer in this miserable Condition; but *I will immediately arise, and go to my Father*, if all my little remaining Strength can carry me such a Journey; *and without vainly attempting an Apology, I will say to him, Oh my dear injured Father, I humbly confess, that I have sinned against the Great GOD of Heaven (e) by a long Course of Vice and Wickedness, and have been guilty also of the vilest Behaviour before thee, in abusing thy Goodness, and grieving thee by my unnatural*

19 *Rebellion; And in Consequence of this I am no more worthy to be called thy Son, nor can I expect the Favour of being admitted into thy Family on such Terms again; nevertheless, do not suffer me to perish, but rather make me as one of thine hired Servants (f), and I will be contented for the future to labour, and to fare as they do, so I may but live in thy Sight.*

20 *And accordingly he arose at that very Instant, and set forward on his long Journey, passing thro' all the Stages of it with a firm Resolution, Providence taking Care for his Subsistence, tho' he was obliged to beg his Way; and at length he came to the Neighbourhood of the House, in which his Father dwelt.*

*But while he was yet at a considerable Distance, his Father, who happened to be then looking that Way, saw him, and presently knew him, disguised as he was; and his Bowels yearned over him, to see him in so wretched a Condition: And immediately, as if he had forgot the Dignity of his Character, and all the Injuries he had received, he ran to his Child, and fell on his Neck with an eager Embrace, and tenderly kissed him with Tears of*

21 *Joy. And the Son began to make his humble*

my Father, and will say unto him, Father, I have sinned against Heaven, and before thee,

19 And am no more worthy to be called thy Son: make me as one of thy hired Servants.

20 And he arose, and came to his Father. —

— But when he was yet a great Way off, his Father saw him, and had Compassion, and ran, and fell on his Neck, and kissed him.

21 And the Son said unto him,

(e) *Sinned against the Great GOD of Heaven.*] This was, as *Dr. Goodman* observes, (*Parable of the Prodigal, pag. 207.*) an Acknowledgment, that *his Father's Yoke* had been so easy, that his throwing it off had been an Act of Rebellion against GOD: And it shewed also, that his Heart was touched with a Sense, not only of the Folly, but the Guilt of his Conduct, and that the Fear of GOD began to take hold of him.

(f) *Make me as one of thine hired Servants.*] He mentions this, not because *such Servants* fared worse than *Slaves*; but because he was himself *an hired Servant*, and therefore naturally compared his own Condition, with those of that Rank in his Father's Family.

(g) *The*

him, Father, I have sinned against Heaven, and in thy Sight, and am no more worthy to be called thy Son.

ble Acknowledgments, as he before had purposed, and said unto him, Oh Father, I am ashamed to appear in thy Presence; for such has been my Vileness, that I have sinned against the God of Heaven, and before thee, and am no more worthy to be called and owned as thy Son, or to receive any Token of thy favourable Regards. But before he could

Sect. 123.  
Luke XV.  
21.

22 But the Father said to his Servants, Bring forth the best Robe, and put it on him, and put a Ring on his Hand, and Shoes on his Feet.

make an End of the Speech he intended, his compassionate Father turned, and said to his Servants who were now gathered round them, Go immediately into the House, and bring out the best Robe that is there (g), and clothe him with it, and put a Ring on his Hand, and Sandals on his Feet, that my dear Child may appear like himself:

22

23 And bring hither the fatted Calf, and kill it; and let us eat and be merry.

And let others of you run to the Stall, and bring hither the fatted Calf that is there, and kill it (h); and let us eat and be chearful. For

23

24 For this my Son was dead, and is alive again; he was lost, and is found. And they began to be merry.

I esteem this as one of the happiest Days of my Life, and more joyful than the Birth-day of one of my Children; since this my Son, that was so long considered by me as dead, is restored to Life (i); and he who was concluded to be irrecoverably lost, is found, so that I have renewed Hope of Comfort in him. And they accordingly sat down to the Banquet, and began to be chearful.

24

25 Now his elder Son was in the Field: and as he came

But in the mean time his elder Son was out in the Field; and as on his Return he approached the

25

(g) *The best Robe.*] Ferrarius (*de Re Vestiar. lib. iii. cap. 24.*) observes, that the *sona*, or *long Robe*, was a Garment which Servants never wore; so that his Father's ordering any such Garment, and especially *the best*, to be brought, was declaring in the most moving Manner that can be imagined, how far he was from intending to treat him like a Servant. — His mentioning *the Ring*, and *Shoes*, spake the same Language; as many learned Writers have observed. See Wolfius in loc.

(b) *The fatted Calf, and kill it.*] Elfner would render the Word *Susale*, sacrifice it; truly urging, that it was customary to offer a Sacrifice at the Birth, and sometimes at the unexpected Recovery of a Child. (See Elfner. *Observ. pag. 249, 250.*) But no such Sacrifice was appointed among the Jews, nor could any have been lawfully offered but at Jerusalem, which does not appear to have been the Scene of this Parable; so that I can see no just Reason for such a Rendering.

(i) *That was dead, is restored to Life.*] It is by a very common and beautiful Emblem, that vicious Persons are represented as *dead*, both by Sacred and Profane Authors; (compare 1 Tim. v. 6. Eph. ii. 1. v. 14. and Wolfius in loc.) and the natural Death of their Children would be less grievous to pious Parents, than to see them abandoned to such a Course, as this young Sinner took. But to suppose an Allusion here to that Statute, (*Deut. xxi. 18, — 21.*) which condemned a disobedient and rebellious Son to Death on the Profecution of his Parents, is here most unnatural, and utterly spoils the Tenderness and Grace of this Speech.

Sect. 123. *the House, he heard the Sound of Musick and Dancing, and was surprized at the Discovery of such unusual Joy. And calling one of the Servants, he enquired of him, what was the Meaning of these Things, and what could have occasioned this extraordinary Rejoicing?* Luke XV. 26.

27 *to him, It is because thy younger Brother is come Home; and thy Father is so transported with Joy at his unexpected Return, that he has killed the fatted Calf, and made a very splendid Entertainment, because he has received him in good Health again, and found him happily recovered to a Sense of his Duty. And he was very angry at the kind Reception of his Brother, and resolved that he would not go in.*

*His Father therefore, hearing he was there, and being told he had discovered some Uneasiness, came out with great Condescension, and calmly intreated him to be pacified, and to join with them in the Festivities of the Day.*

29 *But instead of rejoicing on so happy an Occasion, and running to embrace his penitent Brother, he was still full of Envy and Resentment, and replied to his Father, Behold, I have served thee these many Years, and even to this Day am as careful of thy Affairs, as if thou wast my Master, rather than my Father; nor canst thou say, I have at any time departed from my Duty, or transgressed thy Command; and yet thou hast never given me so much as a Kid, to make an Entertainment with a few of my select Friends:*

30 *But as soon as ever this thy favourite Son was come, who has, as much as in him lay, devoured thy Substance with Harlots Abroad, in a long Course of scandalous Debaucheries, to his own Ruin, and the Infamy of the Family, thou hast killed for him the fatted Calf, and made him as welcome, as if he had been the most dutiful Child upon Earth.*

31 *And tho' his Father justly might have taken Offence at his unbecoming Reply, yet with great Gentleness he said to him, Son, thou art always with me, and art every Day receiving some Token of my Kindness; yea, all that I have is in a man-*

ner

came and drew nigh to the House, he heard Musick and Dancing.

26 And he called one of the Servants, and asked what these Things meant.

27 And he said unto him, Thy Brother is come; and thy Father hath killed the fatted Calf, because he hath received him safe and sound.

28 And he was angry, and would not go in:—

—Therefore came his Father out, and intreated him.

29 And he answering, said to his Father, Lo, these many Years do I serve thee, neither transgressed I at any time thy Commandment, and yet thou never gavest me a Kid, that I might make merry with my Friends:

30 But as soon as this thy Son was come, which hath devoured thy Living with Harlots, thou hast killed for him the fatted Calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy Brother was dead, and is alive again; and was lost, and is found.

ner *thine*, as thou art Heir to the Bulk of my Estate (k): But surely, on farther Consideration, thou must acknowledge, that it was fit we should feast and rejoice To-day; for this thy poor Brother (l), who was but lately looked upon as dead, is as it were miraculously made alive again; and he who was lost to us all, is now happily found; and it will much better become thee, to join with us in Joy for his Return, than thus peevishly to quarrel with my Indulgence to him.

Sect. 123.  
Luke XV.  
32.

Now you, who have heard this Parable, will easily see, how indecent this Conduct was, and how ungracious a Figure this elder Brother makes in my Story. And I will assure you, that when you Pharisees murmur at the Kindness shewn to the Publicans, or even the Gentiles themselves (m), on their sincere Repentance, you act with as ill a Grace, and are the Objects of still greater Blame, in Proportion to the Degree in which Men's Eternal Interests are more important, than those that relate merely to the present State.

(k) *All that I have is thine.*] This is a material Intimation, and suggests a strong Reason against murmuring at the Indulgence shewn to great Sinners: For as the joyful Welcome that the Father gave this younger Son, did not incline him to disinherit the elder Brother; so neither will GOD, out of a partial Fondness for remarkable Penitents, raise them to a State of Glory, superior to that of those, who have on the whole made a greater Progress in Holiness, and done him more constant and faithful Services.

(l) *This thy Brother.*] There is a lovely Opposition between *this*, and the 30th Verse: The elder Son had there indecently said, *This thy Son*; the Father in his Reply tenderly says, *This thy Brother*. And it is a moving Intimation, that the best of Men ought to look on the most abandoned Sinners, as in some respect their Brethren still; and should especially remember the Relation, when there appears any Inclination to return.

(m) *To the Publicans, or even the Gentiles themselves.*] Many Commentators have considered *this Parable*, in a View of peculiar Application to the Jews and Gentiles; and have observed, that the Murmurs of the Jews against the Apostles, for preaching the Gospel to the Gentiles, (see Acts xiii. 42, — 50. xxii. 21, 22. and 1 Thes. ii. 16.) are represented by the Conduct of the elder Brother. — This was certainly a Case comprehended in our Lord's Design; but he undoubtedly had something more in his Intention. He meant to shew, that had the Pharisees been as eminently good, as they themselves pretended to be, yet it had been very unworthy their Character, to take Offence at the kind Treatment, which any sincere Penitent might receive. Thus does he here, and in many parallel Texts, condemn their Conduct on their own Principles; tho' elsewhere, on proper Occasions, he shews the Falshood of those Principles, and plainly exposes their Hypocrisy and Guilt. — Thus the judicious Calvin states the Matter; and it is strange, so many learned Writers should have puzzled themselves, and their Readers, in so clear a Case.

## I M P R O V E M E N T.

Sect. 123. **L**ET us here behold, with all due Attention, the moving Representation which our gracious Redeemer makes of the *Folly of Sinners*; and the *Compassions of GOD*; Compassions, which he describes, as one who himself felt them, and who in this Respect, as well as others, was *the express Image of his Father*.

Luke xv. 12. We have before us in this *Parable*, a lively Emblem of the Character and Condition of *Sinners* in their fallen State. They are thus impatient of the most necessary *Restraints*; thus fondly conceited of their *own Wisdom*; and thus, when enriched by the Bounties of the great common *Father*, do they ungratefully run from him, and say unto *GOD*, *Depart from us, for we desire not the Knowledge of thy Ways.* (*Job xxi. 14.*)

Ver. 13. Sensual *Pleasures* are eagerly sought; and perhaps, all their Earthly Possessions and Hopes are quickly paid, as the Price of them. While the

Ver. 14. Means of obtaining these *Pleasures* continue, not a *serious Thought* of *GOD* can find a Place in their Minds: And then, perhaps, *Afflictions*, heavy and complicated *Afflictions*, come upon them; yet even under

Ver. 15, 16. that Pressure, they will often make very *hard Shifts*, before they will be persuaded to think of a *Return*; till at length Divine Grace, working in Concurrence with Providence, brings them to a better Temper.

Ver. 17. When they see themselves naked and indigent, inflamed and undone; when they *come to themselves*, and recover the Exercise of their Reason, improving it to the only Purposes for which it would have been worth while to have received it;—then they feel the Pangs of *penitential Remorse*; then they remember the *Blessings* they have lost, and attend to

Ver. 18, 19. the *Misery* they have incurred. And hereupon they are disposed humbly to confess their *Folly*, and to prostrate themselves in the Presence of their *Heavenly Father*: They put the Resolution immediately into Practice; *they arise, and go unto him*.

Ver. 20. But oh, let us behold with Wonder and Pleasure, the *gracious Reception* they find from Divine injured Goodness. He *sees them afar off*; he

Ver. 21. *pities*, he *meets*, and *embraces* them; he interrupts their Complaints and Acknowledgments, with Tokens of his returning Favour. *Is Ephraim my dear Son? is he a pleasant Child? for since I spake against him, I do earnestly remember him still: Therefore my Bowels are troubled for him; I will surely have Mercy upon him, saith the Lord.* (*Jer. xxxi. 20.*) Thus does *GOD* welcome the humble *Penitent*; thus does he open the Arms of his Love to embrace him, and the Treasures of his Bounty to enrich him.

Ver. 22, 23. He arrays him with the *Robe* of a *Redeemer's Righteousness*, dresses him in the Ornaments of *sanctifying Grace*, honours him with the Tokens of *adopting Love*, and invests him with the glorious Privileges and Immunities

nities of his Children. And all this he does, with unutterable *Delight*: Sect. 123. *He rejoices over him with Joy; he rests in his Love, and, as it were, rejoices over him with Singing; (Zeph. iii. 17.)* and this is the joyful Language of the Song, My Children *that were dead, are alive again; and tho' they were lost, they are found.* Ver. 24.

Let Heaven and Earth unite in the *Joy*, and echo back the Song. Let no *Elder Brother* murmur at the *Indulgence*, with which these *Prodigals* are treated; but rather welcome them back into the Family, and even encourage every Thing that looks like a Disposition to return to it. Ver. 25, 32. And let those, who have been thus received, wander no more; but rather let them emulate the strictest Piety of those, who for *many Years* have served their *Heavenly Father*, without having in any notorious Instances *transgressed his Commandments.*

S E C T. CXXIV.

CHRIST delivers the Parable of the unjust Steward, and reproves the Pharisees for their Covetousness and Hypocrisy. Luke XVI 1,---18.

LUKE XVI. 1.

AND he said also unto his Disciples, There was a certain rich Man which had a Steward; and the same was accused unto him, that he had wasted his Goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an Account of thy Stewardship; for thou mayest be no longer Steward.

LUKE XVI 1.

OUR Lord then spake another Parable, by Sect. 124. which he intended to convince his Hearers Luke XVI. of the Necessity of making a right Use of their Worldly Enjoyments; and having before rebuked<sup>1.</sup> the Pharisees for their envious and uncharitable Temper, he said also to his Disciples, that were about him, *There was a certain Rich Man, who had a Steward, in whom he had long put great Confidence; and he was at last accused to him, as having wasted his Goods, which had been intrusted to his Care.* And calling him, he said unto him, 2: *What is this strange Account that I hear of thee? Can it be true, that thou hast acted so base a Part? Give an immediate and exact Account of thine Administration and Management in this Office; for thou canst be no longer Steward, with any Honour to thyself, or Satisfaction to me, while thou continuest under such Imputations and Suspicions as these.*

And:



Sect. 124.  
 Luke XVI.  
 3.

And upon this, as might be well imagined, the Steward was much alarmed, and said within himself, in the Reasonings of his own Mind, *What shall I do*, in this unhappy Situation of my Affairs? *for my Lord is taking away my Stewardship*, and with it I shall lose my Subsistence. *I am not able to dig*, or to apply myself to any other laborious Work of Husbandry (a); nor can I expect, under this Load of Infamy, to be trusted by another in the Business I have been accustomed to; [and] *I am utterly ashamed to beg my Bread*, after having lived so handsomely in the World thus long.

4 And after a Pause he added, *I have at length bethought myself*, and now *know what I will do*; an Expedient offers itself to my Mind, by which I may secure myself Friends, *so that when I am removed from my Office, they may receive me into their Houses.*

5 And in pursuance of this Scheme, *having called every one of his Lord's Debtors to him*, whom he could hope to oblige by so fraudulent a Proposal, he determined to lower the several Articles in his Book, which stood chargable to the Account of each; and said, for Instance, *to the first, How much owest thou to my Lord?*

6 And he said, *An hundred Baths of Oil (b): And he said to him, Take thy Bill*, in which thou hast acknowledged the Receipt

3 Then the Steward said within himself, *What shall I do? for my Lord taketh away from me the Stewardship: I cannot dig, to beg I am ashamed.*

4 I am resolved what to do, that when I am put out of the Stewardship, they may receive me into their Houses.

5 So he called every one of his Lord's Debtors unto him, and said unto the first, *How much owest thou unto my Lord?*

6 And he said, *An hundred Measures of Oil. And he said unto him, Take thy Bill,*

(a) *I am not able to dig*, or to apply myself to — Husbandry.] *Raphelius*, (*Annot. ad Xen. pag. 104, 105.*) and *Elfner*, (*Observ. vol. i. pag. 251.*) have shewn, that the Word *ακαρπῆν* signifies in general, *to cultivate the Land*, and especially *to prepare it for Seed*; which was one of the most laborious Parts of the Husbandman's Work, in which *Day-Labourers* were employed; and consequently, most fit to be mentioned by *this Steward*, who having been used to a delicate and luxurious Way of living, would naturally think of such a Change of Life in the most discouraging View. The Expression, *ακαρπῆν*, *I am not able*, or strong enough, to do it, has also a peculiar Beauty in this View, which is lost in our Translation, and in most others.

(b) *An hundred Baths of Oil.*] The Greek Word *βαλυσ*, is evidently derived from the Hebrew *בַּת*, which we render *Baths* in the Old Testament. (*1 Kings vii. 26. 2 Chron. ii. 10. Ezra vii. 22.*) According to *Bishop Cumberland*, it contained about *Seven Gallons, Two Quarts, and Half a Pint*. Compare *Joseph. Antiq. lib. viii. cap. 2. §. 9.* — The Measure of *Wheat*, *κοπος*, mentioned in the next Verse, is the *כור*, *Cor*, or *Homer* of the Hebrews, containing about *Eight Bushels and an Half*, Winchester Measure. The Word *Homer* being familiar to an English Ear, I have retained it in the Version. This *Homer* contained *Ten Ephabs*, or *Baths*; (*Ezek. xlv. 11. 14.*) and each of these latter *Ten Omers*. (*Exod. xvi. 36.*) *Twenty Homers*, which he allowed the Debtor to deduct, were above *Twenty Quarters of Wheat*, and might be as valuable as *Fifty Baths of Oil*; so that the Obligation conferred on both these Debtors might be equal.

(k) *Take*

Bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred Measures of Wheat. And he said unto him, Take thy Bill, and write fourscore.

8 And the Lord commended the unjust Steward, because he had done wisely: for the Children of this World are in their Generation wiser than the Children of Light.

Receipt of it (c), and sit down directly, and write another, in which thou shalt acknowledge the Receipt of but *fifty*, and I will alter my Book agreeable to that. *Then he said to another, And how much dost thou owe? And he said, An hundred Homers of Wheat. And he says to him, Take thy Bill back, and write down an Acknowledgment of but fourscore; and remember how easy I have made thine Account.*

And when the Master heard of it, tho' he could not but be sensible, that it was an Act of great Injustice, yet he *praised the unjust Steward, as having done prudently* however, and found out an ingenious Expedient for his Subsistence, by making Friends, who might shelter him for the present, and perhaps recommend him to some new Trust, in hopes of sharing again in the Spoils of his Dishonesty. And thus, said the Blessed Jesus, when he had concluded the Parable, *the Children of this World are wiser in their Way and Generation (d)*, i. e. they generally act a more prudent Part with respect to their secular Interests, than even those who may be called *the Children of Light*, or than Good Men themselves, who are enlightened by GOD to see where their true Happiness lies, do with respect to theirs; (compare John xii. 36. 1 Thes. v. 5. and Eph. v. 8.) for they seldom appear so thoughtful and active in the great Concerns of Religion, as Worldly Men are in Pursuit of the momentary and precarious Possessions of this present Life.

9 And I say unto you, Make to yourselves Friends of

*And I also say to you, Endeavour to make yourselves sure Friends with these Riches, which may not improperly be called the unrighteous or deceitful*

(c) *Take thy Bill*, in which thou hast acknowledged the Receipt of it.] This *Bill* probably was something equivalent to a *Note under his Hand*, acknowledging the Receipt of so much Oil, and promising Payment for it. The *Alteration* of this plainly shews, how much *Dr. Clarke* is mistaken, in supposing the *Steward* did no Wrong to his *Master* in this *Affair*, but only gave the *Debtors* the Value of what he set off out of his own Stock, he undertaking to pay his *Lord*. (See *Dr. Clarke's Sermons*, Vol. iii. pag. 285.) For not to say how improbable it is, that this Bankrupt should be able or willing to make such a considerable Present, it is plain that if he had intended it, he would have let the Account remain *unaltered*. But by the *Exchange of Bills*, he cunningly made each of the *Debtors* an Accomplice with him, in defrauding his *Lord*, and thereby provided against a Discovery.

(d) *In their Generation*.] It here signifies *Affairs* or *Actions*; as *Gen. vi. 9. xxxvii. 2.*

Sect. 124.  
 Luke XVI.  
 9.

ceitful Mammon (e), (as so little Confidence can be reposed in them;) *that when you fail, and die out of this World (f), they may receive you into everlasting Habitations, and you may for ever enjoy the Reward of your pious Charity and Love, in an everlasting Friendship with all those truly worthy Persons who have been relieved by it.*

of the Mammon of Unrighteousness; that when ye fail, they may receive you into everlasting Habitations.

10 Let this Exhortation be regarded, not only by those that abound in Wealth, but by all others: For *he, who acting on strict Principles of Integrity and Piety, is faithful in the smallest [Trust,] is, and would in Fact appear to be, faithful also in one of much greater Importance, if it were committed to him; and he who is unjust in the least Matter, is, if he can attempt it with Views of Impunity, unjust also in much.*

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 *If therefore it appears, that you have not been faithful in the unrighteous or deceitful Mammon, as I before called those precarious Treasures, who*

11 If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your Trust the true Riches?

12 *will intrust you with the true [Riches?] And I repeat it again, if you have not been faithful in what was but another's, and only was committed to your Care and Management for a little while; who do you think will give you [that which shall be] your own by an unalienable Right and eternal Possession (g)? You cannot sure expect so high*

12 And if ye have not been faithful in that which is another Man's, who shall give you that which is your own?

a Re-

(e) *The unrighteous or deceitful Mammon.*] Nothing can be more contrary to the whole Genius of the Christian Religion, than to imagine, that our Lord would exhort Men to lay out their ill-gotten Goods in Works of Charity, when Justice so evidently required they should make Restitution to the utmost of their Abilities.—*Mammon, or Wealth, is here called unrighteous or deceitful, on Account of its being so apt to fail the Expectation of the Owners; and in that View is opposed to true Riches, ver. 11.—The Mammon of Unrighteousness is plainly such a Hebraism, as the Steward of Unrighteousness, ver. 8. and the Judge of Unrighteousness, chap. xviii. 6. Gr. which our Translators have with perfect Fidelity changed into the unjust Steward, and the unjust Judge; and had they taken the same Liberty in many other Places, they had made many Scriptures plainer, than they now appear to an English Reader.—See Elish. Observ. Vol. i. pag. 252. where he shews, that adun signifies Unfaithfulness, on which Account it is often opposed to Truth. Compare Rom. i. 18. ii. 8. and Deut. xix. 19. Mic. vi. 12. Hebr.*

(f) *That when you fail, and die out of this World.*] It is with apparent Propriety, that our Lord suggests the Thoughts of Death, as an Antidote against Covetousness. Strange it is, that so many on the very Borders of the Grave, should be so enslaved to that wretched Passion!

(g) *If you have not been faithful in what was another's, &c.*] This is well expressed, tho' not exactly rendered, in the Version of 1727. *If you have embezzled what another gave you in Trust, how can he give you an Estate in Perpetuity?* It probably alludes to a Custom, of rewarding faithful Stewards, by giving them some Part of the Estate they have managed.

(b) *They*

a Reward, without a Behaviour correspondent Sect. 124. to it.

13 No Servant can serve two Masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve GOD and Mammon.

But as I formerly have said, I tell you now Luke XVI. again, *No Domestick whatever can serve Two different Masters; for he will surely either hate and despise the one, and love the other; or else he will at least adhere to the Commands of the one, and neglect those of the other; And so in like Manner you cannot faithfully serve GOD, and yet at the same Time be the Servants of Mammon too, having your Hearts engrossed by Worldly Interests and Pursuits.* (Compare Mat. vi. 24. Vol. i. p. 253.)

14 And the Pharisees also, who were covetous, heard all these Things: and they derided him.

*And the Pharisees also, who were extremely covetous, stood by and heard all these Things; and they derided him (b) as a poor Visionary, who did not understand human Life, or only appeared to despise the World, because (as they supposed) it was out of his Reach.*

15 And he said unto them, Ye are they which justify yourselves before Men; but GOD knoweth your Hearts: for that which is highly esteemed amongst Men, is Abomination in the Sight of GOD.

*And he said to them, You Pharisees are they that justify yourselves before Men, and find out a great many plausible Excuses for possessing and pursuing the World as you do; but GOD knows your Hearts, and knows that it is not by Love to him, but to yourselves, that you are animated, even in the most specious and pompous of your Actions: For that which is highly esteemed among Men, is in many Instances an Abomination before GOD, who observes the vile Purposes from which it often proceeds, and cannot be imposed upon by any glittering Misrepresentation or Disguise.* (Compare 1 Sam. xvi. 7.)

16 The Law and the Prophets were until John: since that Time the Kingdom of GOD is preached, and every Man presseth into it.

*But a Dispensation is now opening upon the World, which will put you to deserved Shame; for the Law and the Prophets [were] the only Divine Revelation among you, until John the Baptist appeared; but from that Time the Kingdom of GOD is publickly and plainly preached, and every one forces his Way into*

(b) *They derided him.*] The Word *εξευκρινισεν* might more exactly be rendered, *they sneered*. There was a Gravity and Dignity in our Lord's Discourse, which, insolent as they were, would not permit them to *laugh out*; but by some *scornful Air* they hinted to each other their mutual Contempt: And they have, no doubt, seriously answered for it, as others of their Temper and Character will.

172 *Heaven and Earth shall pass, before a Tittle of the Law shall fail.*

Sect. 124. *into it (i)*; considerable Numbers, notwithstanding all your Sophistry, stand well disposed to receive it, and are willing to secure its Blessings at any Rate. (Compare Mat. xi. 12, 13. Vol. i. pag. 353, 354.)

Luke XVI. 16.

17 Yet I would not be understood, as if I intended by what I say, to put any Slight on former Revelations; for I rather establish and vindicate them, and again declare it to you as a most solemn Truth, that *it is much easier for Heaven and Earth to pass away, and the whole System of created Nature to be destroyed, than for one Tittle of the Law of GOD to fail, or the least Precept of it to be set aside as faulty.*

18 (See Mat. v. 18. Vol. i. pag. 227.) And far from doing any Thing to lessen or abate the Force of it, I rather assert it, in its utmost Extent and Spirituality; insomuch that you know I have before declared, in spite of all your boasted, but dangerous Traditions, that *whosoever puts away his Wife, and marries another, unless it be on Account of a Breach of the most fundamental Article of the Marriage-Covenant, commits Adultery; and whatsoever marries her that is put away from her former Husband for any less important Cause, commits Adultery with her, as the first Contract still continues in Force, by which she is the Wife of another.* (Compare Mat. v. 32. Vol. i. pag. 235.)

17 And it is easier for Heaven and Earth to pass, than one Tittle of the Law to fail.

18 Whosoever putteth away his Wife, and marrieth another, committeth Adultery: and whosoever marrieth her that is put away from her Husband, committeth Adultery.

I M P R O V E M E N T.

Luke xvi. 8. **M**AY the Wisdom of the Children of this World in their comparatively trifling Concerns, excite a holy Emulation in the Children of Light! Is it not much better worth our while, to employ all the Attention of our Thoughts in observing Opportunities for the Good of our Souls, and to exert all the Force of our Resolutions in improving them; than to labour merely for the *Meat which perishes*, for that *deceitful Mammon*, that treacherous *Friend*, which will at best only amuse us for a few Years, and will for ever forsake us in our greatest Extremity?

Ver. 9.

Let

(i) *Forces his Way into it, eis avim βραχίσας.*] Some think this intimates, that those who should have been readiest to open the Door, rather attempted to keep them out: It certainly implies, that there were strong Obstacles in the Way.

Let us take Occasion from *this Parable*, to think, how soon we must Sect. 124. part with all our present Possessions; how soon we must *give an Account* Ver. 1, 2. of our respective *Stewardships*, as those who must be *no longer Stewards*. Let us therefore manage them in such a Manner, as may most effectually promote the great Purposes of our everlasting Happiness. To this End let us remember, how absolutely necessary it is, that we abound in Works of *Charity* and *Benevolence*, and that we endeavour to abstract our Hearts from an over-eager Attachment to these *lying Vanities*; for surely the Trifles of Earth are no better. Let us not imagine, that our particular Address can find out the Secret of *servng GOD and Mammon*; since Ver. 13. *Christ* represents it as an Impossibility and Contradiction.

May we be found *faithful* in what Ver. 10, -12. GOD hath committed to us, whether it be *little* or *much*; and govern ourselves, not by the Maxims of this vain World, but by those of the Gospel! And if the same Temper, that led the *covetous Pharisees* to *deride our Lord*, engage the Children of this Ver. 14. World to pour Contempt upon us as *Visionaries* and *Enthusiasts*, we have much greater Reason to be grieved for them, than for ourselves. Their Censures can be Matter of but little Account to us, when we consider, that the Things which are *highly esteemed by Men*, are often *an Abomination in the* Ver. 15. *Sight of GOD*. His *Law* is sacred, and the Constitutions of his Kingdom Ver. 16, 17. are *unalterable*: May the Temper of our Minds be so altered and disposed, as may suit it! for another Day, and another World, will shew, that real *Christianity* is the only *Wisdom*; and that all the Refinements of human Policy without it, are but specious *Madness*, and laborious *Ruin*.

S E C T. CXXV.

*Our LORD, to inforce the preceding Admonitions, delivers the Parable of the Rich Glutton and Lazarus. Luke XVI. 19, to the End.*

LUKE XVI. 19.

THERE was a certain Rich Man, which was clothed in Purple and fine Linen,

LUKE XVI. 19.

THAT his Hearers might be more effectually dissuaded from addicting themselves to worldly Pursuits and carnal Pleasures, Sect. 125. Jesus added another Parable, which might have been sufficient to convince the covetous Pharisees, of their Madness in deriding what he had before said. And he addressed himself to them in Words to this Effect: *There was a certain Rich Man, who lived in the greatest Elegance and Pomp; for he* Luke XVI. 19. *wore*

Sect. 125. wore Robes of Purple, and Vests of fine Linnen, and daily feasted in a very splendid and luxurious Manner.

Luke XVI. 20.

And there was in the same Place a certain poor Man, named Lazarus (a), a Person indeed of eminent Piety, but in the utmost Indigence and Distress; who being unable to labour, or so much as to walk, was laid down at his Gate, to beg the Rich Man's Charity; and all his Body being full of Sores and Ulcers, he was a most miserable Spectacle; And being almost famished with Hunger, he earnestly desired to be fed, if it were but with the Crumbs, which fell from the Rich Man's Table; yea, he was in so exposed and abandoned a Condition, that the very Dogs came and licked his Sores (b), which lay uncovered in the open Air.

22 But so it was, that in a little Time, the poor Beggar, worn out with the Load of so great a Calamity, died; and being a Favourite of Heaven, notwithstanding all his Distress on Earth, he was carried by Angels into Abraham's Bosom, the Abode of happy Spirits in a separate State (c):  
The

Linen, and fared sumptuously every Day.

20 And there was a certain Beggar, named Lazarus, which was laid at his Gate full of Sores,

21 And desiring to be fed with the Crumbs which fell from the Rich Man's Table: moreover, the Dogs came and licked his Sores.

22 And it came to pass that the Beggar died, and was carried by the Angels into Abraham's Bosom: the Rich

(a) *A certain poor Man, named Lazarus.*] An exceeding proper Name, which seems (as Lud. Cappellus observes,) to be derived from לא עזר, *Lo azer*, and signifies a *helpless Person*; an Etymology on all Accounts much more natural, than that so generally followed, which derives it from *Eliezer, GOD is my Helper*.—Some have imagined, from the Name of *Lazarus*, and the particular Detail of Circumstances, that this was an *History*, rather than a *Parable*; but this must be a groundless Supposition, as it is plain the Incidents are *Parabical*. But the Criticism of *Lameirus*, who explains it as a mystical Representation of the *Jewish and Gentile Church*, is far more extravagant.—*Dr. Lightfoot*, and others, have shewn, that the *Jews* in their *Gemara* have a *Parable* much to the same Purpose.

(b) *Yea, the Dogs came and licked his Sores.*] Had the Connection in the *Original* been attended to, I think there could have been no Debate among *Commentators*, whether this were mentioned as an *Alleviation*, or an *Addition* to his Calamity. For however lenient and healing the *Tongue* of a *Dog* may be in such Cases, the Words *αλλα κας* should be rendered *yea*; as *Erasmus*, *Beza*, *Schmidius*, and *Calvin* contend, and above all, *Raphelius* abundantly proves. (*Annot. ex Xen. pag. 106, 107.*) The Circumstance is surely recorded, to shew that his *Ulcers* lay bare, and were not (as *Isaiab* in another Case expresses it, *chap. i. 6.*) either closed, or bound up, or mollified with Ointment.—Some *Versions* add, that no *Man* gave unto him; which *Grotius* thinks is intimated, in his *wishing to be fed with the Crumbs* which the *Dogs* used to gather. (*Mat. xv. 27.*) If so, it was with singular Propriety, that he who denied a *Crumb*, is represented as unable to obtain a *Drop*; but as it is not expressed in the *Greek*, either here, or in *Abraham's Reply*, I did not chuse to insert it.—*Giving Alms* will be no *Security* to those that live a sensual Life.

(c) *Carried by Angels into Abraham's Bosom.*] The *Jews* assign this Office to *Angels*, (see *Drusius in loc.*) and, no doubt, with the utmost Propriety, considering how suitable it is to their benevolent Natures, and to the Circumstances of a *departed Spirit*. The *Greeks* (as *Eisner, Observ. Vol. i. pag. 255.* and many others, have observed,) assign *Guides* to the *Souls* of

Rich Man also died, and was buried.

23 And in Hell he lift up his Eyes, being in Torments, and seeth Abraham afar off, and Lazarus in his Bosom.

24 And he cried, and said, Father Abraham, have Mercy on me, and send Lazarus, that he may dip the Tip of his Finger in Water, and cool my Tongue; for I am tormented in this Flame.

*The Rich Man also died* quickly after him; for all his Riches were not sufficient to procure the least Continuance of his Life; and he was buried, with great Funeral Solemnity and Pomp. But observe the Difference of their Circumstances beyond the Grave. This poor sensual Creature was by GOD's righteous Vengeance condemned to everlasting Misery; and in the unseen World (a), being in the midst of Torments, aggravated by all the Indulgence and Delicacy of his former Life, he lifted up his weeping and despairing Eyes, and saw Abraham from afar, and the poor despised Lazarus lying in his Bosom, as a newly received Guest at the heavenly Banquet, placed next the Father of the Faithful himself.

And calling out with the greatest Earnestness and Importunity, he said, Ob Father Abraham, have Compassion upon me, a poor unhappy Descendant of thine, and send Lazarus, not to reach out to me any of the Dainties of Heaven, for I presume not to ask so great a Favour, but only to bring me a little Water; and if I may not have a Draught of it, I should be thankful if he might be permitted to dip the Tip of his Finger in Water, to refresh my Tongue (e), tho' it were but for a Moment;

of the Dead, to conduct them to their respective Seats.—It is strange, any should render τὸ οὐκ ἔστιν ἡ ἀβραάμ, Abraham's Bower, or (with Jac. Cappellus,) Abraham's Haven. Our Translation is in all Respects much more just. It alludes to the Way of representing the Entertainments of Heaven, by sharing a magnificent Banquet with Abraham, and the other Patriarchs: (Compare Mat. viii. 11. and Luke xxii. 30.) And nothing can better describe the Honour and Happiness of Lazarus, who had lain in so wretched a Condition before the Glutton's Gate, than telling us that he was placed next to Abraham, and so lay in his Bosom. (Compare John xiii. 23.) Thus Casaubon and Grotius well explain it.—As for the Rich Man's seeing him there, Mr. L'Enfant thinks, the Jews borrowed this Manner of speaking from the Greeks, who described the Seats of the Blessed as separated from those of the Damned by a great impassable River, from the opposite Banks of which they might converse. Many of them also expressly speak of a great Chasm interposed. See Eifner. Observ. Vol. i. pag. 256, 257. and Grotius in loc.

(d) In the unseen World.] This seems generally the Sense of the Greek Word, ἀόρατος, as was observed before, Vol. i. pag. 546. Note (f). Both the Rich Man, and Lazarus, were in Hades, tho' in different Regions of it. See Grotius's learned and judicious Note here.

(e) Dip the Tip of his Finger in Water, &c.] The Hebrews drank their Wine mingled with Water; and large Quantities of Water, on one Occasion or other, were used at their Feasts: (See John ii. 6.) There seems therefore in this Petition, a proper Allusion to that.—Archbishop Tillotson observes, with his usual Vivacity, that this is the only Instance we meet with in Scripture, of any thing that looks like a Prayer put up to a glorified Saint; (Tillotson Works, Vol. ii. pag. 142.) and even here the Application was in vain, and no Relief was the Saint capable of giving.—It is observable, the Rich Man speaks, as knowing Lazarus,



Sect. 125. Moment ; for I am so tormented in this Flame,  
 that it excites an intolerable Thirst, which is continually raging and preying on my very Soul.

Luke XVI. 25. *But Abraham said,* with awful and inflexible Severity, *Son, remember* the former Days, when thou and Lazarus were upon Earth ; *that thou didst then in thy Life-time receive thy good Things,* which thou wast so foolish as to chuse, in the Neglect of GOD, and of thy Soul ; *and likewise Lazarus then received [his] evil Things,* of which thou wast Witness : *But now* the Scene is changed, so that *he* in his Turn *is comforted, and thou art justly tormented ;* and neither his Joy, nor thine Anguish, can admit of any End or Interruption.

26 *And besides all this,* as to the Favour thou desirest from the Hand of Lazarus, *it is a Thing impossible to be granted ; for between us and you there is a great Chasm fixed ;* a vast unmeasurable Void is interposed ; *so that they who would go from hence to you,* if any should be so compassionate as to desire to help you, *cannot ; neither can they who are there, come unto us ;* but we are still to continue at an unapproachable Distance from each other.

27 *Then* the Rich Man, as *he* perceived that his own Case was irretrievable, *said* unto Abraham, *There may however be a Passage from you to the other World, as it is plain there is from thence to you ; I beseech thee therefore, oh Father, that thou wouldst please to send him to my Father's House,*

28 on an Errand of the utmost Importance ; *For I have there five Brethren,* thoughtless young Creatures like myself, who are now revelling on those Possessions which were once mine (*f*), and are likely e'er long to fall into the same Misery with me : I earnestly intreat thee therefore, *that he may*

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 comforted, and thou art tormented.

26 And besides all this, between us and you there is a great Gulf fixed : so that they which would pass from hence to you, cannot ; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, Father, that thou wouldst send him to my Father's House :

28 For I have five Brethren ; that he may testify unto

Lazarus, and as supposing, (*ver. 28.*) that his Brethren might know him, if he appeared to them.

(*f*) *I have five Brethren, &c.*] As no Mention is made of any surviving Wife and Children, but his five Brethren are described as living still together in his Father's House, one would imagine that our Lord intended, to represent this wretched Creature as a young Man, who (unhappily for himself, like many modern Rakes,) coming early to the Possession of his Estate, soon broke his Constitution by Debauchery, and so left his Riches to the youngest Children of the Family, having no other Heirs.

(*g*) *If*

unto them, lest they also come into this Place of Torment.

may be sent, to testify to them the Reality and Importance of this Invisible World, that they may be awakened to avoid those Evil Courses that have been my Ruin, and may not also come into this Place of Torment. Sect. 125. Luke XVI. 28.

29 Abraham saith unto him, They have Moses and the Prophets; let them hear them.

But Abraham said in Reply to him, Thou knowest they have an excellent Divine Revelation in the Writings of Moses and the Prophets; let them but hearken to the Warnings and Instructions that are given by them, and they have Means sufficient to secure them from that Danger. 29

30 And he said, Nay, Father Abraham: but if one went unto them from the Dead, they will repent.

And when the poor tormented Creature found, this also was objected to, he pleaded still in their Behalf, and said, Nay, Father Abraham, they will slight these, as I foolishly did; but surely if one go to them from the Dead, they cannot withstand so awful a Messenger, but will undoubtedly repent, and reform their Lives. 30

31 And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, tho' one rose from the Dead.

But Abraham put an End to the Discourse, with an Assurance of the Fruitlessness of any such extraordinary Means for their Conviction; and he said to him, The Evidences of the Divine Revelation are such, that if they hearken not to Moses, and the Prophets, neither will they be persuaded to a thorough Repentance and Reformation, tho' one should arise from the Dead to visit them (g). For tho' it might indeed alarm them for a Time, the same Prejudices and Lusts, which led them to despise those Methods of Instruction that God has given them, would also lead them e'er long to slight and forget such an awful Apparition, as you desire they might see. 31

(g) If they hearken not to Moses, &c.] It is true, Moses no where expressly asserts a future State of Rewards and Punishments; yet the Facts recorded by him strongly enforce the natural Arguments in Proof of it; and the Prophets speak plainly of it in many Places. See Psal. xvi. 9, 10, 11. xvii. 15. xxiii. 6. xlix. 14, 15. lxxiii. 17, & seq. Prov. xiv. 32. Eccles. iii. 17, 21. xi. 9. xii. 7, 13, 14. and Ezek. xviii. 19, 20, 21.—Bishop Atterbury has excellently shewn the Justice of Abraham's Assertion here, in his incomparable Discourse on this Text. (See his Sermons, Vol. ii. Sermon 2.) The Impenitence of many, who saw another Lazarus raised from the Dead, (John xi. 46.) and the Wickedness of the Soldiers, who were Eye-witnesses to the Resurrection of Christ, and yet that very Day suffered themselves to be hired to bear a false Testimony against it, (Mat. xxviii. 4, 15.) are most affecting and astonishing Illustrations of this Truth: For each of those Miracles was far more convincing, than such an Apparition, as is here referred to, would have been.

## I M P R O V E M E N T.

- Sect. 125. **M**OST evidently may we learn from *this Parable*, that it is impossible to know either Love or Hatred by any Thing that is before us under the Sun. (*Eccl. ix. 1.*) Who that had seen the Pomp and Plenty of this *Rich Sinner*, and compared it with the Indigence and Misery of *Lazarus*, would have imagined, that the latter had been *the Child*, and the former *the Enemy of GOD*? But let us judge nothing before the Time. (*1 Cor. iv. 5.*) Our Lord *Jesus Christ* shews us the *Period* of all the Prosperity of the Wicked, and of all the Calamities with which Good Men may be exercised.—And what availed the *Luxuries of Life*, or the Magnificence of *Burial*, to a Wretch tormented in *Flames*? Surely the Fierceness of those *Flames* would be proportionable to the *Luxury* in which he had formerly lived, and the Sense of his *Torment* be heightened by the *Delicacy* he had once indulged. May GOD awaken those unhappy Persons, whatever their Rank in the present Life may be, who place their Happiness and their Glory, in being clothed in *Purple and fine Linnen, and faring sumptuously every Day*! May they lift up their enchanted deluded Eyes, and see that pointed *Sword* of the Divine Vengeance, which is suspended over them by so weak a Thread; and, may they take this Warning from one greater than *Moses and the Prophets*, from one that came from the Dead to enforce it, that they pass not into that *Place of Torment*!
- Ver. 23, 24. Let poor afflicted Saints take Comfort in what has now been read, tho' they may be despised and slighted by Men. The Time will shortly come, when those *Angels*, that now descend in an invisible Form to minister to them, will appear as their *Guard* to convoy them to the Regions of Glory. *Abraham's Bosom* will be opened to them, and the Dainties of Heaven be set before Multitudes, who, perhaps, while on this Side the Grave, hardly knew how to procure even the Necessaries of Life.
- Ver. 22. May we never view those *Seats of Glory*, as this wretched *Sensualist* did, at an unapproachable Distance! Let us think seriously of his deplorable Circumstances, when he asked a *Drop of Water* from the Tip of *Lazarus's Finger*, and yet was denied. Dreadful Representation! yet made by *Christ* himself, who surely knew how to describe the Case with the utmost Propriety. Behold, oh our Souls, this *Son of Abraham* in that flaming Prison, in all the restless Agonies of Torment and Despair; and we may judge what Dependance to place on a *Descent from pious Ancestors*, or a Participation of external Privileges.
- Ver. 25. We enquire not curiously into the *Motives*, which engaged him to request, that so extraordinary a *Warning* might be sent to his Brethren; whether it might proceed from a Remainder of natural Affection, from a Fear of meeting them in the same Misery, or from a Mixture of both.
- Ver. 27, 28. It

It is enough to observe, how, and upon what Principles, it was denied. Sect. 125. *If they hear not Moses and the Prophets, neither will they be persuaded, tho' one rise from the Dead.* Let none vainly excuse themselves, from believing the Evidence of the Revelation GOD has given, on a Pretence that *if they saw Signs and Wonders, they would believe.* The Heart of Man may be hardened against the most sensible and immediate Miracles; but if that Evidence were irresistible, it would ill become us to dictate to GOD, when, and to whom, it should be given. Let us examine, and acquiesce in such, as he has seen fit to afford; and pass thro' our various Scenes of Life, as those that have Eternity in View, and are persuaded we must each of us, in a few Years at farthest, be with *Lazarus in Abraham's Bosom*, or with *the Rich Man in that tormenting Flame.*

## S E C T. CXXVI.

CHRIST repeats his Exhortations to an inoffensive Conduct, and a forgiving Temper; and warns his Disciples not to arrogate any Merit to themselves. Luke XVII. 1,—11.

LUKE XVII. 1.

THEN said he unto the Disciples, It is impossible but that Offences will come: but Woe unto him thro' whom they come.

2 It were better for him that a Millstone were hanged about his Neck, and he cast into

LUKE XVII. 1.

OUR Lord also about this Time repeated to the numerous Attendants who were around him, several Things which he had formerly said in a more private Way to the Disciples; and particularly addressed them in Terms like these, Considering the general Corruption of Human Nature, the Snares of the World, and the Temptations of Satan, *it is impossible but one Way or other Offences should come*; many professing my Religion will, no doubt, act unworthy of themselves, and disgrace the holy Name they bear: *Nevertheless, Woe [be to him] by whom they come*; and let me warn you therefore, as you love your own Souls, to guard against the Guilt and Danger of being a Stumbling-block to others. For I assure you, *it were better for such a one, even for him that by an immoral Life proves a Reproach to my Cause, that he should die by the Hand of Violence, and suffer the most shocking Execution; yea, that a huge Mill-stone should be hanged about his Neck, and he should be thrown*

Z 2

into

Sect. 126. *into the Sea, than that he should offend and insnare*  
 Luke XVII. *one of these Little ones that believe in me, so as*  
 2. *to draw the meanest of them into Sin and Ruin.*  
 (See Mat. xviii. 6, 7. and the Notes there, Sect.  
 93. pag. 20, 21.)

3 *Take heed to yourselves* therefore (a), that you may govern all your Passions aright, and particularly your Resentments, by which otherwise much Sin may be occasioned, both to yourselves and others. *And if thy Brother trespass against thee,* do not lay up a secret Grudge against him for it, but plainly and faithfully *rebuke him*, endeavouring to convince him of the Evil he has committed; *and if he appear to repent* of his Fault, *forgive him* immediately, without insisting on any rigorous Satisfaction. *And if he trespass against thee* again and again, even tho' he should repeat his Fault *seven Times in a Day*, (compare Psal. cxix. 164.) *and seven Times in a Day return to thee*, seriously *saying, I repent* of my Folly, and am heartily sorry for the Injury I have done thee; *thou shalt forgive him* even these repeated Offences. (Compare Mat. xviii. 21, 22. pag. 31.)

4 *And if he trespass against thee seven Times in a Day, and seven Times in a Day turn again to thee, saying, I repent; thou shalt forgive him.*

5 *Then the Apostles said unto the Lord, Lord, we are sensible, that in this Instance, as well as in several others, we have Need to pray, thou wouldst increase our Faith* (b): Oh quicken our Apprehension of the Reality and Importance of the Motives by which all thy Commands are enforced, and of the Authority by which they are dictated; that we may not scruple to submit even to such Precepts as these, how hard soever they may bear upon Flesh and Blood.

6 *And the Lord said, If you had ever so little Faith, tho' it were but as a Grain of Mustard-seed, yet (as I formerly told you,) it would conquer*

*into the Sea, than that he should offend one of these Little ones.*

3 *Take heed to yourselves: If thy Brother trespass against thee, rebuke him; and if he repent, forgive him.*

4 *And if he trespass against thee seven Times in a Day, and seven Times in a Day turn again to thee, saying, I repent; thou shalt forgive him.*

5 *And the Apostles said unto the Lord, Increase our Faith.*

6 *And the Lord said; If ye had Faith as a Grain of Mustard-seed, ye might say unto*

(a) *Take heed to yourselves.*] This contains a strong and important Intimation, how much Sin, and Scandal is occasioned, by a severe quarrelsome Temper in the Disciples of *Christ*; as it not only stirs up the Corruptions of those with whom they contend, but leads others to think meanly of a Profession, which has so little Efficacy, to soften, and sweeten the Tempers, of those who maintain it.

(b) *Increase our Faith.*] *Wolzogenius* himself acknowledges, that their applying to *Christ* to strengthen their *Faith*, shews that they believed he had a Divine Influence over the Spirits of Men. See *Whitby, in loc.*

(c) *You*

unto this Sycamine-tree, Be thou plucked up by the Root, and be thou planted in the Sea ; and it should obey you.

quer the greatest Difficulties ; so that *you might*, Sect. 126. as it were, be able to *say to this Sycamore-tree, Be thou rooted up, and planted in the Sea ; and it should* Luke XVII. 6. presently *obey you (c)*.

7 But which of you having a Servant plowing, or feeding Cattle, will say unto him by and by, when he is come from the Field, Go and sit down to Meat ?

Endeavour therefore to live in the Exercise of this noble Grace, and in a Series of such Services as it will naturally dictate : *But* in the midst of all, be careful to maintain the deepest Humility, as in the Presence of G O D your Heavenly Master : For *who* is there of you, that if he has a Servant ploughing his Ground, or feeding his Flock, will say to him, as soon as he comes in from the Field, *Come in (d), and sit down at the Table with me ? Or will he not rather say to him,*

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ?

if it was a Part of that Servant's Business to do it, *Make ready my Supper, and gird up thy Garments* close about thee (e), *and wait upon me, while I am eating and drinking ; and afterwards thou shalt eat and drink thyself ?*

9 Doth he thank that Servant because he did the Things that were commanded him ? I trow not.

And suppose he should observe his Orders with the greatest Diligence, *does he think himself obliged to thank that Servant, because he hath done what was commanded him ? I apprehend he does not,* because he has an Authority over the Servant, and may justly claim his Obedience as Matter of Debt.

10 So likewise ye, when ye shall have done all those Things which are commanded you, say, We are unprofitable Servants : we have done

Now apply this to your own Services ; and *so likewise ye, when you have faithfully done all that was commanded you in the exactest Manner, yet still say, Surely we are worthless and unprofitable Servants (f), who cannot pretend to have merited any Thing from the Hand of our Master ; for we have done no more than what*

(c) *You might say to this Sycamore-tree, &c.]* I do not apprehend *this Text* to be entirely parallel to *Mat. xvii. 20. pag. 12.* In this Connection the Expression seems *Proverbial*, and to be as if he had said, As the least Degree of *miraculous Faith* will (as I said before,) produce the greatest Effects, so the least Degree of *true sincere Piety* will finally bear a Match above all Opposition, and enable him to conquer the World.

(d) *Come in.]* *Raphelius* proves, that *παρελθων* has often this Sense. Compare *Luke xii. 37.* and *Act. xxiv. 7.* See *Raphel. Annot. ex Herod. pag. 263,* and especially *Annot. ex Xen. pag. 108.*

(e) *Gird up thy Garments close about thee.]* Compare *Luke xii. 37. pag. 120.*—That Servants used to be girded while waiting on their Masters, is well shewn by *Elfner. Observ. Vol. i. pag. 258, 259.* See *Note (b) on Luke xii. 35. pag. 119.*

(f) *Unprofitable Servants.]* The Word *αχρησι* sometimes signifies *wicked* ; (*Rom. iii. 12. Mat. xxv. 30.*) but in this Connection it cannot have that Sense. I entirely agree with *Heinsius*, that here, and *2 Sam. vi. 22. Septuag.* it signifies *mean, or inconsiderable*, as the best of Men certainly are.

Sect. 126. *what we were* by Virtue of our Relation to GOD, done that which was our  
 and Dependance upon him, indispensably *obliged* Duty to do.  
 Luke XVII. *to do*, as much as any purchased Slave is obliged  
 10. to serve his Master. And assure yourselves, that  
 no Services will be so pleasing to GOD, as those  
 that are performed with such an humble Spirit.

11 These Discourses, and those above-mentioned,  
 happened in our Lord's Journey to the Feast of  
 the Dedication; *and as he went to Jerusalem* to  
 attend it (g), *he passed thro' the Midst of Samaria*  
*and Galilee*, taking those Parts of Samaria in his  
 Way, that lay next to Galilee.

11 And it came to pass,  
 as he went to Jerusalem,  
 that he passed thro' the  
 Midst of Samaria and Gali-  
 lee.

## I M P R O V E M E N T.

Luke xvii.  
 1, 2.

**L**ET us renew our Guard against every Thing in our Conduct, which  
 might give Offence to the Meanest and *Weakest*; and against every  
 Thing, which might by a bad Example mislead others, or furnish the  
 Enemies of Religion with Matter of Reproach and Accusation against it.

Ver. 3, 4.

Let us imbibe the *forgiving* Spirit of the Gospel, and bearing in Mind  
 the numberless Instances in which GOD has forgiven us, tho' we have  
 sinned against him *not only seven Times, but seventy Times seven*; let us  
*arm ourselves* in some Degree *with the same Mind*, and endeavour to *for-*  
*bear, and forgive one another, even as GOD for Christ's Sake has freely*  
*forgiven us.* Eph. iv. 32. and Col. iii. 13.

Ver. 5.

In a Sense of the Weakness of our *Faith*, let us pray to *Christ* to *in-*  
*crease* it; and then those Duties will be discharged with Ease and De-  
 light, which appeared most difficult in a distant Prospect. Yet when

Ver. 7,--10.

*Faith* and *Patience* have had their most *perfect Work*, when our Master's  
 Will has been borne with the most entire Submission, and done with the  
 most zealous Dispatch, let us not pretend to place any *Merit* in our own  
 Actions or Sufferings; but let us think of ourselves as the *Servants* of  
 GOD, yea, as *unprofitable Servants*, whose *Goodness extendeth not* to our  
 Great Master: And to the Riches of his Grace let us ascribe it, that our  
 feeble Powers are strengthened to the Performance of our Duty; and that  
 our worthless Services are accepted, and the numberless Deficiencies of  
 them mercifully excused.

(g) *As he went to Jerusalem.*] As Luke has related the *two little Histories* contained in  
 the next Section at some Distance from each other, it is very difficult, (as the attentive  
 Reader will observe,) to place them together without some *Tautology*. I have therefore in-  
 serted the Introduction to one of them, at the End of *this Section*; leaving out the Word  
*eyelelo*, *it came to pass*, which is a mere *Expletive*; or if it signify any thing, only implies,  
 that what is mentioned in the Context *happened in this Journey*; or it may refer to the  
 Discourses *Christ* had before delivered, as we have observed in the *Paraphrase*.

S E C T. CXXVII.

CHRIST travelling thro' Samaria rebukes the intemperate Zeal of James and John, against those who refused to grant him Entertainment; and heals Ten Lepers. Luke IX. 51,—56. XVII. 12,—19.

LUKE IX. 51.

LUKE IX. 51.

AND it came to pass, when the Time was come that he should be received

IT was observed in the Close of the former Sect. 127. Section, that our Lord was now on his Journey from Galilee, near the Feast of the Dedication (a): And it came to pass, that as the Days were now almost fulfilled, in which he knew he should be received up to Heaven again (b), having dispatched

Luke IX. 51.

(a) Near the Feast of the Dedication.] Taking it for granted, that the following Word *αβαη-λεως*, refers to *Christ's Ascension*, (the Reasons for which I shall give below,) I think this the only Place, where this little Story can properly come in. Most *Harmonizers* place it just before the *Feast of Tabernacles*; (of which we had an Account in the *Seventh* and *Eighth Chapters* of *John*, from *Sect. 98. to 105.*) and chiefly on their Authority, without a critical Examination, I had mentioned it in that Connection in my *Sermon against Persecution*, pag. 3. But I am now convinced, that could not be the Time; not only as it would increase the Difficulty, by supposing *Luke* then to say, that the Time of his being received up was fulfilled, tho' it must have been above *Half a Year* before his Death; but chiefly, because that was not the last Journey he made from *Galilee* to *Jerusalem*, and because, (as we observed on *John* vii. 10. Note (b), pag. 44.) he made that Journey with all possible Secrecy; whereas here he had a Train of Attendants.—No Commentators (on our Interpretation of *αβαη-λεως*) have, for the obvious Reason hinted above, thought of placing it higher; and lower I think it cannot be brought: For tho' I was once strongly inclined to take the Words in their most literal Sense, and to conclude this happened when *Christ* was going from *Galilee* to *Jerusalem* just before his *Ascension*, after having manifested his *Resurrection* by his Appearance to the *Five hundred Brethren*, 1 *Cor.* xv. 6. (compare *Mat.* xxviii. 7, 16,—18.) I have been obliged to give up that Hypothesis, considering that he never after his *Resurrection* appeared so publicly as in this Story, (compare *Acts* i. 3. x. 40, 41.) and that he had then no Difficulties to expect at *Jerusalem*, against which he should stedfastly set his Face.—And as for his Journey to *Jerusalem* just before the *Passover* at which he suffered, he went from *Ephraim* near the *Wilderness*, (*John* xi. 54.) and passed thro' *Jericho*: (*Luke* xix. 1.) So that *Samaria* did not lie in his Way. Nor is there, that I can find, any Proof that he ever went back to *Galilee*, between the *Feast of Dedication*, and his Death; which I think sufficiently accounts for the Use of the Phrase, of the Days or Time being fulfilled, &c.

(b) As the Days were fulfilled, in which he should be received up: εν τω συμπληρωσει των ημερων της αβαη-λεως αυτου.] In all the Reasonings of the former Note, I have taken it for granted, that *αβαη-λεως* here signifies *Christ's being taken up to Heaven*: And this is so generally the Signification of the Word, that I wonder any learned Men should have interpreted it in a different Manner.—*Sir Isaac Newton*, merely to suit with his Hypothesis of preserving the Order of *Matthew* unvaried, strangely supposes, that this Occurrence happened in the first Year of *Christ's* Preaching; (*Newt. on the Prophecies*, pag. 153.) and interprets the Passage before us, as if *αβαη-λεως* were the same with *αβαδοχην*, a renewed Entertainment; which



Seet. 127. dispatched the Ministry which he was to discharge on Earth; notwithstanding all the painful Scenes thro' which he was yet to pass, his Heart was so animated with a Regard to his Father's Honour, and the Salvation of Men, and so cheered with the Views of his own approaching Exaltation and Glory, that in Defiance of all his most inveterate Enemies, *he resolutely set his Face to go up to Jerusalem*, tho' he knew it was the last Journey he should take from Galilee thither, and that

Luke IX.  
51.

52 Tortures and Death awaited him there. *And* as he was travelling thro' Samaria, being a Stranger there, *he sent Messengers before his Face, who in their Progress entered into a Village of the Samaritans, to prepare Entertainment for him*; and only desired to take a Lodging there, and pay

53 for their Accommodation. *But* the Samaritans had such a National Grudge against the Jews, that *they would not receive him*, nor grant him the common Rites of Hospitality due to any Stranger, *because his Face was directed towards Jerusalem*; and they knew by the Season of the Year, that he intended that Visit as a peculiar Honour to the Temple there (c).

ceived up, he stedfastly set his Face to go to Jerusalem,

52 And sent Messengers before his Face: and they went, and entred into a Village of the Samaritans to make ready for him.

53 And they did not receive him, because his Face was as though he would go to Jerusalem.

*And*

which would make it no exact *Date* at all, but might indifferently be applied to any other Feast.—*Heinsius* confounds it with *υπεωρισ*, and interprets it of his being *lifted up* on the Cross; tho' it is certain, the Ideas of being *lifted up* to a State of Suspension, and *taken*, or *received up*, are extremely different.—A learned Friend, for whose Judgment I have justly a great Regard, observing that *ληψις* sometimes signifies a *Seizure*, ingeniously conjectures, that *απαληψις* may signify *Christ's being seized again*; imagining it may refer to a former Seizure at *Nazareth*, *Luke* iv. 29. urging farther, that *αναλαμβανω* signifies to *take again*, and referring (I think without sufficient Evidence,) to *Aët* xx. 13, 14. xxiii. 31. compared with *ver.* 10. and *Eph.* vi. 13. compared with *ver.* 11. in Proof of it. But I beg Leave with all due Deference to observe, that *συλλαμβανω* is the Word which *Luke* uses for *taking up*, in the Sense this worthy Person supposes, as denoting to *seize*; (compare *Aët* i. 16. and *Luke* xxii. 54.) in which he is supported by the Authority of *Aristotle*, *Euripides*, and the best *Greek Classicks*. And therefore since the Word is plainly used with Reference to *Christ's Ascension*, *Mark* xvi. 19. *Aët* i. 2, 11, 22. *1 Tim.* iii. 16. as also to that of *Elijah*, *4 Kings* ii. 10, 11. *Septuag.* and since in all the Places referred to above, it may be rendered by *taking up*, (see *Grotius* on *Mark* xvi. 19.) I scruple not at all, with the most *antient Versions*, and the Generality of *Criticks*, to follow the usual Interpretation, which refers *απαληψις* to *Christ's Ascension*; especially since no considerable Difficulty would be removed by admitting any of the preceding different Interpretations.—That the Word *Days* signifies no more than *Time*, and sometimes is used to express what passes in an Instant, is very evident from *3 Kings* ii. 1. and *Gen.* xxv. 24. *Septuag.*

(c) As a peculiar Honour to the Temple there.] None of the *Feasts* observed at *Jerusalem* could be more remarkable in this View, as this was kept in Commemoration of the *Temple's* being purified, after it had been polluted by *Antiochus Epiphanes*, to whose idolatrous Impo-

sitions

54 And when his Disciples, James and John, saw this, they said, Lord, wilt thou that we command Fire to come down from Heaven, and consume them, even as Elias did?

And when his Disciples, James and John, who attended him (d), saw it, they said, Lord, wilt thou that we speak for Fire to come down from Heaven to destroy them, as Elias did with regard to his Enemies? (2 Kings i. 10, 12.) for surely one Word in such a Case will do it, and the Artillery of Heaven will be much more ready to avenge such an Affront offered to thee, who art so much superior to any of the Prophets.

Sect. 127.  
Luke IX. 54.

55 But he turned, and rebuked them, and said, Ye know not what manner of Spirit ye are of.

But [Jesus] turning short upon them, rebuked them with a becoming Severity, and said, Ye know not what Kind of Spirit ye are of; you neither consider the Genius of the Gospel, so much more gentle than that of the Law, nor do you sufficiently know your own Hearts; and if you were more diligently to examine them, you would soon find, that there is a great deal of personal Resentment and Ostentation mingled with all that Zeal for me, which you so warmly express on this Occasion.

55

56 For the Son of Man is not come to destroy Men's Lives, but to save them. And they went to another Village.

But I reject your Motion, as absolutely unfit to be complied with; for the Son of Man came not into the World, to erect his Kingdom by military Force, or by any other Method to destroy Men's Lives, but to save them; and therefore will exert his miraculous Power in Works of Mercy and Benevolence, and not of Terror and Vengeance. And they departed from that Place, and went on till they came to another Village.

56

LUKE XVII. 12. And as he entered into a certain Village, there met him Ten Men that were Lepers, which stood afar off:

And as he entered into a certain neighbouring Village, there met him Ten Men who were Lepers, and who on that Account were shut out from the Towns to which they belonged; and as in this miserable State they could have no Society with any but themselves, both Jews and Samaritans

Luke XVII. 12.

sitions the Samaritans had willingly offered to submit; as was observed on John iv. 9. Note (g), Vol. i. pag. 172. Josephus observes, (*Antiq. lib. xx. cap. 6. (al. 5.) §. 1. & Bell. Jud. lib. ii. cap. 12. (al. 11.) §. 3.*) that the Jews going from Galilee to Jerusalem at their publick Feasts, took Samaria in their Way; and it might be resented as something of an Affront, considering the Antipathy of the two Nations.

(d) James and John, who attended him.] That these Disciples, so remarkably distinguished by their Lord's Favour, should have some distinguished Zeal and Faith, may seem less wonderful, than that a Person of so sweet a Disposition as John should make so severe a Proposal. (Compare pag. 36.)—The Affinity which this Story has to the others, with which Luke has connected it, is (as Grotius justly observes,) a sufficient Reason for his having thus transposed it.

186 Ten Lepers are cleansed, and but One returns to give Thanks.

Sect. 127. ritans conversed promiscuously together. *And standing afar off,* lest they should pollute Passengers who might come too near them, *they lifted up their Voice, and said with great Earnestness,* having heard of the Fame of Christ, *Jesus Master, we beseech thee to have Mercy upon us,* as thou hast already extended it to others in these deplorable Circumstances. *And seeing them, he said unto them, Go, shew yourselves to the Priests;* intimating that the Cure should be performed by the Way. *And it came to pass, that as they were going on, they were all miraculously cleansed by the Power of Christ, operating at a Distance, as well as near.*

13. *And one of them, perceiving he was healed,* was so affected with it, that he immediately returned, glorifying GOD with a loud Voice, and made a free and open Acknowledgment of so signal a Mercy. *And presenting himself before Jesus, he fell down on his Face at his Feet, giving the most affectionate Thanks unto him; and it is remarkable, that he was a Samaritan.* *And Jesus observing it, answered and said, Were there not Ten Lepers cleansed? but where [are] the other Nine,* of whom it might have been expected, as they were Jews, that they should have expressed a greater Sense of Piety, and have been more ready to thank GOD for their Deliverance? How is it, that of all that were cleansed, none are found who have returned to give Glory to GOD, but this poor Stranger to the Commonwealth of Israel? *And he said to him, Arise, go thy Way;* this thy Faith in my Power has saved thee, i. e. it has been the Means of thy Cure; and while thou perceivest these grateful Sentiments in thine Heart, thou mayest conclude it comes in Mercy.

13. And they lifted up their Voices, and said, Jesus Master, have Mercy on us.

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

15 And one of them, when he saw that he was healed, turned back, and with a loud Voice glorified GOD;

16 And fell down on his Face at his Feet, giving him Thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not Ten cleansed? but where are the Nine?

18 There are not found that returned to give Glory to GOD, save this Stranger.

19 And he said unto him, Arise, go thy Way; thy Faith hath made thee whole.

I M P R O V E M E N T.

Luke ix. 53. **W**HO would not have imagined, that the Blessed Jesus should have been most cordially welcome, where-ever he came, when there was Grace in all his Words, and Benevolence in all his Actions? Yet

Yet these *Samaritans* would not receive him, because he was a Jew. And Sect. 127. thus do unhappy Prejudices, taken up on imaginary Grounds, against Men, and Things in the general, sometimes injure the best of Men, and prove much more hurtful to the Persons themselves by whom they are entertained.

The rash *Disciples* would have called for *Fire from Heaven*; and Ver. 54. let us observe how *Christ* treated the Proposal. He treated it like himself; like the kind compassionate Friend of Human Nature; and also like one, who well knew what was in Man, (*John* ii. 25.) and how little Human Terrors and Severities can do towards producing a real Conversion. Yet *Fire from Heaven* might have carried along with it some rational Ground of Conviction, which penal Laws and sanguinary Executions can never produce. What then would *Christ* have said to these *Disciples*, if they had themselves proposed to smite with the Sword, or to cast *Fire-brands* into the Houses of these inhospitable Men? Little do they know their own Spirit; little do they understand, either the Ver. 55. true Genius, or the true Interest of the Gospel, who have Recourse to such Methods as these, to extirpate Heresy, and to propagate Truth. Let us bless God, that neither the Guilt, nor the Misery of such a Conduct, is ours.

Let us learn to search our own Hearts, that we may form a thorough Acquaintance with ourselves; which will greatly promote, both the Comfort, and Usefulness of Life. Especially let us attend to our Aims and Intentions, and be greatly jealous over our own Hearts, lest we indulge our irregular Passions under Religious Pretences, and set up the Standards of Malice and Pride in the Name of the Lord.

From the Story of the *Ten Lepers* let us learn, importunately to seek Luke xvii. the Influences of *Christ*, to purge us from that far more odious and 12,---16. fatal Disease, which Sin has spread over our whole Nature; and after the Example of the *Samaritan*, let us own the Mercy we have received. Have we not Reason to fear, that of the Multitudes who are indebted to the Divine Goodness, there is not One in Ten who has a becoming Ver. 17, 18. Sense of it? Let us labour to impress our Hearts deeply with such a Sense. Let us remember what it is that God expects of us; and let us farther consider, that as the Exercise of *Gratitude* towards such a Benefactor is most reasonable, so also in Proportion it is most delightful to the Soul; it is indeed (as One well expresses it,) like the Incense of the *Jewish Priest*, which while it did an Honour to God, did likewise regale with its own Fragrancy the Person by whom it was offered.

## S E C T. CXXVIII.

*Our LORD cautions the Jews, against expecting a pompous Kingdom of the Messiah, and warns them of the approaching National Destruction, which would be the Consequence of rejecting him. Luke XVII. 20, to the End.*

LUKE XVII. 20.

LUKE XVII. 20.

Sect. 128.  
Luke XVII.  
20.

**T**HUS our Lord went on in his Journey, and at length came to Jerusalem. *And it was about this Time, that being asked by some of the Pharisees (a), when the Kingdom of GOD, which he had so often mentioned as approaching, should actually come; he answered them, and said, The Kingdom of GOD cometh not with that external Pomp and Observation of Men which you*  
21 *expect. Neither shall they point to this, or that remarkable Place, and say, Behold [it is] here, or, behold [it is] there. For behold, and observe it attentively, the Kingdom of GOD is already among you (b); tho', because it is an inward and spiritual Kingdom, erected in Men's Hearts, and not attended with outward Grandeur, you overlook it as unworthy your Regards.*

22 *And he afterwards said to the Disciples apart, Tho' you do indeed undergo some present Difficulties, in Consequence of your Adherence to me, yet you have so much greater Extremities before you, that the Time will come, when you shall wish to see one of these Days of the Son of Man, and shall not see it; and the whole Jewish Nation having rejected Me the true Messiah, shall yet long for the Appearance of him, whom they expect under that Character, and eagerly listen to every one that*

**A**ND when he was demanded of the Pharisees, when the Kingdom of GOD should come; he answered them, and said, The Kingdom of GOD cometh not with Observation.

21 Neither shall they say, Lo here, or, lo there: for behold, the Kingdom of GOD is within you.

22 And he said unto the Disciples, The Days will come when ye shall desire to see one of the Days of the Son of Man, and ye shall not see it.

(a) *Being asked by some of the Pharisees.*] I pretend not to say, whether this was at Jerusalem, or some neighbouring Place; nor is it any way material to determine it.

(b) *The Kingdom of GOD is among you.*] So I render *ἐν ὑμῖν*, referring the Reader to those exact Criticks in the Greek Language, Beza, and Rapphelius, (*Annot. ex Xen. pag. 109, 110.*) for a more particular Vindication of it. It is certain, our Lord could not properly say, the Kingdom of GOD was in the Pharisees to whom he spoke, whose Temper was entirely alienated from the Nature and Design of it.

(c) In-

- 23 And they shall say to you, See here, or, see there: go not after them, nor follow them. that pretends to it. *And accordingly, they shall say to you, Behold [he is] here, or, behold [he is] there; [but] do not you go out to seek him, nor join to follow [them] in any of their vain delusive Schemes.* Sect. 128. Luke XVII. 23.
- 24 For as the Lightning, that lightneth out of the one Part under Heaven, shineth unto the other Part under Heaven: so shall also the Son of Man be in his Day. For he will indeed come, but in a different Manner from what they expect; even to execute upon them a sudden and unavoidable Destruction: *For as the Lightning which lightens from one [Part] under Heaven, shines in a Moment with the greatest Swiftnes to the other [Part] under Heaven; so also in as swift, and terrible a Manner shall the Coming of the Son of Man be in his Day, when he appears to plead the Cause of that Gospel, which has been so generally despised. (Compare Mat. xxiv. 23, 27. Sect. 161.) Nevertbeless, he must first suffer many Things, and be yet more opprobriously and solemnly rejected by this Generation of Men, who shall by this publick and national act of Impiety and Rebellion fill up the Measure of their Iniquities. (Compare Luke xxiii. 8,—21. John xix. 15. Acts iii. 13,—15.)* 24
- 25 But first must he suffer many Things, and be rejected of this Generation. *Then shall impending Vengeance fall upon them at once: And as it was in the Days of Noah which preceded the Flood, so also shall it be in the Days of the Son of Man, or in those Days when he shall come, in the Manner I have now described, for the Destruction of his Enemies. For notwithstanding the express Predictions of Divine Judgments approaching, they went on with their usual Course of Business, and of Pleasure; they eat, they drank, they married Wives, [and] their Daughters were given in Marriage, and with a confident Security persisted in the Business, Entertainments; and Luxuries of Life, till the very Day in which Noah entered into the Ark; and then the Deluge came with irresistible Fury, so that it overbore and destroyed them all at once. (Gen. vi. 13. vii. 21.) Likewise also as it was at Sodom in the Days of Lot, they eat and drank, they bought and sold, they planted Vineyards, and built magnificent Houses, and never thought themselves more secure, or their pleasant Country more like to flourish: And thus it continued, till the very Day when Lot went out of Sodom; and then Fire and Brimstone was rained down.* 25
- 26 And as it was in the Days of Noe, so shall it be also in the Days of the Son of Man. 26
- 27 They did eat, they drank, they married Wives, they were given in Marriage, until the Day that Noe entered into the Ark: and the Flood came, and destroyed them all. 27
- 28 Likewise also as it was in the Days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded: 28
- 29 But the same Day that Lot went out of Sodom, it rained Fire and Brimstone from 29

Sect. 128. down by the Lord from Heaven, and destroyed them all. (Gen. xix. 14, 24.) Even so shall it be in the Day when the Son of Man is revealed, and his Power sensibly displayed in the Destruction of this sinful People: The Jewish Nation shall be as careless and confident, as if there was not the least Danger, indulging themselves in all Kinds of Luxury and Extravagance (c), till they see Ruin surrounding them on every Side, from which it will be as impossible for them to escape, as it was for the Sinners of the Old World, or the Inhabitants of Sodom and Gomorrah. (Compare Mat. xxiv. 37,—39. Sect. 163.)

Luke XVII.  
30.

- 31 In that Day, if any one shall be taking the Air on the House-Top, or be retired thither for any other Purpose, and his best Dress and Furniture be in the House, let him not come down into the House to take it away (d); but let him flee the readiest Way, by those Steps which go down on the Outside of the Building: And be that is at work in the Field, stripped of his upper Garment, let him likewise not return back, tho' it be but a few Steps, to take it. (Compare Mat. xxiv. 17, 18. Sect. 161.)
- 32 But remember the awful Example of Lot's Wife, with the dreadful Issue of her Delay, and looking back; (Gen. xix. 26.) and take heed lest, like her, you perish in that sudden Vengeance, which shall overtake your former Abode, if you allow yourselves to linger in it, or turn back for the sake of any Thing you have left there. For
- 33 in that Day, be that shall seek to preserve his Life by retiring into some fortified City, and especially into that, where one would imagine he should be safest, shall lose it; but be that shall seem to take the

from Heaven, and destroyed them all:

30 Even thus shall it be in the Day when the Son of Man is revealed.

31 In that Day, he which shall be upon the House-top, and his Stuff in the House, let him not come down to take it away: and he that is in the Field, let him likewise not return back.

32 Remember Lot's Wife.

33 Whosoever shall seek to save his Life, shall lose it: and whosoever shall lose his Life, shall preserve it.

(c) Indulging themselves in all Kinds of Luxury and Extravagance.] It is not unreasonable for Great Britain to recollect, that when a pompous and luxurious Way of Living has come to its Height in many of the most considerable antient and modern Nations, there has been a very sudden Transition to the lowest State of Servitude and Ruin. All Histories abound with Instances of this Kind; and God grant, that our own Age may not add one to the Number!

(d) Let him not come down into the House to take it away.] This shews, beyond all Controversy, that this Discourse refers not to the final Judgment, from which there can be no Escape; but to the Destruction of Jerusalem, from which it is well known that many Christians were preserved by this Caution. See Grotius, in loc. — The Jewish Houses were built with a flat Roof, and had Stairs without to go down from the Top. Compare Luke v. 19. Vol. i. pag. 277.)

(e) The

the ready Way to *lose his Life, shall preserve it*; Sect. 128. for they who regard my Admonitions, and retire, however their Conduct may be censured as imprudent, shall survive the general Ruin. Luke XVII. 33.

34 I tell you, in that Night there shall be two Men in one Bed; the one shall be taken, and the other shall be left.

I tell you, in that Night, that gloomy calamitous Time, the Providence of GOD shall be strangely seen, in delivering some of my Disciples, when others in the very same Places and Circumstances shall perish in the common Calamity: *There shall, for Instance, be Two Persons lying in the same Bed; and the one shall be taken by the Enemy (e), and the other dismissed.* And Two Women shall

34

35 Two Women shall be grinding together; the one shall be taken, and the other left.

*be grinding together at the same Mill; the one shall be taken, and the other dismissed.* And Two

35

36 Two Men shall be in the Field; the one shall be taken, and the other left.

*Men shall be working or walking together in the Field; the one shall be taken, and the other dismissed.* (Compare Mat. xxiv. 40; 41. Sect. 163.)

36

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the Body is, thither will the Eagles be gathered together.

*And they answered and said to him, Where, Lord, and to whom, shall this Destruction happen (f)? And he said to them, Your Proverb is applicable to the present Occasion, Wheresoever the Carcase is, there will the Eagles be gathered together (g);* where-ever the impenitent und unbelieving Jews are, the Vengeance of GOD will pursue them, and the Roman Eagles shall (as it were) fly upon them as a helpless Prey; and so, where their Numbers are the largest, there the Destruction will be greatest and most terrible. (Compare Mat. xxiv. 28. Sect. 161.)

37

### IMPROVEMENT.

**M**AY our Minds be formed to a true Taste and Relish for the *Kingdom of GOD!* and may we learn, wherein it *consists*; not, like the Kingdoms of this World, in External Pomp and Splendor, but in *Righte-*

Luke xvii. 20.

(e) *The one shall be taken by the Enemy.*] That this is the Sense of the Word *παράληθης*, and that *απεθνήσκει* in the latter Clause should be rendered *dismissed*, or *let go*, I think *Elfner* has abundantly proved. *Observ.* vol. i. pag. 262, 263.— He has likewise shewn there, how customary it was for *Women to grind at the Mill*. See also *Bos, Exerc.* pag. 30.

(f) *Where, Lord, &c.*] I have seen few *Paraphrases*, which do not supersede this Question: I have forbore mentioning *Jerusalem* above, that I might leave Room for it.

(g) *Where-ever the Carcase is, &c.*] *Dr. Clarke* has explained the general Sense of this *Proverb* with great Judgment. (See his *Seventeen Sermons*, pag. 381, & seq.) It is, as if it had been said, *The like Causes will produce the like Effects*. But it seems to suggest so proper an Allusion to the *Roman Standards*, and to the Carnage they made of the *Jews*, that I could not forbear introducing the Mention of it.



- Sect. 128. *Righteousness, Peace, Joy in the Holy Ghost, and that Inward Subjection of Soul to the Divine Government, which is the Essence of Religion, and the grand Security and Felicity of our Natures! Many are like the*
- Ver. 21. *Pharisees, talking of it, and expecting it, while it is among them, and they know it not; and, perhaps, despise the humble Christians in whom it resides, and most eminently triumphs. May they who think most lightly of it, never have Cause to wish at last, for the Return of those*
- Ver. 22. *Days of the Son of Man, which are now their Burthen, rather than their Pleasure, while they hear vital and inward Religion in vain recommended and enforced!*
- Ver. 26,-30. What *our Lord* says of *his Coming* to the Destruction of *Jerusalem*, may be applied, as it is elsewhere, to his *Appearance* at the *final Judgment*, of which the former was a Figure. Thus shall the Men of *that Generation* be immersed in Business and Pleasure; and that tremendous *Day* shall come upon them, even as a *Thief in the Night*; so that they shall find themselves overwhelmed with irrecoverable Ruin, while they cry, *Peace and Safety*. (1 *Thes.* v. 2, 3.) And thus doth the awful *Hour of Death*, which consigns Men over to Judgment; *surprize* the Generality of Mankind, amidst all the solemn Warnings of it, which they daily receive. May we ever be in a prepared Posture, and daily live, as on the Verge of Eternity!
- Ver. 32. And if once we are engaged in a Course of serious Preparation, let us remember *Lot's Wife*, and take heed, that we *turn not back* again. We
- Ver. 31. *flee as for our Lives*; let us not *look behind us*. Whatever is to be *left*, whatever is to be *lost*, it is enough if our *Life be given us as for a Prey*.
- Ver. 34,-36. If we have any just Hope, that it will so be given us, we have a great deal of Reason to own and adore the Riches of Divine Grace to us, of that distinguishing Grace, which has *taken us*, when others are *left*; some, perhaps, employed in the *same Business*, and dwelling in the *same Place*; and, may not I add, some lying in the *same Bed* too.
- In a Word, let all seriously bethink themselves, and *flee from the Wrath to come*. *GOD spared not Judea*, that favourite Country, when they rejected his Gospel, and his Son: *Let us fear, lest he also spare not us*. (Rom. xi. 20, 21.) In this Respect also, *wheresoever the Carcase is, there will the Eagles be gathered together*, The same Causes will produce the same Effects; and when we, in particular, of these happy, but sinful Nations, consider our numerous and aggravated Provocations, we shall see much greater Reason to wonder, that the *Judgments of GOD* have been so long delayed, than that they should at last fall upon us with an insupportable Weight.

S E C T. CXXIX.

CHRIST presses his Disciples to Perseverance in Prayer, by the Parable of the Importunate Widow ; and recommends Humility, by that of the Pharisee and Publican. Luke XVIII. 1,—14.

LUKE XVIII. 1.

AND he spake a Parable unto them, to this End, that Men ought always to pray, and not to faint ;

LUKE XVIII. 1.

THUS our Lord discoursed with his Disciples of the approaching Destruction of Jerusalem by the Romans ; and for their Encouragement under those Hardships, which they might in the mean Time expect, from their unbelieving Countrymen, or others, he spoke a Parable to them ; which was intended to inculcate upon them this great Truth, that how distressed soever their Circumstances might be, they ought always to pray with Faith and Perseverance, and not to faint under their Trials.

Sect. 129.  
Luke XVIII  
1.

2 Saying, There was in a City a Judge, which feared not GOD, neither regarded Man.

For this Purpose he discoursed to them in the following Manner, saying, There was a Judge in a certain City, who neither feared GOD, nor revered Man ; but was wicked enough to set light by all Regards to both, and to make his own Humour, and secular Interest, the only Rule of his Actions.

3 And there was a Widow in that City, and she came unto him, saying, Avenge me of mine Adversary.

And there was a Widow in that City, who had sustained some Injury from an Enemy more powerful than herself ; and having no other Way to obtain Redress, she came to him, at a Place and Time when she could not be denied Access, and said, I come to put myself under the Protection of the Law, and to demand thine Assistance as a Magistrate, to do me Justice against mine Adversary (a), that I may not sink under his oppressive Attempts. This was her Case and Plea ; yet as she brought no Present in her Hand, he would not, for a considerable Time, take

4 And he would not for a while : but afterward he said

(a) Do me Justice against mine Adversary.] This is the undoubted Import of the Phrase ενδικνωμεν : and Care should have been taken to express it so, as not to suggest the Idea of Revenge.

- Sect. 129. take any Notice of it: *But* as she still persevered in her Petition, *he afterwards said within himself,* Luke XVIII. *Tho' indeed I neither fear GOD, nor reverence Man,* and therefore care not what becomes of this Cause, or who has the Right, or the Wrong of it; *Yet because this importunate Widow gives me Trouble by her continued Application, I will do her Justice, lest by her coming perpetually to me with this Petition, she even stun and weary me out with her Cries (b).*
- 6 *And the Lord said, Hear, and observe, what the unjust Judge saith upon this remarkable Occasion, and how he owns himself to be prevailed on by the continual Cries of one, whom otherwise he would not have regarded. And if the earnest Importunity of a poor Widow thus prevailed on an unrighteous Person, shall not a righteous GOD much more be moved to vindicate his own Elect, his chosen and dearly beloved People, that cry to him Day and Night, under the cruel Oppression of their insulting Enemies, even tho' he may seem to bear long with them, to give them*
- 7 *Space for Repentance (c)? Yes, I say unto you, He will certainly vindicate them; and when he once undertakes it, he will do it speedily too; and this Generation of Men shall see, and feel it, to their Terror. Nevertbeless, when the Son of Man, having been put in Possession of his glorious Kingdom, comes to appear for this important Purpose, will he find Faith in the Land (d)?* The Persecution

said within himself, Tho' I fear not GOD, nor regard Man;

5 Yet because this Widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust Judge saith.

7 And shall not GOD avenge his own Elect, which cry Day and Night unto him, tho' he bear long with them?

8 I tell you, that he will avenge them speedily. Nevertbeless, when the Son of Man cometh, shall he find Faith on the Earth?

(b) *She even stun and weary me out.*] The Word *στυναι* is very emphatical, and signifies to *stun*, or *beat down* by violent and repeated Blows on the Head. Compare 1 Cor. ix. 27.

(c) *Tho' he may seem to bear long with them, &c.*] The learned *Elfner* supposes *μακροθυμῶν*, with a small Alteration, in the *Accent*, to correspond to *βραχύνω*, and would render it, *Shall he not avenge his Elect, who cry to him, and wait patiently for it*, i. e. for his Appearance in their Favour? (*Elfner. Observ. Vol. i. pag. 265, 266.*) But as I cannot think the Words will naturally bear such a Construction, or that the Authorities he produces are satisfactory, I chuse to retain *our Version*. Nor can I, on this Interpretation, perceive any Inconsistency between *ver. 7.* and *8.* since it is plain, GOD might *wait long*, and yet at length execute a *speedy* and *sudden* Vengeance on the persecuting Enemies of his People. Compare *Psal. lxxiii. 19. Hab. ii. 3.* and especially, *Ecclus' xxxv. 18.* to which Words *Grotius* supposes, there is an Allusion here.

(d) *Will he find Faith in the Land?*] It is evident, the Word *γῆ* often signifies, not the *Earth* in general, but some particular *Land*, or *Country*; as in *Acts vii. 3, 4, 11.* and in numberless other Places. And the *Context* here limits it, to the less extensive Signification:—The Believing *Hebrews* were evidently in great Danger, of being wearied out with

tion will be so severe, as almost to bear it down: Sect. 129. But let the Remembrance of what I have now spoken, be a Comfort to my People, and a Warning to those that injure them. Luke XVIII. 8.

9 And he spake this Parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two Men went up into the Temple to pray; the one a Pharisee, and the other a Publican.

11 The Pharisee stood and prayed thus with himself, GOD, I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican.

12 I fast twice in the Week, I give Tithes of all that I possess.

*He also spake this other Parable to certain Persons, who, like the proud Pharisees, arrogantly trusted in themselves, that they were righteous, and despised others as Reprobates.* There were, said he, *Two Men* who went up to the Temple to pray there, chusing to offer up their particular Devotions at that sacred Place; and *the one* of them was a *Pharisee*, one of that Sect so greatly honoured among you, and *the other* a *Publican*, whom you are used to number with the most contemptible of Mankind. And *the Pharisee standing by himself*, at as great a Distance as he could from the miserable Sinner, who had entered the Temple with him, as if he feared being polluted by touching him, or any other Person less holy than himself (*e*), *prayed in this Manner, Ob GOD, I thank thee, that I am not as the Generality of other Men are; but have always had the Grace to withstand those vile Temptations, which conquer and inflave them; so that I am not like the rapacious, unjust, adulterous Generation among whom I live, or even like this wretched Publican, that stands with me in thine House To-Day, who probably is all this, and more: Thou knowest, O Lord, that I am zealous in all the Traditions of the Elders; I have learnt by them, to fast twice a Week (f); and I tithe all that I possess, not excepting even the very Herbs of my Garden. (Compare Mat. xxiii. 23. and Luke xi. 42.)*

their Persecutions and Distresses. (Compare Heb. iii. 12,—14. x. 23,—39. xii. 1,—4. Jam. i. 1,—4. ii. 6. v. 10. 1 Pet. ii. 20,—25. iii. 14,—17. iv. 1, 2, 12,—19. v. 9, 10.) —Mr. Fleming argues from hence, that *Deism* shall prevail very much toward the Conclusion of the *Millennium*: (*Christology*, Vol. ii. pag. 358.) But it is evident from the Connection, as stated above, that this cannot justly be inferred from *this Text*; nor does the Fact itself seem at all probable.

(*e*) As if he feared being polluted, &c.] Thus *Camero* well explains this Clause. Compare *Isa.* lxxv. 5.

(*f*) *I fast twice a Week.*] It has been observed by most Commentators, that the *Jews*, especially the *Pharisees*, used generally to keep private *Fasts* on *Mondays* and *Thursdays*, as the *Primitive Christians* did on *Wednesdays* and *Fridays*; and *our Lord* had formerly reprov'd their ostentatious Manner of doing it: *Mat.* vi. 16,—18. See *Drusius*, *in loc.*

Sect. 129. 42.) Thus the Pharisee offered his Devotions, standing as near as he could to the Court of the Priests; confident in his own distinguished Sanctity,

and desirous to be observed by others. *But the*

13.

poor humble *Publican standing afar off*, in the Court of the Gentiles, as unworthy to be numbered among GOD's People, and much more unworthy to appear in the Presence of so holy a Deity, *would not so much as lift up his Eyes to Heaven*, the Habitation of the Divine Holiness and Glory; *but smote on his Breast*, in Token of the bitterest Remorse and deepest Humiliation, *saying, Ob GOD, I intreat thee, be merciful to me a miserable Sinner (g)*, who acknowledge, that I have nothing to hope, but from the Riches of thine unmerited, and forfeited Goodness.

14 Now, added our Lord; *I say unto you*, and I would have you diligently observe it, that *this poor, humble, self-abasing Man went down to his House justified, rather than the other*; and would have been far more acceptable in the Sight of GOD, than the Pharisee, if he had indeed been that moral upright Man he pretended: Even in that Case his Pride and Confidence in his own Righteousness would have blasted all; *for every one that exalteth himself, shall be abased; but he that humbleth himself, shall be exalted (h)*; as nothing is more hateful to GOD than Pride, and nothing more amiable than Lowliness of Mind.

13 And the Publican standing afar off, would not lift up so much as his Eyes unto Heaven, but smote upon his Breast, saying, GOD, be merciful to me a Sinner.

14 I tell you, this Man went down to his House justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself, shall be exalted.

## I M P R O V E M E N T.

Luke xviii. 2. **H**OW hateful is the Character of this *unjust Judge, who neither feared GOD, nor revered Man*, but centered all his Regards in himself! How hateful, and how contemptible, in any Circumstance of Life;

(g) *A miserable Sinner.*] It is very apparent, that the Word *Sinner* often signifies an *abandoned Profligate*, or, as we commonly express it, a *wicked Wretch*; and not merely one, who has in some Instances violated the Divine Law; which, alas, has been, and is the Case with the best of Men. See *Psal. xxvi. 9. Amos ix. 10. Mat. ix. 10, 11. xxvii. 45. Luke vi. 32, 33. vii. 37, 39. xix. 7. John ix. 24, 31. and 1 Tim. i. 9.*

(h) *Every one that exalteth himself, shall be abased; &c.*] This appears to have been a favourite Maxim with our Lord, since we find it repeated almost in these very Words, no less than *three* different Times; not to mention a Multitude of Expressions, in Sense nearly equivalent. See *Mat. xxiii. 12. and Luke xiv. 11.*

Life ; especially in a *Magistrate*, the Guardian of the publick Interest, Sect. 129. in Comparison of which he ought to forget his own ! Yet even He was prevailed upon by *Importunity* ; and our *Lord* mentions it, to encourage Ver. 5. the *Fervor* of our *Addresses* to the Throne of Grace. What then, is the Ver. 1. Blessed *GOD*, like this *unjust Judge*, to be *wearied out* with a Peal of Ver. 6. Words, and thereby weakly induced, to do what would otherwise have been contrary to his Designs ? Far from us be so absurd, and so impious a Thought ! Our condescending *Lord* only intended to intimate, that if the repeated *importunate Cries* of the Afflicted may at length prevail, even on an *inhumane Heart*, they will be much more regarded by a *righteous and merciful GOD*, who is always ready to bestow his Favours, when He sees we are prepared to receive them.—We may be sure, that *GOD will vindicate his Elect* : Let this encourage them, tho' the *Rod of the* Ver. 7. *Wicked* may for a while *rest on their Back* ; and let it intimidate the *proud Oppressors* of the Earth, who, in the midst of all their Pomp and Power, are so wretched, as to have the Prayers of *GOD's People* against them.

How instructive is this *Parable* of the *Publican* and *Pharisee* ? and Ver. 9. how well connected with the former, to teach us that *Humility*, without which *repeated Prayers* will be repeated *Insults*, and *Affronts* to Heaven ? Let us not *trust to ourselves*, that *we are righteous*, and *despise others* ; but rather be severe to our own *Faults*, and candid to theirs.

Behold this arrogant *Pharisee*, standing apart from the *Publican*, but Ver. 11. as near as he could to the *Seat of the Divine Majesty* ! And hear him boldly celebrating his own *Praises*, rather than those of his *Maker* ! *GOD, I thank thee, that I am not as other Men.* We see a *Man* may acknowledge, it is the *Grace of GOD*, which *makes the Difference* between him and others ; and yet while he professes that *humbling Doctrine* of the *Gospel*, may be blown up with *Pride* : Yea, he may nourish, and express that *Pride*, by the *Words* in which he declares his *Faith*. Mistaken *Creature* ! that imagined this *Encomium* on himself was a *Prayer*, and trusted in this defective *Morality*, and these *Ceremonies* of human Ver. 12. Device, while an utter *Stranger* to real vital *Religion*. Happier, a thousand Times happier, the poor *Publican*, when abasing himself in the *Dust* ; when *smiting on his Breast* ; when owning himself a *Sinner*, and im- Ver. 13. ploring the *Divine Mercy* as his only *Hope*. *Lord, we equally need it* : May we with equal *Humility* seek it ! May we habitually maintain those *Views of ourselves*, which may promote that *Humility*, so necessary in order to the *Acceptance of our Addresses*, and therefore to the *Happiness of our Souls*. And indeed, if in our *Approaches to GOD*, we can place our *Confidence* in any *Righteousness of our own*, whatever we may imagine of our own *Knowledge or Holiness*, we have need to be *taught again the first Principles* of both, and are *Strangers to the Essentials of Religion*.

## S E C T. CXXX.

CHRIST opens the Eyes of a Man who was born Blind ; and the Sanhedrim examine strictly into the Evidence of the Miracle. John IX. 1,---23.

## JOHN IX. I.

## JOHN IX. I.

Sect. 130.  
John IX. 1.

OUR Lord was now come to Jerusalem, at the Feast of Dedication, about the Middle of December (a) ; and as he was passing along thro' the Streets of that City, he saw a poor Man, who had been Blind from his Birth, that late, and asked Relief from those that went by.

2 And his Disciples, taking Notice of the poor Man's Case, applied themselves to Jesus, and asked him concerning it, saying, Rabbi, we desire thou wouldst tell us, who it was that sinned, in so extraordinary and aggravated a Manner, as to occasion such a Judgment ? Had this Man himself been guilty of some heinous Crime, as some of our Doctors suppose he might be, in a pre-existent State (b) ? or had his Parents before committed some

AND as Jesus passed by, he saw a Man which was blind from his Birth.

2 And his Disciples asked him, saying, Master, who did sin, this Man, or his Parents, that he was born blind ?

(a) About the Middle of December.] See John x. 22. and the Note there. Sect. 134. Notwithstanding all the Pains which Mr. Whiston has taken, to prove that the Cure of the Blind Man, of which we have an Account here, happened several Months before Christ discovered himself to him in the Temple, and indeed at the preceding Feast of Tabernacles, I chuse, with the Generality of Criticks, to introduce it here ; not merely that the Thread of the Story might not be interrupted ; but because Mr. Whiston's Reasons (in his Harmony, pag. 385.) appear inconclusive. For I see not, but all here recorded might happen, within the Compass of two or three Days at most, nay, perhaps, of one single Day. And it seems much more probable, that *παρὰ τὸν δρόμον*, [as he passed,] might be used here without any immediate Reference to *παρὰ τὸν ναὸν*, in the preceding Verse ; (John viii. ult. Sect. 105.) than that, when Christ was fleeing out of the Temple in the hasty Manner described there, his Disciples, as he passed away from his Enemies, should put so nice a Question to him, (as in ver. 2.) or that he should stand still to discourse with them, and to perform such a Cure in so leisurely a Manner, as it is plain this was done.

(b) In a pre-existent State.] Dr. Lighfoot (*Hor. Heb. in loc.*) shews, that some Rabbi's have wildly fancied, a Child might sin in its Mother's Womb : But most Commentators, with juster Reason, agree, that this refers to the Notion the Jews had, of the Transmigration of Souls. They thought, that if a Man behaved himself amiss, he was afterwards sent into another Body, where he met with great Calamities, and lived on much worse Terms than before ; whereas a more advantageous Situation than the former, was supposed the Reward of distinguished Virtue : A Notion, which they borrowed from the Pythagoreans ; which seems to be hinted at by Josephus, and is plainly referred to, *Wisd. viii. 19, 20.* (Compare *Mat. xiv. 2. xvi. 14.*)—Perhaps the Disciples might put this Question on purpose to learn

our

some notorious Sin? for we apprehend, *that he* Sect. 130.  
*was born Blind*, as a Punishment to himself, or them, or both.

3 Jesus answered, Neither hath this Man sinned, nor his Parents: but that the Works of GOD should be made manifest in him.

But *Jesus*, waving the Curiosity of the Question, answered, *It is not, because either this Man, or his Parents, have sinned* in such an extraordinary Manner as you suppose; nor was the Punishment of either the chief Design of this Dispensation of Providence; but the Intent of it was, *that the miraculous Works of GOD might be remarkably manifested, in restoring him to Sight*, as you will quickly see. For however the Malice of the Jews may be irritated by it, *I must perform* 4  
*the Works of him that sent me, while it is Day*, and the Opportunity of dispatching it continues; for I well know, that *the Night is coming, in which no Man can work*: I see Death approaching, which, as it puts a Period in general to Human Labours, so will close the Scene of such Miracles as these, and remove me from the Converse and Society of Men. But *so long as I am in the* 5  
*World, I am the Light of the World*; and as a Proof of the Divine Illumination I am capable of giving, I have often restored Sight to the Blind; and I will do it in this Instance.

4 I must work the Works of him that sent me, while it is Day: the Night cometh, when no Man can work.

5 As long as I am in the World, I am the Light of the World.

And *when he had spoken thus*, that he might exercise the Faith and Obedience of the Patient, and might shew that he could command Efficacy on whatever Means he should please to use, *he spat on the Ground, and made Clay with the Spittle, and anointed the Eyes of the Blind Man with the Clay*: And then, for a farther Trial of his Resignation and Submission, he *said to him, Go, wash at the Pool of Siloam* (c); which Word Siloam 6  
 7

6 When he had thus spoken, he spat on the Ground, and made Clay of the Spittle, and he anointed the Eyes of the Blind Man with the Clay,

7 And said unto him, Go wash in the Pool of Siloam, (which

And *when he had spoken thus*, that he might exercise the Faith and Obedience of the Patient, and might shew that he could command Efficacy on whatever Means he should please to use, *he spat on the Ground, and made Clay with the Spittle, and anointed the Eyes of the Blind Man with the Clay*: And then, for a farther Trial of his Resignation and Submission, he *said to him, Go, wash at the Pool of Siloam* (c); which Word Siloam 6  
 7

our Lord's Sentiments, on this Subject of curious Speculation; but he wisely declined an express Decision of the Matter, to fix on something more useful.

(c) *Wash at the Pool of Siloam.*] Perhaps by this Command our Lord intended to make the Miracle so much the more taken Notice of; for a Croud of People would naturally gather round him, to observe the Event of so strange a Prescription. And as it is exceeding probable, he had a Guide to lead him, especially thro' the Streets of so populous a City, he might naturally mention the Errand they were going upon, and call those that saw him to a greater Attention. Accordingly this Miracle was afterwards talked of with particular Regard: *John xi. 37. Sect. 140.*—As for the *Pool of Siloam*, it was supplied from the Fountain of that Name, which arose in the South-West Part of *Jerusalem*. See Note (c) on *Luke xiii. 4. pag. 130.* and *Reland. Palestin. pag. 857.*

(d) Could



- Sect. 130. loam being interpreted from the Hebrew, signifies (which is by Interpretation, Sent.) He went his Way therefore, and washed, and came seeing.
- John IX. 7. of Jesus, as Sent of G O D. *He therefore presently complied with the Direction, and went away, and washed as he was ordered ; and had no sooner done it, but he came from the Pool seeing ; and not only found his Sight given him, but his Eyes were at once so remarkably strengthened, that he immediately could bear the Light (d).*
- 8 *The Neighbours therefore, and they who had seen him before, and known that he was always Blind, said one to another, Is not this he, that sate in the Street, and asked [Charity] of those who passed by ? Whence is there such an astonishing*
- 9 *Alteration in him ? And some said, It is assuredly he ; and others, It is indeed very much like him, yet it cannot be the Person himself (e) : [But] he said, and confidently averred, Truly I am the*
- 10 *very Man. They therefore said to him, How then were thine Eyes opened, which we know to have been Blind ? Could any Medicine have so*
- 11 *strange an Effect ? And he replied, A certain Man, who is called Jesus, and who is famous for many other extraordinary Works, made Clay, by spitting on the Ground, and having anointed mine Eyes with it, said to me, Go to the Pool of Siloam, and wash there : And accordingly I went and washed, and immediately received my Sight ; and this is, in a few Words, a true and exact Account of this wonderful Fact.*
- 12 *Then said they to him, Where is he, that performed this, and gave thee such Directions ? And he said, I do not know ; for I have never yet seen him, nor ever conversed with him, otherwise than as I just now told you.*

8 The Neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged ?

9 Some said, This is he : others said, He is like him : but he said, I am he.

10 Therefore said they unto him, How were thine Eyes opened ?

11 He answered and said, A Man that is called Jesus, made Clay, and anointed mine Eyes, and said unto me, Go to the Pool of Siloam, and wash : and I went and washed, and I received Sight.

12 Then said they unto him, Where is he ? He said, I know not.

And

(d) Could bear the Light.] This is strongly intimated in the Phrase, *he came seeing*. Compare Note (b), Sect. 86. Vol. i. pag. 534.—Perhaps he had been taught by the Example of Naaman, not to despise the most improbable Means, when prescribed in the View of a Miracle. Yet it is plain, he did not know this was Jesus of Nazareth yet, and so had no particular Faith in him ; (compare ver. 12.) which shews, by the way, that such a Faith was not universally required, as a Condition of receiving a Cure.

(e) *It is like him, &c.*] The Circumstance of having received his Sight would give him an Air of Spirit and Cheerfulness, which would render him something unlike what he was before, and might occasion a little Doubt to those who were not well acquainted with him ; as Bishop Hall justly observes.

(f) *It*

13 They brought to the Pharisees him that aforetime was Blind.

14 And it was the Sabbath-day, when Jesus made the Clay, and opened his Eyes.

15 Then again the Pharisees also asked him, how he had received his Sight. He said unto them, He put Clay upon mine Eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This Man is not of GOD, because he keepeth not the Sabbath-day. Others said, How can a Man that is a Sinner, do such Miracles? And there was a Division among them.

And they brought him, who had formerly been Sect. 130.  
Blind, to the Pharisees in the grand Sanhedrim, John IX. 13.  
that he might be examined by them; that so, if there was any Fraud in the Matter, they might discover and expose it. Now it was on the Sabbath-Day, when Jesus made the Clay (f), as we before related, and opened his Eyes; which was a Circumstance, that some of these hypocritical Rulers pretended to take great Offence at. The Pharisees therefore, disposed to find all the Fault they could, asked him again, how, or by what Means, he received his Sight. And he said to them, exactly as he had before declared to the People, He only put Clay upon mine Eyes, and I then, according to his Command, went and washed at the neighbouring Pool of Siloam, and behold, I do now see perfectly well.

Then said some of the Pharisees, This Man, tho' apparently possessed of some extraordinary Power, is not, to be sure, a Messenger of GOD, nor can he perform these Works by a Divine Agency, because he observeth not the sacred Rest of the Sabbath, which the Law of GOD so expressly enjoins. But others more wisely said, How can a Man, that is a notorious Sinner, and Sabbath-breaker, as you suppose this Man to be, do such great and beneficial Miracles (g), which wear all the Marks of a Divine Original, that can be imagined? And there was a warm Debate and Division among them on this important Question; the few Friends of Christ among them, not failing to urge so great an Advantage against the rest (b).

But

(f) It was on the Sabbath-Day, &c.] Dr. Lightfoot (in his *Hor. Hebr.* on ver. 6.) has shewn, that anointing the Eyes on a Sabbath-Day with any Kind of Medicine, was forbidden to the Jews by the Tradition of the Elders.

(g) Such great and beneficial Miracles.] This seems to intimate, that they thought, there were at least some Miracles so glorious, and so benevolent, that no Evil Agent would have either Inclination, or Power, to perform them; and that they reckoned this in that Number. The Thought seems both rational and important, and is set in a very strong Light by the learned Mr. Chapman, in his *Eusebius*, chap. ii.

(b) The few Friends of Christ among them, &c.] If Nicodemus, and Joseph of Arimathea, both Members of the Sanhedrim, were now present, they would naturally distinguish themselves on this Occasion; and Gamaliel, on the Principles he afterwards avowed, (Acts v. 38, 39.) must have been on their Side.

Sect. 130.  
John IX. 17.

But to prevent the Offence that might be taken at their Dispute, *they turned and said again to the Blind Man, (that is, to him who had been Blind, and still was spoken of by that Title,) What sayest thou concerning him, seeing he hath, as thou declarest, opened thine Eyes? And he freely said, It is clear to me, that he is a most illustrious Prophet; for surely otherwise he would have been unable to perform so great a Miracle.*

18 *The Jews therefore of this great Council, being generally displeas'd with his Reply, and yet unable to invalidate it, if the Miracle was allowed, would not believe concerning him on his own Credit, that he had formerly been Blind, and had now received his Sight; but represented it as a Confederacy between him and Jesus, by an easy Fraud, to get the Reputation of so extraordinary a Cure: And in this View they went on roundly to censure it, till they had called in the Parents of the Man who maintain'd that he had thus received his Sight, that they might strictly examine them on this Question.*

19 *And they asked them, saying, Is this indeed your Son, of whom you are reported to say, that he was born Blind? Give us an Account of the whole Matter; and particularly tell us, if you are sure that he was Blind, how then doth he now see?*

20 *His Parents answered them, and said, We assuredly know, that this is our Son; and affirm it to be true, that he was born Blind, and hath*

21 *continued so from his Infancy: But as for this strange Fact, how he now sees, we know not; or who has opened his Eyes, we know not any more than he has told us, not being present when the Cure was wrought: He is himself of a sufficient Age to answer such a Question; if you please therefore to ask him, he will undoubtedly speak concerning himself, and is best able to tell you his own Story.*

22 *These Things his Parents said in this cautious Manner, not that they had any Doubt of the Cure as wrought by Jesus, but because they were afraid of the Jews: For the Jews in this their highest Court had already agreed, that if any one should shew such Regard to Jesus of Nazareth,*

17 *They say unto the Blind Man again, What sayest thou of him, that he hath opened thine Eyes? He said, He is a Prophet.*

18 *But the Jews did not believe concerning him, that he had been Blind, and received his Sight, until they called the Parents of him that had received his Sight.*

19 *And they asked them, saying, Is this your Son, who ye say was born Blind? how then doth he now see?*

20 *His Parents answered them, and said, We know that this is our Son, and that he was born Blind:*

21 *But by what Means he now seeth, we know not; or who hath opened his Eyes, we know not: he is of Age, ask him, he shall speak for himself.*

22 *These Words spake his Parents, because they feared the Jews: for the Jews had agreed already, that*

as

that if any Man did confess that he was Christ, he should be put out of the Synagogue.

as to confess him to be Christ, he should immediately be excommunicated and cast out of the Synagogue (i); a Censure, which was reckoned very infamous, and attended with many civil Incapacities and Penalties. Not knowing therefore

Sect. 130.  
John IX. 22.

23 Therefore said his Parents, He is of Age, ask him.

but such an Interpretation might be put on their owning the Truth of this Miracle, his Parents declined giving any particular Testimony concerning it; and rather chose to refer them to their Son, and said, He is of Age sufficient to be heard as an Evidence, and it will therefore be most proper, that you should ask the Particulars from him.

23

IMPROVEMENT.

OH that the Zeal of our Great Master might quicken us his too negligent Servants! Still is He *the Light of the World*, by his Doctrines, Precepts, and Example. May our Eyes by Divine Grace be opened to see, and our Hearts be disposed to love, and to follow this Light! It was a governing Maxim with him, and he meant it also for our Admonition, *I must work the Works of him that sent me, while it is Day; the Night cometh, wherein no Man can work.* We are sent into the World on an important Errand, to *work out our own Salvation*, and that of others: May we improve the *present Day*; and so much the rather, as we see the *Night* approaching! On some the *Shadows of the Evening* are already drawing on; and as to others, their *Sun may go down at Noon*. Let us therefore, waving the *Curiosity* of unprofitable Speculations, apply ourselves seriously to the Business of Life, and zealously seize every Opportunity of Usefulness.

John ix. 5.  
Ver. 4.  
Ver. 2, 3.

Our Lord, as it should seem *unasked*, and by the Person on whom it was wrought *unknown*, performed this important and extraordinary Cure. And the *Manner* in which he did it, is worthy of Notice: He *anointed his Eyes with Clay*, and then commanded him *to wash*. Clay laid on the Eye-lids might almost blind a Man that had Sight; but what could it do towards curing Blindness? It reminds us, that GOD is no farther from the

Ver. 6, 7.—

(i) If any one should confess him to be Christ, &c.] Hence it appears, that tho' our Lord was cautious of professing himself to be the Christ in express Terms, yet many understood the Intimations he gave; and that most of his Disciples by this Time declared their Faith in him under that Character. It also farther appears from hence, that the Parents, and indeed the Sanhedrim, knew who it was that opened this Man's Eyes, tho' he himself was hitherto a Stranger to him, and was not yet acquainted with the Dignity of his Person. Compare ver. 25, 36.

Sect. 130. the Event, when he works *with*, than *without Means*; and that all the  
 ~~~~~  
 Creatures are only *that*, which his Almighty Operation makes them.

Ver. —7. The *Blind Man* believed, and received the immediate Benefit of it. Had he reasoned, like *Naaman*, 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*! And may we leave it to Thee to chuse, how thou wilt bestow *Favours*, which it is our highest Interest on any Terms to receive!

Ver. 15, 17, 18, 19. It must be a Satisfaction to every true *Christian*, to observe the Curiosity and Exactness, with which these *Pbarisees* enquired into the *Miracles of Christ*, and how thoroughly they canvassed every Circumstance of them. A Truth like this, need not fear any Examination. Every new Witness which they heard, confirmed the Case, and confounded the Obstinacy of

Ver. 20, -23. their Unbelief. — But surely the Weakness of *the Parents* was very pitiable, who in the midst of the Evidence and Obligation of such a Miracle, were more *afraid* of incurring a Human Sentence, than of offending *GOD*, by failing to own so great a Favour, and to confess the blessed Person by whom it was wrought. *The Fear of Man bringeth a Snare*: (*Prov. xxix. 25.*) But they, whose Eyes *Christ* has opened in a spiritual Sense, will see a Glory and Excellence in him, which will animate them boldly to bear their Testimony to him, in Defiance of all the Censures which Men can pass, or of all the Penalties by which they can enforce them.

S E C T. CXXXI.

The Man who was born Blind, that had received his Sight, is a second Time examined before the Sanhedrim, who, provoked by the Freedom of his Replies, excommunicate him; but JESUS meets him, and declares himself to be the Son of GOD. John IX. 24, — 38.

JOHN IX. 24.

JOHN IX. 24.

Sect. 131. **N**OW as the Sanhedrim were not able to discover any Fraud in the Miracle mentioned
 ~~~~~  
 John IX. 24. in the preceding Section, by examining the Parents, they therefore called a second Time for the Man who had been Blind, and said to him, Give Glory to *GOD*, by a free Confession of the Fraud, if there be any Collusion or Artifice in this Af-  
 fair ;

**T**HEN again called they the Man that was blind, and said unto him, Give *GOD*

GOD the Praise: we know that this Man is a Sinner.

fair (a); or if the Cure was really wrought in the Manner thou affirmest, acknowledge the Power, Sovereignty, and Goodness of the Divine Being, in working by so unworthy an Instrument; for we certainly know, that this Jesus of Nazareth, the Man of whom thou speakest, is a profligate Sinner (b), and deserves publick Punishment, rather than Esteem.

Sect. 131.  
John IX. 24.

25 He answered and said, Whether he be a Sinner, or no, I know not: one Thing I know, that whereas I was blind, now I see.

Then answered he, and said, If he be a Sinner, I know not any thing of it, having no personal Acquaintance with him; but one Thing I certainly know, and will stand to the Truth of it, that whereas I was Blind even from my Birth, I now see perfectly well, and owe my Sight to the very Person whom you condemn.

26 Then said they to him again, What did he to thee? how opened he thine Eyes?

But they again said to him, hoping that in some minute Circumstance at least he might contradict his former Account, and give them some Advantage against him, Tell us once more, as particularly as thou canst, what did he unto thee? and how did he open thine Eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his Disciples?

And as the Man perceived that they intended only to insnare him, he answered them eagerly, I have told you already, and ye have not regarded what I said, nor would at all believe me: Why would you desire to hear it again? Would you also become his Disciples, as many have lately done, and some, perhaps, on Occasion of this Miracle which he has performed on me?

28: Then they reviled him,

The Pharisees then were filled with Indignation, and were so greatly exasperated, at what appeared to

(a) Give Glory to GOD, by a free Confession of the Fraud, &c.] As it is greatly for the Honour of the Divine Omniscience and Providence, that Persons who are guilty of Crimes not fully proved against them, should freely confess them; and not presume, against the Dictates of Conscience, to maintain their own Innocence; there is a great Propriety in the Phrase taken in this Sense: (Compare Job. vii. 19. and Rev. xi. 13.) Yet some have taken it, as a general Adjuration by the glorious Name of GOD; (as 1 Kings xxii. 16. 2 Chron. xviii. 15. and Mat. xxvi. 63:)—The Words also admit another Sense, which I have comprehended in the Paraphrase; but I prefer the former.

(b) This Man is a Sinner.] I cannot, with Mr. Locke, (Reasonableness of Christianity; pag. 28.) imagine this any Proof of a Tradition among the Jews, that the Messiah should be perfectly free from Sin; but rather conclude, that Sinner here, as in ver. 16. signifies a notoriously wicked Man. It was certain from the Principles of their Sacred Writings, that a Person not entirely sinless, might perform very illustrious Miracles. But how severe an Insult was here on the Character of our Redeemer, to be pronounced a known scandalous Sinner, by this high Court of Judicature? An Infamy, which has seldom, in any civilized Country, fallen on any Person not legally convicted.

(c) We

- Sect. 131. to them so insolent a Speech, that *they reviled* him, and said, Thou art his Disciple; but we are Moses Disciples.
- John IX. 28. *him in very opprobrious Language, and said, Thou art indeed this Fellow's Disciple, as many of the Herd of ignorant People are; but we would have thee to know, that we scorn the Imputation, for we are the Disciples of Moses (c), and are too firmly attached to that great and holy Prophet, to regard such a Deceiver as this. We well know that GOD spake to Moses (d), and gave the most ample Evidence of sending him with a Divine Commission; but as for this Man, we know not from whence he is, nor can we perceive any satisfactory Credentials of his bringing any Message from GOD to us.*
- 29 *We know that GOD spake unto Moses: as for this Fellow, we know not from whence he is.*
- 30 *The Man answered and said unto them, Why, herein is a marvellous Thing, that ye know not from whence he is, and yet he hath opened mine Eyes.*
- 31 *Now we know that GOD beareth not Sinners, and that Persons of infamous Characters and immoral Lives cannot expect the Divine Acceptance in any common Petition which they offer, much less for the Performance of a Miracle; but if any Man be truly devout, and faithfully do his Will, him indeed he beareth with a favourable Regard: When therefore GOD is found to hear a Man in such an extraordinary Instance as this, there seems the greatest Reason to believe, he is a Person whose Temper and Character are approved by him.*
- 32 *And this is plainly an extraordinary Instance; for from the Beginning of the World it was never heard, that any Man opened the Eyes of one who, like me, was born Blind. It is surprizing therefore, that you, who allow that Moses was a Prophet, on the*

(c) *We are the Disciples of Moses.*] Hereby they craftily, but most maliciously and falsely insinuated, that there was such an Opposition between *Moses* and *Jesus*, that it was impossible for the same Persons to be the *Disciples* of both.

(d) *We know that GOD spake to Moses.*] Their Partiality here was inexcusable; for if they believed the *Mission* of *Moses*, on the Evidence of *Miracles*, credibly attested indeed, but performed Two thousand Years before they were born; it was much more reasonable, on their own Principles, to believe the *Mission* of *Jesus*, on at least equal *Miracles*, wrought daily among them, when they might in many Instances have been Eye-witnesses to the Facts; and one of which, notwithstanding all their Malice, they were here compelled to own, or at least found themselves utterly unable to disprove.

(e) With

33 If this Man were not of GOD, he could do nothing.

the Authority of his Miracles, should in this Case Sect. 131, judge so hardly of my Deliverer, whoever he be. *But every unprejudiced Person may easily see, that if this Man were not sent of GOD, he could do nothing of this Kind.* John IX. 33.

34 They answered and said unto him, Thou wast altogether born in Sins, and dost thou teach us? And they cast him out.

And not being able to endure so plain and forcible a Reproof, which even stung them to the Heart, *they answered and said to him, with great Hatred and Scorn, Thou vile presumptuous Wretch, thou wast entirely born in Sins, and didst bring into the World with thee most evident Tokens of Divine Wrath and Vengeance; and dost thou insolently pretend to teach us, the Guides of the National Faith, and Members of the supreme Court of Ecclesiastical Judicature? We shall find out a Way to correct this Arrogance. And immediately they cast him out of the Synagogue, passing a solemn Sentence of Excommunication upon him, tho' there was no Shadow of Proof that he had deserved it.* 34

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of GOD?

Now *Jesus quickly heard of their arbitrary Proceedings, that they had thus passed Sentence on the poor Man, and had cast him out for his Sake; and finding him soon after, he said to him privately, Dost thou believe on the Son of GOD, the great expected Messiah?* 35

36 He answered; and said, Who is he, Lord, that I might believe on him?

*He answered and said, Sir, who is he, that I may believe on him? I know that such a glorious Person is expected; and if he be already come, tell me but who he is, and where I may meet with him, and I am ready to express a due Regard to him, who shall be pointed out to me under that honourable and important Character.* 36

37 And Jesus said unto him, Thou hast both seen him,

*Then Jesus, to encourage him under what he was now suffering on his Account, said to him, with a Degree of Freedom which was very unusual (e), Thou* 37

(e) With a Degree of Freedom very unusual.] We have formerly observed the wise Caution of Jesus on this Head. See Sect. 29. Note (q). Vol. i. pag. 177. — The Freedom here used may be accounted for, by considering the extraordinary Circumstances of the Case; this being the first Instance, in which any one had incurred the great Inconveniences attending a Sentence of Excommunication, out of Zeal for the Honour of Christ. No doubt, this passed privately between our Lord and this good Man, tho' presently after others joined the Conversation, as we observe in the Beginning of the next Section.

(f) More



Sect. 131. Thou hast no Need of going far to seek him; *him, and it is he that talk eth with thee.*  
 John IX. 37. for *thou hast both already seen him*, and had Experience of his Power and Goodness: It was he that miraculously opened thine Eyes, *and it is even he, that is now talking with thee, who is that very Person.*

38 *And immediately yielding to that convincing Argument, which arose from what he had himself experienced of his Almighty Power, he said, Lord, I most readily believe, that thou art he, and humbly prostrate myself before thee, to render thee due Homage as such. And falling down at his Feet, he worshipped him.*  
 38 And he said, Lord, I believe. And he worshipped him.

### I M P R O V E M E N T.

John ix. 24,--27. **S**O little does *Truth* fear repeated Examinations; and thus does it, after every Trial, *come forth like pure Gold* out of the Furnace. So did this *Miracle of Christ* appear to these subtle Adversaries; so will the *Christian Cause* appear to all, who will diligently search into its Evidence.

Ver. 28, 29. Who can forbear wondering at the Obstinacy of these *Pharisees*, and on the same Principles, at that of the present *Jews*, who while they acknowledge that *GOD spake by Moses*, because he wrought *Miracles*, will not on the Evidence of yet more various and glorious *Miracles (f)*, and those attested beyond all Contradiction, acknowledge the Authority of the *Son of GOD* himself?

Ver. 30. But we see, this poor illiterate Creature, (for such he undoubtedly was,) with the Advantage of *Truth* on his Side, baffles all the Sophistry of his most learned Antagonists. *Great is the Truth, and it will prevail.* Great is *this Truth*, so fundamental to the Gospel, that *Jesus is the Son of GOD*: And *this* also, which is so important to Natural Religion and Revealed, that *GOD beareth not Sinners; but if any Man be a Worshipper of GOD, and do his Will, him he bears*, and most favourably regards. May we be truly *devout*, and add to our Devotion an obedient Regard to the Divine Will, and *the Eyes of the Lord will be upon us, and his Ears be open to our Cry!* (*Psal. xxxiv. 15.*) Then, being favourably owned of *GOD*,

Ver. 34. we shall have no Reason to fear the Censures of *Men*. If they *cast us out*,  
 Ver. 35,--37. *Christ* will receive us, and perhaps *reveal himself to us* with more *Freedom*, in Proportion to the *Injuries* we sustain from them.

(f) More various and glorious Miracles.] A beautiful Parallel between the Miracles of *Moses*, and *Christ*, is drawn by *Orobio* on the one hand, and *Limborch* on the other. *Limb. Collat. cum Judæo, Scrip. iii. Quæst. 4. N<sup>o</sup>. 3. pag. 131, & seq. and Resp. ad Scrip. iii. pag. 151, & seq.*

S E C T. CXXXII.

CHRIST admonishes the Pharisees of their Danger; and represents himself as the Door of the Sheepfold, thro' which Men must necessarily enter, if they desire their own Salvation, or that of others committed to their Care. John IX. 39, to the End. X. 1,—10.

JOHN IX. 39.

JOHN IX. 39.

AND Jesus said, For Judgment I am come into this World: that they which see not, might see; and that they which see, might be made blind.

WHILE Jesus stood talking with the Sect. 132. Blind Man who had received his Sight, John IX. 39. several People, who were then entering into the Temple, knowing them both, and desirous to hear what passed, gathered together about them: And Jesus said, so that they all might hear him, You may see in this Man, and in what has happened in relation to him, an Illustration of the Effects which my Appearance is to produce: For I am come into this World for Judgment, as well as Mercy; that, on the one Hand, they who see not, might see, or that the ignorant Souls, who are willing to be instructed, might learn Divine Knowledge; and on the other Hand, that they who see, may be made Blind; that such as are proudly conceited of their own Science and Wisdom, may either be humbled, or exposed; and they who wilfully stand out, and harden their Hearts against my Instructions, may bring upon themselves yet greater Darkness.

40 And some of the Pharisees which were with him, heard these Words, and said unto him, Are we blind also?

And [some] of the Pharisees, who were then present with him, heard these Things, and apprehending that he glanced at them, said to him, Are we also Blind? and dost thou mean to insinuate any thing of that Kind? If thou dost, speak plainly. And this they said, hoping thereby to draw him into some dangerous Reflection on the Sanhedrim, who had lately passed their Censure on the Man whose Eyes he had opened.

41 Jesus said unto them, If ye were blind, ye should have

Jesus said to them, If you were indeed Blind, and laboured under unavoidable Ignorance, you would not then have any Sin, in Comparison of what

Sect. 132. what you now have (a); but now you say, Surely we see much more clearly than the rest of Mankind, therefore your Sin abides upon you with greater Aggravation; and this Conceit which you have of your own Knowledge hinders Conviction, and prevents the first Entrance of Instruction into your Minds.

John IX. 41.

John X. 1. Nevertheless, whether you will hear, or whether you will forbear, I will for a while longer continue my Admonitions; and therefore, *Verily, verily I say unto you*, who call yourselves the Shepherds of the People, that *he who enters not by the Door into the Sheepfold, but climbeth up some other private Way*, whatever be the Character he may assume, *the same is to be looked upon as no better than a Thief and a Robber.* But he that comes in at the Door, is the true Shepherd of the Sheep; and such a one will always chuse to enter in by that which is the regular appointed Way.

2 To him, as soon as he approaches, the Door-keeper opens the Fold (b); and the Sheep themselves bear his Voice with Regard; and he is well acquainted with each of them, inasmuch that he calls each of his own Sheep by Name (c), and leads them out to Pasture. And when he thus puts forth his own Sheep from the Fold, he himself goes before them, to guide them to good Pastures, and to defend them from any Danger which may occur; and the Sheep cheerfully follow him; for they well know his Voice, being daily accustomed to it.

3 But a Stranger they will not follow; but on the

have no Sin: but now ye say, We see; therefore your Sin remaineth.

JOHN X. 1. Verily, verily I say unto you, He that entereth not by the Door into the Sheepfold, but climbeth up some other Way, the same is a Thief and a Robber.

2 But he that entereth in by the Door, is the Shepherd of the Sheep.

3 To him the Porter openeth; and the Sheep hear his Voice: and he calleth his own Sheep by Name, and leadeth them out.

4 And when he putteth forth his own Sheep, he goeth before them, and the Sheep follow him; for they know his Voice.

5 And a Stranger will they not

CON-

(a) If you were indeed Blind, you would not have any Sin, &c.] *Elfner*, (*Observ. Vol. i. pag. 326.*) understands this of *Corporeal Blindness*; as if our Lord had said, "It is a great Aggravation of your Perverseness, that you know by Experience the Difference between Blindness and Sight, which might convince you of the Importance of such a Miracle, and of the Divine Power by which it is wrought."—But the following Words, *But now you say, We see*, suit much better with the Sense given in the *Paraphrase*.

(b) The Door-keeper opens the Fold.] *Grotius* does not attempt the Accommodation of this Circumstance: *Mr. Cradock* interprets it of the *Holy Ghost*; and *Dr. Whitby* of *GOD the Father*, as giving free Admission to those Teachers who maintained a due Regard to *Christ*: An Interpretation, which seems much more reasonable, than to refer it (as some do,) to *Ministers*.

(c) Calls his own Sheep by Name.] *Dr. Hammond* justly infers from hence, that the *Eastern Shepherds*, at least those of *Judea*, gave particular Names to their Sheep, as most Men do to their Dogs and Horses.—Their Custom also was, to lead the Sheep, playing on some Musical Instrument.

(d) I am

not follow, but will flee from him: for they know not the Voice of Strangers.

6 This Parable spake Jesus unto them: but they understood not what Things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily I say unto you, I am the Door of the Sheep.

8 All that ever came before me, are Thieves and Robbers: but the Sheep did not bear them.

9 I am the Door: by me if

contrary, they will flee from him, because they do not know the Voice of Strangers. Sect. 132.

This short Parable Jesus spake unto them; but they did not understand what it was that he said to them, but were quite at a Loss to conjecture his Meaning; tho' his Intent in describing the Character of the good Shepherd was plainly, to shew how far the Pharisees, who assumed the Name, were from answering it; and to warn the true Sheep, or Persons of real Integrity and Simplicity, of the Danger of being blindly governed, and guided by them. John IX. 6.

Then Jesus, to clear up what was most obscure in his former Discourse, said to them again, Verily, verily I say unto you, and solemnly assure you, that however you neglect me, I am the Door of the Sheep (d), and it is only by Authority derived from me, that the People of God are to be taught and fed. 7

All that ever came before me, assuming the Messiah's Character, or setting up for a despotic Authority in the Church, and teaching other Methods of Salvation than by me (e), are Thieves and Robbers, Persons of very bad Designs, who had no Warrant from Above for what they did; and whatsoever their Pretences were, their Administration has a fatal Tendency to make Havock of the Souls they should watch and feed; but the true Sheep, i. e. sincere and well-disposed Persons, have not heard them, so as to relish and regard their Doctrine. I therefore repeat it again, as a most important Truth, 8

that I myself am the Door; and if any one enter by 9

(d) *I am the Door &c.*] It would be very impertinent to run a long Parallel here, between *Christ*, and a *Door*. The Resemblance plainly centers in this one Circumstance; that as a Man must observe and pass thro' the *Door*, in order to his making a regular and unsuspected Entrance into a *Sheepfold*; so he must maintain a proper Regard to *Christ*, in order to his being a true *Teacher* in the Church, and must pass (as it were) thro' him, or by his Authority, into his Office. It is by a *Simile* very near resembling this, that *Christ* elsewhere calls himself the *Way*. *John xiv. 6. Sect. 173.*

(e) *All that ever came before me, &c.*] If it could be shewn by any proper Authority, that *πο πο* ever signifies in *Neglect of me*, or *πο πο* *passing by a Door*, I should with *Elsher*, (*Observ. Vol. i. pag. 327.*) prefer that rendering to any other: But as this does not appear, it is evident that the Words must be understood with the *Limitation* added in the *Paraphrase*; for otherwise they would imply such a Reflection on *Moses* and the *Prophets*, as we know our *Lord* could never intend.

Sect. 132. *by me, and acknowledge my Authority, he shall*  
 John X. 9. *be like a Sheep in his Fold, safe from the Inva-*  
 sion of what might injure and destroy him; *and*  
*shall go in and out under my Care and Guidance,*  
*and shall still find good Pasture; i. e. in Conse-*  
 10 *quence of his Regard to me, and the Enjoyment*  
*of Communion with me, his Soul shall be fed*  
*and nourished with true Doctrine, and shall ob-*  
 tain substantial Happiness. For whereas *the*  
*Thief only comes, that he may steal, and kill, and*  
*destroy; I am come for the Benefit of all my Sheep,*  
*even that they may have true Life, and that at*  
*length they may have it yet more abundantly (f);*  
 a most plentiful Provision being made for their  
 everlasting Comfort and Happiness, even far be-  
 yond what has ever been known before.

if any Man enter in, he shall  
 be saved, and shall go in and  
 out, and find Pasture.

10 The Thief cometh  
 not, but for to steal, and to  
 kill, and to destroy: I am  
 come that they might have  
 Life, and that they might  
 have it more abundantly..

## I M P R O V E M E N T.

John ix. 39. **L**ET us hear with an holy Awe on our Spirits, that the *Lord Jesus-*  
*Christ came into the World for Purposes of Judgment,* as well as of  
*Mercy; and make it our humble Prayer, that we may be inlightened by*  
 him, and not sealed up under aggravated *Darkness,* as a Punishment for  
 our Obstinacy and Impenitence; for then all the Means of Knowledge,  
 which we have so basely perverted, will rise up to condemn us.

—x. 7. Let *Christ* be regarded by us as *the Door,* from whom all true Teachers  
 derive their Authority, and to whom they direct their Administrations:  
 And let it be our Care, that we *enter by this Door.* Let inferior *Shepherds*  
 learn their Duty, so plainly suggested here: Let them learn to *know their*  
 Ver. 3. *Sheep,* and take as particular Notice as they can, of each single Person  
 committed to their Care; and let them *go before them* in all the Paths of  
 Duty: For what could the greatest Enemy to the Flock do worse, than  
 to lead them by Example into the Paths of Destruction?

Ver. 9. Happy Souls, who are *entered in* by this Gate! Their Safety, their  
 Comfort, is secure; they enjoy a holy Liberty and Plenty, and *going in,*  
*and coming out, they find Pasture.* If we are Strangers to that Entertainment  
 and Refreshment, which arises from Ordinances, (those *green*  
*Pastures,* which *Christ* hath provided for *his Sheep* in the Wilderness,)  
 we

(f) *That they may have it more abundantly.*] To refer this latter Clause, at least ultimately,  
 to the Provision which *Christ* has made for the future and *eternal Happiness* of all his People,  
 seems best to suit the other Parts of this Discourse, as well as the Genius of the whole  
*Christian Dispensation.* Perhaps the Word *επιπλουσιω* may intimate, how much this Provision  
 exceeded that made by *Moses.*

we have a great deal of Reason to fear, that we belong not to his Flock. Sect. 132. *He came, that his Sheep might have Life, and that they might have it more abundantly*; that greater Provision might be made for their Instruction and Consolation now, till they are brought to those *better Pastures* he intends for them Above. May his Grace prepare us for them! and his Hand will certainly conduct us to them; nor need we fear the darkeſt Paſſage in our Way. Ver. 10.

S E C T. CXXXIII.

CHRIST describes himself as the good Shepherd, who will lay down his Life for the Sheep. John X. 11,—21.

JOHN X. 11.

I Am the good Shepherd: the good Shepherd giveth his Life for the Sheep.

JOHN X. 11.

OUR Lord having thus represented himself Sect. 133. as the Door of the Sheep, and intimated *John X. 11.* the Regards to be maintained towards him, particularly by those that professed themselves Teachers of others, now changed the Similitude, and said, I may also very properly add, that *I am myself, by Way of Eminence, the good Shepherd (a)*, the Person frequently foretold in Scripture under that Character; (Isa. xl. 11. Ezek. xxxiv. 23. xxxvii. 24. and Mic. v. 4.) and I most fully answer it in all its Branches; especially in this, that as *the good Shepherd* on Occasion layeth down his very Life for the Defence of his Sheep, and will expose himself to any Danger for their Safety, (compare 1 Sam. xvii. 34, 35.) I not only expose, but sacrifice my Life for the Good of my People.

12 But he that is an Hireling, and not the Shepherd, whose own the Sheep are not, seeth the Wolf coming, and

*The Hireling indeed, who is not the true Shepherd, and whose own Property the Sheep are not,* 12: as soon as he is apprehensive of approaching Danger, and sees the Wolf, for Instance, or some other

(a) *I am the good Shepherd.*] Lamy (in his *Harmony*, pag. 339.) very justly supposes, that there might be some *Allusion* here to *Isa. xl. 11.* But nothing can be more precarious than the Argument he seems to draw from hence, for placing this Discourse at the *Feast of Tabernacles*, even tho' it should be allowed, that the xlth of *Isaiab* was read in the Synagogue at that Time of the Year: For it is certain, *our Lord* does not confine himself to the *Lesson for the Day*, in his *Quotations* from Scripture, or his *Allusions* to it.

(b) *I have.*

Sect. 133. other savage Beast, *coming*, immediately regarding nothing but his own Safety, is only careful to secure himself, *and leaves the Sheep, and flees away*; and so *the Wolf*, meeting with no Resistance, *seizes on some of them, and disperses the*

John X. 12.

and leaveth the Sheep, and fleeth: and the Wolf catcheth them, and scattereth the Sheep.

13 rest of the *Sheep*. Now *the Hireling flees* on such an Occasion, *because he is an Hireling, and is not concerned about the Safety of the Sheep*, but takes the Work upon him merely for his own Gain, and the Wages he is to receive: And thus basely will those Teachers act in a Time of Danger, who undertake the Office merely in Regard to their own secular Advantage.

13 The Hireling fleeth, because he is an Hireling, and careth not for the Sheep.

14 But *I am the good Shepherd*, who have a true Affection for my Sheep, and am above the Influence of all such mean and selfish Views: *And* such is the Relation that there is between us, and such the Love we have to one another, that *I know* and acknowledge *my [Sheep,]* and take the kindest and most tender Care of them; *and I am also known*, acknowledged, and confided in *by mine*; so that we are mutually dear to each other.

14 I am the good Shepherd, and know my Sheep, and am known of mine.

15 *Even as the Father knows me*, and owns his Affection and Regard to me, by the sure Tokens of his Presence and Approbation; *and as I also know*, or acknowledge and honour *the Father*, and it is with an ultimate View to his Appointment and his Glory, that *I lay down my Life for the Sheep* he has given me; so also do my Sheep acknowledge and confide in me, and so do I protect and patronize them.

15 As the Father knoweth me, even so know I the Father: and I lay down my Life for the Sheep.

16 *And I would farther observe to you*, as a Point of great Importance, that *I have other Sheep, which are not of this Fold (b)*, (meaning thereby the Elect of GOD among the Gentiles;) *them also must I at length bring in*; and I know, that *they will bear and obey my Voice*, notwithstanding that Ignorance, Vice, and Misery, in which they are

16 And other Sheep I have, which are not of this Fold: them also I must bring, and they shall hear my

now

(b) *I have other Sheep, which are not of this Fold.*] There seems no Reason, with *Wolffius*, to understand this, of *Jews* living out of the Land of *Canaan*, who could not with such Propriety be said, not to belong to *the Fold of Israel*. The incorporating the *Gentiles* into *one Church* with the *Jews*, was indeed a grand Event, worthy such particular Notice: And it deserves our Remark, that they are here called *the Sheep of Christ*, even while they were yet in Ignorance and Idolatry, as he intended at length to bring them Home.

(c) Vo-

my Voice; and there shall be one Fold, and one Shepherd.

now involved; and so, all being incorporated into one Society, of which I am the Head, the Governor, and Guardian, *there shall be one Sheepfold, [and] one Shepherd.* Sect. 133. John X. 16.

17 Therefore doth my Father love me, because I lay down my Life, that I might take it again.

And for this Reason especially does the Father love me, and approves it as an Act of eminent Duty and Love to him, because I am come with this Design into the World, to lay down my Life for the Redemption of my Sheep, who are dear to him, as well as to me; that I may take it again, and possess it for ever, to be employed for his Glory, and for the Happiness of my People.

18 No Man taketh it from me, but I lay it down of myself: I have Power to lay it down, and I have Power to take it again. This Commandment have I received of my Father.

For tho' I am shortly to die by the Hands of most cruel Enemies, yet no one deprives me of my Life, or takes it from me against my Will; for I have every Moment a Power to rescue myself at Pleasure, and could even with mine expiring Breath command immediate Deliverance; but I will manifestly shew, that I lay it down of myself, and voluntarily relinquish my Body, sooner than my Soul would in a Course of Nature have been dislodged from it (c): And this in me will be a very regular, tho' wonderful Act; for as I have Life in myself, (John v. 26.) I have full Power and Authority thus to lay it down, when I shall think fit (d); and I have also Power to resume it at Pleasure, by entering into, and quickening my Body again. And indeed this Commandment I have received of my Father; and shall e'er long fulfil the Charge in both its Branches.

19 There was a Division therefore again among the Jews for these Sayings.

When our Lord uttered these remarkable Expressions, there was a Division therefore again among the Jews, (as there had been before, Chap. vii. 43. Sect. 101. and ix. 16. Sect. 130.) especially on Account of these last Words.

20 And many of them said, He hath a Devil, and is

And many of them said, He has certainly a Dæmon dwelling in him, and by the Operation of that Evil Spirit is

(c) Voluntarily relinquish my Body, &c.] That our Lord did so, evidently appeared from the strong Cry he sent forth just before his Death, with which the Centurion was reasonably so much impressed. See Luke xxiii. 46, 47. and Mark xv. 39. Sect. 191.

(d) Full Power and Authority, &c.] This the Word *ἐξουίαν* expresses, and the Manner of Christ's Death abundantly proved it: And as no reasonable Objection can be made to the Equity and Wisdom of the Divine Being, in giving Christ such a Power, so the Use he made of it, (as we may farther shew elsewhere,) is truly admirable.



Sect. 133. *is quite distracted with one of the most malignant* is mad; why hear ye him?  
 Kinds of Lunacy; *why then do you give yourselves*  
 John X. 20. *the Trouble to hear him, while he goes on in*  
 21 *such extravagant Absurdities? But others much*  
*more rationally said, These are not by any means*  
*the Words of a Dæmoniack, or a Lunatick; for*  
 21 Others said, These are  
 not the Words of him that  
 hath a Devil: Can a Devil  
 open the Eyes of the Blind?  
*there is the greatest Consistence and Energy in*  
*them: And besides, could a Dæmon that made a*  
*Man mad, open the Eyes of the Blind, as it is plain*  
*this Man has often, and very lately done? It is*  
*rather Madness to imagine, that an Evil Spirit has*  
*such Power, or that he would employ it to such*  
*benevolent Purposes.*

### I M P R O V E M E N T.

John x. 20. **T**HERE is not, perhaps, any where to be found a greater Instance of the Force of *Prejudice*, than in these perverse *Jews*, who censured *Christ* as a *Lunatick*, and a *Dæmoniack*, for one of the gravest and most excellent Speeches, that was ever delivered. Let us review it with all due Attention, and Regard.

Ver. 11. Let us consider *Christ* as the *good Shepherd*, and humbly commit our Souls to him, as ever we desire they should be safe and happy. We have known his kind Regards to the Flock, in exposing and *laying down his Life for them*. And he hath not *laid it down* in vain. Delightful Thought! Our compassionate *Shepherd*, even when *the Sword of the Lord* was *awakened to smite him*, has not so fallen, as to rise no more; but as in this great and good Work, he voluntarily *laid down*, so he has also *re-assumed his Life*; and still bears on his Heart the same Concern for his Flock, and uses his renewed Life, and exalted Dignity, for their Security and Happiness.

Ver. 15. Let us humbly *acknowledge him*, as *acknowledged by the Father*: Let us courageously and gratefully own him, and be ready to *lay down our Lives* also for him. We are those *other Sheep*, of whom he spake, *who were not originally of the Fold*, but by his Grace are now *brought in* to the great *Shepherd and Bishop of Souls*. Let us pray, that the Boundaries of *his Fold* may be still more extended, and the whole Number of his Elect accomplished; that all the Flock may at length appear together, and may be conducted by him to the Regions of that Immortal Life which he determines to give it.

In the mean Time, let us maintain all proper Regards to him, and especially, the most chearful Confidence in his Care; repeating with the most Evangelical Views, and so with a peculiar Sublimity of Sense, the  
 Words

Words of David, as our own: (*Psal. xxiii. 1,—4.*) *The Lord is my Shepherd, I shall not want: He maketh me to lie down in green Pastures; he leadeth me beside the still Waters: He restoreth my Soul; he leadeth me in the Paths of Righteousness for his Name's Sake: Yea, tho' I walk thro' the Valley of the Shadow of Death, I will fear no Evil; for thou art with me, thy Rod and thy Staff, they comfort me.* Sect. 133.

S E C T. CXXXIV.

CHRIST discoursing of his Union with the Father, is charged with Blasphemy; and being assaulted by the Jews, retires beyond Jordan. John X. 22, to the End.

JOHN X. 22.

AND it was at Jerusalem the Feast of the Dedication, and it was Winter.

23 And Jesus walked in the Temple in Solomon's Porch.

JOHN X. 22.

NOW it may be proper to observe, that the Time, when these Discourses were delivered, was the Feast of Dedication (a), which was observed at Jerusalem in Memorial of the Purification of the Temple, after it had been polluted by the Idolatries and Impieties of Antiochus; and consequently it was Winter. And to shelter himself from the Inclemencies of the Weather, Jesus was then walking in the covered Walk that went round the Temple, and was now in that Part of it which was called Solomon's Porch (b). Sect. 134. John X. 22.

23

Then

(a) *The Feast of Dedication.*] As it is expressly said, this Feast was in Winter, it is plain, it could not be observed in Remembrance of the Dedication of Solomon's Temple, which was just after Harvest, (1 Kings viii. 2.) nor of that of Nehemiah's, which was in the Spring: (Ezra vi. 15, 16.) But the Feast here intended must be that instituted by Judas Maccabæus, on his having purified the Temple and Altar from the Pollutions and Idolatries of Antiochus Epiphanes. This was celebrated for eight Days successively, in the Month of December; (1 Mac. iv. 52, 59.) and is mentioned by Josephus, as a Festival to which great Regard was paid in his Time. See Joseph. Antiq. lib. xii. cap. 7. (al. 11.) §. 6, 7. and Selden de Syned. lib. iii. cap. 13.

(b) *Solomon's Porch.*] Josephus informs us, (Antiq. lib. viii. cap. 3. (al. 2.) §. 2. 9 & lib. xx. cap. 9, (al. 8.) §. 7.) that Solomon (finding the Area of Mount Sion too small to answer his magnificent Plan,) when he built the Temple, filled up a Part of the adjacent Valley, and built an outward Portico over it towards the East. This was a most noble Structure, supported by a Wall 400 Cubits high, and consisting of Stones of a vast Bulk, each Stone (as it is said) being twenty Cubits long, and six Cubits high. And Josephus speaks of it, as continuing even to the Time of Albinus and Agrippa, which was several Years after the Death of Christ. This is called Solomon's Porch, Acts iii. 11. and v. 12.

VOL. II.

E c

(c) I have

Sect. 134.  
John X. 24.

Then several of the Jews surrounded him, and said unto him, How long dost thou hold us in an anxious and uneasy Suspence? If thou art indeed the Messiah, tell us so plainly and expressly: Which they said with a Design to insnare and accuse him.

- 25 And Jesus answered them, I have in Effect told you over and over (c), yet you believe me not; and had I offered nothing more, the Works which I do in my Father's Name sufficiently declare it, as it is clearly to be seen, that they bear Witness of me, in a Language which you would easily understand, if you were to judge impartially. But you do not believe, because you are not Persons of such Simplicity and Sincerity, as I described under the Character of my Sheep. For as I said unto you but just now, (ver. 4, 14, 16.) my Sheep hear my Voice, and I know and take Care of them; and they, like Sheep accustomed to their Shepherd, acknowledge and follow me. And the Consequence of that will be such, as would make it well worth your while, to lay aside all these Prejudices, and to join with them: For I give unto them an invaluable Blessing, even *Eternal Life*; and guard them with such Almighty Power and constant Care, that they shall never perish, neither shall any Enemy (d), be he ever so subtile, or ever so outrageous, be able to pluck them out of my Hand, or injure them while they remain in it. Nor indeed is it possible, that any should; for my Father, who gave [them] to me, on purpose that I might redeem and save them, is confessedly greater than all; and therefore none is able

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the Works that I do in my Father's Name, they bear Witness of me.

26 But ye believe not; because ye are not of my Sheep, as I said unto you.

27 My Sheep hear my Voice, and I know them, and they follow me.

28 And I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand.

29 My Father which gave them me, is greater than all: and none is able to pluck them

(c) I have in Effect told you over and over.] What he had just been saying of himself, in the preceding Verses, as the great Shepherd, was in Sense equivalent to a Declaration of his being the Messiah.—I mention the foregoing Discourse, as what had just been delivered; because I think it most natural to explain the 22d Verse, as referring to what was said before, and not merely to what follows: For else the Evangelist would probably have said, After these Things was the Feast of Dedication. Compare John v. 1. vi. 4. and vii. 1, 2.

(d) Neither shall any Enemy.] This is the plain Import and Energy of the Original, (ου αρησσει τις αυτα,) which is greatly enervated by adding the Word *Man* in the Translation, as the Authors of our English Version have frequently done. (Compare Mat. xi. 27. Mark xiii. 5. and Jam. i. 13.) The Sheep of Christ are exposed to so great Danger from the Infernal Lion, (1 Pet. v. 8.) that I doubt not, but this Text: most eminently refers to the Care of their Shepherd to guard them from his Assaults.

(e) I and

them out of my Father's Hand.

30 I and my Father are one.

able to pluck [them] out of my Father's Hand. Sect. 134.

But it is a most great and certain Truth, that *I and the Father are one* (e); and the Union between us is so strict and intimate, in Nature, as well as in Affection and Design, that his Almighty Power is mine, to be employed for the Defence of my Sheep; and no one can deprive them of Eternal Life, without prevailing against him, as well as me.

John X. 30.

31 Then the Jews took up Stones again to stone him.

Then the Jews, transported with Rage, took up some Fragments of Stones, which lay in the Court of the Temple, where they were still repairing some of the Buildings; and armed themselves with them again, as they had formerly done, (John viii. 59. pag. 80.) in order to stone him.

32 Jesus answered them, Many good Works have I shewed you from my Father; for which of those Works do ye stone me?

But Jesus, with his usual Mildness and Strength of Reason, answered them, I have shewed you many good Works from my Father; and for which of these Works do you go about to stone me? or what have I ever done among you, but Acts of Beneficence and Kindness?

33 The Jews answered him, saying, For a good Work we stone thee not; but for Blasphemy, and because that thou, being a Man, makest thyself GOD.

The Jews replying said unto him, Whatever thy other Works have been, it is very apparent from what has just now passed, that we do not stone thee for a good Work, but for the most detestable Blasphemy; even because thou, being only a wretched, mortal, sinful Man, makest thyself GOD; pretending to be One with him in so extraordinary a Manner, that his Omnipotence and other Divine Perfections are thine.

34 Jesus answered them, Is it not written in your Law, I said, Ye are Gods?

Jesus, not judging it proper at that Time to bring the sublime Doctrine of his Deity into farther Debate, answered them, Is it not written in your Law, or in those Sacred Books which you own to be of Divine Original, (Psal. lxxxii. 6.) where it is plain the Persons that are spoken of are

(e) *I and the Father are one.*] If we attend, not only to the obvious Meaning of these Words, in Comparison with other Passages of Scripture, but to the Connection of this celebrated Text, it so plainly demonstrates the Deity of our Blessed Redeemer, that I think it may be left to speak for itself, without any laboured Comment.—How widely different that Sense is, in which Christians are said to be one with GOD, (John xvii. 21.) will sufficiently appear, by considering, how flagrantly absurd and blasphemous it would be, to draw that Inference from their Union with GOD, which Christ does from his.

Sect. 134. are Princes and Magistrates, " I have said, Ye  
 ~~~~~  
 John X. 35. " are Gods; and all of you are Children of the
 " Most High?" Now if the Psalmist thus

36 applied this Character, and it appears *he called them Gods, to whom the Word of GOD then came (f)*, merely with Regard to that Office which by Divine Designation they bore; (*and certainly the Scripture cannot be broken*, nor can you with any Shew of Reason pretend to censure the Propriety of those Expressions, which a divinely inspired Writer has used;) How is it then, that you are so offended now? or how *do you pretend to say concerning him, whom the Father hath so solemnly sanctified*, or set apart to this great Work in his eternal Counsels, *and whom he at length has sent into the World under such an exalted Character, Thou blasphemest; because I said, I am the Son of GOD?* when you allow there is a Sense, in which even oppressive Magistrates may be honoured with such a Title (g).

37 And when I claim this Character, and speak so highly of myself, I do not expect to be credited, merely on my own Affirmation: *If I do not the Works of my Father*, such glorious Works as could not be performed by any but a Divine

38 Agent, *believe me not.* But if it be apparent that *I do such Works, tho' you believe not me*, and are

35 If he called them Gods, unto whom the Word of GOD came, and the Scripture cannot be broken:

36 Say ye of him, whom the Father hath sanctified, and sent into the World, Thou blasphemest; because I said, I am the Son of GOD?

37 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:

(f) *To whom the Word of GOD came.*] I apprehend, the *Coming of the Word of GOD to them* here, refers to the *Message* then delivered to them in the Name of GOD, rather than in the general, to their receiving a *Commission* from him: But the Difference is not very material.

(g) When you allow — Magistrates &c.] A late learned and pious *Paraphrast* apprehends, that *our Lord* here vindicates his Claim to *Supream Divinity*, by pleading that the *Jewish Rulers are called Gods*, not in a general Regard to their *Office* as Rulers, but as *Types of the Messiah*, the great Sovereign of the Church, who (as it is expressed at the Close of this *lxxxiii Psalm*,) was to *inherit all Nations*. But not to urge, that it seems improbable, that such *wicked Magistrates*, as are there spoken of, should be described as *Types of Christ*; this Explication seems to imply, that every Person whose Office was *Typical of the Messiah* might be called a *God*; and on the other Hand, that a Creature's being called by *that Name*, would intimate, that he was a *Typical Person*; the Consequences of which I am sure that worthy *Writer* would abhor. (Compare *2 Cor. iv. 4.*) I think myself therefore obliged to acquiesce in that plain and natural Sense of the Passage, which the Generality of *Commentators*, both Antient, and Modern, have given. — *Jesus* was charged here by the *Jews* with ascribing *Divinity* to his *Human Nature*; and in Reply to this he shews, that calling himself *the Son of GOD* did not imply that; and that *his Works* proved such a Union of the *Human Nature* with the *Divine*, as he had before asserted; than which no Answer could have been more wise and pertinent.

Works : that ye may know and believe, that the Father is in me, and I in him.

are regardless of my own Testimony in the Case, Sect. 134. yet at least *believe the mighty Works* that I perform ; and let the Evidence of these remove the Prejudices you have entertained, *that ye may know, and believe, that the Father [is] in me, and I in him,* by such a Union, as abundantly justifies the Expression, which seems to give you such peculiar Offence. John X. 38.

39 Therefore they sought again to take him : but he escaped out of their Hand,

Then, tho' they knew not what to answer him, the Jews were so enraged against him, that they sought again to seize him, that they might accuse him of Blasphemy before the Sanhedrim : *But he withdrew himself, as he had done before, in an extraordinary Manner, and so escaped out of their Hands.* (Compare Luke iv. 30. Sect. 32. and John viii. 59. Sect. 105.) 39

40 And went again beyond Jordan, into the Place where John at first baptized ; and there he abode.

And presently departing from Jerusalem, he went away again into the Country beyond Jordan, to the Place called Bethabara, where (as it has been observed before, John i. 28. Vol. i. pag. 120.) *John was at first baptizing ; and there he abode for a while, till the Fury of the Multitude was a little abated.* 40

41 And many resorted unto him, and said, John did no Miracle : but all Things that John spake of this Man, were true.

And many of the Inhabitants of that Place, who had been formerly acquainted with the Baptist, and remembered the strong and repeated Testimonies which he had borne to Jesus, came to him there, to attend upon his Preaching, and said among themselves, John indeed did no Miracle himself ; but he foretold extraordinary Things of another ; and we now find, that all the Things which John said of this Man, were exactly true, which is a Divine Attestation to the Authority of both. 41

42 And many believed on him there.

And many of them believed on him there, and happily improved this little Season of his Recess among them, as the Means of their Instruction and Establishment in Piety. 42

I M P R O V E M E N T.

IT is worthy of Remark, that we here see *our Lord Jesus* at a *Festival*, John x. 22. appointed only by Human Authority, in Commemoration of a National Deliverance. He came from *Galilee* to observe it in the Temple, tho' *it was Winter* ; and brought with him, as at all Times, a Heart glow-

Sect. 134. glowing with the most ardent and amiable Zeal, for the Honour of GOD, and the Salvation of Men, even of those who were studying to insnare and destroy him.

Ver. 24, 25. What Prudence, mingled with Spirit and Sweetness, runs thro' *his Answers* to them! What inestimable *Blessings* does he propose, to invite them to enter into *his Fold*! May we never forget those gracious Words! May we ever be intitled to all the Comfort of them! *I give unto my Sheep*

Ver. 28. *Eternal Life*; and they shall never perish, neither shall any pluck them out of my Hand. Lord, may we be found in the Number of those secure and happy Souls, even of those who *know thee*, and who *obey thy Voice*, and

Ver. 27. *follow thee*, whithersoever thou leadest them by thine Example, thy Providence, and thy Spirit! Then may we look on our *Eternal Life* and Happiness, as inviolably *secure*. Safely indeed may we trust it in *his*

Ver. 30. *Hands*, who could say, in so sublime, and so glorious a Sense, *I and the Father are one*. The Enemies of our Salvation must triumph then over

Ver. 28, 29. Omnipotence itself, before they can *wrest the Sheep of Christ out of his Hands*; nor will his Fidelity to GOD, or his Love to them, suffer them to be seduced by *Fraud*, any more than destroyed by *Violence*.

Blessed Situation of thy *little Flock*! Oh thou faithful, thou compassionate, thou *Almighty Shepherd*, gather thou our Souls with theirs; and never suffer us to forget of how great Importance it is, that we still continue near thee, and confide not in our own Power and Wisdom, but in thine!

Ver. 31. Who could have imagined, that any *Heart* could have been so base, as to have intended Evil, or any *Hands* so cruel, as to have armed themselves with Instruments of Death, against *such-a Person*, while speaking such Words as these? Yet behold, these *Jews* do it; and that even in so sacred a Place, as *the Temple* itself; as the genuine *Offspring of those, who slew the Prophet and Priest of the Lord, even at his Altar*. (Compare

Ver. 32. *Mat. xxiii. 31, 35. and Luke xi. 48, 51.*) But his wise and gentle *Reply* disarmed them for a few Months; and the Divine Care and Power once

Ver. 39. more *rescued him* from their murderous Hands.

Ver. 40. Happy the Inhabitants of the *Country about Jordan*, to which he retired! especially happy, in that they *knew the Day of their Visitation*!

Ver. 41, 42. The Testimony of *John the Baptist* is now recollected to excellent Purposes, tho' he himself was mouldering in his Tomb: Nor is there any Thing, which a faithful *Minister* will more earnestly desire, than that even *while dead, he may yet speak*, for the Honour of *Christ*, and the Salvation of Souls.

S E C T. CXXXV.

CHRIST declares against Divorces, except in Case of Adultery, and adds some other Particulars relating to the Married State. Mat. XIX. 1,—12. Mark X. 1,—12.

MAT. XIX. 1.

MAT. XIX. 1.

AND it came to pass, that when Jesus had finished these Sayings, he [arose from thence, and] departed from Galilee, and came into the Coasts of Judea, beyond Jordan. [MARK 10. 1.—]

AND after the Instructions that were given Sect. 135. by our Lord to his Disciples at Capernaum, (which were recorded above, from Sect. 93. to 96.) *it came to pass, that when Jesus had finished these Discourses (a), he arose from thence, [and] departed from Galilee,* where he had dwelt so long, and thro' which he had made such repeated Journeys. And after he had first been up at Jerusalem, (as was before related, John vii. 10. pag. 44.) and several other Things had happened, which have already been considered in their proper Place, *he came at length (as was observed in the last Section, John x. 40.) into the Borders of Judea, beyond Jordan (b),* where he spent some of the Winter Months, crossing the River, as he saw Occasion. And his Arrival was no sooner known,

Mat. XIX. 1.

2 And great Multitudes followed

2

(a) *When Jesus had finished these Discourses.*] The Passages which Matthew and Mark have mentioned, immediately before they introduce this Story, are those Discourses on Humility and the Forgiveness of Injuries, which have been considered above, from Sect. 93. to 96. And I have sometimes been inclined to think, that this, and the next following Sections, might have been introduced there, as previous to that Feast of Tabernacles, which we have so often mentioned. But most Harmonizers without any Scruple or Apology place them here, being determined, I suppose, by the close Connection between the Passages that are here related, and those Events that follow them, which happened but a very little while before Christ's Death.—It is of very little Importance to us, whether these Discourses were delivered now, or a few Months before. However, he might truly be said, to arise from Galilee, and come into these Parts, tho' he took a considerable Compass, and spent several Weeks in the Journey. Compare Note (n) on Luke ii. 39. Vol. i. pag. 66.

(b) *Beyond Jordan.*] Mark has expressed this with some little Variation, *δια τῶν ἀκρῶν τοῦ Ἰορδάνου*, by the farther Side of Jordan, or, as the learned Beza, and some other Critics chuse to render it, on the Banks of Jordan; and this may seem to be more suitable to what is said of Christ's coming to the Coasts of Judea, which was bounded by Jordan, and had no Coasts beyond it. But it appears from John x. 40. that Bethabara, where John at first baptized, (John i. 28.) was the Place to which our Lord removed, which was undoubtedly beyond Jordan, and over-against Jericho. (Compare Josh. iii. 16. and Judg. vii. 24.) And this was so near to the Coasts of Judea, that we might very well retain the usual Version, and take the Phrase as Matthew hath expressed it; especially, as it is probable, that Jesus during his Abode in these Parts might often cross the River, and pass from Bethabara to Judea, which lay on the opposite Side.

(c) To

Sect. 135.
 Mat. XIX.
 2.

known, but great Multitudes followed him from all the neighbouring Parts; and particularly the People, who had seen him formerly at Bethabara, resorted to him again; (as was said, John x. 41.) And according to his usual Custom, he readily embraced the Opportunity of preaching to them, and taught them there again, as he had done elsewhere; and as they brought many sick Persons to him, he healed them all there; which could not but increase the Throng.

3 And the Pharisees, who always had a watchful Eye on his Motions, and attended him with the most malignant Designs, being now more especially irritated by the Fame of his late Miracles, which they had in vain endeavoured to suppress, (see John vii. 32, 47. and ix. 16, 24.) came hither also to him, with the View of getting some Advantage over him, by tempting him with what they thought a very artful and insnaring Question: And that they might, if possible, entangle him in his Talk, so as to find some Reason to accuse him, or to discredit him at least among the People, they asked him, saying unto him, What thinkest thou, Master, Is it lawful for a Man to dismiss his Wife for every slight Cause of Dislike, which may be found in her (c)? or is Adultery the only just Reason for a Divorce?

4 And he said to them in Reply, Have ye not read, (Gen. i. 27.) that GOD, the Almighty, and All-wise Creator, from the very Beginning of the Creation, when he would not fail to constitute Human Nature

followed him, [and the People resort unto him again; and as he was wont, he taught them again,] and he healed them there. [MARK X.—1.]

3 The Pharisees also came unto him, tempting him; and [asked him,] saying unto him, Is it lawful for a Man to put away his Wife for every Cause? [MARK X. 2.]

4 And he answered and said unto them, Have ye not read, that [GOD,] he which made them, [from the Beginning of the Creation] made

(c) *To dismiss his Wife for every Cause.*] It is well known, that there was a Debate between the antient Rabbi's, (perhaps as old as our Lord's Time,) concerning the Interpretation of the Law relating to Divorce, Deut. xxiv. 1. The School of Sammai maintained, that the Words ערות דבר which we render *some Uncleanness*, signified *Adultery*; whereas the School of Hillel explained it of *any Matter of Dislike*. (See Selden, *Uxor. Hebr. lib. iii. cap. 22.*) Perhaps a Medium between both, would have been a juster Interpretation than either; for it is certain, that the Phrase may with peculiar Propriety express any *Blemish* or *Disorder*, which a Woman might unjustly and foolishly conceal before Marriage, that was afterwards discovered. At least, I think it plain from our Lord's Answer, that the Disciples of Sammai were mistaken; which farther appears from the Provision the Mosaic Law made, for punishing *Adultery* with Death.—The Interpretation of Hillel generally prevailed; and the Pharisees, concluding Christ would, as he had done before, declare against *Divorces for trivial Causes*, (Mat. v. 31, 32. and Luke xvi. 18.) might hope to expose him to popular Resentment, for retrenching a Liberty which the Law allowed; But our Lord feared not the Consequence of doing it.

(d) May

made them Male and Female? [MARK X. 6.]

5 And said, For this Cause shall a Man leave [his] Father and Mother, and shall cleave to his Wife: and they twain shall be one Flesh. [MARK X. 7, 8.—]

6 Wherefore they are no more twain, but one Flesh. What therefore GOD hath joined together, let not Man put asunder. [MARK X. —8, 9.]

7 They say unto him, Why did Moses then command to give a Writing of Divorcement, and to put her away?

Nature in such a Way as might be most conducive to its Happiness, in forming the first Parents of Mankind *made them Male and Female*, or one Man and one Woman? which would neither allow of Divorce, or Polygamy. And do you not remember, that when the Woman was at first brought to him, the Man *said*, as taught by an extraordinary Revelation concerning the Ends and Obligations of Marriage, which therefore may in Effect be looked upon as a Divine Testimony (*d*), “*For this Cause, or on Account of his engaging in the Married State, shall a Man leave both his Father and Mother, when those dear Relations of Parental and Filial Tenderness shall take Place, and shall closely adhere to his Wife; and they Two shall be joined in so intimate an Union as to become One Flesh?*” (Gen. ii. 24.) So that it appears of Persons thus joined together; that *they are no longer Two, but One Flesh*, and should accordingly regard each other as Members of one Body. *What GOD therefore has thus closely yoked together, let not Man separate*; but let the Bond of Marriage be esteemed as sacred, and incapable of being dissolved by any thing, which does not make them cease to be one Flesh, by making that of the one common to some third Person. (See Whitby, in Loc.)

They say unto him, by way of Objection against this, *Why then did Moses*, under Divine Direction and Inspiration, *command* “*a Man, whose Wife found no Favour in his Eyes, because he had discovered,*” as it is there expressed, “*some Uncleaness in her,*” or (as it has been generally understood,) some Cause of Distaste and Aversion, “*to give her a Bill of Divorce, and so to dismiss her?*” (Deut. xxiv. 1.)

And

(*d*) May in Effect be looked upon as a Divine Testimony.] I think the ingenious Author of *Revelation examined with Candor* solidly argues, from *Adam's* pronouncing concerning the Obligation of a *Child's Relation to its Parent*, which had never then existed, that he spake these Words in Consequence of some extraordinary *Divine Illumination*; which justifies the Turn given in the *Paraphrase*: Nor could he *without a Revelation* have known what had passed in his *Sleep*, or ever have conjectured the Original of *Woman* to have been what he so plainly refers to. See *Revelat. exam. with Candor*, Vol. i. Diff. iii. pag. 28,—33.

Sect. 135.
Mat. XIX.

5

6

7

226 *Moses allowed Divorces only for the Hardness of their Hearts.*

Sect. 135.² *And he replied, and said unto them, How is it that you take this Matter? or what did you alledge, that Moses did command you? Is there any Thing in his Writings, that recommends Divorce and Separation upon light Occasions?*

Mark X. 3.

4 *And upon this they said, If it may not be said, that Moses does command or recommend it in itself, it is most evident from the Passage we have mentioned, that he has permitted a Man in some Cases, to write a Bill of Divorce, and to give it into his Wife's Hand, and dismiss her; on which Foundation, thou well knowest, how frequently Divorces prevail among us, and how justifiable they are generally esteemed.*

Mat. XIX. 8.

And Jesus answered, and said to them, You state the Matter now, more justly than before; for it amounts merely to a Permission:—But I must observe to you; that it was on Account of the Hardness of your Hearts, and the Perverseness of your Tempers (e), that Moses wrote you this Precept, [and] gave you such a Permission to put away your Wives; knowing that otherwise you might have been tempted to use them intolerably ill: But, as I just now told you, it was not so from the Beginning; and the Account which that Writer gives of the original Constitution of Things, proves it to be an Irregularity; how necessary soever he might find it, in some Cases, to tolerate it, or rather, by making it irrevocable, to prevent Men's doing it without deep Consideration.

Mark X. 10.

And when the Assembly was dismissed, and Jesus was retired from the Multitude, as they were sitting together in the House where he lodged, his Disciples asked him again of the same Matter, as not being able fully to understand it, or to reconcile it with the Precept of Moses.

11 *And he says to them, If you are willing to receive Laws from me, you must submit to a greater Restraint*

MARK X. 3. *And he answered and said unto them, What did Moses command you?*

4 *And they said, Moses suffered to write a Bill of Divorcement, and to put her away.*

MAT. XIX. 8. [And Jesus answered and said unto them,] *Moses, because of the Hardness of your Hearts, [wrote you this Precept, and] suffered you to put away your Wives: but from the Beginning it was not so* [MARK X. 5.]

MARK X. 10. *And in the House his Disciples asked him again of the same Matter.*

11 *And he saith unto them,*

(e) *On Account of the Hardness of your Hearts.*] How much this was the Character of the Jewish Nation, is too apparent. See *Exod.* xxxiii. 3. xxxiv. 9. *Deut.* ix. 6. xxxi. 27. *Isa.* xlvi. 4. *Ezek.* ii. 4. and *Acts* vii. 51.—Our Lord (as *Grotius* well observes,) strongly intimates, that a more tender and refined Temper may justly be expected from his Disciples.

(f) *Except*

them, [I say unto you,] Whosoever shall put away his Wife, [except it be for Fornication,] and [shall] marry another, committeth Adultery against her: [and whoſo marrieth her which is put away, doth commit Adultery.] [MAT. XIX. 9.]

Restraint than Moses laid on the Israelites; for I expreſly tell you, (as I formerly did, Mat. v. 32. Sect. 39. and Luke xvi. 18. Sect. 124.) *Whoſoever ſhall diſmiſs his Wife, except [it be] for Whoredom (f),* which is a fundamental Breach of the main Article of the Marriage Covenant, by which they are one Fleſh, *and ſhall marry another, committs Adultery againſt her,* that was his former Wife, and who continues ſtill to be ſo in the Sight of GOD; *and he that ſhall marry her, who is ſo diſmiſſed without a ſufficient Cauſe, committs Adultery.* And on the other Hand, by a Parity of Reaſon, *if a Woman, not injured in the important Article juſt now mentioned, ſhall put away her Husband, or extort from him a Bill of Divorce (g), and be married to another Man, ſhe committs Adultery,* and as ſhe deſerves to be abhorred by Men, ſo muſt ſhe expect to be puniſhed by GOD, as guilty of that enormous and deteſtable Crime, if ſhe do not from her very Heart repent of it.

Sect. 1353
Mark X. 11.

12 And if a Woman ſhall put away her Husband, and be married to another, ſhe committeth Adultery.

Then his Diſciples ſay unto him, *If this be the Caſe between a Man and his Wife, and the Bond be thus indiffoluble, it is not ſurely expedient to marry;* ſince a Man may by that Means be caught in an inextricable Snare, which may make him miſerable all the reſt of his Life.

12

MAT. XIX. 10. His Diſciples ſay unto him, If the Caſe of the Man be ſo with his Wife, it is not good to marry.

Mat. XIX. 10.

11 But he ſaid unto them, All Men cannot receive this Saying, ſave they to whom it is given.

But he ſaid to them, *All Men cannot receive this Saying of yours, that it is not expedient to marry; but only they to whom it is given, as a peculiar*

11

(f) *Except it be for Whoredom; επι πορνείας.* Tho' Fornication committed before Marriage, and afterwards diſcovered, might be ſuppoſed to juſtify a Divorce, Adultery muſt much more evidently do it; and therefore it is plain the Word muſt be taken in the Extent which is here given it. (See Note (f) on Mat. v. 32. Vol. i. pag. 235.) But it is by a dangerous Latitude of Interpretation, that Milton (*Proſe Works, pag. 105.*) would explain the Word, as ſignifying *any thing which ſhould be to the Husband as grievous and intolerable as Whoredom.* The Caſe of obſtinate Deſertion, where the Husband cannot by Law recover his Wife, which was the celebrated Caſe of the pious Galeacius Caracciolus, and which we find to be ſuppoſed in 1 Cor. vii. 15. is quite of a different Nature; nor can a Man under ſuch a Calamity, be ſaid to put away his Wife. — Erasmus has a remarkable Note on Mat. xix. 3. which ſhews he was not far from Milton's Opinion.

(g) *Shall put away her Husband.* Tho' it is certain, that the Jewiſh Law did not put it into a Woman's Power to divorce her Husband, it is plain from Joſephus, that it was done, not only by ſeveral Ladies of diſtinguiſhed Rank, but even that his own Wife, did it; (ſee Mr. Lardner's *Credibility, Vol. i. pag. 518. Note (D).*) having probably learnt of the Roman Women, who in this Age are known to have praſticed it in the moſt ſcandalous Manner. See *Jap. Sat. vi. v. 222, 230. Compars. 1 Sam. xvi. 44. and 1 Cor. vii. 13. 110.*

Sec't. 135. peculiar Gift, to conquer those Inclinations towards that State, which G O D, for wise Reasons, has wrought into the common Constitution of Human Nature. *For there are [some] Eunuchs, who were born so from their Mother's Womb, and whose natural Temper and Inclination is in this Respect peculiar; and there are [some] Eunuchs, who were made Eunuchs by the Wickedness of Men, who drive on that scandalous Traffick which the Luxury and Effeminacy of the Eastern World has rendered so common; and there are [some] Eunuchs, who have, as it were, made themselves Eunuchs on Account of the Kingdom of Heaven, that is, who by a resolute Guard on their Appetites and Passions, have conquered the Propensities of Nature, that being free from the Incumbrances of Marriage, and devoting themselves to a Life of more sublime Devotion, they might promote the Interest of my Gospel. (Compare 1 Cor. vii. 7; 37.) He therefore, on the whole, that finds he is able to receive [this Saying,] let him receive it; or let him, that is in his own Conscience perswaded, that he can glorify G O D most by a single Life, chuse it. Others may, and ought to marry; but let none lightly rush into that State, on a Supposition that the Bond of it may be broken thro' at Pleasure.*

Mat. XIX.
12.

12 For there are some Eunuchs, which were so born from their Mother's Womb: and there are some Eunuchs, which were made Eunuchs of Men: and there be Eunuchs, which have made themselves Eunuchs for the Kingdom of Heaven's sake. He that is able to receive it, let him receive it.

I M P R O V E M E N T.

Mat. xix. 4. **F**ROM what we have been reading, we may justly take Occasion to adore the Wisdom and Goodness of Divine Providence, in creating the Human Species *Male and Female*, and providing for his new-formed Creature *Adam*, so suitable and so amiable a Companion, to enliven every other Object of Delight, and to crown the Pleasures of *Paradise* itself.

Let us also acknowledge the apparent Interposition of a wife and kind Providence, in maintaining such a *Proportion* between the *Sexes*, even to this Day, which so apparently tends to the Benefit of both, as well as to the Support of the Race in future Ages; as also in perpetuating in their Hearts thro' succeeding Generations that *mutual Tendernefs* for each other, which the purest Bosoms may feel and avow, and which is the Foundation of such an Union of Souls, as no other Friendship will admit.

Ver. 5.

Let

Let those who are *married*, considering the indissoluble Bond by which *GOD* has joined them together, make it their constant Care, to promote the Comfort and Happiness of each other: And let them most cautiously guard against every Degree of *Contention*, or even of *Disaste*, which might at length occasion an Alienation in their Affections, and render so close a Bond proportionably grievous. Sect. 135.
Ver. 6.

Let none rashly run into these important Engagements, nor determine their Choice by light Considerations; of a low and transitory Nature. And if any, on the whole, prefer the Freedom of a *single Life*, to a State, which, with its peculiar Comforts, must necessarily have its peculiar Cares and Trials too, let them diligently improve that Disengagement, as an Obligation to seek the *Kingdom of GOD* with greater Ardor, and to pursue its Interests with more active Zeal and Application. Ver. 11, 12.

To conclude; since it appears in this Respect, as well as in some others, that the *Gospel* revokes some Indulgences which the *Law of Moses* gave, let us endeavour to form our Hearts by Divine Grace to a Wisdom, Seriousness, and Spirituality, which may suit this nobler Dispensation; and while we are reading the Precept of the *Jewish* Legislator, let us remember we have a sublimer *Master*, and are to *do*, and forbear, *more than others*. (*Mat. v. 47.*) Mark x. 11,
12.

S E C T. CXXXVI.

CHRIST *blesse*s the little Children, that were brought to him, and rebukes his Disciples who would have forbid them. *Mat. XIX. 13,---15. Mark X. 13,---16. Luke XVIII. 15,---17.*

MARK X. 13.

AND they brought [LUK. Infants and] young Children to him, that he should touch them, [or put his Hands on them, and pray:] and

MARK X. 13.

AND while Jesus continued here, as the Inhabitants of the neighbouring Country on the Banks of Jordan found their Esteem for him continually increasing on their Acquaintance with him, (*John x. 41, 42. pag. 221.*) they brought to him, not only the Sick, that they might be healed, (*Mat. xix. 2. pag. 224.*) but also several *Infants*, [and] other *young Children*, who tho' they could walk and speak, yet were not capable of understanding his Doctrine; that he might touch them, [or] lay his Hands upon them in a solemn Manner, and Sect. 136.
Mark X. 13.

Sect. 136. and pray for them (a); not doubting, but Prayers so acceptable to GOD as his, would prevail, both for their present, and future Happiness. *And when his Disciples, and particularly the Apostles, who were about him, saw it, they rebuked those that brought them, as apprehending them too troublesome, and thinking it beneath the Dignity of so great a Prophet, to concern himself about such little Creatures, who were incapable of receiving any Instruction from him.* [LUK. XVIII. 15.]

Mark X. 13. *And when his Disciples, and particularly the Apostles, who were about him, saw it, they rebuked those that brought them, as apprehending them too troublesome, and thinking it beneath the Dignity of so great a Prophet, to concern himself about such little Creatures, who were incapable of receiving any Instruction from him.*

14. *But Jesus seeing it, was greatly displeas'd, and mov'd with some Degree of Indignation against his Disciples; for he had a tender Love to Children, and well knew, that a proper Notice of these might turn to some valuable Account (b); and therefore he said to them, Let the little Children alone, and do not now, or at any other convenient Time, hinder them [from] coming to me: I am pleas'd, rather than offend'd, to see them near me; for of such is the Kingdom of GOD: Persons of such a Character are the true Subjects of my Kingdom, and Heirs of eternal Glory, to which many little Children are received; and in Token of it, the Children of believing Parents are to be admitted into my Church by Baptism (c).*

14. But when Jesus saw it, he was much displeas'd, and said unto them, Suffer the little Children to come unto me, and forbid them not: for of such is the Kingdom of GOD. [MAT. XIX. 14. LUKE XVIII.—16.]

And

(a) *Lay his Hands upon them, and pray.*] This was a Rite, that was very easily us'd, particularly by those who stood in any superior Relation, when they were praying for a Blessing on young Persons. See Gen. xlviii. 14, 20. — I see no Reason to say with *Estner*, that they were brought to Christ for the Cure of some Malady; for in that Case, it is not to be imagin'd, that the Disciples would have been so inhumane as to prohibit them.

(b) *Knew, that a proper Notice of these &c.]* Christ's shewing his Regard in such a Manner to them, not only must have been exceedingly pleasing to the Parents; but the Memory of this Condescension might make tender and lasting Impressions on the Children themselves; and the Sight must be very edifying and encouraging to other young Persons, who might happen to be present: Not to say, how instructive this Gentleness to Children may be to Ministers, and how much their Usefulness may, or might have been, promoted by a due Regard to it. — *Nicophorus* tells us, that the celebrated *Ignatius*, afterwards Bishop of Antioch, was one of these Infants. — Our Lord might reasonably be the more displeas'd with his Disciples, for endeavouring to prevent their being brought; as he had so lately set a Child among them, and insisted on the Necessity of their being made conformable to it. *Mat. xviii. 2, 3. Sect. 93. pag. 19.* — I am oblig'd to *Dr. Scott's late Version*, which, according to the Manner of the learned and ingenious Author, is exact to a Wonder, for the Alteration I have made here, and for some other Changes, which I take this Opportunity of acknowledging with due Gratitude.

(c) *For of such is the Kingdom of GOD: &c.]* I acknowledge, these Words will not of themselves prove Infant Baptism to be an Institution of Christ; but if that appears from other Scriptures to be the Case, (which I think most probable,) there will be proportionable

15 Verily I say unto you, Whofoever shall not receive the Kingdom of GOD as a little Child, he shall [in no wife] enter therein. [LUKE XVIII. 17.]

And verily I say unto you, as I have formerly told you, (Mat. xviii. 3, 4. Sect. 93.) and would now have you to attend with Serioufness while I repeat it, *Whofoever shall not be willing to receive the Kingdom of GOD, or the Gospel Dispensation and the Happiness it promises, as a little Child, divesting himself of those Prejudices, and those secular Views which Men contract in their riper Years, that he may come, as it were, to the Humility and Meekness, the Simplicity and Teachableness of a little Child, (compare Plal. cxxxi. 2.) he shall not in any wife, or on any Terms, enter into it, be his Genius ever so sublime, or his Circumstances in Life ever so considerable.*

Sect. 136.
Mark X. 15.

16 And he [LUKE called them unto him, and] took them up in his Arms, [and] put his Hands upon them, and blessed them; [and departed thence.] [MAT. XIX. 15. LUKE XVIII. 16.—]

And having said this, he would no longer be detained from shewing his Regard unto these little Children, but *having called them to him, and ordered the Infants to be brought, he took them up in his Arms, tenderly embracing them with a holy Complacency and Love; and as a farther Token of the overflowing Kindness and Benevolence of his Heart towards them, he laid his Hands upon them, and blessed them, recommending them in a solemn Manner to the Divine Blessing and Favour; which accordingly descended upon them, to strengthen their Constitutions, and to sanctify their Hearts. And after this, he departed from thence to another Place in the Neighbourhood, where the young Ruler attended him, as we shall presently relate.*

16

I M P R O V E M E N T.

LET us make a Pause here, that we may more attentively review this delightful and instructive Sight; that we may see, this compassionate Shepherd of Israel, thus gathering the Lambs in his Arms, and carrying them in his Bosom, with all the Tokens of tender Regard; (Isa. xl. 11.) rebuking his Disciples who forbad their coming, and laying his gracious

Mark x. 16.
Ver. 14.

portionable Reason to believe, that our Lord might here intend some Reference to it; and I cannot approve of rendering τρωσκον, such as resemble these. It is the Part of a faithful Translator, not to limit the Sense of the Original, nor to fix what it leaves ambiguous.

Sect. 136. gracious *Hands upon them to bless them.* How condescending and engaging a Behaviour! and how encouraging and amiable an Image!

Let his *Ministers* view it, to teach them a becoming Regard to *the Lambs* of their *Flock*; who should early be taken Notice of, and instructed; and for, and with whom, they should frequently *pray*; remembering how often Divine Grace takes Possession of the Heart in the Years of *Infancy*, and *sanctifies* the Children of GOD almost *from the Womb*. Let every first Impression made upon their tender Minds be cherished; and let not those whom *Christ* himself is ready to *receive*, be disregarded by *his Servants*, who should *be gentle unto all, and apt to teach.* (2 *Tim.* ii. 24.)

Ver. 13. Let *Parents* view this Sight with Pleasure and Thankfulness: Let it encourage them to *bring their Children to Christ* by Faith, and to commit them to him in *Baptism*, and by Prayer. And if He, who *has the Keys of Death and the unseen World,* (*Rev.* i. 18.) see fit to remove those dear Creatures from us in their early Days, let the Remembrance of this Story comfort us; and teach us to hope, that He, who so graciously *received these Children*, has not forgotten ours; but that they are sweetly *fallen asleep in him*, and will be the everlasting Objects of his Care and Love; *for of such is the Kingdom of GOD.*

Ver. 14. Let *Children* especially observe this. The great and glorious *Redeemer* did not *despise these Little ones*; nay, he was *much displeas'd* with those, who would have prevented their being *brought to him*. As kindly would he, no doubt, have received you, ye dear *Children* who read or hear this; as kindly will he still receive you, if you go to him in the Sincerity of your *Hearts*, and ask his Blessing in humble and earnest Prayer. Tho' you see not *Christ*, he sees and hears *you*; he is now present with you, to receive you, to bless you, and to save you. Happy the weakest of you, when lodged in the *Arms of Christ*! nothing can *pluck you from thence*, or ever hurt you there.

Ver. 15. In a Word, let us *all* commit ourselves to him; and let us be disposed to *become as little Children*, if we desire to *enter into his Kingdom*. Let us not govern ourselves by the vain Maxims of a corrupt and degenerate Age. Let not Pride, Ambition, Lust, or Avarice possess, torment, and enslave our Minds; but with the amiable *Simplicity of Children*, let us put ourselves into the wise and kind Hands of *Jesus*, as our Guardian, and refer ourselves to his Pastoral and Parental Care, to be clothed and fed, to be guided and disposed of, as he shall see fit. For this Purpose, Oh GOD, may we be *born again* by thy *Spirit*, and *formed anew* by thy *Grace*! since by this Method alone we can be *made meet to be Partakers of the Inheritance of the Saints in Light,* (*Col.* i. 12.) and be so *the Children of GOD*, as to be at length *the Children of the Resurrection.*

S E C T. CXXXVII.

A Rich Young Man applying himself to CHRIST for Direction in the Way to Eternal Life, and afterwards parting with him out of Regard to his Possessions, gives our LORD an Occasion of cautioning his Disciples concerning the Danger of Riches. Mat. XIX. 16, to the End. Mark X. 17,—31. Luke XVIII. 18,—30.

MARK X. 17.

AND when he was gone forth into the Way, [behold,] there came one [LUK. a certain Ruler,] running, and kneeled to him, and asked him, [LUK. saying,] Good Master, what [good Thing] shall I do, that I may inherit eternal Life? [MAT. XIX. 16. LUKE XVIII. 18.]

18 And Jesus said unto him, Why callest thou me good? *there is none good but*

MARK X. 17.

AND as he went out from thence (a), into the *Sect. 137.*
Way to some other Place which he designed *Mark X. 17.*
to visit, *behold*, a most remarkable Occurrence happened; for *there came one*, even a certain Magistrate or Ruler, who was a Young Person in very plentiful Circumstances, *running* with an eager Desire to converse with Jesus, before he left that Place; and he no sooner was come near him, but *kneeling down to him* with the humblest Respect, *he asked him* with great Reverence and Earnestness, *saying*, Good Master (b), I am come to thee as a most wise and gracious Teacher, and beseech thee to answer me a Question of the highest Importance: *What good Thing shall I do, that I may inherit Eternal Life?* for nothing lies with so much Weight upon my Mind as this, and I am determined to secure it at any Rate.

And Jesus upon this said to him, *Why dost thou* 18
call me Good (c), whom thou regardest only as a Prophet sent from GOD, and dost not look upon to be any more than a mere Man? Thou shouldst remember

(a) *As he went out from thence.*] Both Matthew and Luke relate this Story of the Young Ruler, immediately after that in the preceding Section; but Mark is more determinate than either of them in the Connection, and more circumstantial in the Narration.

(b) *Good Master.*] Wolfius observes, that this was a Title, which the Jewish Rabbi's affected; which, if it were indeed so, might be an additional Reason for our Lord's Remark upon it.

(c) *Why dost thou call me Good?*] It is certain, that some very ancient Manuscripts read this Clause, *Τι μὲν ἀγαθὸν ἠρώω σου; Why dost thou ask me, what good Thing is to be done?* But neither the Number of Copies, nor the Turn of our Lord's Answer will by any means admit of such a Reading.

Sect. 137. remember upon all Occasions, that *none is perfectly Good, but one* glorious and immutable Being, [even] the ever Blessed and Eternal GOD; nor can any Man or Angel deserve the Title of Good, in any Degree of Comparison with him, from whom originally stream forth all those Rays of Goodness, which are but imperfectly reflected from them. *But* as to the Question thou hast asked, *If thou art* resolutely determined to enter into Life, it is absolutely necessary thou shouldst keep the Divine Commandments, the perfect Observance of which alone can give thee a Legal Claim to it, and in the wilful Neglect of which thou must never on any Terms expect it.

19 Then the Young Ruler, that *he* might fully understand the Mind of Jesus, eagerly *says to him, Which* are those Commandments, on the Observation of which my Eternal Life depends?

Jesus said, Thou undoubtedly knowest the Commandments which GOD gave to Moses, written on the Tables of Stone at Mount Sinai, among which those of the Second Table, however neglected by the Pharisees, are by no means to be forgotten; such as, "*Thou shalt not kill; Thou shalt not commit Adultery; Thou shalt not steal; Thou shalt not bear false Witness* against thy Neighbour; *Thou shalt not covet any Part of his Property, or take any Methods to defraud him (d);*" and that which indeed stands in the Front of all these, "*Honour thy Father and thy Mother.*" These are the Six last Commandments, which I now recommend to thy Consideration; and they may all be summed up in that one comprehensive Precept, "*Thou shalt love*"

but one, *that is* GOD: [But if thou wilt enter into Life, keep the Commandments.] [MAT. XIX. 17. LUKE XVIII. 19.]

19 [He saith unto him, Which? Jesus said,] Thou knowest the Commandments, [Thou shalt do no Murther; Thou shalt not commit Adultery; Thou shalt not steal; Thou shalt not bear false Witness;] Defraud not; Honour thy Father and [LUKE. thy] Mother; [and, Thou shalt love

(d) *Thou shalt not defraud.*] As Mark seems to put this for the Tenth Commandment; Dr. Hammond (in Loc.) and Archbishop Tillotson (see his Works, Vol. ii. pag. 257.) suppose it a Key to the Sense of those Words, *Thou shalt not covet*; the Meaning of which, they argue, is as if it had been said, "*Thou shalt not be so desirous of thy Neighbour's Possessions, as to be willing to injure the Owner by depriving him of them, that thou mayest secure them to thyself.*" But the Apostle Paul strongly intimates, that the Sense of *that Command* is much more extensive; (Rom. vii. 7.) and as the preceding Commandments had forbid, to invade the Life, the Bed, the Property, or Reputation of another, so this requires a Guard on those irregular Appetites and Passions, which might by insensible Degrees lead Men to *Murther, Adultery, Theft, or false Witness.*

(e) *I have*

love thy Neighbour as thyself.] [MAT. XIX. 18, 19. LUKE XVIII. 20.]

20 And [the young Man] answered and said unto him, Master, all these [Things] have I observed from my Youth: [What lack I yet?] [MAT. XIX. 20. LUKE XVIII. 21.]

“love thy Neighbour as thyself.” (See Exod. xx. Sect. 137. 12,—17. and Lev. xix. 18.)

And the Young Man, not apprehending the large Extent and spiritual Meaning of these Precepts, replied with great Chearfulness and Confidence, and said to him, Master, I have been early taught these Precepts; and may venture to say, that I have conscientiously observed all these, even from my Infancy (e), and have abstained from each of the Vices and Immoralities condemned in them: What then do I farther need, in order to secure the glorious Prize after which I am seeking?

21 Then Jesus beholding him, loved him, and when he heard these Things, he said unto him, [LUK. Yet] one Thing thou lackest:

And Jesus looking stedfastly upon him, loved him, and felt the Emotions of Complacency mingled with tender Compassion, in Regard to so young a Person, who had maintained so honourable a Character in such an elevated Station of Life, and was under such Concern about another World, yet at the same Time, amidst all these hopeful Circumstances, was governed still by a secret Fondness for the Possessions he enjoyed in this: And as our Lord thought fit to manifest this Fondness to himself and others, when he had heard these Things which have been mentioned above, he was pleased to call him forth to a peculiar Trial; and therefore said unto him, Thus far it is well; but yet, alas, One Thing thou still wantest (f), in order to prove that Integrity of Soul, and that prevailing Love to GOD, without which none can be intitled

(e) I have observed all these, even from my Infancy.] The Phrase *απο νενηθας* may indeed be very exactly rendered from my Youth; but as he was yet but a Young Man, it is probably here put for Infancy, or Childhood. It is plain, he did not understand the spiritual Meaning and Extent of the Law, according to our Lord's Explication of it in his Sermon on the Mount; or he would not have pleaded his exact Obedience to it. But the Jews in general seem to have thought, that if they abstained from gross Crimes, Sacrifices might atone for smaller Neglects or Offences. And this Compound seems to have been that Righteousness of their own, in which, to their final Ruin, they trusted for Justification before GOD, in the Neglect of the Righteousness which is of GOD by Faith. Compare Rom. x. 3. and Phil. iii. 9.

(f) One Thing thou wantest.] Our Lord does not say, he wanted but one Thing; so that nothing can be concluded from hence against the Necessity of an Acquaintance with some Truths, of which this Youth, hopeful and amiable as he was, appears to have been ignorant. But it was to be charged on that Want of sincere Piety, which his Conduct presently discovered, that he did not come to the Knowledge of them by a continued and submissive Attendance on the Teaching of Christ. See John vii. 17. Sect. 99.

Sect. 137.
Mark X. 21.

intituled to future Blessedness : By me he now commands thee, *if thou wilt be perfect*, and determine to submit to all that he requires, to *go thy Way* immediately, and *sell all thy Possessions* (g), valuable as they are, and to *distribute* the Money which arises from the Sale of them *to the Poor* ; do this, *and thou shalt have* an infinitely more excellent *Treasure in Heaven* : *And* in the assured Hope of this, I call thee, to *come*, and *take up the Cross*, and with Courage and Resolution to *follow me* as my constant Attendant, tho' it should be even at the Expence of thy Life; as well as thine Estate.

22 *But when the young Man heard that Saying*, and saw that all his gay and delightful Prospects for Life must be given up in a Moment, *he was exceedingly concerned and troubled* at it : *And he went away in great Sorrow* ; *for he was very rich*, [and] *had great Possessions*, which were lately fallen into his Hands ; and how desirous soever he was of Eternal Life, he could not resolve to secure it at so great an Expence.

23 *And when Jesus saw, that tho' he was very sorrowful*, yet he chose rather to go away, than to part with his Estate in the Views of Eternal Happiness ; *he looked round* on all that were about him, and *said to his Disciples*, Observe this instructive Incident, and learn to make this Reflection upon it ; *How hardly shall they that possess the Riches of this World, enter into the Kingdom of GOD!* Dwell upon the Thought, and repeat it, in order, if possible, to wean your Hearts from these delusive Vanities, which often prove so fatal to the Soul :

est : [if thou wilt be perfect,] go thy Way, sell whatsoever thou hast, and give to the Poor ; and thou shalt have Treasure in Heaven ; and come, take up the Cross, and follow me. [MAT. XIX. 21. LUKE XVIII. 22.]

22 [But when the young Man heard that Saying,] he was sad, and went away [LUK. very sorrowful ;] for he [LUK. was very rich, and] had great Possessions. [MAT. XIX. 22. LUKE XVIII. 23.]

23 And [LUK. when Jesus saw that he was very sorrowful, he] looked round about, and saith to his Disciples, How hardly shall they that have Riches enter into the Kingdom of GOD! [Verily

(g) *Sell all thy Possessions.*] It is strange, that the learned and accurate *Dr. Clarke* should suppose, that *Christ* did not demand this, in order to his being in a State of Acceptance with *GOD*, but in order to his giving a Testimony of exalted Piety ; or at least as *necessary* at that Time to his being a *Preacher* of the Gospel. *Our Lord's* Manner of proposing the Trial, and his Reflection on the *Young Man's* going away, plainly shew, that it was in those Circumstances *necessary* to his *Salvation*. And indeed it is most apparent, that tho' *GOD* does not in Fact require every Man to *distribute all his Goods* to others, and so in effect to become only *one Poor Man*, among a Number of *Poor* to be relieved out of his Possessions ; yet *Virtue* and *Piety* demand a habitual Readiness, not only to sacrifice *our Possessions*, but *our Lives*, at the Command of *GOD* ; and *Providence* does in Fact call some out to Trials as severe as this.—*His Refusal* plainly shewed, he valued his *Worldly Possessions*, more than *Eternal Life* ; and *our Lord* with great Wisdom took this direct and convincing Method, of manifesting, both to himself, and others, that secret Insincerity, and Carnality of Temper, which prevailed under all these specious Pretences, and promising Appearances.

(b) *Easier*

[Verily I say unto you, that a Rich Man shall hardly enter into the Kingdom of Heaven.] [MAT. XIX. 23. LUKE XVIII. 24.]

Soul : For *verily I say unto you*, so many Snares attend such Circumstances, *that a Rich Man will hardly enter into the Kingdom of Heaven*, or be brought to such a Relish for the Gospel and its future Blessings, as either to resign, or improve his Worldly Possessions, in such a Manner as the Laws of that Kingdom require.

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Mark X. 23.

24 And the Disciples were astonished at his Words.—

And the Disciples were quite astonished at his Words; for they were ready to imagine, that e'er long all the Rich and Great People of the Country would appear for their Lord, and fix him on the Throne of Israel.

—But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in Riches, to enter into the Kingdom of GOD!

But Jesus answering again to that Surprise which he saw in their Countenances, *says to them* in the most condescending Manner, My dear Children, when you consider the Meaning of what I said more attentively, you will not so much wonder at it : You know the Generality of Rich Men place their chief Confidence and Delight in the Things of this present World ; and you know that true Religion requires a Heart abstracted from them, and placed on nobler Objects : Judge then for yourselves, *how hard is it for them, that thus trust in their Riches, to enter into the Kingdom of GOD!*

25 [And again I say unto you,] It is easier for a Camel to go thro' the Eye of a Needle, than for a Rich Man to enter into the Kingdom of GOD. [MAT. XIX. 24. LUKE XVIII. 25.]

And therefore I say to you again, in yet stronger Terms, that your common Proverb may have its Place here, that *it is easier for the huge Cable of a Ship, or even for a Camel, to go thro' the Eye of a Needle (h), than it is for a Rich Man to conquer the Snares of his Estate, and the Corruptions of his Heart, so far as to enter into the Kingdom of GOD, and become the faithful obedient Subjects of his Son.*

26 And [when his Disciples heard it] they were [exceed-

And when his Disciples heard [this] Repetition and Illustration of what was before said, they were struck

(h) *Easier for a Camel to go thro' the Eye of a Needle.*] *Theophylact*, and after him some other Critics, for *καμηλω* read *καμιλω*, which they explain of a Cable Rope, which might appear more fitly to be mentioned, as what could not pass thro' a Needle's Eye. Others very precariously assert, that there was near Jerusalem a low Gate called the Needle's Eye, thro' which a Camel could not pass, unless his Load were taken off. But I see no Reason for departing from the received Reading, and Interpretation ; nor is there any thing in this Proverbial Expression, as it here stands, but what is very agreeable to the Eastern Taste, and may be paralleled in other Jewish Writers. See *Dr. Lightfoot's Har. Hebr. on Mat. xix. 24.* where it is shewn, there was a Jewish Proverb to the same Purpose, of the Elephant.

(i) In

Sect. 137. *struck into exceeding great and inexpressible Amazement at it, saying one to another, And who then can be saved? Who that are Rich can ever get to Heaven? And what a Discouragement will it be to others, to see the Rich and the Great neglecting Salvation, and turning the Means of their Happiness and Usefulness, into the Instruments of their Destruction?*

Mark X. 26.

27 *But Jesus looking stedfastly upon them, saith unto them, With Men it is indeed impossible, and the Strength of corrupt Nature alone will not be sufficient to encounter such Difficulties as these; but it is not impossible with GOD to animate their Hearts against them: For his Grace has an Almighty Energy, and with GOD all Things are possible; [even] the Things which are most impossible with Men, and seem so insurmountable to Human Strength, as to be reckoned utterly impracticable; to him therefore let the Rich and Poor unite their Supplications, that each may be rendered superior to the Snares which attend their respective Circumstances.*

28 *Then Peter replied, and with some Warmth and Confidence began to say unto him, Well, Master, behold, we have done, what this Youth, hopeful as he seemed, had not the Resolution to do; for tho' indeed we had not much, we have left all the little that we had in the World, and have at all Adventures followed thee with the sincerest Zeal and Affection: What Reward shall we therefore have? For we persuade ourselves, thou wilt not permit us finally to be Losers in thy Cause.*

Mat. XIX. 28.

And Jesus answering said to them, You may depend upon it, that you shall not, but will be found, upon the whole, to have acted the wisest Part; for verily I say unto you, and assure you of it, that you who have followed me in my Humiliation, shall at length be distinguished by proportionable Honours: And in the great Renovation of all Things (i), when all the Children of GOD shall,

as

[exceedingly amazed, and] astonished out of measure, saying among themselves, Who then can be saved? [MAT. XIX. 25. LUKE XVIII. 26.]

27 And Jesus looking upon them, saith [unto them,] With Men [this is] impossible, but not with GOD: for with GOD all Things are possible, [LUKE. even the Things which are impossible with Men.] [MAT. XIX. 26. LUKE XVIII. 27.]

28 Then Peter [answered, and] began to say unto him, Lo, we have left all, and have followed thee! [What shall we have therefore?] [MAT. XIX. 27. LUKE XVIII. 28.]

MAT. XIX. 28. And Jesus [answered and] said unto them, Verily I say unto you, that ye which have followed me in the Regeneration,

(i) *In the great Renovation of all Things.*] I have given what appears to me the most natural Sense of this difficult Passage. Mr. Fleming agrees with our Translators, in connecting the Words, *ετι παλις*, with the preceding Clause, and paraphrases the Verse

ration, when the Son of Man shall sit in the Throne of his Glory, ye also shall sit upon Twelve Thrones, judging the Twelve Tribes of Israel. [MARK X. 29.—LUKE XVIII. 29.—]

as it were, be born anew from their Graves; when created Nature shall put on its fairest Forms to receive them, and *the Son of Man* presiding over that august Assembly, shall sit on the Throne of his Glory, exalted above the highest Angels of GOD, you also, my faithful Apostles, shall sit around me upon Twelve radiant Thrones (k), judging the Twelve Tribes of Israel; concurring joyfully with me, in the Sentence which shall then be passed, on the Jewish Nation, and on all the professed Members of my Church, as they have been sincere, or faithless, in their Profession, and in the Observance of those Laws, which you by Authority from me, their exalted Sovereign, shall have given them.

Sect. 137.
Mat. XIX. 28.

MARK X.—29. And—there is no Man, that hath left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, [LUK. for the Kingdom of GOD's sake, *that is,*] for my [Name's] sake and the Gospel's, 30 But he shall receive [LUK. manifold more, *yea*] an hundred-fold now in this

And tho' some peculiar Rewards are reserved for you, with Regard to your Apostolic Character; yet *there is no Man* in any State of Life, or in any future Age of the World, *who hath left*, or shall hereafter leave, his *House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands*; in one Word, none who shall undergo the Loss of any Temporal Advantages, *for the sake of the Kingdom of GOD, [that is,] for my Name's sake and the Gospel's;* But he shall receive manifold more for it, in the inward Satisfaction and divine Consolations attending real Religion, [*yea,*] even *an hundred-fold, now in this present*

30

Verse thus, "As for you, my Apostles, who have followed me in this new State of the Church, which is to be brought to the Birth, when I am to ascend to Heaven, that I may govern the World from thence by my Word and Spirit, ye shall be to the whole Christian Church, what the Twelve Heads of the Tribes were of old to the Jewish Nation: My Followers shall appeal to your Decisions, as the Rule of their Faith and Practice." (Fleming's Christology, Vol. i. pag. 28.) But it seems plain to me, that our Lord refers to the Time of final Retribution, ver. 29. which he elsewhere mentions as that, in which he should sit on the Throne of his Glory. Mat. xxv. 31, 32.—Mr. Pierce (on Heb. i. 5.) follows Brennius, in expounding the Regeneration, of the Time, when Christ should be (as it were) begotten again by his Resurrection from the Dead; but the Criticism seems very unnatural, and the Objection mentioned above lies against it in its full Force.—The laboured Argument, which Dr. Thomas Burnet deduces from hence, to prove the Renovation of the Earth at the Millennium, is very precarious; since the Words will so fairly admit of another Sense, referring them to the general Resurrection. See Burnet's Theory, Vol. ii. pag. 229, 230.

(k) Upon Twelve Thrones.] Our Lord well knew, that Judas would fall from his Office and Dignity; but as Matthias filled his Place, and so stood intitled to the Promise, he did not think it fit to enter into any particular Distinction; but speaks to the whole Body of the Apostles, in Words which he knew would be accomplished, to the far greater Part of those to whom they were addressed.

(l). Shall

Se^ct. 137. *present Time*, more than all the Comfort he could naturally have found in *Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands*; such shall be the Delights of a good Conscience, and the secret Manifestations of Divine Acceptance and Favour, which shall mingle themselves with all the *Persecutions* he shall here endure (1); and when they are over, as they will quickly be, in *the World to come* he shall inherit *Everlasting Life*, and be for ever enjoying that Happiness, which GOD has prepared for all his Children, especially for such heroic Souls as these, when all Earthly Relations are ceased, and the World itself is dissolved.

Mark X. 30.

31 But such will be the Issue and Event of Things under the Gospel, that *many* [*who are*] *First* in the Advantages and Privileges they enjoy, shall notwithstanding this fall short of others, and be *Last* in the Great Day of Accounts; and those who are *the Last*, shall prove in this Respect to be the *First*: For some, from whom it might be least expected, shall embrace the Gospel, and courageously endure the greatest Hardships for it; while others, with far greater Advantages, shall reject it, and under much stronger Engagements shall desert it.

this [LUK. present] Time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands, with Persecutions, and in the World to come [shall inherit] Eternal Life. [MAT. XIX. 29. LUKE XVIII. —29, 30.]

31 But many that are First, shall be Last; and the Last, [shall be] First. [MAT. XIX. 30.]

I M P R O V E M E N T.

Mark x. 17. WHO can behold, without weeping Eyes, and a bleeding Heart, *this lovely Youth perishing in Sin!* What could have appeared more promising, than this solicitous Concern about *Eternal Life*, in a *Young Man*, rich in the Possessions, and high in the Honours of the present World! To see him *running* with such Eagerness to the Feet of a Redeemer, *kneeling down* with such Humility before him, calling upon him

(1) Shall receive — an hundred-fold now in this present Time, — with Persecutions.] Dr. Massey in his *Vernacula Sacra*, pag. 18. proposes a very different Version of this Period, viz. “*Tho’ he may not receive [εαν μὴ λαβῆ,] an hundred-fold (or a sufficient Recompence,) now in this Time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands; yet after Persecution, [μετὰ διωγμῶν,] and in the World to come, he shall receive “Eternal Life.”* But I neither think the Authority of *Theophylact* sufficient, to warrant our substituting *διωγμῶν* for *διωγμῶν*; nor can I find any satisfactory Example of such an *Ellipsis*, as this *Version* supposes in the *Original*, if that Variation were allowed; to which we may add, that the parallel Passages, both in *Matthew*, and *Luke*, lie strongly against the *Version* proposed.

him by so honourable a *Title*, and professing so sincere a Desire of In-
struction, could not but lead us to conclude, *Surely this Man was not far* Sect. 137.
from the Kingdom of GOD; nor do we wonder, that *Jesus beholding* Ver. 21.
him loved him. Who would not have looked on such an Object with
Complacency! Who would not have expected, that *this pleasant Plant*
should have *brought forth Grapes*; but behold, *it brought forth wild*
Grapes! (*Hsa. v. 2.*) So have we seen, in the Compass, perhaps, of our
small Observation and Experience, many a *fair Blossom* fall withering to
the Ground. So have the Hopes of *Ministers*, and *Parents*, and other
religious Friends, been disappointed, with respect to many *young Persons*,
adorned with a Variety of amiable Qualifications, yet *lacking one Thing*,
and *parting with Christ* when put to the Trial, after all the Regard they
have shewn to his Name, and all the pleasing Expectations they have
given of a Willingness to serve him. Oh my *Young Reader*, whoever
thou art, I earnestly pray, that thou mayest not be added to that
Number!

This unhappy *Youth* imagined himself in the certain *Way of Salva-* Ver. 19, 20.
tion, because he was free from the Stains of Fraud and Injustice, of
Adultery and Theft, of Perjury and Murther, or any other gross and
infamous Sin. But behold, how awful a Method *Christ* takes, to open
to him that *Insincerity of Heart*, which he seems himself not to have
known. Observe, how strange a Command he gives him, to *sell all, and* Ver. 21.
distribute to the Poor. We cannot say, that the very same is directly
required of us; yet by this Order that was given to him, we are obliged
to part with *our All*, when it cannot be preserved with a good Con-
science; and by the general Rules of *Christianity*, and by its funda-
mental Precepts, we are in Duty bound, conscientiously to use, not only
a little Part of our Substance, but even *the whole* of it for GOD, as
Stewards who are another Day to give up a strict Account for all. And
if we like not *Christ* and *Glory* on these Terms, *our End* will be no better
than *his*. Of him we read, that after all his Morality, and all his Zeal,
he went away from Christ, (tho' *sorrowful*,) *because he had great Possessions*. Ver. 22.
Oh dear-bought *Wealth*, which was the Price of his Soul!

Let us look upon him, and receive Instruction; let us learn to be upon
our Guard against *this vain World*, that specious *Harlot*, *who hath cast*
down many wounded; *yea, many strong Men have been slain by her*. (*Prov.*
vii. 26.) How universally are *Riches* desired, how eagerly are they pur-
sued, by Persons in all Stations, and of all Professions of Life! Yet what
do they generally prove, but shining Mischiefs, and gilded Ruin! If we
believe the Incarnate *Wisdom of GOD*, *They make our Salvation exceed-* Ver. 23, 25.
ing hazardous. Yet who does not wish for them? Who does not think,
that he has Wisdom and Grace enough to stand the Danger? But GOD
knows otherwise, and therefore he keeps, or makes, so many of *his*
Children poor.—Let them be contented with their safer State; and let those

Sect. 137. who are *Rich* be importunate with G O D, for those Influences of his *Grace*, which can effect those Things which are *impossible with Men*.

Ver. 27.

Ver. 29.

Ver. 30.

On the whole, let us not think much of any Thing which *Christ* demands, knowing that whatever we may *lose*, or whatever we may *re-sign*, we shall *gain far more* by his Favour. The *Testimony of a good Conscience* before him, a Life of *Friendship* with G O D, the Consolations of his Spirit, and the Hopes of his Glory, will yield, even for the present, *an hundred-fold* more Satisfaction, than the Possession of the greatest *Riches*, or the Enjoyment of the most tender and beloved *Relatives*. How much more abundantly then, will all be repaid in the *Heavenly State!* And if we cannot trust the *Promise of our Lord* for it, we are no more real *Christians*, than if we were publickly to worship *Mammon*, or *Plutus*, with all the idolatrous Rites of the antient Heathens.

S E C T. CXXXVIII.

C H R I S T *by the Parable of the Labourers in the Vineyard, warns the Jews against envying the Gentiles those equal Privileges, to which they should be called in the Messiah's Kingdom. Mat. XX. 1,--16.*

M A T. XX. 1.

Sect. 138. M A T. XX. 1. **I**N order to illustrate the Observation our Lord had just been making, "that many who were First, should be Last; and many Last should be First," he added the following Parable, and said, This will be found to be the Case in many Instances; *for the Kingdom of Heaven, or the Gospel-Dispensation, is like, or may be fitly represented by the Similitude of a Man (a) that was the Master of a Family, who went out early in the Morning to hire Labourers for his Vineyard, at the Time when the Vintage was to be gathered in.*

2 *And having agreed with the Labourers for the usual Price of a Denarius, or Roman Penny, a Day (b), he sent them into his Vineyard.*

M A T. XX. 1.

FOR the Kingdom of Heaven is like unto a Man that is an *Householder*, which went out early in the Morning to hire Labourers into his Vineyard.

2 And when he had agreed with the Labourers for a Penny a Day, he sent them into his Vineyard.

And

(a) May be fitly represented by the Similitude of a *Man*.] See Note (i) on *Luke vii. 32. Vol. i. pag. 355.*—Those who are acquainted with the *Eastern Manners* know, that *this Parable* is exactly suited to them in a Variety of Circumstances, which many learned *Commentators* have observed, but which it does not seem necessary to enumerate here. See *Petav. Dogmat. Theolog. Vol. i. pag. 305, & seq.*

(b) *A Denarius, or Roman Penny, a Day.*] It seems from hence, that this (which was in Value about *Seven Pence Halfpenny* of our Money,) was the usual Price of a Day's Service among

3 And he went out about the third Hour, and saw others standing idle in the Market-place,

And going out again about the Third Hour (c), Sect. 138. (or at Nine in the Morning,) he saw others standing unemployed in the Market, where it was usual for Servants to stand, in order to their being hired. Mat. XX. 3.

4 And said unto them, Go ye also into the Vineyard, and whatsoever is right, I will give you. And they went their Way.

And he said to them, Go ye also into the Vineyard, and whatsoever is the reasonable Value of your Labour (d), I will be sure to give you. And they went away to their Work, without any more particular Bargain. 4

5 Again he went out about the sixth and ninth Hour, and did likewise.

And again going out about the Sixth and Ninth Hour, (or at Noon, and at Three in the Afternoon,) he did the same, and sent others to work on the same general Promise of giving them as much as they could reasonably expect. 5

6 And about the eleventh Hour he went out, and found others standing idle, and said unto them, Why stand ye here all the Day idle?

And once more, about the Eleventh Hour, (or at Five in the Afternoon,) going out of his House, he returned to the Market, and found others standing unemployed: And he says to them, Why do ye chuse thus to trifle away your Time? They 6

7 They say unto him, Because no Man hath hired us. He saith unto them, Go ye also into the Vineyard, and whatsoever is right, that shall ye receive.

say unto him, No; but we continue here, because no one has hired us to any Kind of Labour. Then he says to them, Go ye also into the Vineyard, and whatsoever is reasonable, you shall receive. 7

8 So when Even was come, the Lord of the Vineyard said unto his Steward, Call

Now when Evening was come, (or at Six o' Clock, the Time when Workmen were paid off, and sent Home,) the Lord of the Vineyard says to his Steward, 8

among the Jews; as Tacitus tells us, it was among the Romans. (Annal. i. 17.) It is therefore justly mentioned, Rev. vi. 6. as a Proof of the great Scarcity of Provisions, when a Measure or Chenix of Wheat, which was the usual Allowance to one Man for a Day, and was about an English Quart, was sold at that Price.

(c) About the Third Hour.] Dr. Whitby in his Paraphrase explains the first Call in the Morning, of the earliest Days of Christ's Preaching; that of the Third Hour, as referring to the Mission of the Apostles, when they were first sent forth to preach among the Jews; those of the Sixth and Ninth Hours, of their preaching the Gospel, after the Descent of the Holy Ghost, to the Jews in Judea, and then to the Dispersed in other Parts; and that of the Eleventh Hour, of the Calling of the Gentiles: But this seems an excessive Nicety of Distinction. The Jews were ready to look upon themselves with Complacency, as a People, who had for many Ages adhered to the Worship of the true God, and in some Periods had endured great Extremities out of a Regard to it; and it seems natural to interpret what is said (ver. 12.) of bearing the Burthen and Heat of the Day, with a Reference to this, rather than to any peculiar Hardship, which the earlier Converts among the Jews might have endured, more than the believing Gentiles, many of whom met with much the same Treatment on their embracing Christianity. See 1 Thess. ii. 14.

(d) Whatsoever is reasonable.] So I think the Word *Si autem* may be rendered, Phil. i. 7. Col. iv. 1. and 2 Pet. i. 13. and that it signifies, not only what a Person may legally claim, but what he might equitably expect from a Person of Honour and Humanity.

Sect. 138. *Steward, Call the Labourers, and pay them their Wages, beginning from those who were the Last hired, and so going on even to the First.*

Mat. XX. 8.

- 9 *And having thus been ordered to present themselves, when they accordingly came foremost, who [were hired] about the Eleventh Hour, and so had entered Last into the Vineyard, they each of them received no less than a Penny, the Master having directed, they should be thus generously rewarded.*
- 10 *And upon seeing this, when those who were the First came to be paid, they reckoned with themselves that they should receive considerably more; but they were also paid the same, and only received every one a Penny. And having received [it,] they murmured against the Master of the House (e), who had set them to Work, and said, Truly these Last have laboured but one Hour, and thou hast made them equal in Reward to us, who have borne the whole Burthen, and all the Heat of the Day from Morning to Night.*
- 13 *But he calmly answered and said to one of them, who spoke in the Name of the rest, Friend, it is most apparent, that I do not in any Degree injure Thee, or any of thy Companions; Didst not thou agree with me to labour all the Day for a Penny, and hast thou not received it? Take what is justly thine, and be gone, without pretending to dictate to me in an Affair wherein thou hast no manner of Concern; for I will do as I see fit, and give to this Last Man, who came in but an Hour ago, even as I do to thee (f). And what Colour hast thou for Complaint? Is it not lawful for me to do what I will with mine own Property (g)?*
What
- 14 *Take that thine is, and go thy Way: I will give unto this last, even as unto thee.*
- 15 *Is it not lawful for me to do what I will with mine*

Call the Labourers, and give them *their Hire*, beginning from the last unto the first.

9 And when they came that were hired about the eleventh Hour, they received every Man a Penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every Man a Penny.

11 And when they had received it, they murmured against the Good-man of the House,

12 Saying, These last have wrought but one Hour, and thou hast made them equal unto us, which have borne the Burden and Heat of the Day.

13 But he answered one of them, and said, Friend, I do thee no Wrong: didst not thou agree with me for a Penny?

14 Take that thine is, and go thy Way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine

(e) *They murmured against the Master of the House.*] That this was the Case of the Jews, upon a general Notion of the Gentiles being, according to the Christian Scheme, intended to be Partakers with them in the same Church Privileges, is plain from a Variety of Scriptures. See Acts xi. 2, 3. xiii. 45,—50. xvii. 5, 13. xviii. 6, 13. xxii. 21, 22. xxviii. 29. Rom. xi. 28. and 1 Thess. ii. 16.

(f) *I will give to this Last, even as to thee.*] Since no Murmurings can happen among the Blessed, this must refer to the unbelieving Jews; but as it is certain they will have no Place in the Kingdom of Heaven, we plainly see that it would be very absurd to pretend to draw Doctrinal Consequences from every incidental Circumstance of a Parable.

(g) *Is it not lawful for me to do what I will with mine own?*] So many Scriptures declare expressly, that God at the Great Day will render to every one according to his Works, and intimate, that there shall be an exact Correspondence between every Man's Character, and the

mine own? Is thine Eye evil, because I am good?

What if I pleased to give it to one, who had done nothing at all for it? *Is thine Eye evil (b)*, or dost thou look on with an envious and malignant Countenance, *because I am so good*, that out of Compassion to these poor Men I freely give them what they could not justly have claimed?

Sect. 138.
Mat. XX.
15.

16 So the last shall be first, and the first last: for many be called, but few chosen.

And *thus*, said Jesus at the Conclusion of this Parable, you see (as I have just been telling you, Mat. xix. 38.) there are some who seemed to be *the Last* in Privileges and Advantages, who *shall be First* in the Reward and Happiness that shall be given to them; and on the other Hand, there are many in those Respects *the First*, who shall be *Last*. And this is a Remark peculiarly applicable to the Jewish Nation (*i*), who will murmur at the Calling of the Gentiles to equal Dignities and Privileges with themselves, and on that Account will reject the Gospel, and persecute you the Preachers of it: *For tho' many are called*, and the Messages of Salvation are sent to vast Multitudes, even to all the Thousands of Israel, yet there are *but few chosen (k)*: A small Remnant only will be saved according to the Election of Grace, (Rom. xi. 5.) while the rest will be justly disowned by GOD, as a Punishment for so obstinate, and so envious a Temper.

16

the *Reward* which (thro' the Riches of Divine Grace) shall then be bestowed, that it would be very unreasonable, from such a *Circumstance* as this in the *Parable*, to infer the contrary. But if any should maintain, that all the Favours of Divine Providence and Grace must *now* be dispensed, only in Proportion to the Wisdom and Goodness of the Persons concerned, I apprehend they would argue directly contrary to the whole Design of this *Parable*, and to what daily appears to be *Fact*, which therefore cannot give Way to any *Hypothesis*.

(*b*) *Is thine Eye evil?*] Here is an evident Reference to that *malignant Aspect*, which is generally the Attendant of a *selfish* and *envious Temper*.

(*i*) Peculiarly applicable to the Jewish Nation.] The Remark itself is far more extensive, as I intimate both in the *Paraphrase*, and *Improvement*. But as this was a memorable Instance of it, so it is plainly what *Christ* had immediately in his View.

(*k*) *Many are called, but few chosen.*] *Grotius* has a very learned and ingenious Note on *this Text*; but no Genius or Learning can be sufficient to prove, what he seems to intend, that Persons are called *the Chosen of GOD*, merely with Respect to the Divine Complacency in them on Account of some distinguished Virtue and Excellence. Compare *Deut.* vii. 6,—8. ix. 6. *John* xv. 16. *Act* ix. 13, 15. *Rom.* xi. 5, 6. and *1 John* iv. 19.—To understand the Expression here of *chosen and excellent Servants*, (as *Mr. Le Clerc*, *Dr. Wall*, and many others do,) is quite to contradict the Design of the *Parable*. On that Supposition the *Master* must have said, "These *Last* have done as much in one Hour, as you "in many; or I chose them, because I knew they were Men remarkable for their Diligence." This is the Turn, which the *Talmudists* have given to the *Parable* in their insipid Imitation of it, which may be seen in *Dr. Lightfoot*, *Hor. Heb.* on *Mat.* xx. 1.

I M P R O V E M E N T.

Sect. 13⁹. *Mat. xx. 16.* **M**A Y we by Divine Grace appear in the happy Number of those, who are not only *called*, but *chosen* too! If we are *First* in Privileges and Opportunities, let us be careful that our Improvement be proportionable; otherwise we shall be *Last*, and see ourselves another Day exceeded, and perhaps condemned, by those who stood in a Rank much below us.

Ver. 1. We are called to a Course of holy *Labour*, even to *work in our Lord's Vineyard*, or in every Station, whether publick, or private, to do our utmost to promote the Glory of G O D and the Happiness of Mankind.

Ver. 6. Let us not, with so many Calls, and so many Advantages, *stand all the Day idle*; but let us be active and patient, and chearfully willing to *bear all the Burthen and Heat of the Day* in so good a Cause; knowing that e'er long *the Evening will come*, and that he who employs us, saith, *Behold, I come quickly, and my Reward is with me, to give every Man according as his Work shall be.* (*Rev. xxii. 12.*)

Ver. 8. Let such as have long neglected the great Business of Life, be encouraged with this Thought, that some were *called at the Eleventh Hour*: But let none presume on their having such a Call; nor strain the *Parable* so far, as to imagine, that an *equal Reward* awaits *all*, without any Regard to their Characters, or Improvements; which is most contrary to the Reason of Things, to the Word of G O D, and to the great Intent of that Day, which is *to render to every Man according to his Deeds.* (*Rom. ii. 6.*)

Ver. 9. The *Gentiles* are indeed now called to equal Privileges with the *Jews*, to which this Circumstance of the *Parable* refers: And we all see, how

Ver. 11, 12. odious a Temper it was in that favourite Nation, to be *offended with the Gospel* on that Account, which should rather have recommended it to their more joyful Acceptance. Let us be careful to avoid every Degree of *Envy*, whoever may be put on a Level with us, or preferred to us.

Ver. 15. Let us acknowledge the Sovereign Right of G O D to *do what he will with his own*, and let not *our Eye be evil, because he is good*. To prevent this, let us labour after that *unfeigned Love to the Brethren*, which never will allow us to repine at their Advancement to the greatest Privileges, but will engage us to behold the Favours that are shewn them with Delight and Satisfaction, and to rejoice in their Honour and Happiness, as our own. So shall we exchange the basest and most uneasy *Passion* of Human Nature, for that which is of all others the noblest and the most delightful.

S E C T.

S E C T. CXXXIX.

Our LORD bearing of the Sickness of his Friend Lazarus, and afterwards knowing that he was dead, determines to go from the Country beyond Jordan to Judea, tho' against the Persuasion of his Disciples. John XI. 1,—16.

JOHN XI. 1.

NOW a certain Man was sick, named Lazarus of Bethany, the Town of Mary and her Sister Martha.

2 (It was that Mary which anointed the Lord with Ointment, and wiped his Feet with her Hair, whose Brother Lazarus was sick.)

3 Therefore his Sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard that, he said, This Sickness is not unto

JOHN XI. 1.

NOW while Jesus was on the other Side Jordan, there was one Lazarus of Bethany, which was also the Town of Mary and Martha her Sister, who was sick of a very dangerous Distemper. And by the Way it is to be observed, 2

that it was [that] Mary, who afterwards at a publick Entertainment anointed the Lord with Perfume (a), and wiped his Feet with her Hair, whose Brother Lazarus was sick. The Sisters therefore, full of Concern for their diseased Brother, knowing where Jesus was, sent to him, and said, Lord, we beg that thou wouldst be pleased to favour us with a Visit, whatever Difficulties may lie in the Way; for behold, he whom thou so tenderly lovest, even Lazarus thy Friend, is so exceedingly ill, that without thy Interposition for his Deliverance, nothing but Death can be expected. 3

But when Jesus heard [it,] he said, This Sickness is not designed by Providence to end in his Death, 4

(a) It was that Mary, who anointed the Lord with Perfume.] Some Commentators have supposed, that this refers to the Story related by Luke, chap. vii. 37, & seq. (Sect. 60.) and have argued from thence, that Mary Magdalene, whom they think to be the Person there described as a Woman that was a Sinner, was the same with this Mary the Sister of Lazarus. But it seems much more probable, that John himself should mention the Fact that he has here referred to; which if he has done at all, it must be that which he relates, John xii. 3, & seq. where there can be no Doubt, but that the Person who performed this Instance of Respect to Christ, was Mary the Sister of Lazarus, who was of Bethany near Jerusalem, and therefore must be different from Mary Magdalene, who was of Magdala, a Town of Galilee at a considerable Distance. Nor is there any Ground from Scripture to conclude, that Mary Magdalene was the Person who anointed Christ in Luke, which appears rather to be there described as the Action of a Woman of Naim, where Christ restored the Widow's Son to Life. (Luke vii. 37.) Compare Note (b) on Luke viii. 2. Vol. i. pag. 370.—Besides, the Stories are related with such different Circumstances, that it is strange they should be taken for the same Fact; and as Luke no where tells us, that the Person he speaks of, was named Mary, so neither have we any Reason to suppose, that the same Person should anoint him twice.

(b) This

Sect. 139. *Death*, and final Removal out of this World (b); *but* shall serve for the remarkable Illustration of *the Glory of GOD*, and is suffered to prevail, chiefly with a Design, *that the Son of GOD may be glorified by it*, and his Divine Mission most signally confirmed.

- John XI. 4.
- 5 Now it was well known, that *Jesus loved Martha, and her Sister Mary*, and this their Brother *Lazarus*, with a peculiar Affection, and had often visited them, and lodged at their House; and in Consequence of this, he was determined to order the Affair in such a Manner, as he knew would be most for their final Advantage, tho' it might for a while be an Occasion of greater Affliction.
- 6 *When therefore he heard that he was sick, he then abode two Days* on the other Side Jordan, in the Place where he was before. And then after that, that is, on the third Day, he says to his Disciples, *Let us go back again to Judea* (c).
- 7 And the Disciples say unto him, Rabbi, it is but just now that the Jews sought to stone thee, (John x. 31. Sect. 134.) and dost thou intend so soon to go thither again, as if it were to tempt the Danger, from which thou hast so lately with such Difficulty escaped?
- 8 *Jesus answered, Are there not Twelve Hours in the Day?* Now if any Man take the Advantage of them, and walk in the Day, he does not stumble at every Obstacle which may chance to lie in his Way; because the Sun is then above the Horizon, and he sees the Light of this World.
- 9 But if any Man will rather chuse to walk in the Night,

unto Death, but for the Glory of GOD, that the Son of GOD might be glorified thereby.

5 Now Jesus loved Martha, and her Sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two Days still in the same Place where he was.

7 Then after that, saith he to his Disciples, Let us go into Judea again.

8 His Disciples say unto him, Master, the Jews of late sought to stone thee: and goest thou thither again?

9 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 of this World.

10 But if a Man walk in the

(b) *This Sickness is not to Death, &c.*] Compare *Mat. ix. 24.* and *Mark v. 39. Vol. i. pag. 446.*—Our Lord afterwards so fully explains what he meant by this ambiguous Speech, that nothing reasonable can be objected to it: But it is a remarkable Instance of the Candour and Fidelity of the Evangelists here, and in the fore-cited Places, so exactly to record the very Words of Jesus, tho' Malice might so easily cavil at them.

(c) *After that he says to his Disciples, &c.*] From comparing *Mat. xx. 17. Mark x. 32.* and *Luke xviii. 31. (Sect. 142.)* many Criticks infer, that what is recorded there, and in the following Verses, happened during the Interval of Christ's Delay to go to Bethany, after he heard that Lazarus was sick: But I don't find that Christ went to Jerusalem now; and if he did, it seems that those Events happened in his very last Journey thither, and consequently should not be introduced here; especially as they break the Thread of the Story, out of Regard to which, I think, some small Transpositions may well be allowed in other Places, tho' none be needful here.

(d) For

the Night, he stumpleth, because there is no Light in him.

Night, it is no Wonder at all, if *he stumbles* then, *because there is no Light in the Air around him.* Sect. 139. John XI. 10.

In like manner I am desirous, as I lately told you, to do the Will of my Heavenly Father, while the Day, or Opportunity of Life, lasts; (John ix. 4. Sect. 130.) and I doubt not, but I shall thereby approve myself in his Sight, and secure his Protection and Favour.

11 These Things said he: and after that he saith unto them, Our Friend Lazarus sleepeth; but I go that I may awake him out of Sleep.

These Things he said, to silence their Objections, and to prepare their Minds for what he yet concealed; *and afterwards*, as he perfectly knew what had passed at Bethany, tho' so many Miles distant from it, *he says to them*, *Our Friend Lazarus is fallen asleep*; but I am going to his House, *that I may awaken him*; thereby referring to his Death, and to that Resurrection which he intended quickly to effect.

12 Then said his Disciples, Lord, if he sleep, he shall do well.

His Disciples therefore, not apprehending his Meaning, immediately *said*, *Lord, if he sleeps* naturally and quietly, as thou seemest to intimate, *he will probably recover*; and there is the less Reason for thy running the Hazard of going thither to heal him.

13 Howbeit Jesus spake of his Death: but they thought that he had spoken of taking of Rest in Sleep.

But Jesus spake this concerning his Death, which for many apparent Reasons he chose to represent under this gentle Image (*d*); *but they thought that he had spoke of his taking Rest*, as a living Man does, *in a common Sleep*.

14 Then said Jesus unto them plainly, Lazarus is dead.

Then Jesus therefore, that he might not hold them any longer in Suspence, or leave them under a Mistake, *said to them plainly*, *Lazarus is indeed*

(*d*) For many apparent Reasons he chose to represent under this gentle Image.] *Our Lord* might chuse the Expression of *Lazarus sleeping*, partly out of *Tenderness*, as being least shocking, when he spoke of so dear a Friend; as *Homer*, when he represents *Antiloclus* as reporting the *Death* of *Patroclus* to *Achilles*, used the Word *κείνος*, *he is fallen*, rather than *he is slain*: (*Iliad. lib. xviii. ver. 20.*) And it may also farther be considered, as an Instance of *our Lord's Modesty*: He does not immediately say, "*He is dead*, and I go by my Almighty Power to command him back to Life again, and to burst the Bonds of the Sepulchre;" but avoiding all Parade and Ostentation, he chuses the simplest and humblest Expression that can be thought of. This fine Remark (which *Mr. Blackwall* makes, in his *Sacred Classics*, vol. i. pag. 297.) is admirably illustrated in a great Variety of Particulars in the present Story, by the ingenious *Mr. Lardner*, in his *Vindication* of it. He has treated the Subject with a Candor and Rectitude of Heart, equal to the Accuracy of his critical Skill, and even equal to that Malignity and Baseness of Soul with which *Woolston* attacked it.

Sect. 139. indeed dead. And as I could not have permitted this to have happened in my Presence, *I am glad on your Account that I was not there; that you may more confidently believe in me, and may find your Faith confirmed, by a farther remarkable Display of my Divine Power, in some Respects exceeding any Thing you have yet seen: But let us now go directly to him at Bethany.*

John XI. 15. *15 And I am glad for your sakes, that I was not there, (to the Intent ye may believe;) nevertheless, let us go unto him.*

16 *Then Thomas, who was also called Didymus, said to his Fellow-Disciples and Brethren in the Apostolic Office, Since our dear Master will expose himself to so much Danger among his inhuman Enemies in Judea, let us also go, tho' it be only that we may die with him; for whatsoever he may suffer, it is infinitely better we should take our Portion with him, even in Death, than that we should desert such a Friend, in an Article of the extreamest Danger.*

16 *Then said Thomas, which is called Didymus, unto his Fellow-Disciples, Let us also go, that we may die with him.*

I M P R O V E M E N T.

John xi. 5. **H**OW happy was this Family of *Lazarus*, in which *Christ* was so frequent a Guest! how happy *Lazarus*, and his Sisters, who were so peculiarly beloved by him! Yet *Sickness* and *Death* invaded that Family; and this excellent Man, as it should seem, in flourishing Circumstances, (*ver.* 19.) and perhaps too in early Youth, was snatched away on a sudden, by what appeared a very untimely Stroke. The Friends of *Christ* must be sick, and die, as well as others; and no Man knoweth either Love, or Hatred, by all that is before them under the Sun. (*Eccles.* ix. 1.) Let us therefore judge nothing before the Time. (*1 Cor.* iv. 5.) This *Sickness* and *Death* of *Lazarus* was for the Glory of *GOD*; and may all our personal and domestic Sufferings be so! “To this, O Lord, may our *Life* be “consecrated, and to this may our *Death* be subservient! We shall not “then feel our dying Pangs in half their Bitterness, when our Hearts “are inflamed with a Zeal for thy Glory, and when we see that even “those Pangs are promoting it.”

Ver. 4. *Our Lord delayed his Coming* to this dear Friend in his Extremity; and perhaps it occasioned, not only many an anxious, but many a suspicious Thought, both to *Lazarus*, and his Sisters; yet the Intent of *this Delay* was both gracious and important. Let us not limit our Divine Master, as to the Time or Manner of his Appearance for us; let us not censure him, if it be for a while put off. It is to exercise our Faith and Patience, and to make the Mercy more signal, and more welcome.

Ver. 6.

At

CHRIST goes to Bethany, and finds that Lazarus was buried. 251

At length a Resolution is formed to go into Judea; tho' but a little while ago the Jews had assaulted him, even in a Sacred Place, with burning Malice in their Hearts, and the Instruments of Death in their Hands. But when Providence called, none of these Things could move our Blessed Redeemer, neither counted he his Life dear unto him, that he might finish his Course with Joy. (Acts xx. 24.) May we shew the like Intrepidity of Soul in his Service! walking in the Day, that we may not stumble, and taking all proper Opportunities of performing the Duties of Life, while the Season of it lasts; and then, when the Night of Death comes, it will close our Eyes in peaceful Slumbers. The Repose of the breathless Corps, insensible of Alarms, and Sorrows, and Cares, will be a lovely Emblem of the sweeter Repose of the Soul in the Arms of Divine Love; till e'er long Christ shall come to awaken us out of our Sleep, by that general Resurrection, of which this of Lazarus was a Figure and Pledge.

Let these glorious Thoughts, and Expectations, animate us to all the Returns of Affection, Duty, and Zeal. Let them teach us the Temper of Thomas, when he said, *Let us go, and die with him.* "Blessed Jesus! how much better is it, to die with, and for thee, who art the Resurrection and the Life, than to prolong these wretched Days of Absence, Mean-ness, and Affliction, by forsaking thee, when thou art leading us into Danger!"

S E C T. CXL.

Our LORD raises Lazarus from the Dead, after he had been buried four Days. John XI. 17,---46.

JOHN XI. 17.

THEN when Jesus came, he found that he had lien in the Grave four Days already.

JOHN XI. 17.

THEN Jesus, according to the Resolution he had declared to his Disciples, (ver. 7, 15.) departed from the Country beyond Jordan, where he had continued for some Time, (John x. 40. Sect. 134.) and went towards Bethany; and when he came near the Village, he found that his Friend Lazarus was dead, and that he had been now four Days in the Tomb.

18 (Now Bethany was nigh unto Jerusalem, about fifteen Furlongs off.)

Now Bethany, the Place where Lazarus had lived, was very near to Jerusalem, being but about fifteen Furlongs off, (or somewhat less than Two Miles;) so that he was well known in the City, and had many Friends there. And many of

18

19 And many of the Jews

Sect. 140. *the Jews* who dwelt there (a), when the Funeral was over, *came to Martha and Mary* (b), that they might comfort them concerning the Loss of their beloved Brother (c).

John XI. 19.

Jews came to Martha and Mary, to comfort them concerning their Brother.

20 And Jesus was no sooner come into the Neighbourhood, but presently the News of his Approach was brought to the afflicted Family, that had so long been impatiently desirous to see him. *Martha therefore, as soon as she heard that Jesus was coming, immediately went out to meet him: But Mary, who was mourning with her Friends in private, was not as yet informed of his Approach, and [still] sat weeping in the House* (d).

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the House.

21 Then Martha, being told where she might meet with him, and having hastened to the Place, *said unto Jesus, Lord, we have been much surprized at thy Delay, and cannot but be exceedingly troubled at it, that thou didst not immediately take Notice of the Message that we sent thee; for surely if thou hadst been here, my dear Brother had not died, but would have been given back to thy Prayers, which in so many Instances have been successful even for the Recovery of Strangers.*

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my Brother had not died.

22 *But even now I know, that whatsoever thou shalt think fit to ask of GOD, it shall assuredly be granted; and I am satisfied that GOD will give [it] thee, however great the Favour be, if there be any Method to repair the grievous Loss we have sustained.*

22 But I know, that even now whatsoever thou wilt ask of GOD, GOD will give it thee.

Jesus

(a) *Many of the Jews &c.*] It might be one Reason, why Jesus delayed his Coming till the fourth Day, that he might meet a great Number of them, as for wise Purposes he determined to make this Miracle very publick.

(b) *Came to Martha and Mary.*] The Original has it, *ἦκεν εἰς τὰς ἀδελφὰς καὶ Μαρθὰς*; but the learned Revius, in his *Notes on Valla* on this Text, has produced incontestible Authorities to vindicate our Version here, and to shew that there is no Need to render or paraphrase it, as Beza and Wolfius would do, "That the Men came to join with those Female Friends, who had before attended the mourning Sisters, and were now with them." The Word *Ἰσραήλ*, Jews, to be sure includes Persons of both Sexes.—See also *Raphel. Not. ex Xenoph. pag. 137.*

(c) *That they might comfort them &c.*] Many Ceremonies used by the antient Jews in mourning for the Dead, and in comforting the Mourners, are collected by Dr. Lightfoot, (in his *Hor. Hebr.* on this Place;) but the Mention of them here would be tedious, rather than edifying.

(d) *Sate weeping in the House.*] She probably sate on the Ground, which was the Posture of Mourners. Compare *Job ii. 8. Ezek. viii. 14. and Mat. xxvii. 61.*

(e) *That*

23 Jesus saith unto her,
Thy Brother shall rise again.

Jesus beholding her Distress with a compassionate Concern, says to her, Martha, do not abandon thyself to overwhelming Grief; for I assure thee, that thy beloved Brother shall rise again from the Dead.

Sect. 140.
John XI. 23.

24 Martha saith unto him, I know that he shall rise again in the Resurrection at the last Day.

Then Martha conceiving some secret and trembling Hope from these Words, yet desiring some farther Confirmation of it, says to him, Lord, I well know, and stedfastly believe, that he shall rise again in the General Resurrection at the Last Day; (compare Chap. v. 29. and Luke xiv. 14.) but the Distance of that leaves me still under a Load of Sorrow.

24

25 Jesus said unto her, I am the Resurrection and the Life: he that believeth in me, tho' he were dead, yet shall he live;

Jesus then said unto her, I am the Resurrection and the Life; (compare Chap. v. 21. and Deut. xxx. 20.) by me the General Resurrection shall be accomplished, and by me a most glorious and happy Life shall be given to all my People, and be maintained even to eternal Ages: He therefore that believes in me, tho' he be dead, yet he shall e'er long live again, and his Body shall be reunited to that Soul, which in its separate State continues its Dependance on my Power and Faithfulness; and even at present I can loose the Bonds of Death, and tho' thy Brother now is holden by it, I can recall him when I please to Life:

25

26 And whosoever liveth and believeth in me, shall never

And every one that is now living, and believes in me, shall never die (e): Death shall be so disarmed

26

(e) That is living, and believes in me, shall never die.] The Sense that I have given in the Paraphrase, appears to me the most consistent Sense that can be made of these remarkable Words, and the equivalent Passages: John v. 24. and viii. 51. And a very sublime and important Sense it is, perfectly agreeable to the Height of Sentiment and Language, with which Christ is said elsewhere, to have abolished Death, and to have destroyed the Devil; (2 Tim. i. 10. and Heb. ii. 14.) and with which Christians are said, to be come to the Heavenly Jerusalem, to the general Assembly and Church of the First-born, &c. and to be raised up with Christ, and made to sit together in Heavenly Places in Christ Jesus. (Heb. xii. 22, 23. and Eph. ii. 6.) See Vitring. Observ. Sacra. lib. ii. cap. 7. §. 9.—18.—To render the Words, as Mr. Masséy would do, (Vernac. Sacra, pag. 8.) “Whoever while he lives, believes on me, shall not die for ever, or eternally,” is both obscuring and enervating their Sense, and (as I have shewn elsewhere, Note (k) on John iv. 14. Vol. i. pag. 174. and Notes (b), (c), on John viii. 51, 52. Vol. ii. pag. 78.) is grounded on a Criticism, which cannot agree with the Use of the Phrase in question in parallel Passages. Compare Mat. xxi. 19. Sect. 149.—The Opposition between this, and the preceding Verse, plainly shews, that the former refers to the Spirits of those who were dead, who are yet spoken of as believing in Christ; and is, I think, no contemptible Proof of their remaining in a State of Activity: But the Doctrine is so very plain in Scripture, as not to need the Aid of such consequential Arguments.

(f) See

Sect. 140. armed and transformed, that it shall hardly de-
 serve the Name; the better Part of him being
 John XI. 26. immediately conveyed to immortal Life and
 Glory, and the Body only sleeping a while in the
 Dust, till I come to awaken it to everlasting Vi-
 gour and Joy. *Dost thou, Martha, believe this to
 be true?*

never die. Believest thou
 this?

27 *And she says to him, Yes, Lord, I firmly be-
 lieve every Thing thou sayest; for I am fully per-
 suaded, that thou art the Messiah, the Son of GOD,
 who was to come into the World, and has been so
 long promised, expected, and desired; and that
 all Power therefore must belong to thee.*

27 She saith unto him,
 Yea, Lord: I believe that
 thou art the Christ, the Son
 of GOD, which should come
 into the World.

28 *And Martha having said these [Words,] and
 testified her Faith, Jesus enquired for her Sister;
 and presently she went away, and called her Sister
 Mary as privately as she could, whispering in her
 Ear, and saying, The Master is hard by, and call-
 eth for thee.*

28 And when she had so
 said, she went her Way, and
 called Mary her Sister secre-
 tly, saying, The Master is
 come, and calleth for thee.

29 *And as soon as she heard [it,] she immediately arose,
 and having left the Com-
 pany that were about her, came forward with the
 utmost Eagerness to meet him.*

29 As soon as she heard
 that, she arose quickly, and
 came unto him.

30 *Now Jesus was
 not yet entered into the Village, but still continued
 in the Place where Martha met him, waiting there
 for Mary's coming.*

30 Now Jesus was not
 yet come into the Town,
 but was in that Place where
 Martha met him.

31 *The Jews then who were with her in the
 House, attempting to comfort her under her Sor-
 row, seeing that Mary arose up hastily and went
 out of Doors, followed her, saying, Surely she is
 going to the Grave of her Brother, that she may
 weep there (f), which will only aggravate and
 renew her Sorrow; let us therefore endeavour to
 dissuade her from it. And thus, by their going
 after her, they were naturally led to be Eye-wit-
 nesses of all that followed.*

31 The Jews then which
 were with her in the House,
 and comforted her, when
 they saw Mary, that she rose
 up hastily, and went out,
 followed her, saying, She
 goeth unto the Grave, to
 weep there.

32 *Then Mary, when she came to the Place where
 Jesus was, and saw him, was so far from being
 afraid to avow her Regards to him, (compare
 John ix. 22. Sect. 130.) that she fell down at his
 Feet, and embraced them with the greatest Re-
 spect, saying to him, as her Sister had done before,
 Lord,*

32 Then when Mary
 was come where Jesus was,
 and saw him, she fell down
 at his Feet, saying unto him,
 Lord,

(f) *She is going to the Grave, that she may weep there.* How customary this was among
 the Antients, is particularly observed by *Elsner, Observ. vol. i. pag. 330.*

(g) *Jesus*

Lord, if thou hadst been here, my Brother had not died.

Lord, if thou hadst been here sooner, surely my dear Sect. 140.
Brother had not died. And she was so overcome with Grief, that she could utter no more. John XI. 32.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groined in the Spirit, and was troubled,

Jesus therefore, when he saw her thus weeping, and the Jews also weeping that came with her, groaned with a deep Concern, as feeling a strong Commotion in his own Spirit; and judging it proper in this Instance to indulge it, (tho' he always had every Passion under the most entire Command,) he voluntarily afflicted himself, by opening his Mind to a Set of melting and painful Ideas. And looking with a tender Pity on the mourning Relations of his deceased Friend, he said, 33

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

Where have ye laid him? They say unto him, Lord, we desire thou wouldst come and see; wishing to bring him to the Grave, in some uncertain Hope of what was afterwards done. 34

35 Jesus wept.

And as they were going along, Jesus himself wept, at the Remembrance of the Dead, in Sympathy with the Living, and in Compassion to the obstinate Jews, whose final Impenitence he foresaw, and knew how much the Guilt of it would be aggravated, in Consequence of their being Spectators of such a Miracle. 35

36 Then said the Jews, Behold how he loved him.

The Jews therefore seeing him in Tears said, Behold how he loved him, and how his Heart overflows with Sorrow for his Death. But some of them, who had a secret Aversion to him, said, Could not this Man, who, as it is pretended, opened the Eyes of the Blind, have caused that this Man also should not have died? Could he not have come to cure him, or, as it is reported in some other Instances, have effected it even at a Distance? 36

37 And some of them said, Could not this Man, which opened the Eyes of the Blind, have caused that this Man should not have died?

38 Jesus therefore again groining in himself, cometh to the Grave. It was a Cave, and a Stone lay upon it.

Jesus therefore, understanding this invidious Insinuation, and groaning again within himself, as in great Anguish of Heart, comes to the Sepulchre. Now it was a Cave, and a large Stone was laid upon the Mouth of it. Jesus says to them that stood by, Remove the Stone which stops up the Entrance (g); but Martha the Sister of 37

39 Jesus said, Take ye away the Stone. Martha, the Sister of him that was dead,

(g) Jesus says, Remove the Stone, &c.] Our Lord (as Bishop Hall justly observes,) could with infinite Ease have commanded the Stone to roll away of itself, without employing any to remove it; but he judiciously avoided all unnecessary Pomp and Parade, and mingled all the

Sect. 140. *of the Deceased says to him, Lord, he has been*
 John XI. 39. *dead so long, that he now smells in an offensive*
 Manner (b); *for he has been [here] no less than*
 Part of *four Days*, this being the fourth since his
 40 *Interment. (Compare ver. 17.) Jesus says to*
her, Why dost thou object against what I direct?
Did I not say unto thee, that if thou wouldst be-
lieve in me, thou shouldst see the Glory of GOD
 remarkably displayed in a Work of signal Power
 41 *and Mercy? Then they took away the Stone*
from the Mouth of the Tomb, where the Deceased
lay. And when it was removed, Jesus lifted up
his Eyes, and said, Father, I thank thee, that thou
hast graciously heard me in those secret Groanings
 of Soul, which I have been pouring forth in thy
 42 *Presence: And indeed I knew, that thou al-*
ways hearest me, and art most ready to answer all
my Petitions; but I now speak [thus,] because of
the Multitude that is standing by, that they, com-
paring what they hear with what they are now
 to behold, *may have increasing and more effectual*
 Engagements to *believe that thou hast sent me.*
 43 *And having said these Words, he cried with a*
loud Voice, suitable to the majestic Part which
 he was now acting, and the Dominion he had
 even in the Empire of Death itself, as well as
 that he might be heard by all the Multitude that
 44 *were present, Lazarus, come forth. And*
 such an Almighty Energy went along with his
 Word, that immediately, according to his Com-
 mand, *he that was Dead came forth, bound* (as the
 Dead usually were) *about [his] Feet and Hands*
 with

dead, saith unto him, Lord. by this Time he stinketh: for he hath been dead four Days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldst believe, thou shouldst see the Glory of GOD?

41 Then they took away the Stone from the Place where the Dead was laid. And Jesus lift up his Eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the People which stand by, I said it, that they may believe that thou hast sent me.

43 And when he had thus spoken, he cried with a loud Voice, Lazarus, come forth.

44 And he that was dead came forth, bound Hand and Foot with Grave-clothes: and

the Majesty of this astonishing *Miracle* with the most amiable Modesty and Simplicity.— There is no Reason to imagine, as some do, that *the Stone lay on the Top of the Cave*, and that the Corps was let down with Cords; for then *Lazarus* could not, without a farther *Miracle*, have ascended of himself. It is much more reasonable to believe, the Entrance was at the *Side of the Sepulchre*. Mr. Maundrell tells us, (in his *Journey to Jerusalem*, pag. 79.) that the Ruins of *Lazarus's House* are still shewn, and not far from thence *his Sepulchre*, into which there is a Descent of twenty-five steep Stairs, which lead into two small Rooms, in the farther of which the Body is said to have been laid. But one cannot much depend on the Genuineness of such Antiquities. See *Sand. Travels*, pag. 196.

(b) He has been dead so long, that *he now smells* &c.] The Word *οζει* has the same Ambiguity with that which I have used, and seems rather more decent than that in *our Translation*, tho' the Meaning is plainly the same.—*Martha's* Mind seems to have been in a painful Struggle, tossed with a Variety of Passions, which prevented a perfect Consistency in her Behaviour.

(i) His

and his Face was bound about with a Napkin. Jesus saith unto them, Loofe him, and let him go.

with Grave-clothes, or with several Rolls and Sect. 140. Foldings of Linnen, that were wrapt about him, but which were so far loosened by the Power of Christ as to permit him to move; and his Face was also bound about with a Napkin (i). And Jesus on his coming forth in this confined Posture, says to them that stood by, Unbind him, and let him go: For nothing more was needful to be done in a miraculous Way, and he had Strength enough to walk, his Health and Vigour being perfectly recovered with his Life. John XI. 44.

45 Then many of the Jews which came to Mary, and had seen the Things which Jesus did, believed on him.

Thus was this illustrious Miracle compleatly 45 and publickly accomplished: And such was the Effect of it, that *many of the Jews therefore, who had come to visit Mary, and beheld what Jesus did, believed on him as the Messiah.*

46 But some of them went their Ways to the Pharisees, and told them what Things Jesus had done.

But some of them were so obstinate and perverse, that they went away to the Pharisees, and told them what Things Jesus had done (k); on Purpose, that they might inflame them, and stir them up to take some Methods to prevent his growing Influence among the People. 46

I M P R O V E M E N T.

LET us by Faith continually regard Jesus, (as his Discourses and *John xi. 25.* Actions concur to represent him,) as *the Resurrection and the Life,* believing, on this glorious Specimen here given of it, that he can, and will finally cause *all that are in the Graves, to hear his Voice, and to come forth.* (*John v. 28, 29.*) A most delightful Thought, which we should often apply, both to ourselves, and to our pious Friends! Let the Consideration, that they are to *arise in the Resurrection at the Last Day,* moderate our Sorrows for their Removal, and forbid *our mourning as others that have no Hope.* (*1 Thess. iv. 13.*) Were a *Resurrection on Earth* expected, tho' at the Distance of several Years, we should consider them only as Persons absent on a long Journey, and expect their Return with Patience Ver. 24.

(i) *His Face was bound 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 on his returning to Life, he might easily see his Way out of the Sepulchre.

(k) *Went away to the Pharisees, &c.*] We have in this a most amazing Instance of incorrigible Hardness of Heart, and a dreadful Confirmation of our Lord's Remark, *If they bear not Moses and the Prophets, neither will they be persuaded, tho' one rose from the Dead.* *Luke xvi. 31. Sect. 125.*

Sect. 140. *Patience and Chearfulness: But oh, how much more certain is the Resurrection of the Just, than the Issue of any of our Journeys or Expectations in Life!*

Ver. 31. We often go, in our Thoughts at least, *to the Grave to weep*; but let us not forget to raise our Contemplations higher, even to *Jesus*, who here expressed such tender Sentiments of Compassion, and *wept* when he saw the *Tears* of others, tho' he knew he was going to *wipe them away*, by restoring that Friend whom they lamented.— *He afflicted himself*; and it may be proper for *us* sometimes to do it, and to hold down our Thoughts to those Views of Things, which may give us Pain and Regret; if that Attention be so adjusted and attempered, as only to produce *a Sadness of the Countenance* that may *improve the Heart*. (*Eccles. vii. 3.*)

Ver. 39. Let the *Modesty*, with which *our Lord* conducted this grand and solemn Scene, teach us to avoid all mean Transports of Self-applause, and all

Ver. 41, 42. Fondness for Ostentation and Parade. Like *Jesus*, let us *in all our Ways acknowledge GOD*, and maintain a continual Dependance on his Influence, to be sought by fervent *Prayer*; and then we may go forth to every Duty, with a courageous and chearful Assurance, that he will carry us

Ver. 40. honourably and comfortably thro' it. Let us but stedfastly *believe*, and we shall *see the Glory of GOD*; he will manifest his Power for our Help; and when our Case appears to be remediless, then is the Time for his Almighty Hand to save.

Ver. 43, 44. Let us adore and trust in *Him*, who was armed with so Divine a Power, as to be able to rescue *the Prisoners of Death*, and to recover the Trophies

Ver. 26. of the all-conquering and devouring *Grave*. And if we are true *Believers*, let us learn to take our Part in the Triumph, with a joyful Assurance, that tho' we *putrify* in the Dust, and *after the Skin Worms devour our Bodies, yet in our Flesh we shall* at length *see GOD*. (*Job xix. 26.*)

Ver. 39. It was surely a happy Time, that succeeded all the Lamentations of these affectionate Mourners. With what mutual Congratulations, and unutterable Endearments, did *Lazarus* and *his Sisters* behold each other! With what humble Gratitude and Adoration, did they all prostrate themselves at the Feet of their *Almighty Saviour*! But who can conceive the greater Transports, which shall run thro' the whole Redeemed World at the *Resurrection Day*, when Piety and Friendship shall be perfected, and those, who were dearest to each other both in the Bonds of Nature and of Grace, shall spring up together to an immortal undivided Life! In the mean Time, let us *trust our Friends with him*, (with whom, if we are *Christians indeed*, we have trusted our Souls,) believing that the Separations he appoints are prudent and kind, and that even our Prayers for their Recovery are denied in Mercy.

S E C T. CXLI.

The Sanhedrim being informed of the Resurrection of Lazarus, by the Advice of Caiaphas agree, that JESUS should be put to Death. He retires to Ephraim, and they issue an Order for apprehending him. John XI. 47, to the End.

JOHN XI. 47.

JOHN XI. 47.

THEN gathered the Chief Priests and the Pharisees a Council, and said, What do we? for this Man doth many Miracles.

IT was before observed, (at the Close of the Sect. 141. last Section,) that some who had been present at the Resurrection of Lazarus, instead of being duly wrought upon by the Miracle, went away and made an invidious Report of it to the Pharisees: *The Chief Priests therefore and the Pharisees, who were united in their Enmity to Christ, being exceedingly alarmed at so astonishing an Information, convened the Sanhedrim, which was the great Council of the Jewish Nation; and said, What are we doing in this strange Conjunction of Affairs? and why do we seem to be dreaming, when Things are come to such a Crisis? It is of absolute Necessity, that some effectual Method should immediately be taken; for it is not to be denied, that by some Means or other, this Man, whom we have been so solicitous to suppress, does many of the most surprizing Miracles that were ever seen or heard of: And if we suffer him [to go on] thus uncontrolled, all the Populace will believe on him as the promised Messiah, and will acknowledge him as the King of Israel; and what can we expect will be the Consequence of this, but that the Power of the Romans, so vastly superior to ours, will be armed against us, and their Legions will come, and take away both our Place and Nation; they will destroy Jerusalem, and this sacred Temple where we are now assembled, and will extirpate all the People who are committed to our Guardianship and Care.*

48 If we let him thus alone, all Men will believe on him; and the Romans shall come and take away both our Place and Nation.

49 And one of them named Caiaphas, being the High-

And while some of the Council seemed apprehensive of the Danger of attempting any thing against Jesus, one of them, [even] Caiaphas, who among

Sect. 141. among the many sudden Revolutions which happened in the Government about that Time, was
 John XI. 49. *High-Priest that Year* in which Christ was crucified (a), said to them, while they were thus deliberating, *You seem to know nothing at all* of what the present Urgency of Affairs requires, or you would easily find out a Remedy, in the Death of this Jesus, who occasions such an Alarm :

50 *Nor* is this to be scrupled, because he does not appear to have committed any Crime which is made Capital by our Law ; for *do you not consider*, that the extream Danger of a State will justify such extraordinary Steps as are necessary for its Preservation ; and *that it is* undoubtedly much better for us, *that One innocent Man should die for the Security of the People, than that the whole Nation he belongs to should perish* by our scrupling to take away his Life ?

51 *Now this*, by the Way, was a very remarkable Saying ; and it is to be observed, that *he spake it not merely of himself, but being High-Priest that Year*, and so a Person of the greatest Dignity and Authority, he was moved by a secret Impulse from GOD to utter these Words, which might be esteemed as an Oracle, and were capable of a much higher Sense than he apprehended ; and by them *he in Effect prophesied (b)*, that *Jesus should shortly die for the Security, Redemption, and Happiness of the Jewish Nation* : *And indeed, not for the Jewish Nation alone, but for all the Nations of the Earth, even that he also might gather together*

High-Priest that same Year, said unto them, Ye know nothing at all,

50 *Nor* consider that it is expedient for us, that one Man should die for the People, and that the whole Nation perish not.

51 And this spake he, not of himself : but being High-Priest that Year, he prophesied that Jesus should die for that Nation :

52 And not for that Nation only, but that also he should.

(a) *Was High-Priest that Year.*] It is well known, that the *High-Priesthood* among the Jews was not *Annual* ; but the many Revolutions about that Time might justify such a Manner of speaking, which signifies no more than *in those Days*, or *at that Time*. (Compare *Deut. xxvi. 3. Joh. xx. 6. Ezek. xxxviii. 8. and Mal. iii. 4.*) See *Mr. Lardner's Credibility*, Vol. i. pag. 512, 513.

(b) *Being High-Priest that Year, he prophesied.*] The *Jewish High-Priests* had in former Ages been often under the Inspiration of a *Prophetic Spirit* : There was therefore some peculiar Congruity in putting *this Oracle* into his Mouth, and the Dignity of *his Office* would add some peculiar Weight and Regard to what he said. — It is a strange Fancy of *Dr. Lightfoot*, that *Caiaphas* knew *Jesus* to be *the Messiah*, and that the *Sanhedrim* founded their Apprehension of Danger from the *Romans*, in Consequence of the Regard shewn to him, on a ridiculous Interpretation of *Isa. x. ult. and xi. i.* whence they inferred, that the *Destruction of the Temple* should quickly succeed the *Coming of the Messiah*. See his *Hor. Hebr.* on *John xi. 48, 51.*

should gather together in one the Children of GOD that were scattered abroad.

together into one glorious and happy Society all the chosen Children of GOD, that are dispersed abroad in the most distant Places and Ages, among the Gentiles as well as the Jews. Sect. 141.
John XI. 52.

53 Then from that Day forth they took Counsel together for to put him to Death.

From that very Day therefore, the Members of the Sanhedrim in general, (tho' some particular Persons were averse to their Proceedings,) having thus resolved upon the Death of Jesus, sought for an Opportunity to execute the Purpose they had formed, and united their Counsels, that they might find out some convenient Method to slay him. 53

54 Jesus therefore walked no more openly among the Jews; but went thence unto a Country near to the Wilderness, into a City called Ephraim, and there continued with his Disciples.

For this Reason Jesus, who knew the secret Resolution they had formed to take away his Life, walked no more openly among the Jews in those Parts, till the appointed Hour for his Suffering was come; but instead of visiting Jerusalem, he went away from thence, even from Bethany where he now was, into the Country near the Wilderness of Judea, to a little City called Ephraim (c), which lay not far from Bethel on the Confines of the Tribe of Benjamin; and there he continued a while with a few of his select Disciples, and afterwards took a little Journey Eastward, towards the Banks of the River Jordan (d), from whence he had lately come to Bethany on Account of Lazarus's Death. 54

55 And the Jews Passover was nigh at hand: and many went out of the Country up to Jerusalem before the Passover, to purify themselves.

And soon after this the Jewish Passover drew near; and many went up from all Parts of the Country to Jerusalem, some little Time before the Passover, that they might purify themselves by some preparatory Sacrifices (e); in order to be ready for the Celebration of that solemn Festival. (Compare 2 Chron. xxx. 17.) 55

56 Then sought they for Jesus,

Then as the People came 56

(c) To a City called Ephraim.] This City (which is mentioned with Bethel, 2 Chron. xiii. 19.) is by some called Ephrem, and is generally supposed to have lain in the North-East Part of the Lot of Benjamin. See Reland's *Palestin.* pag. 376. and compare Note (a) on Luke xiii. 23. pag. 138.

(d) Took a little Journey Eastward, &c.] This we have Reason to suppose, or Jericho would not have lain in his Way to Jerusalem, which yet we find that Jesus passed thro' in his Return. See Luke xix. 1. *Sect.* 143.

(e) That they might purify themselves by some preparatory Sacrifices.] Dr. Lightfoot (in his *Hor. Hebr.* on this Place,) has shewn, that as a Variety of Circumstances might happen to Multitudes which would require Purification, so some sort of Cleansing required no less than Seven Days.

Sect. 141. came together, *they diligently sought for Jesus* there, being some of them desirous to see and hear him, and others wanting to discover him to his avowed Enemies the Pharisees; and as it could not but be generally known, that the surprizing Miracle, which he had lately wrought, had very much inflamed the Rage and Envy of his Persecutors, they were suspicious whether he would venture to appear in Publick, *and said one to another, as they stood in the Temple, What think ye of his coming to the Passover? Do you suppose, that after this Alarm he will not have the Courage to come to the Feast? But both the Chief-Priests and the Pharisees,* concluding that he would not fail to come according to his usual Custom, no longer dissembled their Malice, but published a Mandate, by which they *had given an express Command, that if any one knew where he was, he should immediately declare [it] to them; that they might apprehend, and bring him to his Trial, as a Disturber of the publick Peace, and a Person dangerous to the State.*

Jesus, and spake among themselves as they stood in the Temple, What think ye, that he will not come to the Feast?

57 Now both the Chief Priests and the Pharisees had given a Commandment, that if any Man knew where he were, he should shew it, that they might take him.

I M P R O V E M E N T.

John xi. 47. **W**HERE shall we find such restless, such causeless, such incorrigible Malice, as was in the Hearts of these *Rulers* against our Blessed *Saviour*? What but Divine Grace can reclaim Men, when to have heard of the *Resurrection of Lazarus* from their own Friends and Confidants, who had just been Eye-witnesses of it, instead of conquering their Hearts, served only to inflame their murderous Rage?

Ner. 47, -50. This is an Instance, where we evidently *see the Place of Judgment, that Wickedness was there; and the Place of Righteousness, that Iniquity was there.* (*Eccles. iii. 16.*) The *High-Priest* lays down a most dangerous, tho' plausible Maxim, which is in Effect no other than this, "That the *Murder* of an Innocent Person by Forms of Law," (which, as a *noble Sufferer* observed, is surely the worst Kind of Murder,) "nay, even of a Person who by Miracles demonstrated that he was an Embassador from GOD, was to be chosen, rather than by protecting and obeying him, to give Umbrage to an Earthly Power, which seemed superior to their own." When will the *Politicians* of this Earth learn to trust GOD in his own Ways, rather than to trust themselves, and their own Wisdom, in Violation of all the Rules of Truth, Honour, and Conscience? Till then,

then, like this foolish *Ruler*, they will be *caught in their own Craftiness*; Sect. 141. and it is more than possible, that they may, in many Instances, hasten the very Distress, they are contriving to avoid. For this was here the Event: The *Romans* (called therefore *the People of Messiah the Prince*, Dan. ix. 26.) were sent as Executioners of the Divine Vengeance, and the *Jews* were given up to a Spirit of Discord and Madness, the terrible Effects of which were such as cannot be read without Horror, till *their Place and Nation were taken away*; nor could even the *Roman General* forbear declaring, that the *Hand of GOD* was apparent in their Destruction.

Let us attend to this *Divine Oracle*, which GOD saw fit to put into Ver. 51, 52. the Mouth of so wicked a Man. *Jesus* has actually *died for the People, even for all the Children of GOD that are scattered abroad*. His Death is substituted instead of theirs; and by it they are *redeemed* and delivered, and shall e'er long be *incorporated together*, and all the happy Colony be raised to an Abode of eternal Glory. Blessed Harvest, which springs up from Redeeming Blood! Heroic Love of the dear Redeemer, which at the proper Time brought him to *Jerusalem*, where he knew that *Evil* Ver. 56, 57. *was determined against him!* Let us follow him in a courageous Adherence to GOD, and our Duty, in the Midst of Danger and Opposition; and not wonder, if we are set up as the Marks of Infamy and Reproach, when we see *Jesus* marked out by a *publick Mandate*, as if he had been a Robber or a Murderer; and find so numerous and grand a *Court of Judicature*, requiring their Subjects to *seize* this most generous Friend of the whole World, as the grand Enemy of GOD and his Country.

S. E. C. T. CXLII.

CHRIST *setting out on his last Journey to Jerusalem, prophesies of his Sufferings there; rebukes the Ambition of James and John; and renews his Exhortations to Humility.*
 Mat. XX. 17,---28. Mark X. 32,---46.— Luke XVIII.
 31,---34.

MARK X. 32.

MARK X. 32.

AND they were in the Way, going up to Jerusalem: and Jesus went before

AT length our Lord departed from the Place Sect: 142: of his Retreat, and tho' he knew the Resolution that his Enemies had formed against him, Mat. X. 32: yet he set out with his Disciples, and (taking Jericho in his Road,) was determined to make his Appearance in the Temple at the approaching Passover:

Sect. 142. Passover: *And as in Purfuance of this Design they were in the Way going up to Jerusalem, Jesus, to shew his Readiness to meet Sufferings and Death in such a Cause, went before them; and they were exceedingly amazed at the Spirit and Ardor which he discovered in so dangerous an Expedition; and as they followed him, they were afraid, both for themselves, and him. And while their Hearts were thus impressed, he took the Twelve Disciples again apart to himself, into a convenient Retirement which they met with by the Way, and began particularly to tell them what Things should befall him in that important Journey; that he might thus prepare them for the Sufferings he should undergo, and that the Accomplishment of his Predictions might be some Confirmation to their Faith, during a Series of Events which he knew would so severely try it. And he said to them,*

33 *Behold, and observe what I say; We are now going up to Jerusalem, and it is the last Journey of this Kind we shall ever take; for now all Things which are written by the antient Propbets, concerning the Sufferings of the Son of Man shall be exactly fulfilled; and the Son of Man shall be betrayed by one of his own Company, who has professed the greatest Duty and Affection to him, [and] shall be ungratefully delivered to the Chief Priests and the Scribes (a), particularly to those who constitute the Sanhedrim, and who have already published so severe an Edict against him; (John xi. 57. Sect. 141.) and, when they have him thus in their Power, they shall with great Formality condemn him to Death as a publick Enemy and Disturber:*

34 *And, as they have not now the Power of Capital Executions in their own Hands, they shall deliver him up to the Gentiles, even to the Roman Governor and his Soldiers; and They, instigated by the Malice of the Jews, and utterly ignorant of the Dignity and Glory of his Person, shall mock*

fore them; and they were amazed, and as they followed, they were afraid. And he took again [LUK. unto him] the Twelve [Disciples apart in the Way,] and began to tell them what Things should happen unto him; [and said unto them,] [MAT. XX. 17. LUKE XVIII. 31.—]

33 Behold, we go up to Jerusalem, [LUK. and all Things that are written by the Prophets concerning the Son of Man shall be accomplished:] and the Son of Man shall be [betrayed and] delivered unto the Chief Priests, and unto the Scribes: and they shall condemn him to Death, [MAT. XX. 18. LUKE XVIII.—31.]

34 And shall deliver him to the Gentiles; and they shall mock him, [LUK. and spitefully

(a) *Shall be betrayed and delivered &c.*] The Word *παραδοσθεις* is the same, both in *Matthew*, and *Mark*; but plainly includes, both his being *treacherously discovered* by *Judas*, and *given up* into the Hands of his Enemies. I have therefore retained the different Words, by which our *Translators* render it, in the one Place, and the other.

(b) *They*

spitefully entreat him,] and shall scourge him, and shall spit upon him, and shall kill him, [and crucify him:] and the third Day he shall rise again. [MAT. XX. 19. LUKE XVIII. 32, 33.]

mock and spitefully entreat him in the most contumelious and reproachful Manner, *and shall cruelly scourge him, and carry their rude Outrage to such a Height that they shall even spit upon him; and, when this Scene of Mockery is over, they shall put him to a most ignominious and painful Death, and, as if he was a common Slave, shall even crucify him (b), and leave him to expire in the gradual Agonies of the Cross: And yet all their Malice shall not be able to triumph over him; for on the Third Day he shall arise again, victorious over the Powers of Darkness, and obtain that glorious and universal Kingdom which the Prophets assign to the Messiah. (Compare Mat. xvi. 21. Sect. 89. and Mat. xvii. Sect. 92.)*

Sect. 142.
Mark X. 34.

LUKE XVIII. 34. And they understood none of these Things: and this Saying was hid from them, neither knew they the Things which were spoken.

And, plain as this Declaration was, their Prejudices were so great, that they did not understand any of these Things thoroughly, being at a Loss to reconcile his being slain, with the Possession of that Kingdom which he was to inherit; *and this Matter was hid from them, to so great a Degree, that after all our Lord had said they knew not the Meaning of the Things which were spoken. (Compare Luke ix. 44, 45. pag. 15.)*

MAT. XX. 20. Then came to him the Mother of Zebedee's Children, with her Sons [James and John,] worshipping him, and desiring a certain Thing of him, [saying,

Nevertheless, they apprehended thus much, that whatever Difficulties lay in the Way, they should certainly end in his Triumph and Glory. And upon this Presumption *then, the Mother of Zebedee's Children came at their Instigation to him, with her Sons James and John, who were peculiar Favourites of our Lord; and they all Three fell down at his Feet, worshipping [him] in a most respectful Manner, and desiring a certain [Favour] of him with great Importunity, weakly saying, Master,*

(b) *They shall scourge him, and spit upon him, — and crucify him.*] This Prediction is a remarkable Proof of the *Prophetic Spirit* which dwelt in *Christ*; for humanly speaking, it was much more probable, that he should have been *privately assassinated, or stoned* (as was before attempted,) by some zealous Transport of popular Fury, than that he should have been thus solemnly condemned, and delivered up to *Crucifixion*, a Roman Punishment, with which we do not find he had ever been threatened. Indeed, when the *Jews* condemned him for *Blasphemy*, for which the Punishment appointed in the Law was *Stoning*, and *Pilate* at last gave them a general Permission to *take him and judge him according to their own Law*, (*Mat. xxvi. 65, 66. John xviii. 31. and xix. 7.*) it is wonderful they did not chuse to *stone him*: But *all this was done, that the Scriptures might be fulfilled.* (Compare *Mat. xxvi. 56. and John xix. 36.*)

Sect. 142. *Master, we would earnestly beg, that thou shouldst give us a general Promise to do for us whatsoever we shall request of thee; for it would be a very great Grief to us, if we should not succeed in the important Petition we have to present.*

Mat. XX. 20. *And he said to her [and] to them, You cannot expect, that whatsoever Kindness I have for you, I should at all Adventures enter myself into so rash an Engagement; tell me therefore particularly, What wouldst Thou have? [or] What would You so earnestly desire, that I should do for you, if I was fully disposed to grant your Request?*

37 *She says unto him, I intreat thee to grant that these my Two dear Sons, who have done so much for the Service of thy Cause and Interest, may be preferred to Stations of the highest Dignity, Trust, and Profit; [and] they joined with her in the same Request, and said, Grant us, that when thou art established in thy glorious Kingdom, which, as we apprehend, will shortly be erected in the World, we may not only have a Place there, but may be fixed near thy Throne, and sit in distinguished Honour and Authority, the one at thy Right Hand, and the other at thy Left, as thy Chief Ministers of State.*

Mat. XX. 22.

But Jesus said to them in Reply, Alas, you are under the Force of such carnal Prejudices and mistaken Views, that you know not what you ask, or you would be ashamed of so unseasonable a Petition. This is not a Time to think of Temporal Grandeur and Authority; but it is much more proper, that I should ask you, and that you should put the Question to yourselves, Are you able to drink of the bitter Cup, of which I am now about to drink so deep (c), and to be baptized with the Baptism, and plunged into that Sea of Sufferings, with which I am shortly to be baptized,

[saying, Master, we would that thou shouldst do for us whatsoever we shall desire.] [MARK X. 35.]

MARK X. 36. And he said [unto her, and] unto them, [What wilt thou? or] What would ye that I should do for you? [MAT. XX. 21.—]

37 [She saith unto him, Grant that these my Two Sons,] and they said,— Grant unto us, that we may sit, the one on thy Right Hand, and the other on thy Left Hand, in thy [Kingdom and] Glory. [MAT. XX.—21.]

MAT. XX. 22. But Jesus answered and said [unto them,] Ye know not what ye ask: Are ye able to drink of the Cup that I shall drink of, and to be baptized with the Baptism that I am baptized

(c) *To drink of the Cup, &c.*] It was customary among the Antients, to assign to each Guest at a Feast a particular Cup, as well as Dish; and by the Kind and Quantity of the Liquor contained in it, the Respect of the Entertainer was expressed. Hence Cup came in general to signify a Portion assigned, (Psal. xvi. 5. xxiii. 5.) whether of Pleasure, or Sorrow; and many Instances occur in which it refers to the latter. Compare Psal. xi. 6. lxxiii. 10. Isa. li. 17, 22. Jer. xxv. 15, 17. Zech. xii. 2. John xviii. 11. and Mat. xxvi. 39, 42.

(d) *You*

tized with? [And] they say unto him, We are able. [MARK X. 38, 39.—]

tized, and, as it were, overwhelmed for a Time? Sect. 142. *And they say to him with a self-confident Assurance, Yes, Lord, we doubt not but that for thy Sake we are able to undergo all this.* Mat. XX. 22.

23 And [Jesus] saith unto them, Ye shall drink indeed of my Cup [that I drink of,] 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, but it shall be given to them for whom it is prepared of my Father. [MARK X. —39, 40.]

23 *And Jesus says unto them, You shall indeed both of you drink of this my Cup, of which I am to drink, and be baptized with the Baptism of extreme Sufferings, with which I am to be baptized (d); for you shall endure great Extremities for the Sake of my Gospel, and hazard your Lives in its Defence: But as to what you have now desired, to sit on my Right Hand, and on my Left, in my Kingdom of Glory, this is not a Privilege which is mine to give by partial Friendship, or to the first and most importunate Asker; nor can I dispose of it to any, but to those for whom it is prepared by my Father, who has appointed that the Exaltation and Happiness of the other World shall be proportioned to the Degrees of Piety and Holiness which are attained in this.*

24 And when the Ten heard it, they [began to be much displeased, and] were moved with Indignation against the Two Brethren [James and John.] [MARK X. 41.]

24 *And when the Ten other Apostles heard of [it,] and were acquainted with this Motion which the Sons of Zebedee had made, they began to be much displeased that they should aspire to a Superiority, to which each of them imagined he had himself an equal Claim; [and] as they were moved with Indignation against the two Brethren James and John, they were going to expostulate the Matter with some Severity.*

25 But Jesus called them unto him, and said [unto them,] Ye know that the Princes

25 *But to prevent the evil Consequences which might arise from such an ill-judged Debate, and to root out that Envy and Ambition which prevailed among them, Jesus called them all to him, and said unto them, You well know, that the Princes of*

(d) *You shall indeed drink of my Cup, &c.* Accordingly it is observable, that this James was the first of all the Apostles, who suffered Martyrdom for Christ: (Acts xii. 2.) And John was scourged by the Jews; (Acts v. 40.) and afterwards banished by Domitian into the Isle of Patmos, where he speaks of himself as a Companion of Christ's Tribulation: (Rev. i. 9.) Not to mention Tertullian's Tradition, that at Rome he was plunged into boiling Oil, by which, it is said, instead of being destroyed, he was sensibly refreshed; (Tertull. Præscrip. cap. 36.) nor what the pretended Prochorus says, of the Attempt made by some Hereticks to poison him; which is generally referred to in the Pictures of this Apostle, where the Venom is ridiculously represented, as coming out of the Cup in the Frown of a Serpent, to signify that the Poison did not take Effect.

Sect. 142. of the Heathen Nations (e) lord it over them in a very imperious Manner; and their Great Men, in Stations of subordinate Government, imitate their tyrannical Masters, and exercise an arbitrary Authority upon them that are more immediately subject to their Command; and that Ambition, which is so natural to the depraved Heart of Man, engages them eagerly to pursue such distinguished Stations, which may give them an Opportunity

Mat. XX.
25.

26 to gratify it. But my Kingdom is of another Nature, and it shall not be so among you; for instead of appointing any one among you as the Chief, who should govern the rest (f), I tell you plainly, that you are to look on each other as Brethren and Equals, or rather, each to esteem others as worthier of Regard than himself: Indulge not therefore an ambitious Temper, but whosoever would indeed be great among you, let him, instead of aiming at Power and Authority, chuse to be your Minister, and attend on the rest with all the humblest Offices of Condescension and Love.

27 And whosoever would be Chief among you, or first in my Esteem, and in future Honour and Happiness, let him be ready to behave on all Occasions as your Servant; [yea,] let him be the Servant, not only of your little Fraternity, but of all that are about him (g); not despising the

Princes of the Gentiles exercise Dominion over them; and [their Great ones] exercise Authority upon them. [MARK X. 42.]

26 But it shall not be so among you: but whosoever will be great among you, let him be your Minister. [MARK X. 43.]

27 And whosoever will be chief among you, let him be your Servant, [yea, the Servant of all.] [MARK X. 44.]

(e) *The Princes of the Heathen Nations.*] Mark expresses it by *οἱ δοκῶντες ἀρχεῖν τῶν ἐθνῶν*, which we render, *they which are accounted to rule over the Gentiles*; but this (with Gataker, *Cinn. lib. i. cap. 3.*) I take to be a Pleonasm, and think it should be translated, *they who rule over the Gentiles*; and so it coincides with the Clause inserted from *Matthew*. (Compare *1 Cor. xi. 16. xii. 23. xiv. 37. and Phil. iii. 4. Gr.*) Instances are produced of the like Use of the Phrase in the best *Greek* Authors, by *Mr. Blackwall*, in his *Sacred Classics*, Vol. i. pag. 74. to which may be added, *τῶν δοκῶντων ἀδινῶν*, for *ἀδινῶν*, *Polyb. lib. i. cap. 5.* and *τῶν ἐν ἀρχῇ δοκῶντων*, *Epicet. Enchirid. cap. 30. §. 11.*

(f) *Instead of appointing any one among you as the Chief, &c.*] As the Request of these Two Brethren plainly shewed, that they did not understand our Lord's Words to Peter, (*Mat. xvi. 18, 19. Sect. 88.*) as designed to invest him with any Authority over the rest of his Brethren; so the Answer which Christ here gives them, far from intimating any Thing of that Kind, concludes as strongly against any such Authority, as a *Negative Argument* can be supposed to do, and seems abundantly to justify the Turn given in the *Paraphrase*.

(g) *The Servant of all.*] There is a *Gradation* here, not commonly observed. The Word *δουλος* in the former Verse, which for want of a better Word we render *Minister*, is a Name which might be given to any, who occasionally attended others, or was stately employed to render them any particular Kind of Service; but *δoulos*, *Servant*, signifies one, whose whole Business it is to serve, and who is indeed the Property of another. The Words of all, do likewise increase the *Gradation*.

the meanest and worst of Men, so far as to be Sect. 142. unwilling to do them Good, or to submit to Labour and Inconvenience for their Benefit.

MARK X. 45. For even the Son of Man came not to be ministred unto, but to minister, and to give his Life a Ransom for many. [MAT. XX. 28.]

And wonder not, that this should be required Mark X. 45. of you, when you consider how great an Example you have of this Temper, in him who is so far your Superior; *for even the Son of Man himself, tho' a Person of such illustrious Dignity, and constituted to so glorious and lasting a Kingdom, came not to be waited upon, but to serve others; and was not sent into the World, to exercise a Temporal Dominion, and in a lordly Way to rule over Men, but to take upon him the Form of a Servant, and not only to labour, but to die for their Good, and to give his own Life as a Ransom for many, who had forfeited theirs to the Justice of an offended GOD.* Think not therefore, that the Disciples of such a self-denying Master are to dream of secular Power, Dominion, and Grandeur; but rather study to mortify these very unbecoming Desires after it.

46—And they came to Jericho.—

And quickly after this, *they came to Jericho,* 46 where Two Blind Men were cured by Christ, which was soon after followed with the remarkable Conversion of Zaccheus, as will be seen in the next Section.

I M P R O V E M E N T.

A STONISHING Grace, and Compassion of the *Son of GOD*, in *Mark x. 33.* going up to *Jerusalem* at this Passover, when he so circumstantially 34 knew all the Things which were to befall him there! not only that he should be *put to Death*, but in *what Manner* he should suffer; and what Cruelty, and what Scorn, should introduce the last Scene of his Agonies! Yet, with so sad a Prospect in his Eye, he marched on with distinguished Alacrity, *leading the Company*, as if he longed to encounter what they Ver. 32. could not bear to see, or even to hear of. *Glorious Captain of our Salvation*, give us the like Alacrity, in all the Sufferings we are to bear for thee!

Who would not grieve to see these good *Apostles* still so much possessed Ver. 35.-37. with the Spirit of this World, and still dreaming of *Preferment* in a *Temporal Kingdom*? Who would not especially lament it, that his most inti-

mate

Sect. 142. mate Friends, *James*, and *John* the beloved Disciple, should be the Persons who should come to him with this strange Request? Justly did *our*
 Ver. 38.— *Lord* answer them, *You know not what you ask.* And may not the same Answer often be made to *us*? When therefore he denies us the *great Things* that we are seeking for ourselves, let us be satisfied with the *Denial* he sees fit to give us, believing that it is Wisdom and Love, and not Unkindness, that produces it.

Ver. —38. Let us often ask ourselves, *Can we share the Sufferings* which *our Lord* endured? If we do not desire to do it, so far as he shall appoint, we are not worthy to be called *his Disciples*. Let us then *gird up the Loins of our Minds*, and wait our Master's Signal to go forth to any Suffering, or Service, that he shall require; ever ready to make ourselves

Ver. 44, 45. *the Servants of all*, and therein to imitate the Humility of the *Son of Man*, who came not to be ministered unto, but to minister: Yet after all we can do, or bear for him, let our Trust still be in the Merits of his Righteousness and Blood, who gave *his Life a Ransom for many*. So shall we be fitted for those distinguished *Honours* in the Heavenly World, in Comparison with which Thrones and Sceptres on Earth are but empty Pageants, and childish Toys.

S E C T. CXLIII.

Our LORD passing thro' Jericho in his Way to Jerusalem, cures Two Blind Men as he came out from thence, and converts Zaccheus the Publican. Mat. XX. 29, to the End. Mark X. -46, to the End. Luke XVIII. 35, to the End. XIX. 1,—10.

MARK X. 46.

MARK X. —46.—

Sect. 143. *AND* Jesus, being come to Jericho, proceeded on his Journey towards Jerusalem; and being observed by many, as he was passing thro' the City, they were all ready to run after him: *And* accordingly, *as he went out of Jericho with his Disciples in his Train, a great Multitude of other People followed him.*

Mat. XX. 30.

And behold, an Occasion offered for a remarkable Display of his Power and Grace at his Departure thence; for *it came to pass, as he was yet nigh*

AND as he went out of Jericho with his Disciples, [a great Multitude followed him.] [MAT. XX. 29.]

MAT. XX. 30. — *And behold*, [LUK. it came to pass, that as he was come nigh

Blind Bartimeus and his Companion beg to be cured.

nigh unto Jericho,] Two Blind Men, [*the one* Bartimeus, the Son of Timeus, sat by the Highway - side begging.] [MARK X. —46. LUKE XVIII. 35.]

LUKE XVIII. 36. And hearing the Multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

MARK X. 47. And when he heard that it was Jesus of Nazareth [passed by,] he began to cry out, and say, Jesus, thou Son of David, have Mercy on me: [*yea, they both* cried out, saying, Have Mercy on us, O Lord, thou Son of David.] [MAT. XX. —30. LUKE XVIII. 38.]

MAT. XX. 31. And the Multitude [LUK. which went before,] rebuked them; [and many charged him, that he should hold his Peace:] but

nigh unto Jericho (a), that Two Blind Men sat begging by the Way-side, as Beggars use to do in Places that are much frequented; [*the one*] of whom was well known by the Name of Bartimeus, that

is, *the Son of Timeus* (b): And bearing the Noise of a great Multitude passing by, he together with his Companion asked, what that unusual Concourse of People meant, and how it was occasioned. And they told him, that Jesus of Nazareth, that celebrated Prophet who had performed so many Miracles, was coming by, and a vast Number of the People of the Town were with him. And when he heard that it was Jesus of Nazareth, as he had frequently been told what remarkable Cures of this Kind he had performed in other Places, he could not but look upon it as a happy Circumstance, that he was now passing by the very Place where he sat; and immediately he began to cry out with a loud Voice, and with great Eagerness to say, Jesus, thou Son of David, thou great and glorious Messiah, pity my sad Condition, and have Mercy on me! [*yea, they both*] cried out, saying in the same Manner, and with one Voice, Have Mercy on us, O Lord, thou illustrious Son of David, and exert thy Almighty Power to deliver us from this deplorable Darkness and Distress!

And some of the Multitude, who went before Jesus, rebuked them for their making such a Clamour; and as the Voice of Bartimeus distinguished itself on this Occasion, many particularly charged him, that he should be silent, and not be so importunate and troublesome: But they, knowing

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(a) As he was yet nigh unto Jericho,] In our Translation it is rendered, as he was coming nigh unto Jericho; but the Original, *ὅτε ἔγγιστον*, only signifies, when, or while he was near it; (compare Luke xix. 29.) and it is necessary to understand it thus, in order to reconcile Luke's Account of this Miracle, with that of Matthew and Mark, who both expressly say, it was performed, as he departed, or went out of Jericho. Some have indeed fancied, that he restored Sight to one Blind Man, as he entered in, and to another, as he came out; (see Lightfoot's Harmony, §. 69.) but this is improbable, especially considering how the Multitude rebuked Bartimeus for his Importunity, which surely they would never have done, if such a Cure as this had but just now been wrought at the other End of the same Town.

(b) The Son of Timeus.] It is very probable, Timeus might have been a Person of some Note, whose Son, by a Complication of Calamities, fell both into Poverty and Blindness.

(c) Rea

Sect. 143.
Mat. XX.
31.

ing that if such an Opportunity as this was lost, it might never return, regarded nothing but the Success of their Petition, and therefore *cried out a great deal the more earnestly, saying as before, Have Mercy on us, oh Lord, thou Son of David!* and Bartimeus especially repeated it again and again, saying, *Thou Son of David, have Mercy on me, and help me.*

Mark X. 49.

And Jesus, as he was advancing forwards in his Way, observed how earnestly they cried; and as they still repeated their Request, he graciously *stood still, and ordered them both to be called [and] brought to him*, that they might tell him what it was they so earnestly desired. And upon this, the People had their Expectations raised; and as they now concluded that they should see him work a Miracle, *they ran immediately to call the Blind Man and his Companion, saying to him, as also to the other, Be of good Courage, and rise up, for he calleth thee to him; and you may therefore hope that he intends to grant your Request.*

50

And Bartimeus joyfully received the Message, and *throwing aside his upper Garment, that it might not hinder him a Moment, he arose, and came to Jesus with all possible Haste and Eagerness; the other Blind Man also following as fast as he could.*

51

And when he was come near, Jesus, to try his Faith, and to encourage his Dependance on his Power and Goodness, *answered and said unto him, What is the Mercy you so earnestly intreat? or what dost thou desire I should do for thee? And the Blind Man said unto him, Rabbi, that is, my Master and my Lord, the Favour which I beg is obvious from the Circumstance in which thou seest me, even that I may be so happy as to recover my Sight (c), the Loss of which I cannot but lament as a great Calamity to me, from which I know that thou art able to deliver me. The other likewise by this Time came up, making the same Request;*

(c) *Recover my Sight.*] This the Word *αναλαβω* exactly signifies, and seems to import, that he was not *born blind*, but lost his Sight by some Disease or Accident, which made him so much the more sensible of the Calamity. Yet I acknowledge, it appears from *John ix. 11, 18.* that the Word is sometimes used in a greater Latitude.

but they cried the more [a great deal,] saying, Have Mercy on us, O Lord, thou Son of David: [Thou Son of David, have Mercy on me.] [MARK X. 48. LUKE XVIII. 29.]

MARK X. 49. And Jesus stood still, and commanded [them] to be called, [LUK. and brought unto him:] and they call the Blind Man, saying unto him, Be of good Comfort, rise, he calleth thee. [MAT. XX. 32.—LUKE XVIII. 40.—]

50 And he casting away his Garment, rose, and came to Jesus.

51 And [LUK. when he was come near,] Jesus answered and said unto him, What wilt thou that I should do unto thee? The Blind Man said unto him, Lord, that I might receive my Sight: [They say, Lord, that our Eyes may be opened.] [MAT. XX. —32, 33. LUKE XVIII. —40, 41.]

(d) He

MAT. XX. 34.—So Jesus had Compassion on them, and touched their Eyes; [LUK. and said unto him, Receive thy Sight,] [and go thy Way; thy Faith hath made the whole.] [MARK X. 52.—LUKE XVIII. 42.]

LUKE XVIII. 43. And immediately [their Eyes received Sight, and they] followed [MAR. Jesus in the Way,] glorifying GOD: and all the People, when they saw it, gave Praise unto GOD. [MAT. XX.—34. MARK X.—52.]

LUKE XIX. 1. And Jesus entred and passed thro' Jericho.

2 And behold, *there was* a Man named Zaccheus, which was the Chief among the Publicans, and he was rich.

3 And he sought to see Jesus,

Request; and *they* both joined to say, Lord, we beseech thee, *that our Eyes might be opened.* Sect. 143.

Then Jesus had Compassion on them both, and touched their Eyes; and as a Testimony of his Ap- 34- probation of that eminent Degree of Faith, which they had each of them expressed, and Bartimeus in particular in the strongest Terms, he said to him, and his Companion, Be it unto thee as thou hast desired; receive thy Sight, [and] go thy Way; thy Faith has saved thee from the sad Condition thou wast in, and if thou continuest to exercise it in a Reliance upon me, thy Salvation and Happiness will be secure.

And immediately their Eyes were opened, and received Sight, so that they now could see distinctly; and with a grateful Sense of their Deliverance they joined the Company, and followed Jesus in the Way to Jerusalem, glorifying GOD for this amazing Instance of his Goodness to them: And all the People likewise, when they saw [it,] gave Praise unto GOD, who in Remembrance of his Mercy had sent them so great a Prophet, to appear and act among them under the Character of the Son of David. Luk. XVIII. 43.

And presently the News of this surprizing Miracle was spread abroad; and [Jesus] having entered (as was said before,) into the City, and having passed thro' Jericho, a vast Number of People had followed him from thence; and this new Instance he had given of his miraculous Power, increased his Fame thro' all the Neighbourhood, and drew the Multitude as he passed along in Crouds about him. Luke XIX. 1.

And as he thus proceeded on his Journey, behold, another most remarkable Occurrence happened, in which the Efficacy of his Grace was signally displayed; for [there was] a Man in that Country, whose Name was Zaccheus, who was the Chief among the Publicans, or Head-Collector of the Customs in those Parts; and having heaped up Abundance of Wealth by his gainful Employment, he was very rich. And the great Things that he had heard of Jesus, made such a powerful Impression on his Mind, that when he was 2 3 informed

Sect. 143.
 Luke XIX.
 3.

- informed that he was coming by that Way, *be* diligently sought an Opportunity to see this celebrated *Jesus*, what Sort of a Person he was; but *he could not* compass his Design because of the Crowd about him; for *he himself was very little of Stature.*
- 4 *And running* therefore before the rest of the Company, without regarding what they might think or say of him, *he got up into a Sycamore-Tree, that he might see him* there distinctly; for he perceived *he was to pass that Way*, and the Tree stood so near the Road, that he must go close by it.
- 5 *And Jesus, when he came to the Place* where he was, *looked up, and saw him*; and knowing his Disposition, Character, and Circumstances, he immediately *said to him, Zaccheus, make haste, and come down*; for *To-day I design thee a Visit, and must abide* for a while at *thine House*; and fully satisfied that I shall be a welcome Guest, I take the Liberty to invite myself thither.
- 6 *And Zaccheus was so overjoyed* that Jesus should distinguish him in such a Manner, that *he came down with all the Speed he could, and gladly entertained him* at his House, thinking himself highly honoured by the Presence of so excellent a Person.
- 7 *And the Pharisees, and other self-conceited Persons who saw [it,] were very much offended* at the particular Regard that Jesus shewed him; and they all *murmured saying, He is gone in to refresh himself at a Man's House (d), who is certainly a notorious Sinner,* since he follows the scandalous Employment of a Publican.
- 8 *But as Zaccheus now was quite another Man* than he had been before, and Divine Grace had changed his Heart, that he might fully obviate these Reflections, and manifest the Truth of his Conversion, he *stood forth* in the Face of all the Company, and *said to the Lord* with great Reverence and Affection, *Behold, ob Lord, I acknowledge the Sins of my past Life, and desire to testify*

Jesus who he was, and could not for the Press, because he was little of Stature.

4 And he ran before, and climbed up into a Sycamore-tree to see him; for he was to pass that Way.

5 And when Jesus came to the Place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down; for To-day I must abide at thy House.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be Guest with a Man that is a Sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the Half of my Goods

(d) *He is gone in to refresh himself &c.*] The Phrase *καταλυσας παρα τῆς* properly signifies, to bait at a Person's House on a Journey, referring to their laying down their own Burthens, or loosening them from their Beasts, at such Times and Places. See *Wolf. Vol. i. pag. 733.*

(e) *If*

Goods I give to the Poor : and if I have taken any thing from any Man by false Accusation, I restore him four-fold.

testify my Repentance for them by an entire and immediate Reformation ; as the First-fruits of which I openly declare, that *the Half of my Goods I give to the Poor* ; and out of the Remainder, if I wrongfully have taken any thing from any Man by injurious Charges or oppressive Claims (e), I am ready, not only to restore a Fifth Part more than the Principal, (which is all that the Law requires in such Cases besides the Trespass-Offering, Lev. vi. 2,—5. and Numb. v. 7, 8.) but even to return [him] four-fold (f).

Sect. 143.
Luke XIX.
8.

9 And Jesus said unto him, This Day is Salvation come to this House : forso-much as he also is the Son of Abraham.

And Jesus said to Zaccheus, and to them that were about him, Surely To-day is Salvation come to this House ; and it is evidently to be seen, that spiritual Blessings are imparted to it, and designed for it, when such a penitent and religious Temper is expressed ; since notwithstanding all his Sins, it is now manifest, that even *this Man also is a true Son of Abraham*, not only descended lineally from him (g), but of a Character in some measure worthy of so honourable a Descent. And therefore, notwithstanding all your Murmurings, I rejoice

10 For the Son of Man is

10

(e) If I wrongfully have taken any thing, &c.] The Word *ευνουπασια* (as Heinsius has abundantly shewn,) may properly signify any Kind of Oppression, especially under the Pre-*tence of Law*. (Compare Eccles. iv. 1. and v. 8. Septuag.) It seems therefore not so proper to limit it, as our Translation does, to an Injury done by a false Accusation, which implies something of a formal Trial, and Defence of the Party accused ; whereas many Frauds and Oppressions might be practised by such a Tax-Gatherer, where nothing of this Sort occurred.

(f) I restore him four-fold.] This was the utmost that the Jewish Law required, even in Cases of a fraudulent Concealment and Conviction ; (unless where an Ox had been killed or sold, and so its Labour lost to the Owner, and the Discovery rendered more difficult ; Exod. xxii. 1.) for the Phrase of restoring seven-fold (Prov. vi. 31.) seems only Proverbial, to express making abundant Satisfaction. But if a Man not legally convicted or accused, voluntarily discovered a Fraud he had committed, besides his *Trespass-Offering*, he was to add to the Principal only a fifth Part. Lev. vi. 5. Zaccheus therefore shews the Sincerity of his Repentance by such an Offer. — Some Commentators (with Salmasius, de Fæn. pag. 242.) have remarked, that oppressive Publicans were by the Roman Law required to restore four-fold : But this was only after Judgment obtained, where they had been guilty of extorting by Force ; whereas before Conviction it was enough to make Restitution of what had been taken ; and even after it, in common Cases, all that the Law required was restoring twice as much. (Leg. locatio Vestigal. §. quod illic and L. hoc edito offic. Digest. de Publicanis.) — Archbishop Tillotson justly observes, that had more than an Eighth Part of Zaccheus's Possessions been unjustly gotten, he could not have been able to make such Restitution, after having given away Half of what he now had to the Poor, even tho' he had now stripped himself of all. Tillotson's Works, Vol. iii. pag. 86.

(g) Descended lineally from him.] The Name of Zaccheus (which is the same with Zaccai, Exr. ii. 9.) shews he was a Jew. See Lightfoot, Hor. Hebr. in loc. and Salmasius, de Fæn. pag. 386.

Sect. 143. I rejoice in the Consequences of this happy Visit to him, as answering the great Purposes of my Life; *for the Son of Man*, as I have formerly declared, (Mat. xviii. 11. Sect. 94.) *is come to seek and to save that which was lost*, and it is the grand Design of his Abode on Earth to recover those, that like this poor Zaccheus in his unconverted State, were wandering in the Way to everlasting Ruin. is come to seek and to save that which was lost.

Luke XIX. 10.

I M P R O V E M E N T.

THUS did our *Lord Jesus Christ*, wheresoever he came, scatter Blessings around him, both to the Souls, and the Bodies of Men. Who can wonder, that *Zaccheus* had a Curiosity to see such a Person! And how happily did that Curiosity end? *Christ* graciously observed him, and with an amiable Frankness and Openness of Heart, invited himself to be a Guest at his House; chusing to accept the Entertainment of a *Publican*, and to distinguish with a particular Regard one that was so desirous to see him. And let us diligently observe, how happy a Change this Visit produced in the Master of the Family. Oh *Zaccheus*, well wast thou repaid for thine Hospitality, when *Salvation* came to thine House, and the *Saviour* himself bore Witness to thee as a *Son of Abraham*!

Luke xix. 2, 3.

Ver. 5.

Ver. 9.

What cannot the Grace of *GOD* effect? This *Publican* was in the Morning contriving only how he might increase his Estate by all possible Methods of Gain; and before Evening he cries out, *Lord, the Half of my Goods I give to the Poor*. Thus does the *Spirit of Christ* operate on the Soul, producing in it the Fruits of Righteousness and Charity to our Fellow-Creatures, as well as of Love to *GOD*, and Faith in the Redeemer. And surely the *Miracle*, by which the *Walls of Jericho* were many Ages before thrown down by the *Sound of Rams-Horns*, was not greater in its Kind, than that which now triumphed over the Heart of *Zaccheus*, and threw down all the Obstacles which corrupt Nature had formed against the Entrance of *Christ* into it.

Ver. 8.

Now were his Eyes opened, and he saw in a Moment, how much more valuable the *Pearl of Price* was, than all the *Riches* he could part with to procure it. And he judged rightly of Religion, when he saw the Necessity, not only of *Faith*, but of *Charity* too; and not only of *Charity*, but of *Restitution* also to those whom he had injured, without which, Pretences to *Charity* are but presenting to *GOD* *Robbery for a Burnt-Offering*.

Mark x. 46, & seq. Our *Lord's* Progress is marked with another Work of Divine Power and Beneficence, in opening the Eyes of the Blind. With what *Importunity* was the Cure desired? And when the Petitioner was for a while discouraged,

raged, with what Eagerness was that *Importunity* repeated? *Thou Son of David, have Mercy on me!* Thus will the Sinner cry to *Jesus*, when he sees how much he needs him. But, alas, Men are not aware of their spiritual Indigence and Distress: They say, they are rich, and increased in Goods, and have need of nothing; and know not, that they are wretched, and miserable, and poor, and blind, and naked. (Rev. iii. 17.)

When once they come to be awakened to a just Sense of their Case, there is then Room for Hope, and great Encouragement for their Address. We may in such Circumstances say to them, as was said to *Bartimeus*, *Be of good Courage, rise, he calleth thee.* With Pleasure should we deliver such a Message; with Pleasure should we lead on the *Lame* and the *Blind*, the *Weak* and the *Trembling*, in their Application to *Christ*; and in all the Instances, in which his victorious Grace is exercised, should join with those who have received it, in glorifying *GOD*, and in celebrating the Praise of this Deliverer, whom he has mercifully raised up for his People.

S E C T. CXLIV.

CHRIST delivers the Parable of the Ten Pounds committed by a Prince to his Servants, and represents the Vengeance taken by him on his rebellious Subjects. Luke XIX. 11,---28.

LUKE XIX. 11.

LUKE XIX. 11.

AND as they heard these Things, he added and spake a Parable, because he was nigh to Jerusalem, and because they thought that the Kingdom of GOD should immediately appear.

NOW Jesus, on Occasion of Zaccheus's Conversion, having expressly said that he was come to be a Saviour, the People, as they heard these Things, were ready to conclude, that at his coming to Jerusalem, he would openly declare himself to be the promised Messiah; but he continued [his Discourse,] and spake a very useful and instructive Parable, because he was now drawing near to Jerusalem (a), and he perceived they thought, that the Kingdom of GOD would immediately be revealed among them, and that he, as the Messiah, would assume the Government, and not only free Israel from the Roman Yoke, but spread

(a) Because he was near to Jerusalem.] The following Parable considered in this View, as suited to the Circumstance of Time, and to the Case of those to whom it was delivered, will appear a most wise and seasonable Admonition; and by neglecting the Instruction it was designed to give them, the Jews deservedly brought Ruin on themselves.

(b) Went

Sect. 144. spread his Triumphs over all the Heathen Nations.

Luke XIX.
12.

In order *therefore* to rectify their Notions on this Head, and to warn them of the Danger they would incur by rejecting him, when they saw those secular Views disappointed, *he* offered to their Consideration this Similitude; and *said*,

A certain Person of a noble Birth went to a distant Country, in order to receive from a superior Prince there an Investiture to a Kingdom, which was then fallen to himself, and of which the Place where he dwelt made a Part (b), intending afterwards to return, and fix his Residence in his own

13 Country. *And before he set out on his Journey, having called Ten of his Servants, he delivered to them Ten Pounds (c), lodging One Pound in the Hands of each, and said unto them, Trade with this Money, till I come back to take an Account of your Improvement. (Compare Mat. xxv. 14, & seq. Sect. 165.)*

14 *But in the mean Time some of his Citizens, among whom he had before lived in a more private Character and Station, hated him, and sent an Embassy after him (d) to prevent his Establishment in his Kingdom; expressly saying, We are at all Adventures determined, that we will not have*

12 He said therefore, A certain Noble-man went into a far Country to receive for himself a Kingdom, and to return.

13 And he called his Ten Servants, and delivered them Ten Pounds, and said unto them, Occupy till I come.

14 But his Citizens hated him, and sent a Message after him, saying, We will not

(b) *Went to a distant Country to receive a Kingdom, &c.*] The Parable seems to suppose this Noble Person to be the Son of a Prince, who, on some domestick or publick Revolution, was to enter upon the Possession of his Dominions, and to be confirmed in the Government of them by the Approbation of some more potent State; as the Kings of *Judea*, and other neighbouring States, frequently were by the *Romans*: (See *Joseph. Antiq. lib. xiv. cap. 14. al. 26.*) §. 4, 5. & *lib. xvii. cap. 9. al. 11.*) He is therefore described, as setting out with the View of being owned at his Return as their undoubted Sovereign. (See *Le Clerc's Harmony, pag. 397.*) This Representation of the Matter is so natural, that one would wonder what Room there could be for the Controversy between *Mallemanfius* and *Atbanafius de Paris* about it. It is quite needless to pretend, that this is an *Historical* Narration, that *Archelaus* is the Nobleman referred to, &c.

(c) *He delivered to them Ten Pounds.*] The *mina*, or *Mina*, as it is commonly called, contained Sixty *Shekels*; (*Ezek. xlv. 12.*) and therefore according to the common Calculation of the Worth of a *Shekel*, placing it at Half a Crown of our Money, it was Seven Pounds Ten Shillings; but according to *Dr. Prideaux*, who sets the *Shekel* at Three Shillings, the *Mina* was Nine Pounds Sterling. — Our Lord probably chose to mention this small Sum, to illustrate the Munificence of the Master, in bestowing on the faithful Servant so great and noble a Reward. Compare *ver. 17.*

(d) *Sent an Embassy after him.*] This is expressed in such a Manner, as may intimate their sending *Embassadors* to the superior Court, to enter their Protest against his being admitted to the Regal Power, and to declare their Resolution to oppose his Accession. And so it well represents the solemn Manner in which the *Jews* renounced *Christ*, acting as in the Name of the Lord, and with a pretended Zeal for his Authority and Glory.

(e) *Be*

not have this Man to reign over us.

have this Man to reign over us, and will endure all Extremities rather than submit to his Authority. And during his Absence, which continued for some Time, they thought themselves very secure in their Insults.

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Luke XIX.
14

15 And it came to pass that when he was returned, having received the Kingdom, then he commanded these Servants to be called unto him, to whom he had given the Money, that he might know how much every Man had gained by Trading.

But, notwithstanding all the Confidence of these rebellious Citizens, they were unable to prevent his Exaltation to the Throne, or to deprive him of the Right he had of reigning over them. *And it came to pass, that when he had received the Kingdom, and was come back with the full Powers that were granted to him, he commanded these his Servants, to whom he had delivered the Money, to be called to him, that he might know what Improvement each of them had made.*

16 Then came the first, saying, Lord, thy Pound hath gained Ten Pounds.

And the first Servant, who had gained the most, came near, and said, Sir, I have managed thy Pound so, that it has gained Ten Pounds more.

17 And he said unto him Well, thou good Servant: because thou has been faithful in a very little, have thou Authority over Ten Cities.

And when his Lord had heard how diligent and careful he had been, he said to him, Well done, [thou] good Servant, since thou hast thus been faithful in a very little, I will amply reward it; for I will not only give thee for thine own, this Treasure of which thou hast been giving me so good an Account, but as my Dominion is now enlarged, and many Towns and Tracts of Land are subject to me, I will advance thee to a most honourable Station under me, and be thou Governour over Ten Cities.

18 And the second came, saying, Lord, thy Pound hath gained Five Pounds.

And the second came, and delivered in his Account, saying, Sir, thy Pound which was committed to me, has been improved in such a Manner, that it has gained Five Pounds.

19 And he said likewise to him, Be thou also over Five Cities.

And the Improvement he had made was pleasing to his Lord, and he said likewise unto this, Thou hast approved thyself a good and faithful Servant, and I am pleased with thy Diligence, and will reward it proportionably; Be thou also Governour over Five Cities (e).

And

(e) *Be thou also Governour over Five Cities.*] It is observable, that in *Mat. xxv. 20, —23. Sect. 165.* where the *Servants* are represented as *doubling the different Sums* intrusted to each, the *Reward* is spoken of as *the same*; but here, the *Sums* intrusted being the *same*, and the *Improvement* described as *different*, there is a proportionable *Difference* in the *Reward*:

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Luke XIX.
20.

- And after him another Servant, who had been negligent and slothful, *came and said, Sir, behold, [here is] thy Pound, which was put into my Hands; it is not at all diminished, but I have*
- 21 *carefully kept it laid up in a Napkin: For I feared thee, because I knew thou art an austere Man, [who] takest up what thou didst not lay down, and reapest, or expectest to reap, what thou didst not sow; and therefore apprehending I might incur thy Severity, if any Accident should befall this Money in Trade, I was determined not to venture it out of mine Hands, and now return it just as I received it. But when his Lord heard him offer such a vile and groundless Charge against himself as an Excuse for his own Negligence, he was filled with Indignation, and says to him, Out of thine own Mouth will I condemn thee, ob [thou] wicked Servant: Thou hast taken upon thee to affirm, thou knewest that I am an austere Man; taking up, as thou exprest it, what I did not lay down, and reaping what I did not sow (f); and thou mightest therefore on thine own Principles conclude, that I should expect to gather where I had deposited such a Sum of Money, and to reap where I had thus sown: And if it had been so, if I had really been as severe as thou would basely insinuate, why didst thou not [then] for thine own Security give my Money into the Bank, that when I came to call for it at my Return, I might at least have received it with the common Interest, if not with the extraordinary Improvement which might have attended a successful Trade?*
- 24 *And farther to testify his Displeasure, he said to some of them that stood by, Take away the Pound that was intrusted with him, from that idle, suspicious,*

20 And another came, saying, Lord, behold, *here is thy Pound, which I have kept laid up in a Napkin:*

21 For I feared thee, because thou art an austere Man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own Mouth will I judge thee, thou wicked Servant: Thou knewest that I was an austere Man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my Money into the Bank, that at my coming I might have required mine own with Usury?

24 And he said unto them that stood by, Take from him the Pound, and give it to

ward: Which, as it is a beautiful Circumstance, was, no doubt, intended for our Instruction.

(f) *Thou knewest that I am an austere Man, &c.*] This is not an Acknowledgment of the vile and detestable Charge, of GOD's demanding of Men (as Dr. Guyse well expresses it,) *more difficult Services than he has furnished them for, or would assist them in;* which is, as that pious Writer truly observes, a most *unrighteous Thought of GOD:* But his Lord only argues with him on his own base Principles, and shews that even on them he would be justly condemned for his Negligence.

(g) *They*

to him that hath Ten Pounds.

25 (And they said unto him, Lord, he hath Ten Pounds.)

26 For I say unto you, That unto every one which hath, shall be given: and from him that hath not, even that he hath shall be taken away from him.

27 But those mine Enemies which would not that I should reign over them, bring hither, and slay them before me.

picious, unfaithful Creature, who otherwise have Sect. 144. had that, and much more, allotted *him* for his own Property, and give it to him that has Ten Pounds. But they were much surprized at his Luke XIX. assigning it to one, who had before received so ample a Reward; and they said to him, Sir, he hath already no less than Ten Pounds (g), which, with the Honour and Preferment thou hast farther added, is surely an abundant Recompence. Nevertheless, the Prince stood by his former Award, and bestowed the other Pound likewise upon him; declaring, that his Faithfulness and Diligence was fit to be distinguished with the most favourable and repeated Notice: And in this Way it is, continued he, that I resolve to act; for I assure you (b), that to every one that hath, or that improves what he hath, [it] shall be given, and he shall have yet more abundantly; but from him that hath not, or that acts as if he had nothing intrusted to his Care, even that which he hath, and neglects to improve, shall be taken away. (Compare Mat. xiii. 12. xxv. 29. Mark iv. 25. and Luke viii. 18.)

And having thus enquired into the Conduct of his Servants, and treated them according to the different Use they made of what had been intrusted with them, he then proceeded to pass Sentence on his rebellious Citizens, that had refused to have him for their King; and with a just Resentment of their base Ingratitude, he said, But as for those mine Enemies, who were determined to oppose my Government, and would not have me to reign over them, bring them hither immediately, and slay [them] with the Sword in my Presence (i), that others may learn a more dutiful Submission by the Execution of these Rebels.

Now

(g) They said to him, Sir, he has Ten Pounds.] So far as this seems to express any thing of Envy in the Fellow-Servants, it is not to be regarded as a significant Circumstance; but only as an incidental one, to intimate to us, that his Lord gave to the diligent Servant what he had gained for himself.

(b) I assure you.] This seems to be the Import of that Phrase, which so often occurs, I say unto you; as if he should have said, You may take it on my Authority.

(i) Slay them with the Sword in my Presence.] This is the exact Import of the Word *κατασφαλε*. It does indeed properly express the dreadful Slaughter of the impenitent Jews,

Sec̄. 144. Now all this was as if our Lord had said, Thus shall I at length appear, not as a Temporal Sovereign, but as the great eternal Judge and victorious Ruler over all, when having received Power and Dominion from my Father, I shall bring all to their final Account, and with infinite Ease triumph over those who reject and affront my Authority: Take heed therefore, that you be not found in that wretched Number, as many will be, who pretend most eagerly to desire the Messiah's Appearance.

Luke XIX.
27.

28 *And when he had spoken these Things, he continued his Journey, and leading the Way went on before his Disciples, ascending to Jerusalem, being determined to appear there at the approaching Passover, tho' he knew that he was to encounter Persecution and Death there. (Compare Mark x. 32. Sec̄. 142.)*

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

I M P R O V E M E N T.

Luke xix. 12. **L**ET us also hear, and fear. Our Lord is gone, and has received his Kingdom. He has delivered to us our Stock, to be improved in his Service: Let us be animated to Diligence in it; for proportionable to that
Ver. 13. Diligence, will be our Reward. Let us remember, we labour for ourselves, while we labour for him; as all the Progress we make in Wisdom, and in Goodness, renders our own Souls so much the happier, and will render them so to all Eternity. Blessed Servants, that have the Applause of such a Master, and share a Reward as liberal, as that conferred on a faithful Steward, who should be made Governour of a Province containing
Ver. 17, 19. Ten Cities!

Ver. 20, 21. Let us beware of a slothful Neglect of our Stock; let us beware of those hard Thoughts of GOD, which would discourage us from pursuing his Service. Above all, let us take heed, that we do not proudly and insolently reject the Government of his anointed Son, and either say with our Tongues, or declare by our Actions, *We will not have this Man to reign over us*: For if we do, we speak a Word against our own Lives. He will be glorified by us, or upon us. And oh, what shall we do, if in that dreadful Day he should bring us forth as the helpless Prisoners of his
Ver. 14. Justice,
Ver. 27.

by the Sword of each other, and of the Romans; but that does not seem the chief Design of the Passage, which plainly relates to the far more terrible Execution, which shall be done on all impenitent Sinners, in the great Day, when the faithful Servants of Christ shall be rewarded.

Justice, and command us *to be slain in his Presence!* How can we with- Sect. 144.
stand his Power! or to the Horns of what Altar shall we flee for Sanctu-
ary? *Ob Lord, our Flesh trembleth for Fear of thee, and we are afraid of*
thy Judgments. (Psal. cxix. 120.) May we never be the miserable Ob-
jects of them; but having faithfully served thee here, may *that* be to us
a Day of Honour, Reward, and Triumph, which shall be to every pre-
sumptuous Rebel a Day of Shame and Terror, of dreadful Execution and
eternal Destruction!

S E C T. CXLV.

CHRIST is entertained at Bethany, and his Feet anointed
by Mary. The Jewish Rulers contrive to kill Lazarus,
Mat. XXVI. 6,—13. Mark XIV. 3,—9. John XII.
1,—11.

JOHN XII. 1.

JOHN XII. 1.

THEN Jesus, six Days
before the Passover,
came to Bethany, where
Lazarus, was which had been
dead, whom he raised from
the Dead.

THEN Jesus came, Six Days before the Pass- Sect. 145.
over, to Bethany, which was a Village (as John XII. 1.
was said before, John xi. 18. Sect. 140.) that
lay in the Neighbourhood of Jerusalem, where
the Abode of Lazarus was, who had been dead
and buried, [and] whom he lately by an amazing
Miracle had raised from the Dead.

MAT. XXVI. 6. Now
when Jesus was in Bethany,
in

Now at this Time when Jesus was in Bethany (a), Mat. XXVI.
where he had many Friends that very much re- 6.
joiced

(a) *When Jesus was in Bethany.*] Few Passages in the Harmony have perplexed me more than this. I was long of Opinion with Origen and Theophylact, defended by Le Clerc and Dr. Whitby, and especially by Dr. Lightfoot, (Harmon. N. Test. §. 71. 80.) and Mr. Whiston, (in his View of Harmony, pag. 128, 129.) that the Story recorded by Matthew, (chap. xxvi. 6,—13.) and Mark, (chap. xiv. 3,—9.) was different from that in John: But on maturer Consideration it appears to me more probable,—that Matthew and Mark should have introduced this Story a little out of its Place,—that Lazarus, if he made this Entertainment, (which is not expressly said by John,) should have made use of Simon's House, as more convenient for it,—and that Mary should have poured this Ointment on Christ's Head and Body, as well as on his Feet,—than that within the Compass of four Days Christ should have been twice anointed with so costly a Perfume; and that the same Fault should be found with the Action, and the same Value set on the Ointment, and the same Words used in Defence of the Woman; and all this in the Presence of many of the same Persons: All which improbable Particulars must be admitted, if the Stories be considered as different.—But, after all, I can assert nothing confidently; for there is no Impossibility in the Thing taken either Way.

Sect. 145. joined to see him; as he was *in the House of*
 (Simon the Leper (b), In Testimony of their
 John XII. 2. high Respect and great Affection for him, they
 made a handsome Supper for him there, and treated
 him in the Evening; which was the usual Time
 for Entertainments with the Jews, especially on
 the Evening of their Sabbath-Days, which was
 the Season when this Feast was made (c): And
 Martha, who had formerly distinguished her Care
 on a like Occasion, (Luke x. 40. pag. 91.) having
 seen that all Things should be rightly ordered,
 waited on Christ at Supper; but Lazarus was one
 of them that sate at the Table with him.

3 Then Mary, the other Sister of Lazarus, being
 deeply affected with the many Instances that Christ
 had given her of his Love, and especially with his
 late Mercy to her Family, in recovering so dear
 a Brother from the Grave, was solicitous to give
 some uncommon Token of her Gratitude and
 Respect to so excellent a Guest: She therefore
 took an elegant Alabaster Pot, or Vase, [containing]
 about a Pound Weight of unadulterated Ointment
 of Spikenard (d), [which was] exceeding valuable;
 and having broke the Top of the Vessel, or shook
 the perfumed Balsam which was in it, that it
 might be the better liquified, and flow forth the
 easier (e), she came behind him, and poured out
 the

in the House of Simon the
 Leper, [MARK XIV. 3.—]
 JOHN XII. 2. There they
 made him a Supper, and
 Martha served: but Laz-
 arus was one of them that sat
 at the Table with him.

3 Then took Mary [an
 Alabaster Box containing] a
 Pound of Ointment of Spike-
 nard, very costly; [MAR.
 and she brake the Box, and
 poured it on his Head,] [as
 bc

(b) *Simon the Leper.*] It is not to be thought, that he was now a *Leper*; for in this Case he would not have been suffered to live in a Town, nor would the *Jews* have come to an Entertainment at his House: But either he was once a *Leper*, and had been cured by *Jesus*, or else the Name was given to the Family, as some considerable Person in it had been formerly a *Leper*:

(c) When this Feast was made.] Tho' *Matthew* and *Mark* relate this Story, where they are speaking of what happened but *Two Days before the Passover*, it is more probable, (as we have just now shewn, that it is placed by *John* in its due Order; and as the following Days appear to be sufficiently distinguished, and *Christ's* triumphant Entrance into *Jerusalem*, which *John* has fixed to the next Day, (*John* xii. 12. Sect. 146.) must have been on the First Day of the Week, this Entertainment therefore was on the Evening of the Day before, when the *Jewish Sabbath* was over.

(d) *Unadulterated Ointment of Spikenard.*] I cannot take upon me absolutely to determine, whether the Word *μαρινας* signifies, that the Ointment was quite genuine and pure, (as *Casaubon* and *L. Cappellus* assert;) or whether (as *Grotius* and *Erasmus* think,) it be put for *σπιναίνης*, and refers to the particular Part of the fragrant Shrub *Nardus*, of which the Ointment was made. (See *Plin. Nat. Hist. lib. xii. cap. 12.*)—If the latter be the Meaning of it, what is said of its great Value must justify our calling it *unadulterated*.

(e) Having broke the Top of the Vessel, or shook the perfumed Balsam, &c.] *Sir Norton Knatchbull* and *Dr. Hammond* maintain, that *συνίστασα* does not signify, that she brake the Vessel,

he sat at *Meat*,] and anointed the Feet of Jesus, and wiped his Feet with her Hair: and the House was filled with the Odour of the Ointment. [MAT. XXVI. 7. MARK XIV.—3.]

the greater Part of it on his Head, as he sate at Sect. 145. *Meat*, and anointed the Feet of Jesus with the Remainder; and when she had done this, she, like the humble Penitent mentioned above, (Luke vii. 38. Vol. i. pag. 364.) *wiped his Feet with her flowing Tresses of long Hair: And the whole House was filled with the fragrant and delicious Odour of the Ointment.*

John XII. 3.

MAT. XXVI. 8. But when his Disciples saw it, [there were some that had Indignation within themselves, and said, Why was this Waste of the Ointment made?—And they murmured against her.] [MARK XIV. 4;—5.]

But when his Disciples observed [it,] there were some that were moved with inward Displeasure at what appeared to them so great an Extravagance, and said with a low Voice to each other, *Why was this Waste of the Ointment made, and such a Quantity of this rich Balsam poured out to so little Purpose? And they secretly murmured against her (f), and could hardly refrain from rebuking her for it. One of his Disciples therefore, [even] Judas Iscariot, the Son of Simon, that wretched Person who was about to betray him, as if he knew not how to bear such Waste, expressed a peculiar Emotion; and said aloud, Why was not this fine Ointment*

Mat. XXVI. 8.

JOHN XII. 4. Then saith one of his Disciples, Judas Iscariot, Simon's Son, which should betray him,

fold for a great deal of Money; for it must have been worth [even] more than Three hundred Pence (g); and thus it might have served for the Relief of many, if the Price of it had been given to the Poor? This would surely have been approved of by our Master, as a much wiser and better Way of disposing of it, than thus to lavish it away on the luxurious Entertainment of a few Minutes. Now this he said, not because he at all regarded the Poor; but because he was, notwithstanding all his pretended Piety and Zeal, a subtil.

John XII. 4.

5 Why was not this Ointment sold [for much, even] for [MAR. more than] Three hundred Pence, and given to the Poor? [MAT. XXVI. 9. MARK XIV. 5;—]

6 This he said; not that he cared for the Poor; but because

6.

Vessel, which they think an improbable Circumstance; but only that she shook it, so as to break the coagulated Parts of the rich Balsam, and bring it to such a Liquidity that it might be fit to pour out. Yet I must own, that the *Original* does not so naturally express this.

(f) *And they murmured against her.*] Whether this relates to more than Judas, cannot certainly be said; since it is well known, that the *Plural Number* is sometimes put for the *Singular*. See Gen. viii. 4. xix. 29. Judg. xii. 7. and Mat. xxvii. 44. — Some have thought, Judas Iscariot was the Son of that Simon, in whose House the Feast was made; but the Name was so common, that it cannot be concluded with any Certainty.

(g) *Three hundred Pence.*] It is to be remembered, that these were *Roman Pence*, and consequently amounted to *Nine Pounds Seven Shillings and Six-pence*: The Expression only intimates a general Guess at the Value, by a *Round Sum*; (for such *Three hundred Denarii* were, tho' the correspondent Value with us is not so;) as if we should say on a like Occasion, It must have been worth above *Ten Pounds*.

(h) *Carried:*

Sect. 145.
John XII. 6.

subtil Thief; and as he kept the Bag which contained their little Stock, and carried what was put into it (b), he thought if so large a Sum had come in, just before he went off with it, (which he was now preparing to do,) he should have had a fine Opportunity of enriching himself.

Mat. XXVI.
10.

But Jesus knowing the Design of Judas, and perceiving that others were secretly joining with him in this severe and uncharitable Censure, without taking any Notice of that vile Principle from which he knew [it] proceeded in him, directed his Discourse to his Disciples, and said to them, Why do you give such Trouble and Uneasiness to the good Woman, of whose Piety and Friendship we have had so long an Experience? Let her alone in what she is about; for what she has now performed is a good Work, and she deserves to be commended for the great Respect she has been

¶ I shewing towards me. For as to what has been suggested now in Favour of the Poor, you have them always with you; and Providence will continually so order it, that some compassionate Objects shall be still among you, that whenever you please you may have an Opportunity to do them Good: But me you have not always with you; for I am soon to leave you, and to be placed beyond the Reach of your Kindness.

John XII. 7.

And indeed my Departure out of the World is so near, that with respect to this Action of our Friend Mary, which you are ready to condemn, I may say, that she has reserved this Ointment for the Day of my Burial (i): And not knowing whether she may have

Mark XIV.
8.

because he was a Thief, and had the Bag, and bare what was put therein.

MAT. XXVI. 10. When Jesus understood it, he said unto them, Why trouble ye the Woman? [let her alone;] for she hath wrought a good Work upon me. [MARK XIV. 6. JOHN XII. 7.—]

¶ I For ye have the Poor. always with you, [and whenever ye will, ye may do them Good:] but me ye have not always. [MARK XIV. 7. JOHN XII. 8.]

JOHN XII. —7. Against the Day of my Burying hath she kept this.

MARK XIV. 8. She hath done

(b) Carried what was put into it.] The learned *Elsner* (I suppose, to avoid the seeming Tautology, would render *εσακεν*, he took away, or carried off, i. e. for his own Use, what was put into the Purse or Bag. He refers to *John* xx. 15. and *Mat.* iii. 11. viii. 17. as Instances of such a Use of it; to which he adds others from *Polybius*, *Athenæus*, and other good Authors. (*Elsn. Observ.* Vol. i. pag. 333.) But the Meaning here may be, that he had not only the keeping of the Bag at that Time, but that it was his stated Office to take Care of it, and manage its Stock; and therefore I chuse not to follow *Elsner's* Version, since *εσακεν* never signifies to carry off a Part privately, which would have been expressed by *εσπασεν*, as it is *Acts* v. 2.

(i) She has reserved this for the Day of my Burial.] *Mr. Whiston* (in his *View of the Harmony*, pag. 129.) thinks this is, as if our Lord had said, “She has spent but a little of this Ointment now; but has reserved the main Part of it, to pour upon my Head some Days hence, which shall be so near my Death, that it may be considered as a Kind of
“ Embalm-

done what she could : [for in that she hath poured this Ointment on my Body,] she is come aforehand to anoint my Body to the burying. [MAT. XXVI. 12.]

9 Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole World, *this* also that [this Woman] hath done, shall be spoken of for a Memorial of her. [MAT. XXVI. 13.]

have an Opportunity of assisting in those last Offices, *she has now done what she could ; for in that she has poured out this Ointment on my Body, she has in a Manner come before the Time thus to anoint and to embalm my Body for the Burial ; so that you may almost look upon it as a Work of Piety and Love to a dead Friend, where a generous Heart will not be sparing.* And on the whole, tho' you have such hard Thoughts of what she has been doing, it shall not finally turn to her Reproach or Damage ; but as I graciously accept it, so *I assuredly say unto you, that wheresoever this Gospel of mine is preached, and it in Time shall have its Triumph over the whole World, this very Action also which this pious and affectionate Woman has now performed, shall be inserted in the History of my Life, and be spoken of with Honour for a Memorial of her Friendship and Affection to me ; so that her Name shall be embalmed in such a Manner, as to be far more fragrant than the Perfume which she has poured forth on my Head and my Feet.* (Compare Ecclef. vii. 1.)

Sect. 145.
Mark XIV. 8.

9

JOHN XII. 9. Much People of the Jews therefore knew that he was there : and they came, not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the Dead.

Now these Things passed at a publick Entertainment : *A great Multitude of the Jews therefore, who had been dubious whether Jesus would come up to the Passover, or not, (compare John xi. 56. Sect. 141.) quickly got Intelligence of it, and knew that he was there in Bethany ; and they came thither in Crouds from Jerusalem, and that indeed not only on Account of Jesus, who had been retired for some Time, but also out of Curiosity, that they might see Lazarus, whom he had lately raised from the Dead, who now appeared publickly with him (k).*

But

“ Embalmings.” But besides the general Reasons against believing the Action repeated, which have been mentioned in *Note (a)*, it is unnatural to suppose, that in the Transport of her Love and Gratitude she would use this little *Management* of keeping back most that was in the Vessel ; or that if she had, *John* would have mentioned the *Quantity she took*, which was no way to his Purpose, or have taken Notice of the *Room's being filled with the Odour of it* : Not to say, that the *Prediction*, which *Mr. Whiston* supposes our *Lord* to utter, is quite trifling, and would seem to bespeak its own Accomplishment, in a Manner which he never would have stooped to.

(k) Who now appeared publickly with him.] Perhaps after so extraordinary a Series of Providences, as *Lazarus* had passed thro', he might chuse to spend some Time in Retirement

Sect. 145. *But the Chief Priests, and other Members of the Sanhedrim, as they had already resolved on the Death of Jesus, consulted also how they might find some Method to kill Lazarus, either by publick Prosecution, or private Assassination.*

John XII.
10.

- II For they well knew, that many of the Jews deserted them, and went away to Bethany on his Account, and were so powerfully struck with the convincing Evidence of so astonishing a Miracle, that they believed on Jesus; and while such a Monument of his Power and Goodness continued, they were afraid lest more should revolt to him.

10 But the Chief Priests consulted, that they might put Lazarus also to Death;

II Because that by reason of him many of the Jews went away, and believed on Jesus.

12 -p 293

I M P R O V E M E N T.

WE see how happily *Mary* improved by sitting at the Feet of *Jesus*, and what Evidence she gave of her having chosen the better Part. (Compare *Luke* x. 39, 42.) Like her, let us with humble Thankfulness bestow our very best on him, who has given us that, and every Thing else. She gladly poured out her choicest Ointment on him, whose Name is to every true Believer far more fragrant than Ointment poured forth. (*Cant.* i. 3.) How does her generous Love shame those, who grudge every Expence in the Cause of *Christ*!

John xii. 3.

When we are relieving the pious *Poor*, we are, as it were, anointing the Feet of *Jesus*: We are indeed performing a Service far more acceptable, than any Thing of this Kind could in itself be. Let us remember, that we have the *Poor* always with us; and that they are permitted to continue among us, that we may do them Good whenever we please. Far be it from us to imagine, that what we so spend is Waste. Let all, who would not share in the Guilt and Punishment of *Judas*, abhor the vile Hypocrisy of making a pretended Concern for the *Poor*, a Cloak for an Opportunity of enriching themselves with their Spoils; than which nothing can be more infamous, or can have a directer Tendency to mingle the consuming Curse of a Righteous and Almighty God with all that a Man possesses.

Ver. 8.

Ver. 4,--6.

Ver. 10.

The *Pharisees* conspired to kill *Lazarus*. What a Mixture was this of Cruelty and Folly? What was his Crime? or what could their Hope be? From what Death could not *Christ* have delivered him? or from what

what
ment and extraordinary Devotion; and it is natural to suppose, he would endeavour to avoid the Importunity of Crouds, who out of Curiosity would be pressing in upon him, perhaps with some impertinent Enquiries.

what *Tomb* could he not again have recalled him? Yet something like Sect. 145. this, is the Madness of all who hate and persecute others, for being the Trophies of the Redeemer's Victory and Grace.

But let not his Servants fear: *Their Redeemer is strong, the Lord of Hosts is his Name.* (*Jer.* 1. 34.) His *Work is perfect*; and the Day and Hour is approaching, in which his Triumph over all his Enemies shall be so compleat, that his Friends shall be for ever secure, not only from being destroyed, but from being alarmed by them.

S E C T. CXLVI.

CHRIST rides in Triumph to Jerufalem, on an Asses Colt.

Mat. XXI. 1,---9. Mark XI. 1,---10. Luke XIX. 29,---40. John XII. 12,---19.

M A T. XXI. I.

M A T. XXI. I.

AND [LUK. it came to pass,] [JOH. on the next Day,] when they drew nigh unto Jerufalem, and were come to Bethphage [and Bethany,] unto the Mount of Olives, then sent Jesus Two [of his] Disciples, [MARK XI. 1. LUKE XIX. 29. JOHN XII. 12.—]

AND after Jesus had been anointed by Mary, Sect. 146. in the Manner related above, *it came to pass* on the next Day, which was the First Day of the Week, that he proceeded on his Journey with his Disciples; and when they drew nigh to Jerufalem, and were come to Bethphage and Bethany, or to the outward Boundaries of these Two Places (a), at the Foot of the Mount of Olives, which lay to the East of the City, then Jesus, as the Time appointed for his Sufferings was just at hand, being resolved that he would make a publick Entry into Jerufalem, sent out Two of his Disciples, Saying to them, Go your Way into the Village which lies yonder over-against you; and immediately, as soon as you enter into it, you shall

2 Saying unto them, Go [your Way] into the Village over-against you; and straightway [as soon as ye be entred

(a) *Were come to Bethphage and Bethany.*] As Bethany was the Town, from which our Lord set out, some have supposed there were Two Places of this Name; of which the one was Fifteen Furlongs from Jerufalem, (as it is said, *John* xi. 18.) and the other, that he now was come to, joined to the Mount of Olives, and was but a Sabbath-Day's Journey, or but Eight Furlongs distant from the City. (Compare *Luke* xxiv. 50. and *Acts* i. 12.) But it is hardly probable, there were Two Places of the same Name within a Mile of each other; and it is much more natural to suppose, that the Limits of Bethany might extend to the Mount of Olives, and be contiguous to the Boundaries of Bethphage, which was Part of the Suburbs of Jerufalem, and reached from the Mount of Olives to the Walls of the City. See *Lightfoot*, *Harmon. N. T.* §. 72. and *Whitby* on *Mark* xi. 1.

Sect. 146. *shall there find a She-Ass tied at a Door, and a young Foal tied with her, on which no Man ever yet sate; lay hold of the Foal, and untie him directly without any farther Scruple, and bring [him] hither to me: And if any Man should take Notice of what you are doing, and say to you, Why do you offer thus to untie the Foal, and lead [him] away? you shall reply and say thus to him, Because Jesus the Lord has need of him: And I know the Owner will not at all scruple to lend him, upon the Authority of my Name and Character; but he will immediately send him hither with the Dam, that I may use either of them as I shall chuse, to ride into the City: So that you may bring them both hither, without any Apprehension of Accusation or Scandal.*

Mark XI. 4. *And the Two Disciples that were sent on this Errand, presumed not to debate the Reasonableness of the Orders he had given them; but presently went their Way, and found, just as he had said unto them (b), the Colt with its Dam tied abroad at the Door of a House, which stood in a very open Place at the Entrance of the Village, where two Roads met: And, as Jesus commanded them, they immediately began to untie the Colt, that they might lead him away.*

Luke XIX.
33.

But as they were thus untying the Colt, Providence so ordered it, effectually to prevent any Clamour or Reflection (c), that the Owners of it were near at hand, with several other Persons. And some of them that stood by there, and particularly the Owners of it, said unto them, What are you doing there? Why do you offer to untie the Colt, which you know well enough to be none of your own? And

entred into it,] ye shall find an Ass tied, and a Colt with her, [whereon never Man [LUK. yet] sat:] loose [him,] and bring [LUK. him hither] unto me. [MARK XI. 2. LUKE XIX. 30.]

3 And if any Man say unto you, [LUK. Why do ye loose him?] ye shall say [LUK. thus unto him, Because the Lord hath need of him:] and straightway he will send [him hither.] [MARK XI. 3. LUKE XIX. 31.]

MARK XI. 4. And [the Disciples] [LUK. that were sent] went their Way, and found [LUK. even as he had said unto them,] the Colt tied by the Door without, in a Place where two Ways met: and they loose him, [as Jesus commanded them.] [MAT. XXI. 6. LUKE XIX. 32.]

LUKE XIX. 33. And as they were loosing the Colt, [certain of them that stood there,] the Owners thereof, said unto them, [What do ye?] why loose ye the Colt? [MARK XI. 5.]

(b) *Just as he had said unto them.*] The exact Knowledge, which our Lord shewed, of so many minute and most fortuitous Particulars, must surely impress the Minds of these Messengers greatly, and establish the Faith of his Followers. It is observable, that many such Things occurred a little before his Death, which considered in this View have a peculiar Beauty. Compare *Mat. xxvi. 31,—35. Mark xiv. 15, 16. and Luke xxii. 10,—13.*

(c) *Effectually to prevent any Clamour or Reflection.*] Perhaps had not the Owners of the Beasts happened to be by, and had not Luke expressly mentioned them, the Malice of antient or modern *Infidels* would have found some Occasion for raising an Outcry, on the Ambiguity of the Words, *The Lord has need of him.* Its being a weak and contemptible Cavil, would not have prevented their using it, as we learn by abundant Experience.

(d) *They*

MARK XI. 6. And they said unto them, even as Jesus had commanded; [The Lord hath need of him:] and they let them go. [LUKE XIX. 34.]

And they said to them, even as Jesus had ordered, We have no Design of doing any Injury to you, or to the Colt; but Jesus, the Messenger of the Blessed GOD, the great Lord and Proprietor of all, has need of him, and would borrow him for a little while, to ride into the City; and his Character is too well known, to give you any Reason to fear you shall lose any thing by your Readiness to accommodate him in this little Instance. And on this they were thoroughly satisfied, and let them go away with it (d).

Sect. 146.
Mark XI. 6.

7 And they brought the Colt [and the Ass] to Jesus, and cast their Garments [on them;] [LUK. and they set Jesus thereon.] [MAT. XXI. 7. LUKE XIX. 35.]

And thus they brought the Colt to Jesus, and the Ass its Dam went with it: And as they had neither of them any Saddle, they threw their loose Mantles upon the Backs of them both, that Jesus might take his Choice which he would ride, and might sit the more easily and decently on either: And as he chose the Colt, tho' (as was just now said,) it had never been broke or backed before, they set Jesus thereon.

8 And many [even a very great Multitude,] [LUK. as he [JOH. sat on the young Ass, and] went on,] spread their Garments in the Way: and others cut down Branches [from] off the Trees, and strewed them in the Way. [MAT. XXI. 8. LUKE XIX. 36. JOHN XII. 14.—]

And many, [even] a very great Multitude, who now surrounded him, as he sate on the young Ass (e), [and] went on to the City, in Token of their Respect to him, spread their Mantles in the Way, that he might ride as upon one continued Carpet; and others cut down little Branches from the Trees, that stood by the Side of the Road, and gathered Flowers which grew near it, and strewed them in the Way; according to the usual Custom of expressing the publick Joy on the Arrival of any illustrious Prince. (Compare 1 Mac. xiii. 51. and 2 Mac. x. 7.)

Now

(d) *They let them go.* If these People were not (as they possibly might be,) the Acquaintance of Christ, they might easily meet with him at Jerusalem, if they had a mind to enquire after the Ass and Colt; or they might be left according to their Direction at some House in the City, or be sent back by some of our Lord's Attendants; tho' the Evangelists do not descend to such minute Particulars.— There is no Appearance of Christ's intending to shew his Sovereignty in transferring the Property of these Creatures; and tho', no doubt, he had a Power to do it, his usual Prudence would probably direct him to wave it at a Time, when so many Eyes were upon him for Evil.

(e) *As he sate on the young Ass.* John says, that Jesus, when he had found a young Ass, sate thereon: But as the larger Accounts given by the other Evangelists in a great measure supersede this, I could only bring in a Part of that Clause here; tho' in the whole of this Work I am as careful as possible, to omit no one Circumstance, that any of the Sacred Writers mention.

Sect. 146. Now all this was done, and permitted by Jesus, that what was prophesied of old concerning the Messiah might be fulfilled in him; and that by this Occurrence it might be literally accomplished which was spoken by the Prophet Zechariah (f), saying, (as it is written, Zech. ix. 9.) " Say ye to the Daughter of Sion, Rejoice greatly, and shout, oh Daughter, or Inhabitant, of Jerusalem, and fear not any of thine Enemies: For behold, with pleasing Amazement, thy King the great expected Messiah cometh unto thee, meek, and having Salvation; and in Token of the Gentleness of his Administration, and his strict Observance of the Divine Law (g), he shall make his publick Entrance into thy City, not, as other Princes affect to appear, in a proud triumphal Chariot, or riding on a stately managed Horse, decked with a Variety of splendid Ornaments, and attended with a pompous Cavalcade; but he shall appear, like one of thine antient Patriarchs or Judges, in the earliest and best Ages of thy Commonwealth, sitting

MAT. XXI. 4. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, [as it is written,] [JOHN XII. —14.]

5 Tell ye the Daughter of Sion, [Fear not;] behold, thy King cometh unto thee, meek,

(f) It might be literally accomplished which was spoken &c.] I shall not enter on a particular Detail of the Reasons, which induce me to believe, that the Prophecy of Zechariah is here quoted according to its primary and literal Sense; but content myself with referring the Reader to *Bishop Chandler's Defence of Christianity*, pag. 102,—107. and *Mr. Bullock's Vindication*, pag. 175, 176.

(g) His strict Observance of the Divine Law.] The learned and ingenious *Bishop Sherlock* has set this Fact in a most just and beautiful Light, in his *Fourth Dissertation* annexed to the last Edition of his *Discourse on Prophecy*. GOD, that he might keep the People of *Israel* in a more sensible Dependence on himself, forbid the Use of that strong, generous, and majestic Animal the Horse (*Job xxxix. 19,—25.*) in their Armies, as also of Chariots. *Deut. xvii. 16.* (Compare *Jesh. xi. 6. Judg. v. 15.*) *David* therefore, who rode himself on a Mule, and ordered *Solomon* to do so on his Coronation-Day, (*1 Kings i. 33, 34.*) burnt the Chariots he took from the Enemies, and hamstring their Horses, to make them unfit for War. (*2 Sam. viii. 4.*) And afterwards when *Salomon*, (*1 Kings iv. 26.*) and succeeding Princes, multiplied Horses, they were rebuked by the Prophets, and chastised by GOD for it. (See *Isa. ii. 6, 7. xxxi. 1.* and *Hos. xiv. 3.*) And the Removal of them is spoken of, as Matter of Promise in the Days of the Messiah. *Hos. i. 7. Mic. v. 10, 11.* and *Zech. ix. 10.* — It is therefore with great Propriety, that *Christ* in his most publick Triumph chose, according to the Prophecy before us, to ride on an Ass. — Nor are we to imagine, there was any Thing mean and ridiculous in it; for the Eastern Asses are a much larger and more beautiful Animal than ours; and it plainly appears, the Patriarchs and Judges of the Jewish Nation thought it no Disgrace to ride upon them; of which *Abram*, (*Gen. xxii. 3.*) *Moses*, (*Exod. iv. 20.*) and *Jair's* Family, (*Judg. x. 4.*) are Instances. Nay, Magistrates are spoken of by the general Description, of those that rode on white Asses. *Judg. v. 10.* (Compare *Numb. xxii. 21. 2 Sam. xvi. 2. xvii. 23. xix. 26.*) So that all the Ridicule which has fallen on this Passage, must, to speak with all possible Charity, be retorted on the Ignorance of those, who have taken upon them to censure what they did not understand.

(b) Ho-

meek, and sitting upon an Ass, and a Colt the Foal of an Ass. [JOHN XII. 15.]

“ *sitting upon an Ass; yea, he shall come upon Sect. 146.*
 “ *a Colt the Foal of an Ass, which, tho’ it had*
 “ *never been backed before, shall in his miracu-*
 “ *lous Hands be tractable and gentle.*”

JOHN XII. 16. These Things understood not his Disciples at the first: but when Jesus was glorified, then remembered they that these Things were written of him, and that they had done these Things unto him.

Now it is to be observed, that his Apostles and other Disciples did not understand these Things at first, nor recollect the Correspondence between the preceding Prophecy and the Event: But when Jesus was raised from the Dead, and glorified at the Right Hand of the Father, from whence he sent down his Spirit to instruct them in the Mysteries of his Word and Kingdom, then they remembered that these Things were written concerning him as the Messiah; and [that] they had done these Things unto him, without any designed Reference to the Prophecy, which at the Time of its Accomplishment they did not so much as think of.

LUKE XIX. 37.— And when he was come nigh, even now at the Descent of the Mount of Olives,

And when he was come nigh to the City, [and Luke XIX, was] now at the lower Part of the Descent of the

JOHN XII.—12. Much People that were come to the Feast, when they heard that Jesus was coming to Jerusalem,

Mount of Olives, which lay, as was said before, to the East of Jerusalem, and was but a few Furlongs from it, A great Multitude of People, who were come from Galilee and other Parts to celebrate the Feast of the Passover, having heard by some who had run before the rest of the Company, that Jesus was coming in this solemn Pomp to Jerusalem, immediately resolved to go and usher him in with all possible Respect: And accordingly

13 Took Branches of Palm-trees, and went forth to meet him, and cried, Hosanna, blessed is the King of Israel, that cometh in the Name of the Lord.

they took Branches of Palm-trees, which were commonly carried before those who rode in publick Triumph, and went forth to meet him, and cried, Hosannab! May GOD save and prosper him (b)! Blessed be the King of Israel, who comes in the Name, and by the Authority of the Lord our GOD, to redeem us, and to rule over us. (Compare Psal. cxviii. 25, 26.).

14. p. 291.

15 } p. 293. sup.
 16 }

17 The People therefore that was with him when he called

Now as he rode along in all this Pomp, the People who were with him. (i), when he called Lazarus.

(b) Hosannab! May GOD save and prosper him!] I suppose few Readers need to be informed, that the Hebrew Word Hosannab signifies, Save we beseech thee.

(i) Now the People who were with him.] It is impossible, that their not understanding the Prophecy of Zechariah now, or recollecting it afterwards, (which are the Things mentioned in the preceding Verse, John xii. 16.) should be the Reason of what follows here. It appears there-

Sect. 146. *rus out of his Grave, and by that Almighty Voice raised him from the Dead,* among whom he had
 John XII. 17. *lain Part of four Days, testified [it] to the*

18 *Strangers who were come up out of the Country, and told them what a glorious Miracle they had been Eye-witnesses to. [And] for this Cause, among others, and indeed with a peculiar Regard to this, the People also met him in the Manner which has been described above; because they heard that he had done this astonishing Miracle, which, in some Circumstances, exceeded any which he had wrought before.*

Luke XIX. 37. *And the whole Multitude of the Disciples that had attended him from Bethany, both they that went before him, and they that followed after, in his triumphant Procession, began greatly to rejoice, and to praise GOD with a loud Voice, for all the mighty Works and glorious Miracles, which they had seen performed by him on a great Variety of Occasions, and which they now particularly called to Mind. [And] as they now were*

38 *met by a vast Concourse of People from Jerusalem, they joined together in their Triumphs and Congratulations, and cried with all their Might, saying, " Hofannah to the great illustrious Son of David, who now vouchsafes to make his publick Appearance among us; blessed be He, [even] the long expected King and Sovereign of GOD's People, who now comes to us in the Name of the Lord! May the most exalted Honours be paid him! May continued Prosperity attend him! Let there be Peace in Heaven, and a rich Variety of Divine Favours be dispensed from thence; and in Return for them, let Glory be given to GOD in the most exalted Strains, and let all the bigbest Orders of Angels join in his Praises! Blessed and prosperous be the sacred Kingdom of our Father David! May it speedily be established, and may it long flourish; even that Kingdom, which is not gained by the Alarms of War, and Garments rolled in Blood, but which comes in*
 " *the*

Mark XI. 10.

" and prosperous be the sacred Kingdom of our Father David! May it speedily be established, and may it long flourish; even that Kingdom, which is not gained by the Alarms of War, and Garments rolled in Blood, but which comes in
 " *the*

called Lazarus out of his Grave, and raised him from the Dead, bare Record.

18 For this Cause the People also met him, for that they heard that he had done this Miracle.

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LUKE XIX. — 37. [And] the whole Multitude of the Disciples [that went before, and that followed,] began to rejoice and praise GOD with a loud Voice, for all the mighty Works that they had seen: [MAT. XXI. 9.— MARK XI. 9.—]

38 [And cried.] saying, [Hofanna to the Son of David;] blessed [is he, even] the King that cometh in the Name of the Lord: Peace in Heaven, and Glory in the Highest. [MAT. XXI. — 9.— MARK XI. — 9.]

MARK XI. 10. Blessed be the Kingdom of our Father David, that cometh in the

therefore, (and it is very material to observe it,) that *et* [therefore,] is sometimes used in a looser Sense, so as to answer to [and] or [now] in our Language.

the Name of the Lord: Hosanna in the Highest. [MAT. XXI. —9.]

“ *the Name of the Lord*, and renders itself, by Sect. 146. “ that powerful Influence on Men’s Spirits which ^{Mark XI,} “ we now feel, victorious over whatsoever would ^{10.} “ oppose it! *Hosannah* therefore *in the highest* “ Strains! Repeat again, and again, your Songs, “ and your Congratulations.” Thus they expressed their joyful and rapturous Expectations of his assuming the Royal Dignity, and vindicating Israel from the Roman Oppression; and emboldened by the Display of his Power in the Resurrection of Lazarus, they feared not the Resentment of their present Masters, for declaring themselves thus openly in his Favour.

LUKE XIX. 39. And some of the Pharisees from among the Multitude, said unto him, Master, rebuke thy Disciples.

And some of the proud and envious *Pharisees*, Luke XIX. who were among the Multitude as Spies rather than 39. Friends, were much offended at the high Honours that were paid to Jesus, and maliciously *said to him*, with an Intent to embarrass and expose him, *Master*, canst thou be pleased with all this Noise? or can it be consistent with thy great Humility to suffer it? Why dost thou not *rebuke thy Disciples* for such dangerous Acclamations as these? Dost thou intend to give Encouragement to such seditious Speeches, and to stand by the Consequences which may follow them?

40 And he answered and said unto them, I tell you, that if these should hold their Peace, the Stones would immediately cry out.

And Jesus, who was now determined to lay aside that Reserve, which for wise Reasons *he* had formerly used, *answered and said unto them*, I tell you, that the Reason for these Acclamations is so plain, and the Evidences of it so strong, that it must be great Stupidity not to see, and great Obstinacy not to own it: So that *if these should be silent*, one might almost expect that *the very Stones should immediately cry out*, to proclaim my Kingdom: Yea, GOD would even animate the Stones on such an Occasion, rather than he would suffer me to want this Triumph, so evidently marked out by his Prophets.

JOHN XII. 19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the World is gone after him.

The *Pharisees* then turning from him, with John XII. Envy and Rage, *said to each other*, Perceive ye 19. not, that you gain no Manner of Advantage by all your Consultations, and the Decrees of your Sanhedrim? *Behold, the whole World is gone after him*, till he has now thrown off the Mask, and

Sect. 146. and declares his Pretences; which, if the People thus fall in with them, must necessarily end in our Ruin, and perhaps in that of the whole Nation.

John XII.
19.

I M P R O V E M E N T.

John xii. 14. **L**ET us behold this *meek Triumph* of the Great Redeemer with Pleasure! He entered the Capital of his Kingdom, *riding upon an Ass*: A Circumstance, in which he made, tho' by no means a ridiculous, yet to be sure, a very humble Figure: Yea, he appeared exactly as the Prophet described him, upon a *Colt, the Foal of an Ass*, not yet grown up to its best Form, nor adorned with any sumptuous or elegant Furniture, but only covered with the *Mantles* of his poor Attendants, and perhaps with nothing better for a Bridle than a *Cord*, which might have tied the Foal *at the Door*.

Mat. xxi.
4, 5.

Mark xi.
4, 7.

John xii. 13. Let us imagine, that we saw the *Son of GOD*, and the *King of Israel*, thus proceeding towards *Jerusalem*, and the *People meeting him*, and surrounding him with their Acclamations: *Hosannab! Blessed be he that cometh in the Name of the Lord!* Do not our Hearts spring at the Sound? Do we not, as it were in Spirit, go forth with them, and join in their sublime, tho' simple Song? Thus let us welcome him into our Hearts!

Mark xi. 10. Let us echo it back! *Blessed be he that cometh in the Name of the Lord*, with Divine Authority, and Divine Blessings in his Hands! And *blessed be the Kingdom* he hath erected! May perpetual Prosperity attend it! May *the North give up* a Swarm of Subjects to it; and may not *the South keep back* her swarthy Sons! *May Nations be born at once*, and Thousands together made *willing in the Day of his Power!* Surely if these are not our affectionate Wishes, the warm and zealous Sentiments of our very Hearts, *it may almost be expected, that the very Stones should cry out*, to accuse and condemn our ungrateful Stupidity.

John xii. 19. Unhappy *Pbarisees*, who looked on these *Triumphs* with Envy and Rage, and grieved that *the World was gone after him!* Yet less unhappy, had they not renewed their Attempts against him, those fatal Attempts, which ended in their Ruin! But who, that had seen the *Procession*, and heard the *Shouts* of the transported *Multitude*, could have imagined or believed, that before the End of the Week they should have turned their Voices against him, and instead of *Hosannab*, should have cried out, *Crucify him?* Yet so it was; and *Christ* knew it would be so. Such is the Uncertainty of popular Applause! Who would then purchase it at the Expence of his Conscience, or even of his Ease?

These Transports were raised by the Hopes of a *Temporal Kingdom*; and when those Hopes were disappointed, these Transports were turned
into

into Rage. Oh that there may be none, under all the Engagements of a *Sect.* 146. *Christian*, and even of a *Ministerial* Profession, who proclaim *Christ* with great Appearances of Zeal, only that they may exalt themselves; and wish Prosperity to *his Kingdom*, only as it may promote their own Interest in a *World*, from which it was the great Design of his Death, to *redeem* his Servants!

S E C T. CXLVII.

CHRIST having wept over Jerusalem, enters into it, and vindicates the Temple a second Time, from the Propagation of the Traders. Mat. XXI. 10,—16. Mark XI. 11.— Luke XIX. 41, to the End.

LUKE XIX. 41.

LUKE XIX. 41.

AND when he was come near, he beheld the City, and wept over it,

THUS our Lord went on, in his triumphant Progress toward Jerusalem; and when he was come near it, and had now the View of it before him, (the Place where he was commanding an extensive Prospect of it,) *beholding the City* in all its present Beauty and Glory, and considering the Calamities which would shortly be its Ruin, *he tenderly wept over it*, *Saying, Ob that thou hadst known (a), even thou unhappy City*, which art now on the very Point of being devoted to final Destruction! oh that at length, tho' with the greatest Obstinacy thou hast despised the Messages of all thy Prophets, thou hadst but known and seriously regarded, *at least in this thy latest Day and Opportunity of Grace, the important Things which belong to thy Peace*, and on which

Sect. 147.
Luke XIX.
41.

42 Saying, If thou hadst known, even thou, at least in this thy Day, the Things which belong unto thy Peace! but

42

{a} *Ob that thou hadst known.*] It is certain, as we have observed elsewhere, (*Note (a)* on *Luke* xii. 50. pag. 125.) that the *Particle ei* is sometimes used to express an ardent Wish; (compare *Numb.* xxii. 29. and *Job.* vii. 7. *Septuag.*) and the Connection here will very well bear it.—If our *Translation* be retained, it must be acknowledged, that the *broken Manner of speaking* is very emphatical: *Our Lord* will then seem to pause, in a silent Reflection on the happy Consequences, that would have attended their obedient Regard to his *Invitations and Addresses.*—But to add the Words, [*it had been well,*] which some have proposed, would rather enervate, than help the Sense; as I think it would do in most of the Passages, which learned Criticks have produced from the *Greek Writers*, as Instances of a like Figure of Speech. See *Mr. Hallet, on Script.* Vol. i. pag. 11.

Sect. 147. which thy final Happiness depends! *But now,* but now they are hid from
 alas, *they are hid from thine Eyes,* and GOD will thine Eyes.
 leave thee in his righteous Judgment to this af-
 fected Ignorance and obstinate Perverseness, till

Luke XIX.
42.

43 For the Time shall come upon thee, that thine Enemies shall cast a Trench about thee, and compass thee round, and keep thee in on every Side.

44 And shall lay thee even with the Ground, and thy Children within thee; and they shall not leave in thee one Stone upon another: because thou knewest not the Time of thy Visitation.

43 For the Days shall come upon thee, that thine Enemies shall cast a Trench about thee, and compass thee round, and keep thee in on every Side.

44 And shall lay thee even with the Ground, and thy Children within thee; and they shall not leave in thee one Stone upon another: because thou knewest not the Time of thy Visitation.

Mat. XXI.
10.

And Jesus entered into Jerusalem with great Solemnity, amidst the joyful Acclamations of the People; and as he made his Entrance in such a publick and remarkable Way, the whole City was in a great Commotion at so uncommon an Appearance, saying, *Who is this,* that comes in all this Pomp, and is attended with these high Congratulations?

11 And the Multitude that came with him said, *This is Jesus the great Prophet,* who is of Nazareth in Galilee, even He that is so celebrated all over the Country, for the Fame of his Doctrine and Miracles.

12 And Jesus having come into the City by the Eastern Gate, alighted from the Colt, and went directly into the Temple of GOD, to worship there, and to preach to the People: *And when he had looked round about,* and made his Observation

MAT. XXI. 10. [And Jesus entered into Jerusalem:] and when he was come, all the City was moved, saying, *Who is this?* [MARK XI. 11.—]

11 And the Multitude said, *This is Jesus, the Prophet, of Nazareth of Galilee.*

12 And Jesus went into the Temple of GOD, and [when he had looked round about

(b) *Shall not leave one Stone upon another in thee.*] Josephus has so particularly and affectionately recorded the Accomplishment of every Part of this Prediction, especially in the Sixth Book of his *Jewish War*, that I cannot but recommend the Perusal of it to every Christian, who has an Opportunity of reading it.

(c) *When*

about upon all Things,] [LUK. began to] cast out all them that sold, and [LUK. them that] bought in the Temple, and overthrew the Tables of the Money-changers, and the Seats of them that sold Doves: [MARK XI.—II.—LUKE XIX. 45.]

vation upon all Things there (e), as he perceived Sect. 147- those Prophanations were again renewed, which Mat. XXI. he had formerly so solemnly chastised soon after 12. he entered on his publick Ministry, *he began with a holy Indignation to animadvert upon them, as he had done Three Years before (d), and to drive out all them that sold and bought in the Outer Court of the Temple, which was appointed for the Gentile Profelytes to worship in, but was made use of by the Jews as if it were a common Marketplace; and with an irresistible Authority he overthrew the Tables of the Exchangers of foreign Money into the current Coin, which those that came from distant Parts might want to offer for the Service of the Sanctuary; (see Exod. xxx. 13, 14.) and likewise overturned the Seats of them that sold Doves for Sacrifices. And he said to them as he turned them out, Such Practices as these profane the House of GOD, and shamefully pervert the Use for which it was designed; for it is written, (Isa. lvi. 7.) " My House shall be called an House of Prayer," and shall be set apart for the Performance of Religious Worship: But you have turned it into an House of Merchandise, and made it (as the Prophet speaks, Jer.*

13 And said unto them, It is written, My House [is, and] shall be called the House of Prayer; but ye have

13

(c) *When he had looked round about upon all Things.*] It is plain from this Expression of St. Mark, that Jesus, when he went into the Temple on the Day of his publick Entry, took particular Notice of all Things there; which it is hardly probable that he would do, without reforming the Abuses with which the Jews so shamefully profaned it; and Matthew so expressly joins his driving out the Traders with the Transactions of this Day, that howsoever it appears from several Instances, that the Evangelists are not always exact in observing the Order of Time, it is highly reasonable to suppose, that Jesus purged the Temple on this Day. Yet it appears so evident from Mark's Account, (ver. 12,—17.) that the Traders were driven out on the next Day, when Christ returned from Bethany to the Temple, after he had cursed the Fig-tree, that I cannot but suppose with Mr. Whiston (in his View of the Harmony, pag. 130, 131.) that this Occurrence happened twice: And therefore I have only given here what Matthew and Luke relate of this Matter, reserving Mark's Account to the next Day: (See Sect. 150. Note (a) on Mark xi. 15.) Tho', after all, I dare not be confident in a Case, where the greatest Criticks are so much divided in their Sentiments.

(d) *As he had done Three Years before.*] I see no Reason to wonder at the Repetition of such an Action as this, or to imagine that John would have placed this Story so early in his History, as he does, if it had not happened then, as well as now. (See John ii. 12,—16. Vol. i. pag. 140, 141.)—Some have observed a greater Severity in our Lord's Treatment of those that sold Doves now than before, as he now overthrew their Seats, whereas he formerly contented himself with ordering the Owners to take them away: (John ii. 16.) But I will not answer for the Solidity of the Remark.

Sect. 147. Jer. vii. 11.) *a Den of Robbers (e)*, a Place where Traffick is carried on by Persons of the most infamous Character, who live by Deceit and Oppression, and practise the vilest Extortion, even in the House of the Righteous and Blessed G O D. (Compare John ii. 14,—16. Sect. 21. and Mark xi. 15, 17. Sect. 150.)

Mat. XXI.
13.

have made it a Den of Thieves. [LUKE XIX. 46.]

14 *And there were many of the Blind and Lame (f)*, who had no sooner heard of his Arrival in the City, but they immediately desired to be led to the Place where he was; and they came to him in the Temple, and he graciously healed them in the Presence of all the People.

14 And the Blind and the Lame came to him in the Temple, and he healed them.

15 *But when the Chief Priests and Scribes beheld the Wonders be performed, and observed how the very Children were crying out in the Temple, and continued the Song which the Multitude had begun, saying, "Hosanna to the Son of David! " With joyful Acclamations we congratulate his " Coming, and bid him welcome into the City " of his Royal Father!" instead of being open to Conviction, they were filled with Indignation and Resentment.*

15 And when the Chief Priests and Scribes saw the wonderful Things that he did, and the Children crying in the Temple, and saying, Hosanna to the Son of David; they were sore displeased.

16 *And they said to him, Dost thou bear what these Children say? and judge it proper to encourage these unthinking Creatures in such Language as this? And Jesus says unto them, Yes, I am sensible enough of what they say, nor is it needful, or fit, that I should reprove them for it. Are you unacquainted with the Scriptures, you that would have the People to regard you as the great Teachers of the Law? or have you never read what David says, (Psal. viii. 2.) "Out of the " Mouth of Babes and Sucklings thou hast ordained that Strength, whereby thou hast perfected thine own Praise, by the Weakness of the*

16 And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the Mouth of Babes and Sucklings thou hast perfected Praise?

(e) *A Den of Robbers.*] Bishop Smallbrooke well observes, (in his *Answer to Woolston*, Vol. i. pag. 168.) that *our Lord* in this Expression seems to allude to the Custom, which Robbers in those Parts had of sheltering themselves in *Dens* and *Caves* in the Wilderness, where great Multitudes of them often joined in sharing their Plunder.

(f) *The Blind and Lame.*] Many such would, no doubt, be waiting in the several Avenues of the Temple, to ask Alms at a Time when there would be such a vast Concourse of People: And there seems a peculiar Propriety in *our Lord's* multiplying these astonishing Miracles, both to vindicate the extraordinary Act of Authority he had just been performing, and to make this his last Visit to *Jerusalem* as convincing as possible, that those who would not submit to him might be left so much the more inexcusable.

(g) *Out*

“ the Instruments made use of in thy Service (g) ?” Sect. 147.
 You cannot but have read it, and I assure you, ^{Mat. XXI.} that as GOD in many Instances has used, and in ^{16.} a little while will eminently use, some of the weakest and meanest of Mankind to accomplish his great and glorious Purposes; so this Event is a most signal Illustration of those Words; and it is by a secret Influence of GOD on the Minds of these Little ones, that they are led, as it were, to upbraid your Silence and Insensibility, by so remarkable and suitable an Exclamation.

LUKE XIX. 47. And he taught daily in the Temple. But the Chief Priests and the Scribes, and the Chief of the People, sought to destroy him;

And thus he was till the Time of the Passover, Luke XIX. which was celebrated within Five Days after 47. this (b), teaching daily in the Temple: But the Chief Priests and the Scribes, and others of the Rulers of the People, who had before decreed his Death, were still contriving how they might execute their horrid Design, and diligently sought an Opportunity to destroy him: But they knew 48. not how to effect it, and could not immediately find out what they might do for that Purpose, or what safe Method they might take to seize him; for all the common People listened to him with so great Attention and Pleasure, that they hung as it were on his Lips while he spake (i), and pressed upon each other for an Opportunity of hearing him. The Magistrates therefore feared, lest the Populace should tumultuously rise in his Defence, if they offered any publick Violence to him, and that thus they might endanger themselves, while they sought to destroy Jesus.

48 And could not find what they might do: for all the People were very attentive to hear him.

IMPROVE-

(g) *Out of the Mouth of Babes, &c.*] To ordain Strength, which is the Phrase the Psalmist uses in the Passage here referred to, was in effect (as the Seventy render it,) to perfect Praise; so that there is no need to be solicitous about that little Variation in the Quotation. — This general Observation of David was greatly illustrated, by the Hosannahs of these Children; and yet much more, by the Triumph of the Apostles, weak as in many Respects they were, over all the Opposition of Jews and Gentiles.

(b) Celebrated within Five Days after this.] This was the First Day of the Week, or our Lord's-Day; in Commemoration of which Palm-Sunday was long ago denominated, and as Ceremonies increased, was particularly observed. The Passover was celebrated by Christ on the Thursday-Night following, and he was crucified on Friday. Some Transactions of each intervening Day, are marked in the following History.

(i) They hung as it were on his Lips while he spake.] This is the literal Import of *επισημασθησαν αυτου ακουοντες*. To render it, (as in a late Version,) The Populace were strongly attached to his Doctrine, is far from expressing the full Sense.

(k) House.

I M P R O V E M E N T.

Sec't. 147. **N**EXT to the Sight of a *bleeding* and *dying Redeemer*, there can surely be none in the whole World more affecting than this, which is here represented; even *the Son of GOD weeping over perishing Sinners*, yea, over the Sinners of *Jerusalem*. We might, perhaps, have been ready to think, that foreseeing so circumstantially, as we know he did, all the ungrateful and inhumane Treatment he was to meet with in this Nest of Murtherers, with the Scene of his Sufferings, and the very *House of Caiaphas* in his full View (*k*), he should rather have *taken up a Proverb* against it, and have anticipated the Triumphs of that awful Day, when *GOD* would plead his Cause with irresistible Terror, and avenge the Quarrel of his Sacred Blood. But behold, he seems to forget *himself*, and all his Wrongs, great and cruel as they were; and in the midst of a *Procession* intended for his Honour, he *melts into Tears*, as if it were for the Calamity of a Friend, or a Brother; and says in the most genuine Language of undissembled Grief, *Ob that thou hadst known, even thou, at least in this thy Day, the Things that belong to thy Peace!*

Ver. 42.

Behold, oh our Souls, with Wonder, and with Awe, at once *the Goodness*, and *Severity of GOD*: (*Rom. xi. 22.*) The Sinners of *Jerusalem wept over*, and yet *abandoned to Ruin*. We have our Part in all this:

Ver. 42.

The Tidings of the Gospel are *the Things which belong to our Peace*, the Things on which our everlasting Happiness depends. Let us remember, that the Time will come, in which, if we do not attend to them, they will be *hid from our Eyes*. There is a limited *Day of Mercy and Grace*; and therefore *To-day, while it is called To-day, let us hear his Voice, and not barden our Hearts*; (*Heb. iii. 15.*) lest slighted *Mercy* at length retire, and *Vengeance* take its Turn; a *Vengeance* which will fall the heavier, and pierce the deeper, in Proportion to all the *Long-suffering*, and *Goodness*, which have been exercised towards us in vain. Let all, and especially the *Ministers of Christ*, learn Compassion to Souls by such an Example; and when the strongest Efforts of Love prove ineffectual for their Recovery, let us at least be *mourning* for them *before the Lord*, and *weeping over* the Ruin which we cannot prevent.

Mat. xxi. 12. Tho' *Christ had cleared the Temple* from the Prophanations of these *Traders* at the Beginning of his Ministry, he found the same *Pollutions* returned

(*k*) *House of Caiaphas* in his full View.] If we may credit the best Accounts of *Jerusalem* which remain, this was exactly the Case.—I cannot forbear referring my Reader to *Mr. Howe's* excellent Treatise, entitled, *The Redeemer's Tears wept over lost Souls*; in which, as in most of his practical Works, there are such sublime and pathetic Strokes of true, manly, and Christian Eloquence, as do a great Honour to the Language and Age in which they were written.

returned at the Close of it. And, alas, how often do we find it thus, Sect. 147. with respect to our Hearts! How soon do those Weeds spring up again, which we had been endeavouring with a resolute Hand to root up; and how often are Efforts for Reformation forgotten, even when the Attempt appeared at first to be most necessary! Let us learn of *Christ*, not to be weary of well-doing, but with continued Zeal renew our Endeavours again and again.

The *Scribes* and *Pharisees* envied *Christ*; but the *Children* furround Ver. 15. him with their *Hosannas*; and he graciously accepts their feeble Accents of Praise, as ordained by GOD out of the Mouths of *Babes* and *Sucklings*. Ver. 16. Nor will he now despise the Day of small Things. Oh that we might have the Pleasure to see little *Children* pronouncing the Name of *Christ* with Reverence and Love! And surely we who are *Parents* must add, with a peculiar Accent, Oh that our own may join in the Choir! May they learn the Song from our Lips; and may our whole Lives be one continued, visible Proof of the Devotion and Affection, with which we present it! Amen.

S E C T. CXLVIII.

Some Greeks, that came to celebrate the Passover at Jerusalem, are introduced to CHRIST, who enters on an excellent Discourse particularly suited to their Circumstances; and retires in the Evening to Bethany. John XII. 20,—36. Mat. XXI. 17. Mark XI. —11.

JOHN XII. 20.

JOHN XII. 20.

AND there were certain Greeks, among them that came up to worship at the Feast:

AND among those that came up to Jerusalem Sect. 148. from different Countries to worship at the Feast, there were some Greeks, or Persons who were descended from Grecian Parents, and used that Language, but had forsaken the Idolatry of their Ancestors, and devoted themselves to the GOD of Israel (a). These therefore came to Philip,

21 The same came therefore

21

(a) Some Greeks,—who had devoted themselves to the GOD of Israel.] It is strange, that such learned Criticks, as *Iaac Vossius* and *Salmasius*, should imagine these *Worshippers* to have been *Idoltrous Gentiles*. *Dr. Whitby* and several other considerable Writers have indeed thought, that they were such as are commonly called *Profelytes of the Gate*, that is, (as most Readers well know,) Persons who having renounced Idolatry, and being *Worshippers* of the GOD of Israel, might, according to the Law of *Moses*, be permitted to dwell in *Judea*, and to converse among the *Jews*, tho' not with entire Freedom. And it has like-
wise

Sect. 148. *Philip, who was of Bethsaida, a City of Galilee (b), and asked it as a Favour of him to introduce them to his Master, saying in a very respectful Manner, Sir, we earnestly desire to see and hear this Jesus of Nazareth, of whom we have been told such great Things, and who has now been received into the City with such unusual Regard.*

John XII.
21.

fore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Upon this *Philip comes, and tells what their Request was to Andrew, who likewise was of Bethsaida, and had been first acquainted with Christ; (John i. 40, 44. Sect. 21, 22.) and then Andrew and Philip, having agreed upon it, went and told Jesus, that some Greeks who were come to the Feast desired Admittance to him.*

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus.

23 *And Jesus immediately ordered them to be brought to him; and as they were approaching him, he answered them, saying (c), At length the Hour is come, and the appointed Time is just at hand, that the Son of Man must be glorified; and I would have you look on the Approach of these Greeks, as an Earnest of the flowing in of all the Gentiles to me.*

23 And Jesus answered them, saying, The Hour is come that the Son of Man should be glorified.

24 *But wonder not, if my Death is to precede it; for verily, verily I say unto you, and assure you of it as a most solemn and important Truth, that unless a Grain of Wheat fall to the Ground, and die and waste away there, it remains single and alone; but if it seem to die and wither*

24 Verily, verily I say unto you, Except a Corn of Wheat fall into the Ground, and die, it abideth alone: but

wife been thought, that the Regard which *Jesus* shewed to such, in vindicating the *Court of the Gentiles*, (where they assembled for Religious Worship,) from the contemptuous Prophanations of the *Jews*, (*Mat. xxi. 12, 13. pag. 299.*) might dispose these pious Persons to address themselves to him.—But their attending at the *Passover* leads me rather to imagine, (with *Arndius, Miscel. Sacr. pag. 6.*) that they were what the *Rabbi's* now call *Profelytes of Righteousness*, that is, such as by *Circumcision* obliged themselves to observe the whole Law: (*Compare Acts ii. 5. viii. 27. x. 2.*) Yet I will not venture confidently to affirm it.

(b) *Bethsaida of Galilee.*] This Town lay on the Borders of *Syrophœnicia*, from whence (as *Grotius* thinks,) these *Greeks* might come; so that they might, perhaps, be acquainted with *Philip* as a Neighbour; or otherwise we cannot say, why this Circumstance relating to him is here mentioned.—The learned *Reland* argues, that there were *Two Bethsaidas*, of which *this* lay most to the North. See *Reland. Palestin. pag. 653.*

(c) *Jesus answered them, saying.*] The *Phrase* here intimates the *Suitableness* of the following Discourse to this particular Occasion, by attending to which many of the Beauties of it will be discovered. *Our Lord* might, perhaps, enlarge on some of these Hints; and if his Hearers took a due Notice of them, and made a proper Report on their Return Home, it might prepare the Way for the *Apostles*, when they came by their Preaching more fully to unfold and illustrate these important Doctrines.

(d) If

but if it die, it bringeth forth much Fruit.

wither after it is sown, such is the Principle of Sect. 148. Vegetation which it contains, that a new Production of the like Kind arises, and *it brings forth much Fruit*. And so it is, that I myself shall fall, and a new Scene be opened, in which my Kingdom shall seem to be utterly lost and gone; yet, like the Spring Corn, it shall revive, and appear beautiful and fruitful.

John XII. 24.

25 He that loveth his Life, shall lose it: and he that hateth his Life in this World, shall keep it unto Life eternal.

But in the mean Time, such Difficulties are also to be expected by my faithful Servants, that it is but fit I should inform these Strangers of what I have once and again told You; that *he who loves his own Life* too well to part with it for my Sake, *shall lose it*, and expose himself to Death in the worst and most dreadful Sense of the Word; *but he that acts*, as if he *hates his Life in this World*, by exposing it to the greatest Dangers in the Cause of my Gospel, *shall preserve it even to everlasting Life*, and secure a State of immortal Glory and Happiness. (Compare Mat. x. 39. Sect. 76. Mark viii. 35. Sect. 89. and Luke xvii. 33. Sect. 128.)

25

26 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 my Father honour.

If any Man therefore would engage to *serve me* as one of my loyal People, *let him resolve to follow me* whithersoever I shall lead him, and whatever Dangers and Difficulties may lie in the Way; *and let him know* for his Encouragement, that *where I am*, or where I shortly am to take up mine Abode, *there shall also my faithful Servant be*; for I will assign him an Inheritance in that blessed World, where I am for ever to rest and reign, after all the Hardships and Sufferings I have endured here: *And I assure you*, that among all that follow me, *if any Man*, whatever his Nation be, or whatever his religious Profession may before have been, will faithfully *serve me* here (d), [my] Father will also confer distinguished Honour, as well as rich Rewards, upon *him*, and make him for ever both great and happy.

26

Having

(d) *If any Man serve me.*] Our Lord by this indefinite Expression strongly intimates, that his Kingdom was to be of a very extensive Nature; and that not only the Profelytes of Righteousness, but those of the Gate, and indeed even the Idolatrous Gentiles themselves, might on their believing the Gospel be admitted into it.

Sect. 148.

John XII.
27.

Having said this, our Lord paused for a while, and entered on a deep Contemplation of the very different Views of Things which lay before him.

And then he added aloud, *Now is my very Soul distressed and troubled, in an affecting View of my approaching Sufferings; and what shall I say? What Petition shall I offer to GOD on this Occasion? Shall I say, Father, save me from this dreadful Hour, and from all the Agonies which I am to endure in the gloomy Season before me (e)?* Nay, *but for this Cause* was I born into the World, and for this End *I came even to this present Hour, that I might bear the Sufferings on*

28 *People by them.* And far be it from me to draw back from such Engagements and Undertakings: I will therefore much rather say, *Father, glorify thine own Name, and dispose of me, and all my Concerns, in such a Way as may most effectually answer that great End!*

Then at that very Instant while he was speaking, there came a Voice from Heaven, [which said,] I have both already glorified [it] by the whole of thy Ministry thus far; and I will glorify [it] yet again, in a more signal Manner, by what farther remains before thee.

29 *The Multitude therefore which stood by and heard [it,] tho' not all in a Manner equally distinct, were perfectly astonished at the awful Sound; and some among them said, that it thundered (f);* while

27 Now is my Soul troubled: and what shall I say? Father, save me from this Hour: but for this Cause came I unto this Hour.

28 Father, glorify thy Name.—

—Then came there a Voice from Heaven, saying, I have both glorified it, and will glorify it again.

29 The People therefore that stood by, and heard it, said that it thundered: others said,

(e) *What shall I say? Father, save me from this Hour?* I suppose few need be told, that the Pointing of the *New Testament* is far less antient than the *Text*. It is agreeable to observe, how many Difficulties may be removed by varying it, and departing from the common Punctuation; of which I take *this* to be one of the most remarkable Instances. For as the *Text* does not oblige us to it, it does not seem natural to suppose, that our Lord actually offered this Petition, and then immediately retracted it again.

(f) *Said that it thundered.* Thunder often attended a Voice from Heaven: (See *Exod. xix. 16, 19. Rev. iv. 5. vi. 1. x. 3.*) In Allusion to which, perhaps, the Voice itself was called by the antient Jews, *Bath Kol*, or the Daughter of the Voice, being ushered in with Thunder, and as it were produced from it.—*Elfner* has shewn, that the Heathens reckoned, that sudden Thunder was a Sign, that a Prayer then offered met with the most favourable Regard. (See *Elfn. Observ. Vol. i. pag. 334, 335.*)—*Dr. Lightfoot* observes here, (*Hor. Hebr. in loc.*) that Christ had thrice the Testimony of a Voice from Heaven; first, when he entered on his publick Ministry, as the High-Priest of our Profession, at his Baptism; (*Mat. iii. 17.*) and then a second Time, when a Command was given to hear him,

said, An Angel spake to him.

30 Jesus answered and said, This Voice came not because of me, but for your sakes.

31 Now is the Judgment of this World: now shall the Prince of this World be cast out.

32 And I, if I be lifted up from the Earth, will draw all Men unto me.

while others, who were nearer, said, It was an Angel spake to him from Heaven. Sect. 148.

But Jesus answered and said to his Disciples, John XII. who stood near, and distinctly heard it, *This Voice* from Heaven came not chiefly for my Sake, who was before assured of the Affection of my Father, and knew the Purpose he had formed to glorify himself by me; but it was uttered for yours, that you may not be offended, and quit your Hope in me and Regard for me, on Account of any of the Sufferings which are coming upon me.

This indeed is a very critical and important Time; for now is the Judgment of this World (g), which I am going to conquer and condemn, that by my Death my Followers may be taught, and enabled, to triumph over it, and those may be convinced of Sin, that believe not in me: (Compare Gal. i. 4. and John xvi. 8, 9.) Yea, now shall Satan, the Ruler and God of this World, be cast out from that Empire, which he has so long usurped over the Minds of Men, and especially over the Heathen Nations. (Compare Eph. ii. 2. and 2 Cor. iv. 4.) And when I am lifted up from the Earth (b), tho' I may seem thereby to be made the Trophy of mine Enemies, yet such shall be the Effect of that important Event, that I shall thereby draw all Men to me; i. e. I shall lay a Foundation for conquering the most stubborn Hearts by so rich a Display of my Love, and shall by a secret, but powerful Influence on their Minds, persuade Multitudes of all Ranks, and all

as the great Prophet of the Church, at his Transfiguration; (Mat. xvii. 5.) and now again, when he had made his publick Entry into Jerusalem, as a King.

(g) Now is the Judgment of this World.] Mr. Maffey renders this, (in his Vernac. Sacra, pag. 8, 9.) Now is this World come to its Crisis: And Grotius, and More, (in his Theological Works, pag. 207.) explain it of the Redemption of the World, or its Vindication from the Bondage of Satan. But this is so unusual a Sense of the Word, that I chuse with Dr. Whitby to understand it, of the Condemnation of the World, or of the Judgment passed upon its wicked Principles and Practices, and of the Victory which Christians were to gain over it in Consequence of the Death of Christ. See John iii. 18, 19. xvi. 8, 11.

(b) When I am lifted up from the Earth.] I think Dr. Whitby's Note on this Text sufficiently vindicates this Version of *εγὼ υψωθήσομαι*. See the Greek Version of Deut. vii. 1. Judg. vi. 3. xxi. 21. 2 Sam. vii. 12. 1 Kings xiii. 31. Job vii. 4. Prov. iii. 24. iv. 12. Jer. iii. 16. and compare John xiv. 3. 1 John iii. 2. and 3 John ver. 10. where *εγὼ ἔλθω* may signify, when I come.

Sect. 148. all Nations, to lift themselves under the Banner I raise. (Compare John iii. 14, 15. Sect. 26.)

John XII.
33.

Now this he spake, of his being lifted up from the Earth, as signifying by what Death he should die, even by Crucifixion, in which the Person suffering was lifted up on high, and hung as it

34 *were between Heaven and Earth. And in general, it was understood by the People, as implying some violent Death shortly to come upon him. The Multitude therefore answered him, We have heard it taught as a certain Truth out of the Law, or out of the Volume of our Sacred Writings, that the Messiah is immortal, and abides for ever, "that his Kingdom is an everlasting Kingdom, and his Dominion continues unto all Generations:" (2 Sam. vii. 16. Psal. lxxxix. 29. cx. 4. Isai. ix. 7. Ezek. xxxvii. 25. Dan. ii. 44. vii. 14.) And how then dost thou, who now plainly professest thyself to be the Messiah, say that the Son of Man must be lifted up from the Earth, and die a violent Death? Who is this Son of Man (i)? Is he, as such Language as this might seem to intimate, a different Person from the Messiah, whom we have been taught to expect under the Title of the Son of Man? This was said by some of the Multitude, who were ill-affected towards him, and desired to find something to object against him.*

35 *Then Jesus said to them, Do not cavil at what I now say; but remember, how short this Opportunity is, which thro' the Divine Goodness you now enjoy: Yet a little while is the Light with you, which you may derive from me, or my Servants, who shall come to you in my Name; walk there-*

33 (This he said, signifying what Death he should die.)

34 The People answered him, We have heard out of the Law, that Christ abideth for ever: and how sayest thou, The Son of Man must be lifted up? who is this Son of Man?

35 Then Jesus said unto them, Yet a little while is the Light with you: walk while

(i) *Who is this Son of Man?*] A Writer of great Note interprets this, as if they had said, "Who is this, that so absurdly, and inconsistently with the Prophets, speaks of himself as the *Son of Man*, while he talks of being *lifted up*, and *dying*?" (See *Dr. Sykes of Christianity*, pag. 110.) But the Sense given in the *Paraphrase* appears to me more natural, and I am pleased to find it in *Grotius*. This was a real and important Difficulty; but it was fit some Obscurity should for the present be left upon it, lest the Plainness of the *Prediction* should have prevented its Accomplishment. *Our Lord* therefore gave the Discourse a useful Turn, and a few Days more proclaimed the Mystery, which he had before revealed to his *Apostles* in private, when he set out on his last Journey to *Jerusalem*. (See *Mat. xx. 18, 19. pag. 264.*)

while ye have the Light, lest Darkneſs come upon you: for he that walketh in Darkneſs, knoweth not whither he goeth.

therefore *while you have the Light*; comply with Sect. 148. the gracious Purpoſes of GOD in making theſe Discoveries to you, and regulate your Temper and Conduct by them; *that Darkneſs may not overtake you*, that you may not be deprived of the Goſpel, and left in a Night of Ignorance and Miſery: For you know it is a moſt uncomfortable Thing for a Traveller to be benighted in his Way, as *he that walks in Darkneſs* wanders from Place to Place, and *knows not whither he goes*, or into what Dangers he may fall the very next Step he takes; and much more dreadful will it be for you, to be deſerted of GOD, and left to the Darkneſs and Folly of your own Hearts. (Compare John xi. 9, 10. Sect. 139.) Let me therefore once more ſeriously and kindly exhort you, that *while you have the Light* thus clearly ſhining around you, you *believe in the Light*, and honeſtly follow it, *that you may be the Children of Light*, who being now truly wiſe and good, ſhall be the Heirs of Holineſs, Glory, and Joy everlaſting.

John XII.
35.

36 While ye have the Light, believe in the Light, that ye may be the Children of Light.—

36.

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—Theſe Things ſpoke Jeſus, [and he left them,] and departed; [MAR. and now the Even-tide was come, he went] [out of the City unto Bethany] [MAR. with the Twelve;] [and he lodged there,] and did hide himſelf from them. [MAT. XXI. 17. MARK XI.—II.]

Theſe Things Jeſus ſpoke, when the Greeks applied themſelves to him; and as the unbelieving Jews were greatly irritated by the Actions and Diſcourſes of the Day, and would not be awakened to Conviction, he *left them, and departed* thence to a retired Place: *And when now it was late in the Evening, he privately went out of the City to Bethany, with none to attend him but the Twelve Apoſtles*; and knowing that his Enemies were watching to deſtroy him, and might have attempted to ſeize him by Night, if he had tarried at Jeruſalem, *he lodged there at Bethany, and concealed himſelf from them*, to avoid the Assaults of their deliberate Malice till his Hour was come.

I M P R O V E M E N T.

WHO can wonder at the Deſire theſe Greeks expreſſed, to ſee ſo celebrated a Perſon as Jeſus was! We hope there was ſomething more than mere Curioſity in it, and that at length they ſaw him with believing Eyes, and according to his Prediction *glorified him* by a cordial Ver. 23, Accept-

Sect. 148. Acceptance of his Gospel. — His *Disciples*, we see, were ready to introduce them: And surely every faithful *Minister of Christ* will undertake the Task with Pleasure, when he sees Souls awakened by Divine Grace, and enquiring after *Jesus* with affectionate Concern.

Ver. 22.

Blessed be GOD, it has already in many Instances been seen, that by the *Death of Christ* an *immortal Seed* was sown, which has multiplied in all Ages, and is still multiplying: Oh that it might have a greater *Increase!* One would think, that Words so gracious as these should promote that *Increase*, and operate upon every Heart, to produce a *Love*

Ver. 24.

to him sufficient to conquer every Danger and Opposition, which may be met with in his Cause: Behold the *Promise*, which he has left upon Record; “*If any Man*, be he ever so mean or unworthy, *will* but faithfully *serve and follow me*, whatever his former Wanderings and Rebel-

Ver. 25.

“*ions may have been, where I am, there shall also my Servant be.*” Happy State indeed! not only, like these *Greeks*, to have a transient Sight of *Christ*, but to be *for ever with him!*

Ver. 26.

How admirable is the Love and Stedfastness of our *Redeemer*, who procured so great a Happiness for us at so dear an Expence! and even when his innocent *Soul was troubled* in the View of his *Sufferings*, instead of declining them, met them with Joy! How should it animate us to renew that general comprehensive *Petition*, than which none can be more suitable to us with regard to all the Divine Dispensations;

Ver. 27.

Father, glorify thine own Name! Glorify thyself, O *Lord!* and to that great End dispose of us as thou pleasest; for we should abhor ourselves, if we had any Interest separate from thine!

Ver. 28.

We may be assured, as certainly as by a *Voice from Heaven*, that this great End shall be answered; and in this we should rejoice. Behold, *the Prince of this World is cast out!* Behold, *Satan* is vanquished by *Christ!* and *Jesus is lifted up* on the Cross, for a Standard to all the Nations. Behold the attractive Magnet, by which *all Men* are to be *drawn*, by which all his chosen People shall be brought to him, and so raised up to Heaven itself! Let us *look unto him from the Ends of the Earth*, and labour with our cold Hearts, to awaken them to that lively and ardent Affection, which we owe to him who was *crucified for us.*

Ver. 31, 32.

For ever adored be Divine Grace for this *Gospel Light*, which discovers to us so excellent an Object! May we use it to saving Purposes, and so *walk in it*, as that we may appear to *be the Children of Light!* Let us think of that last Distribution of Mankind, when *the Children and Heirs of Light and Darkness* are once for all to be separated. Let us think of the Gloom of eternal *Night*, which will shortly overtake those, by whom the Gospel is now despised; and remember how much it will be aggravated by the *Light* we have so long seen. Do thou, O *GOD*, at whose Word *Light* arose out of *Darkness*, *send forth* by thine Influences

Ver. 35, 36.

ences on our Hearts *thy Light and thy Truth*, that they may lead and Sect. 148.
bring us to thine holy Hill; (*Psal. xliii. 3.*) and that we may have the
Satisfaction of *knowing whither we go*, even when *we walk thro' the dark*
Valley of the Shadow of Death! (*Psal. xxiii. 4.*)

S E C T. CXLIX.

John's Reflection on the Infidelity of the Jews. As CHRIST was returning the next Morning to Jerufalem, he curses the barren Fig-tree. John XII. 37,--43. Mat. XXI. 18, 19. Mark XL. 12,--14.

JOHN XII. 37.

JOHN XII. 37.

BUT tho' he had done so many Miracles before them, yet they believed not on him:

NOW such was the Perverseness of the Jews, Sect. 149
and such the Prejudice they had conceived against our Lord, that tho' he had sufficiently John XII.
declared himself to be the true Messiah, and tho' 37.
he had done so many undeniable and glorious Miracles at this and other Times *before them*, in their most publick Places and most numerous Assemblies; yet the greater Part of them were hardened in their Infidelity, and notwithstanding all that he had said and done, *they did not generally believe on him* as the Messiah. So 38:
that the Saying of Isaiab the Prophet was plainly fulfilled and verified in them (a), *which he spake* in the Name of Christ and of his Servants, referring expressly to the Gospel Times, (*Isa. liii. 1.*)
“ *Lord, who hath believed our Report? and to whom hath the Arm of the Lord been so effectually revealed* or made bare (b), as to conquer those.”

38 That the Saying of Esaias the Prophet might be fulfilled, which he spake, Lord, who hath believed our Report? and to whom hath the Arm of the Lord been revealed?

(a) *So that the Saying of Isaiab was fulfilled.*] It is apparent, (as the late judicious Mr. Jeffery has observed, in his *True Grounds* &c. pag. 110.) that the Accomplishment of this Prophecy could not be the End they proposed to themselves in their Unbelief; and consequently, that the Expression *να απραθυ* must be rendered, as it is here: Which may be applied to several other Passages, and shews, by the way, how precarious that Remark of Mr. Pierce is, by which he would make that Phrase an Argument, that the Scripture introduced by it is quoted, not in any Instance by way of Accommodation, but always according to its original Design and literal Meaning.

(b) *Hath the Arm of the Lord been revealed?*] I apprehend this Phrase may allude to the Habit generally worn by the Easterns, and especially by Persons of Rank, which was a long.

Sect. 149. " those strong Prejudices, which Men have entertained against thine appointed Method of Salvation ?"

John XII.
39.

And for this Reason they were now in a manner utterly incapable of believing, because many of them having long wilfully opposed the most sufficient and proper Methods of Conviction, were at length given up by GOD to a judicial Hardness and Blindness ; [as] the same Prophet *Isaiab*

40 *says elsewhere*, (Isa. vi. 10.) " He, i. e. GOD, " has in righteous Judgment blinded their Eyes, " and hardened their Hearts (c), lest they should " (as he adds in the Name of GOD) see with " their Eyes, and understand with their Hearts, " and be converted, and I should heal and save " them, which after such obstinate Perverseness " I am determined that I never will." (Compare Mat. xiii. 14, 15. Vol. i. pag. 398. and Acts xxviii. 27.)

41 These Things *Isaiab* spake, when he saw his Glory (d), i. e. the Glory of Christ, who was then the Medium of the Divine Manifestation, and spake of him and of his Times, in the

39 Therefore they could not believe, because that *Esaïas* said again,

40 He hath blinded their Eyes, and hardened their Heart ; that they should not see with their Eyes, nor understand with their Heart, and be converted, and I should heal them.

41 These Things said *Esaïas*, when he saw his Glory, and spake of him.

long Robe without Sleeves ; so that when the Arm was stretched out, to perform any Action which required Strength, it would appear uncovered. (Compare *Isa.* lii. 10.) In this Connection, it seems strongly to imply, that whenever true Faith is produced in the Mind, it is to be considered as the Effect of a Divine Energy. See *Eph.* i. 19. and *Col.* ii. 12.

(c) He has blinded their Eyes, and hardened their Hearts.] As GOD is said to harden the Heart of *Pharaoh* in one Place, while in another it is said he hardened his own Heart ; (*Exod.* ix. 12. and viii. 15, 32.) and as we ought to be very tender of ascribing to GOD any thing, that looks like a necessitating Influence to impel Men to Sin ; I apprehend that all we are here to understand by GOD's blinding and hardening these Jews is, that he permitted them to grow more and more prejudiced against the Gospel, and for wise Reasons acted in such a Manner, as he knew would in Fact be abused by them to an Increase of those Prejudices. The Learned, by consulting the Originals of the Places below, may see Instances of a Phraseology nearly resembling, and illustrating this. Compare *Lev.* xiii. 3. *Ezek.* xiii. 19, 22. xiv. 9. xx. 25. *Gen.* xli. 13. *Jer.* i. 10. iv. 20. and *Acts* x. 15. where a Person is said to do, what he permits, or what he declares or foretells.—The Evangelist in this Quotation has not confined himself exactly to the Words of the Prophet, but the Sense is plainly the same ; and nothing was more usual with the Jews, than to quote Scripture in this Way. See *Surenhusius, de Formulæ allegandi, pag. 367.*

(d) When he saw his Glory.] These Words seem so plainly to refer to Christ, that I cannot but approve the Argument, which the learned *Bishop Pearson* draws from *Isa.* vi. 1. to prove that Christ was the *Jehovah* that spoke to the Prophet. (*Pearson on the Creed, pag. 125.*) *Dr. Clarke* indeed explains it of seeing the Father's Glory : (*Script. Doctr. of the Trin. pag. 58.*) But it is difficult to say on that Supposition, what the Evangelist intended by adding that Clause, [and spake of him :] And it would be quite unexampled to suppose, that *avûs* has two such different Significations in the same Line, as that the Meaning should be, he saw the Father's Glory, and spake of the Son. See *Vitrina* on *Isa.* vi. 1. pag. 142, & seq.

(e) That

the awful Words which are mentioned above, and Sect. 149. which had their terrible Accomplishment in the Men of this Generation.

42 Nevertheless, among the chief Rulers also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue.

Nevertheless, at this very Time there were many John XII. even of the Rulers themselves, who were inwardly convinced that he was the Messiah, and believed on him as such, still expecting that he would by some surprizing Providence be raised to the Throne of Israel; but they did not think it convenient as yet, to confess the Convictions of their own Hearts concerning [him,] on Account of the declared Enmity of the Pharisees against him, lest by them they should be cast out of the Synagogue, and be exposed to the great Ignominy and secular Detriment, which necessarily attended such a Sentence.

43 For they loved the Praise of Men more than the Praise of GOD.

For they were such thoughtless and mean-spirited Creatures, that they loved the Praise of Men, more than the Praise of GOD; and durst not face the Contempt of their Fellow-Mortals, even to secure the Approbation of their Maker. (Compare John v. 44. Vol. i. pag. 301.) This was the State of Things at Jerusalem, and this the Effect of Christ's Entrance into it, as related above.

42 p. 317

MARK XI. 12. And on the Morrow [in the Morning] when they were come from Bethany, [as he returned into the City,] he was hungry. [MAT. XXI. 18.]

But tho' the Malice of his Enemies was known to Jesus, and he was sensible they were contriving to destroy him, yet on the Morrow Morning he again set out with his Disciples for Jerusalem: And when they were come from Bethany, as he returned into the City, he was very hungry; having come out early without eating, that he might neither incommode his Friends, nor break in upon his secret or publick Devotions (e). And as he was now on the Way, seeing a Fig-tree at a considerable

13 And seeing a Fig-tree [in the Way] afar off, having

12. And as 13

(e) That he might neither incommode his Friends, &c.] This must certainly have been the Reason of our Lord's Hunger; for none can imagine, that the hospitable and most sensibly obliged Family of Lazarus would otherwise have suffered Jesus to come out without eating; or that if he had eaten that Morning, he would have been so hungry before he had walked two Miles, as to go out of the Way to gather Figs. To me there appears an inexpressible Charm in this oblique Hint; it shews how little the Evangelists were inclined to enter into Panegyrics or Reflections on the excellent Character of their Master; and is a Specimen of that Simplicity and Modesty, which might, independent on other Arguments, almost compell the Assent of Persons of a like Temper, to the wonderful Story which they relate in so genuine and unaffected a Manner.

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(f) The

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considerable Distance, which had a fine Spread of Leaves upon it, and therefore appeared to be one of the earlier Kind, *he went up to it, [to see] if he could find any thing upon it to satisfy his Hunger: And when he came to it, he found nothing upon it but Leaves only; for there was not so much as any Fruit in the Bud; by which it plainly appeared, that tho' it looked so beautiful, it was a barren Tree. Now it is to be observed, that our Lord turned out of the Way, because, as it was yet but early in the Summer, the Time of gathering Figs was not [yet] come (f); so that had*

ing Leaves, he came [to it,] if haply he might find any thing thereon: and when he came to it, he found nothing [thereon] but Leaves [only;] for the Time of Figs was not yet. [MAT. XXI. 19.—]

(f) *The Time of Figs was not [yet] come.*] I shall not trouble the Reader with an Account of all the strange Solutions, which have been given to the Difficulty, which immediately arises in the Mind on reading this Clause; nor with the particular Reasons which may be offered against each. The best View of them all, that I can recollect, may be had by consulting *Witsius*, in his *Meletemata*; and I think the best Solution may be seen in *Mr. Hallet's Notes and Discourses*, Vol. ii. pag. 114,—124. It is certain, as he has there proved from incontestable Authority, and we have observed elsewhere, (*Note (b)* on *Luke vi. 1. Vol. i. pag. 304.*) that the Climate of *Judea* being abundantly warmer than ours, the *Passover*, tho' never later than *April*, commonly fell at the Beginning of their *Harvest*, i. e. of their *Summer*, which is there vehemently hot, not only in *May*, but in *March* and *April*; (in which last *this Passover* probably fell:) Compare *Josb. iii. 15. iv. 19. v. 10, 11. and 1 Chron. xii. 15.* (See also *Lev. xxiii. 15,—17.* compared with *Exod. ix. 31, 32. and Ruth ii. 23.*) Now it is equally certain, that one, and that the most delicate Kind of *Figs*, was ripe in *Judea* at the Beginning of *Summer*; (as we have a fine Sort in *England* which are ripe before our *Harvest*, having put out the *Autumn* before, and stood the whole *Winter*;) See *Hos. ix. 10. Mic. vii. 1. Neb. iii. 12. Jer. xxiv. 2. Cant. ii. 11,—13. and Isa. xxviii. 4.* And the *Fig-tree's opening its Leaves*, which every Body knows do not appear till after the *Fruit*, is spoken of as a *Sign of approaching Summer*, *Mat. xxiv. 32.* Our Lord therefore at this Time might well expect to find *Fruit* on this *Tree*, since the Time of gathering even these early *Figs* was not yet come, which if it had, there would have been no Room for the Expectation, or the *Curse* which followed it.—That *καιρος αυτων* does not signify, as some have fancied, a kindly Season for *Figs*, but the Time of gathering them in, I think the learned *Bishop Kidder* has abundantly proved. See his *Demonstration of the Messiah*, §. ii. pag. 38, 39. Compare *Mat. xxi. 34. Mark xii. 2. and Numb. xiii. 23.*—It is true, this Interpretation of the Story, tho' incomparably easier than any other I know, will require a *Transposition* of the Clause before us, as if it had been said, *He came, if haply he might find any thing thereon; for the Time of Figs was not yet; and when he came to it, he found nothing but Leaves.* But no Interpretation whatever can make the last Clause, as we read it, a Reason for what stands immediately before it, that *he found nothing but Leaves*; for it is well known, that if our common *Fig-trees* have no young *Figs* on them in *March* or *April*, they can produce none that Year. None can deny another *Transposition* of the like Kind, in the same *Evangelist*, *Mark xvi. 3, 4.* both of them probably being occasioned by an accidental *Interlineation* in the *Original*, and a Mistake of some early *Translator*, who did not bring in the *interlined Clause* exactly in its due Place. See Instances of the like Kind, *Gen. xiii. 10. and Josb. xxii. 22.*—And if with *Heinsius*, *Knatchbull*, and *Gataker*, we should here read $\frac{3}{2}$ instead of $\frac{2}{3}$, and render it, *where he was it was the Season of Figs*; we must admit of the same *Transposition*, and consequently should gain no Advantage at all, by a *Version*, which (as all learned Men know,) is very harsh, and attended with an *Inelegancy* and *Impropriety*, which this would be no proper Place to examine.

(g) And

14 And Jesus answered and said unto it, No Man eat Fruit of thee hereafter for ever: [Let no Fruit grow on thee henceforward for ever.] And his Disciples heard it; [and presently the Fig-tree withered away.] [MAT. XXI. —19.]

had this Tree produced any, they would probably have been growing still upon it. *And Jesus finding it to be a barren Tree, that only made a promising Appearance, but had produced no Fruit, said to it upon this Occasion (g); As thou art fruitless now, continue always so; let no Man from henceforwards ever eat Fruit of thee, nor any Fruit hereafter ever grow upon thee. And his Disciples heard [it,] and took Notice of the Words; and as soon as he had spoken them, (tho' his Disciples, as they were passing on, did not observe it at that Time,) the Fig-tree immediately withered away; Christ intending by that significant Action to intimate, that the Curse of GOD should thus wither and destroy the Jewish Nation, which he had before compared to an unfruitful Fig-tree. (See Luke xiii. 6,—9. Sect. 116. pag. 131.)*

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And
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I M P R O V E M E N T.

HOW evidently necessary is the Operation of Divine Grace, to conquer the *Prejudices* of a sinful Heart; since even the *Preaching* of *Christ* himself, enforced by all his stupendous *Miracles*, could not overcome those *Prejudices* without it! And how cautious should Sinners be, that they do not *stop their Ears* to the joyful Sound of the Gospel, and *shut their Eyes* against its glorious Light; lest GOD should leave them to their own *Delusions*, and in his righteous Judgment *seal them up* under final Blindness and Impenitence! Then will they never *be converted and healed*; but die with that Poison in all the Faculties of their Souls, which will make them for ever restless and miserable.

Can we find Words sufficient to express the Madness of these *Pharisees*, who, while they were in their Consciences convinced that *Jesus was the Christ*, would not confess that Conviction, and publicly pay their Homage to him, *because they loved the Praise of Men more than the Praise of GOD?* Strange Infatuation of the Human Mind! that it should be capable of believing *there is a GOD*, and yet of preferring the *Creatures* before him; and should sometimes imagine the vain Breath of popular Applause, or popular Censure, so considerable, as that GOD should be offended, to please

(g) *And Jesus said to it upon this Occasion.*] It is plain, that in this Place this must be the Sense of that Phrase, *Jesus answered and said.* Compare Note (f) on Mat. xi. 25. Vol. i. pag. 359.

Sect. 149. please Man; and all the Honours and Rewards of his Heavenly Presence lost, to secure a little Regard from those, who are perishing in their Crimes, and will e'er long be themselves the Objects of *everlasting Shame and Contempt*.

Mark xi. 13, 14. May none of us ever indulge such a Temper, or ever rest in an empty Profession; lest, being like *the Fig-tree* before us, *which had Leaves, but no Fruit*, the *Curse of Christ* should be pronounced upon us, which would *immediately wither* us amidst all our Verdure! Let us remember, that this was intended, as one of those significant Actions, by which the holy Messengers of GOD frequently intimated approaching Judgments. Happy would it have been, if some, instead of searching out Objections against it, had seriously considered its Design, and the sad Aspect with which it looks on those, who, like them, *receive the Grace of GOD in vain!*

S E C T. CL.

CHRIST *arriving at Jerusalem, visits the Temple again; and after a repeated Effort to reform the continued Abuses there, discourses with the People in a Manner which farther exasperates the Priests; and in the Evening goes out of the City.* Mark XI. 15,—19. John XII. 44, *to the End.*

MARK XI. 15.

MARK XI. 15.

Sect. 150. *AND* soon after the Fig-tree had been cursed, *they come to Jerusalem; and Jesus entering, as he had done the Day before, into the Temple, observed as he was passing thro' the Court of the Gentiles, that the People who had polluted it by their Traffick were seated there again; and being displeased to see that sacred Place so shamefully profaned, he presently renewed his Testimony against them, and began to drive out them that sold and bought in the Limits of the Temple (a),*
and

AND they come to Jerusalem: and Jesus went into the Temple, and began to cast out them that sold and bought in the Temple, and

(a) *To drive out them that sold and bought in the Temple.*] The Time when this was done is fixed by *Mark* to the Day after *Jesus* made his publick Entry into *Jerusalem*, and so (as was observed before, *Note (c)* on *Mat.* xxi. 12. *pag.* 299.) this must have been a *different Fact* from that related by *Matthew*, which he has introduced on the preceding Day, before the *Shoutings of the Children*. We have supposed it therefore to be *repeated* by our Lord; for as it is improbable, that he would not *purge the Temple* on the Day of his triumphant Entry, when *Mark* expressly says, that *he looked round about upon all Things*; so it is plainly intimated

and overthrew the Tables of the Money-changers, and the Seats of them that sold Doves;

16 And would not suffer that any Man should carry any Vessel through the Temple.

17 And he taught, saying unto them, Is it not written, My House shall be called of all Nations the House of Prayer? but ye have made it a Den of Thieves.

and overthrew the Tables of the Money-changers, and also the Seats of them that sold Doves: Sect. 150.
Mark XI.
16.

And he permitted not that any one, for the Sake of shortening his Way, should carry any Burthen, or any Kind of Vessel, thro' the Courts of the Temple; but strictly insisted on a due Reverence to it, as a Place that was entirely set apart to GOD'S immediate Service. 17 And he taught them at large the Evil of such Practices, saying to them, Is it not written, (as I observed but Yesterday,) "My House shall be called an House of Prayer, and that not only for the Jews themselves, but (as the Prophet says,) for the Sons of the Stranger that join themselves to the Lord, or for those pious Profelytes, who from all the neighbouring Nations shall resort to it?" (Isa. lvi. 6, 7.) But you have turned it to another Use, and made it in effect a Den of Robbers, by suffering People here to carry on their Trades, and to profane the Place, in which the Gentiles are to worship GOD, by scandalous Extortion and unlawful Gain. (Compare Mat. xxi. 12, 13. and Luke xix. 45, 46. pag. 299.)

JOHN XII. 44. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

And then, as considerable Numbers of People were now gathered about him, Jesus cried, or proclaimed with a loud Voice, saying, Be it known unto you all, that in these extraordinary Steps which I take for the Reformation of Abuses, and the Vindication of GOD'S House, I act by his own immediate Direction and Authority; and be that cordially believes in me, believeth not in me alone, but in him that sent me; and thereby does

intimated here, that he did it after his Return from Bethany on the next Day. Nor is it at all unlikely, that after Jesus was departed out of the City, there would be People enough, if it were only out of Opposition to him, who would be ready to encourage the Traders, (some of whom might, perhaps, be new Comers,) to return again to their Places. And Jesus therefore seems, (as Mr. Whiston has observed,) to have asserted the Regard that was due to the Temple now, with more Severity and Exactness than he had done the Day before, not suffering any one so much as to carry a Vessel thro' the Temple; which is a Circumstance not mentioned either by Matthew or Luke, in their Account of the Transactions of the preceding Day. (See Sect. 147.)—But I see no Foundation at all for Mr. Whiston's Conjecture, that on the former Day Christ drove them out of the Jews Court, and now out of that of the Gentiles; for it is no way probable, that the Traders were ever allowed to introduce their Wares into the Inner Court, for which the Jews had a peculiar Reverence. See Mr. Whiston's View of the Harmony, pag. 131. and Dr. Whitby's Note on Mark xi. 17.

(b) That:

Sect. 150. does an Honour to the Father himself. *And*

be that sees me, and regards me with a lively Faith, *does* also in effect *see him that sent me,* as

the Perfections of the Father are displayed in me ; whereas he that shuts his Eyes against me,

46 excludes the only Means of being brought to the true Knowledge of him. For full of the In-

spiration of his blessed Spirit, *I am come a Light into the World, that every one who really believes in me, might not any longer abide in Darkness,*

but might attain to the Knowledge of all necessary Truth, and the Enjoyment of the most solid and

47 excellent Happiness. *And if any one of you bear my Words,* which I am so frequently and

freely speaking, *and will not believe in me, I do not now condemn him,* or immediately execute Judgment upon him ; *for* (as I formerly declared,

John iii. 17. Sect. 26.) *I am not come at present to condemn the World,* or to perform any Work of Wrath and Terror, whatever ill Usage I may

meet with in it ; *but* the Design of my Appearance is mild and gentle, and I am come to *save the World,* and to make its Inhabitants happy for

48 as to hearken to the Proposals I offer. Never-

theless, tho' I do not immediately judge any, yet *he that rejects me, and does not receive my Words,* will not escape final Condemnation, but will

find, to his Surprize and Confusion, that he *has one that judges him :* For *the Word that I have spoken,* tho' heard with Indifference from Day to

Day, is recorded in the Book of GOD'S Remembrance ; and as the Time will come, when the Proposals I have made shall be reviewed, even

that very Word shall judge him in the last awful Day (b), as the Tenor of it is so excellent, that

to

(b) *That very Word shall judge him* &c. ο λογος ο ελαλησα, ενος κρισι αυτου.] Our Lord by this Manner of speaking represents his Word as a Person, that should sit in Judgment upon Unbelievers at the Last Day. (Compare Heb. iv. 12.) But I can see no Ground for Mr. Fleming's Interpretation, (*Christology, Vol. i. pag. 136.*) who would render it, *The Logos, which I have spoken of, shall judge him ;* as if he had said, " Tho' it is not my present Business to do it, yet I have a Commission from my Father, which is hereafter to take Place, " when I shall appear worthy of that great Name." I do not recollect, that our Lord had given himself the Title of *Logos* in any of his Discourses with the Jews ; and therefore can see no Reason to suppose such a Reference to it.

45 And he that seeth me, seeth him that sent me.

46 I am come a Light into the World, that whosoever believeth on me, should not abide in Darkness.

47 And if any Man hear my Words, and believe not, I judge him not : for I came not to judge the World, but to save the World.

48 He that rejecteth me, and receiveth not my Words, hath one that judgeth him : the Word that I have spoken, the same shall judge him in the last Day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a Commandment, what I should say, and what I should speak.

50 And I know that his Commandment is Life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

John XIII. 1. p. 420.

MARK XI. 18. And the Scribes and Chief Priests heard it, and sought how they might destroy him: for they feared him, because all the People was astonished at his Doctrine.

19 And when Even was come, he went out of the City.

to have rejected it will prove a Man ignorant of Sect. 150. GOD, and alienated from true Religion and Goodness. *For I have not spoken of myself,* either John XII. 49.

on my own Motion, or on any precarious Conclusions drawn from Principles divinely taught; *but the Father who sent me, he gave me ample Instructions, and a particular Commandment, what I should say, and what I shall yet speak* in that Part of my Work which is still before me. *And* I will faithfully conform myself to his Instructions, whether Men be pleased, or offended with me; for *I know that his Commandment is* of the greatest Consequence, and that *Eternal Life* depends upon the Knowledge and Observance of it; and *therefore* I would by no means vary in a Matter of so much Importance; but *whatever I say* unto you, *I speak it, just as the Father has given it me in Charge,* and alter nothing in the Message he has sent me to deliver. So that the Doctrine which I preach should be received as coming from the Father, and by rejecting it you will be guilty of despising his Authority.

Thus did our Lord continue to reform Abuses, Mark XI. 18. and to teach the People, with the utmost Seriousness and Earnestness, on the Second Day of that Week in which he suffered. *And the Scribes and Chief Priests* were much offended when they *heard [of it,] and diligently sought how they might find out some Expedient to destroy him; for they not only envied, but dreaded him, because all the People were visibly struck into Attention and Wonder at his Doctrine,* and seemed disposed to receive it with a Respect proportionable to its Importance and Solemnity.

And that he might give them no unseasonable Advantages against him, *when the Evening was come, he went out of the City,* and spent the Night, as he had done before, in a retired Place with his Disciples.

IMPROVE.

I M P R O V E M E N T.

Sect. 150. *Mark xi. 15,--17.* **H**OW hard is it to purge a carnal Heart, and disentangle it from the Snares of a deceitful World! No sooner were these *Traders driven from the Temple*, but they return to it again; and are as busy the *next Day* in the Pursuit of their unlawful Gain, as they had been before. And thus how often are Convictions stifled by the Love of this World? and if the Voice of Conscience, or the Word of GOD, may interrupt us for a while in our unlawful Courses, yet where it may affect our Worldly Interest, how ready are we to return to them again? and with what Difficulty are we brought, so far to lay aside our Earthly Projects, as not to take them into the *House of GOD*? Purge us, *ob Lord*, from every irregular Desire; pursue, and perfect thine own Work; and *incline our Hearts unto thy Testimonies, and not unto Covetousness!* (*Psal. cxix. 36.*)

John xii. 44, 45. Most important is that *Proclamation*, which our Lord made in the *Temple*, and is still making to us in his Word: *Believing in him, we believe in the Father*; and *seeing him, we see the Father*. Let us be ready therefore to receive him out of Regard to his Divine Authority, as well as with a View to our own Happiness; for without him we can have no Access unto *the Father*, nor can we ever see him as a reconciled GOD.—The sacred *Light*, which he diffuses around him, is not intended merely to amuse our Eyes with pleasing Speculations, but to animate our Hearts with holy Affections, and to *guide our Feet into the Way of Peace*. (*Luke i. 79.*) If we desire to escape an *Abode in Eternal Darkness*, and to see Light everlasting, let us faithfully follow him: Otherwise we are *condemned already*, and *that Word which he spake* will become to us *a Saviour of Death unto Death*, (*2 Cor. ii. 16.*) and will judge us in the last solemn and dreadful Day, when it shall sentence those who would not be saved by it.

Let us now make *that Word* the Rule of our Life, which shall then be the Rule of our Judgment. We may most comfortably venture our Eternal All on the exact Veracity of it. *Christ* has perfectly fulfilled the *Commission* he received from *his Father*, as one that was *faithful to him that appointed him*; and stands so compleatly approved in his Sight, that our only Hope is, that we also may be accepted in him, and find Mercy and Grace for his Sake.

S E C T. CLI.

JESUS returning to the City in the Morning, his Disciples observe that the Fig-tree was withered away: Being come into the Temple, he confounds the Members of the Sanhedrim, who questioned his Authority, and reproves them by the Parable of the complaisant, but disobedient Son. Mat. XXI. 20,—32. Mark XI. 20, to the End. XII. 1.— Luke XX. 1,—9.—

MARK XI. 20.

MARK XI. 20.

AND in the Morning as they passed by, [when the Disciples] saw the Fig-tree dried up from the Roots, [they marvelled, saying, How soon is the Fig-tree withered away!] [MAT. XXI. 20.]

NOW Jesus having spent the Night with his Disciples in a retired Place without the City, returned again to Jerusalem on the Third Day of the Week in which he suffered: *And in the Morning, as they were passing by the Spot of Ground where he had cursed the barren Fig-tree on the Day before, when the Disciples saw the Fig-tree (a) dried up from the very Roots, and so entirely stripped of its Leaves, that tho' it stood at some Distance from the Road, they easily discerned the Change; they were greatly struck at the Sight, and wondered, saying, How soon the Fig-tree that stands yonder is withered away, tho' Yesterday it seemed so flourishing! And Peter recollecting what had passed, took Notice of it to Jesus, and said unto him, Rabbi, behold, the Fig-tree which thou cursedst but Yesterday, is now quite withered away.*

Sect. 151.
Mark XI. 20.

21 And Peter calling to remembrance, saith unto him, Master, behold, the Fig-tree which thou cursedst, is withered away.

22 And Jesus answering saith unto them, Have Faith in GOD: [MAT. XXI. 21.—]

And Jesus answering says unto them, See that you have a stedfast Faith in GOD, and a full Confidence in his Power and Fidelity, when you feel him secretly moving on your Spirits, to stir you

(a) *When the Disciples saw the Fig-tree.* Matthew relates this Story of the Fig-tree, as if the Notice that the Disciples took of it, and the Account that Jesus gave them of the Power of Faith, followed immediately upon his cursing it. But Mark has so expressly referred these Circumstances to the next Morning, and so particularly mentions Peter's recollecting what had passed before, that it is plain his Order must be followed here, which Matthew has neglected, that he might give us the whole of the Story together.

Sect. 151. you up to any miraculous Operation (b). For

Mark XI.
23.

I assuredly say unto you, that if you have a firm and stedfast Faith, and do not doubt of GOD's being ready to stand by you, you shall not only do such Miracles as this of the Fig-tree, but also shall perform far greater Things; yea, whosoever under such an Impulse, and with such a believing Temper, shall attempt any thing as difficult and extraordinary, as if he were to say to this Mountain, which we are now crossing, Be thou removed from hence, and thrown into the distant Sea; and shall not at all doubt in his Mind, but stedfastly believe that what he says shall come to pass, it shall accordingly be done, [and] shall be to him just as he says.

24 *And for this Reason, to encourage you boldly to act as GOD shall direct and instigate you, I say unto you, that whatsoever Things you shall desire, [and] ask of GOD in Prayer, to make it manifest that you are sent of him, and to confirm your Doctrine; if you believe that you shall actually receive them, however difficult the Things may be that you request, yet in such Circumstances they shall certainly be done, and you shall have them.*

25 *But still I would subjoin one Caution; that if you expect your Prayers should prevail with GOD, you must take care to offer them in Love, as well as in Faith; and when you stand praying (c); in the Presence of that Majesty of Heaven, whom*
you

23. For verily I say unto you, that [if ye have Faith, and doubt not, ye shall not only do this which is done to the Fig-tree; but also] whosoever shall say unto this Mountain, Be thou removed, and be thou cast into the Sea; and shall not doubt in his heart; but shall believe that those Things which he saith shall come to pass; [it shall be done, and] he shall have whatsoever he saith. [MAT. XXI. 21.]

24 [And] therefore I say unto you, What Things soever ye desire, [and shall ask in Prayer,] believe that ye receive them, and ye shall have them. [MAT. XXI. 22.]

25 And when ye stand praying, forgive, if ye have ought

(b) *Have Faith in GOD, &c.* It is certain, that the Attempt of performing Miracles in publick was a remarkable Instance of Faith in the Divine Power and Fidelity; for they were generally introduced by some solemn Declaration of what was intended, which was in effect a Prediction of immediate Success; (So Peter says, Acts iii 6. *In the Name of Jesus Christ, rise up and walk*; ix. 34. *Eneas, Jesus Christ maketh thee whole*; and again, ven. 40. *Tabitha, arise*.) And in pronouncing this, the Person speaking pawned all his Credit as a Messenger from GOD, and consequently all the Honour and Usefulness of his future Life, on the immediate miraculous Energy to attend his Words, and to be visibly exerted on his uttering them. And hence it is, that such a firm couragious Faith is so often urged on those, to whom such miraculous Powers were given. — But what kind of Intimation of GOD's intended miraculous Interposition the Apostles in such Cases felt on their Minds, it is impossible for any, without having experienced it, to know. It is therefore an Instance of their Wisdom, that they never pretend to describe it, since no Words could have conveyed the Idea.

(c) *When you stand praying.* There is no room to doubt, that Standing was their usual Posture, when they prayed; as Dr. Lightfoot observes with respect to the Jews; (*Hor. Heb. on Mat. vi. 5.*) and the learned Author of the *Enquiry into the Worship of the Primitive Church,*

ought against any: that your Father also which is in Heaven may forgive you your Trespases.

26 But if ye do not forgive, neither will your Father which is in Heaven forgive your Trespases.

you have offended; by so many Provocations, you should forgive, if you had any Matter of Complaint against any; that your Father in Heaven may also forgive you your Trespases. But if

you do not forgive even your most cruel Enemies, and much more your offending Brethren, neither will your Father in Heaven forgive you your Trespases: (Compare Mat. vi. 14, 15. xviii. 35.) And if your Trespases be not forgiven; you have little Reason to hope for such extraordinary Interpositions in Answer to your Prayers; or if those Interpositions were to be granted, you would receive no manner of Advantage from them, while amidst all the Glory of working the most amazing Miracles, you lay under the Load of Guilt and Condemnation.

27 And they come again to Jerusalem: and [when he was come into the Temple,] [LUK. it came to pass, that] as he was walking, [LUK. as he taught the People, and preached the Gospel,] there [LUK. came upon him] the Chief Priests, and the Scribes, and the Elders [of the People;] [MAT. XXI. 23.—LUKE XX. 1.]

And after Jesus had been thus discoursing with his Disciples by the Way, they come again to Jerusalem: And when he was come into the Temple, it came to pass, that as he was walking there (d), while he taught the People who flocked around him, and zealously preached the Gospel of the Kingdom to all that were desirous to be instructed in it, the Chief Priests, and the Scribes, and the Elders of the People (e), who were contriving his

Destruc-

Church, (chap. ii. §. 1.) has shewn to be the Practice of the first Ages of the Christian Church. (Compare Mat. vi. 5. and Luke xviii. 11.) But as the Word [stand] has no particular Significancy here, I might have omitted it in the Translation, as the Prussian Editors have frequently done, but that I do not chuse to multiply Expletives in the Sacred Writings.

(d) It came to pass, that as he was walking.] Luke, who tells this, as he does several other Stories, in a less circumstantial Manner, says, it was on one of those Days: But the Insertion of that Clause here would have been improper, considering how particularly the Date of this Fact is fixed by Mark.—If the Reader should happen elsewhere to meet with the Omission of a Word or two in any of the Evangelists, (which he very seldom will;) I hope he will not condemn it, till he reflect whether it may not be accounted for in the same Manner.

(e) The Chief Priests, —and the Elders of the People.] These are Titles that frequently occur, but it is not easy to fix a determinate Idea to them.—By the Chief Priests, I think, we may understand any of peculiar Distinction in the Aaronic Family: So that it may include the High-Priest, his Deputy or Sagan, any of the Heads of the Twenty-four Courses of Priests who might happen to be in waiting, and likewise any of those whom the Talmudists call Catholicoi, Amarcalia, and Memunim, who (if their Testimony may be credited,) were appointed to preside over the other Priests and Levites, and to regulate the Watch, the Singers, &c. A Summary Account of them may be seen in Reland, Antiq. Heb. part. ii. cap. 3. §. 4. 5.—By the Elders of the People, some would understand those Representatives, who were called Viri Stationarii, that were appointed to attend in their Courses at the House of Morning and Evening Sacrifice in the Name of the whole Israelitish Nation;

SECT. 151. Destruction, came upon him in a Body, with a strong Desire to confound and overbear him:

LUKE XX. 2. *And they spake to him in such a Manner, as to express their high Displeasure at what had lately passed, saying, Thou hast here taken upon thee to reform the Temple, which is our Province alone, and hast in a tumultuous Manner driven out those, who had our Permission to traffick in the outer Court: We insist upon it therefore, that thou tell us roundly and plainly, by what Authority thou dost all these extraordinary Things? and who he is, that gave thee this Authority, on which thou presumest to do them?*

- 3 *And Jesus, that he might at once reprove the Impropriety of the Question in those Circumstances, and in effect return an unexceptionable, tho' oblique Answer to it, said to them in Reply, I will also ask you one plain Question on this Occasion; and pray answer me this one Thing, which if you tell me, I will likewise give you all the Satisfaction you can desire, and directly tell you, if you do yet indeed need to be told, by what Authority I do these Things.* You all remember the Baptism of John, which was attended by such Multitudes of People, and even by many of your leading Men: (Compare Mat. iii. 7. Sect. 16.) Now I would gladly know, what you think of its Original; *From whence was it, that he had his Commission; was it from Heaven, as he openly professed? or was it merely a Contrivance of Men? Answer me this, and then I will immediately resolve your Question.*

- 5 *And they were perfectly confounded at so unexpected a Demand, and reasoned among themselves, as it was natural to do, after this Manner, saying, If we shall say, that John's Baptism was from Heaven, he will say to us, Why therefore did ye not believe him, and yield to his well known*
and:

LUKE XX. 2. And spake unto him, saying, Tell us by what Authority dost thou these Things? or who is he that gave thee this Authority [MAK. to do these Things?] [MAT. XXI. — 23. MARK XI. 28.]

3 And [Jesus] answered and said unto them, I will also ask you [MAR. one Question,] and answer me; *even one Thing, which if ye tell me, I in like wise will tell you by what Authority I do these Things.* [MAT. XXI. 24. MARK XI. 29.]

4 The Baptism of John, [whence was it?] from Heaven, or of Men? [MAR. answer me.] [MAT. XXI. 25.— MARK XI. 30.]

5 And they reasoned with themselves, saying, If we shall say, From Heaven; he will say [unto us,] Why then believed ye him not? [MAT. XXI.—25. MARK XI. 31.]

Nation; but I rather suppose it may signify the *Members* of the Grand Sanhedrim, to whom that Title most eminently and properly belongs; which is the more probable, as they were the Persons, under whose Cognizance the late Action of Christ in purging the Temple would most naturally fall. These, with the Persons above-mentioned, probably appeared in a considerable Company, on purpose to daunt him, and to bear an united Testimony against him, if any thing exceptionable should fall from him on this Occasion.

(f) The

6 But and if we [shall] say, Of Men ; [we fear] all the People will stone us : for they be [all] persuaded that John was a Prophet [MAR. indeed.] [MAT. XXI. 26. MARK XI. 32.]

and repeated Testimony of me? *But if we shall say*, that his Baptism had no Divine Warrant, but was merely the Device of some wicked and designing Men, who by that grave Solemnity endeavoured to introduce their own ambitious Schemes; we have Reason to fear, that all the Populace who are here assembled will rise up, and stone us; for they are all firmly persuaded, that John was really a Prophet sent of God; and as vast Numbers of them were baptized by him, they will never bear to hear him vilified, either as an Enthusiast, or Impostor. And therefore they declined to tell him what were their real Sentiments, and answered Jesus by saying, We cannot yet certainly tell whence [it was;] for it is a Question, which still lies before the Sanhedrim, and which they have not yet expressly determined.

Sec't. 151. Luke XX. 6.

7 And they answered [MAR. and said unto Jesus, We cannot tell] whence it was. [MAT. XXI. 27.— MARK XI. 33.—]

And Jesus immediately replied and said unto them, Neither do I think it at all necessary to tell you, by what Authority I do these Things; for the other Question naturally requires to be determined first (f), and when you think proper to decide that, you may easily perceive that the same Answer will serve for both (g).

7

8

8 And Jesus [MAR. answering] said unto them, Neither tell I you by what Authority I do these Things. [MAT. XXI.—27. MARK XI.—33.]

MARK XII. 1.— And he began to speak unto them [and to the People] by Parables.— [LUKE XX. 9.—]

And having thus silenced the Members of the great Council, who had taken upon them to examine him for his late Proceedings, he began to speak unto them, [and] to the People who were now assembled, by several Parables, of which we shall give a more particular Account.

Mark XII. 8.

MAT. XXI. 28. But what think ye? A certain Man

And first, he said to the Scribes and Pharisees, with whom he had been discoursing, You evaded a direct Answer to my Question, but what think you of your own Conduct in these Circum-

Mat. XXI. 28.

(f) The other Question naturally requires to be determined first.] That singular Turn, which the Reader will observe to be given to this Answer of our Lord in the Paraphrase, by which I think the Propriety of it to be much illustrated, I owe to that very accurate and learned Friend, who suggested the Substance of Note (g) on John vii. 22. pag. 49.

(g) The same Answer will serve for both.] This was plainly the Case; for as on the one hand, the express Testimony, which John bore to Christ, must be a sufficient Proof of his Divine Mission, if that of John was allowed; (since according to a Jewish Maxim, The Testimony of one Prophet was sufficient to confirm the Authority of another;) so Christ had spoken in such an honourable Manner of John, that to condemn John as an Impostor, would imply a like Censure on the Character of Jesus.

(b) Sir,

Sect. 151. Circumstances, and of all the high Professions you make of an extraordinary Reverence for GOD, and Zeal in his Service? I will plainly tell you my Thoughts of it, which are very naturally connected with the Subject we have been upon.

Mat. XXI.
28.

Man had two Sons, and he came to the first, and said, Son, go work To-day in my Vineyard.

- 29 There was a Man who had Two Sons; and coming to the First, he said, Son, go directly away, and work To-day in my Vineyard, where thou knowest there is Business to do that requires thine Attendance. And he answered in a very rude and undutiful Manner, and said, I will not: But afterwards considering better of it, he repented that he had used his Father so ill, and to make the best Amends he could, he went into the Vineyard,
- 30 and laboured diligently there. And when the First had given so undutiful an Answer to his Father, he came to the Second, and said to him in the same Manner as he had done to his Brother: And he being a smooth plausible Lad, answered with great Submission and Readiness, and said, Sir, I [am going] this Moment to obey your Commands (b): And yet after all he went not to the Vineyard, but spent the whole Day elsewhere.

29 He answered and said, I will not: but afterwards he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, Sir; and went not.

- 31 Now I would leave it to you to judge, which of the Two Youths did the Will of [his] Father, and with which of them he would, on the whole, be best pleased? And without any Hesitation they say to him, Undoubtedly the First of them. Then Jesus upon this says to them, The Application of this Parable is very easy; for thus it is, that notwithstanding your Professions of a Regard to GOD, yet in your Practice you are disobedient Children, and reject his Gospel; and verily I say unto you, that even the most abandoned Sinners of the Age, such as Publicans and common Prostitutes, are much more open to Conviction, and more likely to be wrought upon, than you; and so many of them have already been

31 Whether of them twain did the Will of his Father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the Harlots

(b) *Sir, I am going.*] This was a proper Emblem of the Hypocrisy of the Scribes and Pharisees; who addressed GOD under the most honourable Titles, and professed the greatest Readiness and Zeal in his Service, while their whole Lives were a Series of Disobedience and Rebellion.

lots go into the Kingdom of God before you.

32 For John came unto you in the Way of Righteousness, and ye believed him not: but the Publicans and the Harlots believed him. And ye, when ye had seen it, repented not afterward, that ye might believe him.

been awakened to Repentance, that their Example might lead you the Way into the Kingdom of GOD, but with all your Pretences to Sanctity you will not follow them. For tho' you have not Integrity enough freely to own it, you know in your own Consciences, that John came not unto you in a suspicious Manner, but in the Way of Righteousness, and did in all his Ministry maintain the uniform Character of an upright and pious Man, as well as of a plain and awakening Preacher, yet you believed him not; but the Publicans and Harlots, of whom I spake, believed him: And you were still so obstinate, that even when you saw [it,] and perceived a growing Reformation among the most abandoned of Mankind, yet you did not afterwards repent, so as to believe him. (Compare Luke vii. 29, 30. Vol. i. pag. 352.) And therefore I solemnly warn you, that your Condition will another Day be worse than theirs; and that you shall see those, whom you now despise and abhor, entering into the Glory from which you shall be excluded.

Sect. 151.
Mat. XXI.

32

I M P R O V E M E N T.

HOW little do the most specious Pretences of Piety signify, if they are not animated by the Heart, and confirmed by the Life! How vain are all the complimentary Forms of Religion, when addressed to that God, who penetrates all the Secrets of the Soul, and can have Complacency in nothing but real and solid Goodness! Yet how many are there, who are free of their Promises both to God and Man, but always fail when the Time of Performance comes? And how many, with these unhappy Rulers in Israel, go on to pride themselves in a Kind of external Nearness to God, and perhaps in a boasted Commission from him, who are themselves so far from his Kingdom, that even Publicans and Harlots are more like to be brought into it than they.

In vain do we, like these Pharisees, enquire into the Evidences of Christ's Authority, if we are not heartily resolved to submit to it. Yet with such Cavillers and Hypocrites must his Ministers expect to meet: May they learn by the Example of their great Master; to answer them with the Meekness of Wisdom, and to join the Sagacity of the Serpent, with the Gentleness and Imbecility of the Dove!

The

Sect. 151. The Promises which are made to a *miraculous Faith in Prayer*, are not indeed *our immediate Concern*; but we may truly infer from them some Encouragement in Favour of the *Prayer of Faith*, on whatever Account, and in whatever Circumstances it be offered. At least we may infer the

Mark xi. 23, 24.

Ver. 25, 26. Necessity of *forgiving Injuries*, if we desire that our Petitions should be received with Favour. Let us remember it; and labour to approach the Throne of a *forgiving GOD* with Hearts, not only clear of every malignant *Passion*, but full of that cordial and universal *Benevolence*, which may engage us to pray for all Men, and particularly for those, who have least deserved our Kindness, and seem least disposed to requite it.

S E C T. CLII.

CHRIST utters the Parable of the Vineyard let out to unfaithful Husbandmen; *from which he takes Occasion plainly to admonish the Jewish Rulers of the Danger and Ruin, they would incur by the Schemes they were forming against him.* Mat. XXI. 33, to the End. Mark XII. —1, —12. Luke XX. —9, —19.

M A T. XXI. 33.

Sect. 152. **O**UR Lord having thus reproved the Priests and Elders in the Temple, who had been questioning his Authority, and shewn how inexcusable they were in not believing John, tho' they could not deny him to be sent of GOD, continued his Discourse, and said to them and to the People, *Hear now another Parable*, in which you are very nearly concerned, as your own Consciences must quickly tell you: *There was a certain Man, a Master of a considerable Family and Estate, who planted a Vineyard, and spared no Cost to render it fruitful; for he made a strong Hedge round it, to preserve it from the Incurfion of Men or Beasts, and digged [a Place for] a Wine-press in it, [or] a large Cavity which might serve as a Fat for the Wine, to receive the Liquor when pressed from the*

Mat. XXI. 33.

M A T. XXI. 33.

H E A R another Parable: There was a certain Houfholder, which planted a Vineyard, and hedged it round about, and digged a Wine-press in it, [or a Place for the Wine-fat,] and

and built a Tower, and let it out to Husbandmen, and went into a far Country [LUK. for a long Time.] [MARK XII.—I. LUKE XX.—9.]

the Grapes (a); and he also built a Tower in it, Sect. 152. for the Accommodation and Defence of the Labourers; and then he let it out to Husbandmen, Mat. XXI. 33. who were to pay him a certain Acknowledgment out of the Produce of it; and he himself departed thence, and took a Journey for a long Time into a distant Country.

34 And [at the Season] when the Time of the Fruit drew near, he sent his Servants to the Husbandmen, that they might receive [from the Husbandmen of the Fruit of the Vineyard.] [MARK XII. 2. LUKE XX. 10.—]

And at the proper Season, when the Time of gathering in the Fruit approached, he sent his Servants to the Husbandmen who had farmed it, that they might receive from the Husbandmen that Proportion of the Fruit of the Vineyard which was due to him for the Rent. 34

35 And the Husbandmen [caught] his Servants, and beat one, [and sent him away empty,] and killed another, and stoned another. [MARK XII. 3. LUKE XX.—10.]

And the Husbandmen wickedly conspiring to keep the Vineyard to themselves, instead of receiving them with due Respect, and returning the appointed Payment, seized his Servants, and beat one of the Chief of those who arrived first, and sent him empty away; and as the Demand grew more pressing, they took up the Weapons, with which their Lord himself had furnished them for very different Purposes, and slew another, and stoned another till they had driven him away. 35

36 [And] again, he sent [unto them] other Servants, more than the first; and they did unto them likewise: [and at him who was the Chief they cast Stones, and wounded him in the Head, and sent him away shamefully handled,] [LUK. and empty.] [MARK XII. 4. LUKE XX. 11.]

And when their Lord heard the Report of this their Injustice, he did not immediately arm himself against them, but sent again other Servants to treat with them, more in Number, and higher in Office than the first: But still persisting in their Wickedness, they did the same unto them; and particularly at him [who was the Chief] Person employed to account with them, they threw Stones, and wounded him dangerously in the Head, and sent him away not only empty, but very dishonourably and shamefully treated. 36

MARK XII. 5. And again he sent another [the third Time;] and him they [wounded also, and cast him out, and] killed: and many others,

And again the third [Time] he sent another of his principal Servants; and him also they wounded, as they had done the former, and cast him out of the Vineyard, [and] killed him: And in like Manner they assaulted many others, who came with,

(a) *A Fat for the Wine.* Matthew uses the Word *λυσω*, and Mark *υπολοιπω*. The former signifies the *Wine-press*, the other the *Cavity under it*, in which the Vessel was fixed, which received the Liquor pressed from the Grapes. The one of these naturally implies the other; but our Lord might without any Impropriety mention both.

Sect. 152. with, or after him, on the same Errand, *beating*
 some of them, and killing others outright.

Luke XX.
13.

Then the Lord of the Vineyard, being still unwilling to proceed to the last Extremity with them, tho' they had been so very wicked and ungrateful in their Treatment of his Servants, said to them that were about him, *What shall I do farther to reclaim them? I will send my own Son to them (b). Having yet therefore One Son, who was his well-beloved, and the Heir of the Family, he sent him also last of all to them, as the only gentle Expedient that remained, saying, Perhaps they will reverence my Son, when they see him (c); for surely they must needs have some Respect for him, and will not presume to offer him any Injury.* But when the Husbandmen saw the Son

Mat. XXI.
38.

come into the Vineyard, instead of paying any due Regard to him, they grew yet more outrageous in their Wickedness, and reasoned among themselves, saying, *This is the only Heir of the whole Estate; come, let us kill him, and seize on his Inheritance (d), that [it] may be ours from Generation to Generation, and no Descendants of our Master may remain to give any Disturbance to us or our Children in the Possession of it.* And

39

with malignant Hearts and cruel Hands they fell upon their Master's Son, and seized him; and fearing neither GOD nor Man, they cast him out of the Vineyard, and slew him (e), exposing his dead

others, beating some, and killing some. [LUKE XX. 12.]

LUKE XX. 13. Then said the Lord of the Vineyard, What shall I do? I will send my—Son. [MAR. Having yet therefore One Son, his well-beloved, he sent him also last [of all] unto them, saying,] It may be they will reverence [my Son] when they see him. [MAT. XXI. 37. MARK XII. 6.]

MAT. XXI. 38. But when the Husbandmen saw the Son, [LUK. they reasoned among themselves, saying,] This is the Heir; come, let us kill him, and let us seize on his Inheritance, [LUK. that it may be ours.] [MARK XII. 7. LUKE XX: 14.]

39 And they caught him, and cast him out of the Vineyard, and slew him. [MARK XII. 8. LUKE XX. 15.—]

(b) *I will send my Son.*] The Question is not here, how prudent it would have been in a Human Father, to venture his Son in such a Case as this; for the Power which GOD had of raising Christ from the Dead, and making all his Sufferings redound to his Glory and Happiness, quite alters the Case. The Design is, to shew the Patience of GOD, and the Wickedness of the Jews, by this Emblem, than which nothing could be more expressive.

(c) *Perhaps they will reverence my Son, &c.*] Numberless Predictions in the Old and New Testament plainly shew, that GOD foresaw Christ's Death as a certain Event. This therefore, like many others, is merely an ornamental Circumstance, which cannot without Absurdity be applied in the Interpretation of the Parable.

(d) *Come, let us kill him, &c.*] If such a Proposal would have been the Height of Folly, as well as Wickedness, in these Husbandmen, it was so much the more proper, to represent the Part the Jewish Rulers acted in the Murder of Christ, which they were now projecting, and which they accomplished within Three Days. The Admonition was most graciously given; but served only in an astonishing Manner to illustrate that Degree of Hardness, to which a sinful Heart is capable of arriving.

(e) *And cast him out of the Vineyard, and slew him.*] So Matthew and Luke express it; but Mark has changed the Order of the Words, and says, *They killed him, and cast him out of the Vineyard*; if we may not render that Clause, *They both slew him, and cast him out,*

50

He will therefore destroy them, and let the Vineyard to others. 331

dead Body in a most contemptuous and insolent, Sect. 152.
as well as inhumane Manner.

40 When the Lord therefore of the Vineyard cometh, what will he do unto those Husbandmen? [MARK XII. 9.—LUKE XX.—15.]

When therefore the Lord of the Vineyard him- Mat. XXI.
self cometh, armed with a Power which they will 40.
be utterly unable to resist, *what will he do,* think
you, *to those treacherous and cruel Husbandmen,*
when he has them entirely at his Disposal?

41 They say unto him, He will miserably destroy those wicked Men, and will let out his Vineyard unto other Husbandmen, which shall render him the Fruits in their Seasons.

And as the Jewish Rulers did not understand, 41
that they themselves were these unfaithful Husbandmen, *they say unto him,* There is no Doubt but *he will wretchedly destroy those* wicked and incorrigible *Wretches,* nor is the most tormenting Death too severe for them to expect; *and he will then let out the Vineyard to other Husbandmen, who shall faithfully render him the Fruits of it in their proper Seasons.*

LUKE XX. 16.—[*Jesus said,*] He shall come and destroy these Husbandmen, and shall give the Vineyard to others. [MARK XII.—9.]

Thus did they, before they were aware, condemn themselves; and [*Jesus added,*] You have answered right: *He shall indeed quickly come, and destroy these Husbandmen* of whom I speak, whoever they shall appear to be, with terrible Severity, *and will give the Vineyard to others.* And all this was, as if he had said, Consider your own Concern in what you have heard: GOD has planted a Church among you, and given you an excellent Revelation of his Will; abundant Provision has been made, both for your Protection, and your Improvement too: But you have ungratefully refused the Fruits of Obedience, which were so justly his Due; and when he has frequently sent his Servants the Prophets, with one Message and Demand after another, you the Rulers and Teachers of Israel, to whom the Cultivation of the Vineyard has been committed, have treated them in a most ungrateful and barbarous Manner: And now at last he has sent his Son, and you are going to seize on him, and to add that
Murder,

so as not to determine which was done first. One cannot suppose, *Christ* uttered it both these Ways; so that if there be no *accidental Transposition* in *Mark*, he probably meant thereby to intimate what is hinted in the *Paraphrase*, the *exposing his dead Body* in a most daring Defiance of publick Justice.—Those that explain the *casting him out of the Vineyard*, of *Excommunication*, which preceded or attended the Execution of a Capital Sentence, do not observe the proper Import of *the Vineyard*. See below, *Note (i)*.

Sect. 152. Murther, which you are now contriving, to the Guilt of all your other Crimes. I leave it therefore to your own Consciences to judge what the Event must be. And for this Reason now I say unto you plainly, that the Kingdom of GOD, which you have thus vilely and ungratefully abused, shall be taken away from you, and given to a Nation which shall bring forth the Fruits thereof: i. e. his Gospel shall be taken from you, and be carried to the Gentiles, who will improve it much better than you have done.

Luke XX. 16. And when they heard this sad Denunciation, with which the Parable concluded, and found that [it] was aimed at them, they said, GOD forbid, that this should be the Case with regard to us, nor can we ever believe that it will.

17 And Jesus looked upon them with great Seriousness and Solemnity in his Countenance, and said unto them, What is this then that is written? (Psal. cxviii. 22, 23.) Did you never read, or never reflect upon this remarkable Passage in the Scriptures, "The Stone which the Builders refused, the same is become the Head-Stone of the Corner (f): "This is the Lord's Doing, and it is wonderful "in our Eyes?" Words, which tho' they might seem to be accomplished in the Exaltation of David to the Jewish Throne, are in their highest Sense applicable to the Messiah (g), who, tho' disdainfully rejected by you Scribes and Pharisees and Rulers of the People, whose Office it is to build up the Church, is nevertheless chosen by GOD to be its great Support and Ornament.

18 And therefore let me plainly tell you, that whosoever

MAT. XXI. 43. Therefore say I unto you, The Kingdom of GOD shall be taken from you, and given to a Nation bringing forth the Fruits thereof.

LUKE XX.—16. And when they heard it, they said, GOD forbid.

17 And [Jesus] beheld them, and said [unto them,] What is this then that is written? [Did ye never read [MAR. this] in the Scriptures,] The Stone which the Builders rejected, the same is become the Head of the Corner: [This is the Lord's Doing, and it is marvellous in our Eyes?] [MAT. XXI. 42. MARK. XII. 10, 11.]

18 [And] whosoever shall fall

(f) *The Head-Stone of the Corner.*] This I take to be the Meaning of the Words κεφαλὴ γωνίας, rather than the Chief Corner-Stone, as it does not appear exactly to answer to ἀπρυγωνία, (Eph. ii. 20. and 1 Pet. ii. 6.) which, as the Connection in those Places shews, (as well as the Use of it in other Authors,) signifies that great Corner-Stone, which lay at the Bottom of the Building as its Support. What is mentioned afterwards of this Head-Stone falling on a Person, seems not to suit with the Supposition of its being laid on, or under the Ground. Compare Zech. iv. 7.

(g) Tho' they might seem to be accomplished in the Exaltation of David &c.] Mr. Jofery has justly observed, (in his Review, pag. 119.) that on the Principles of Analogy this Passage will be much to the present Purpose, tho' it should be confessed, that Psal. cxviii. was immediately meant of David; as it would prove, that the great Builders of Israel might refuse one, whom GOD intended for the Head Stone of the Corner.

(b) On

fall upon [this] Stone, shall be broken; but on whomsoever it shall fall, it will grind him to Powder. [MAT. XXI. 44.]

ever shall fall upon this Stone, i. e. whosoever shall Sect. 152.
stumble at me and my Doctrine, while I am ^{Luke XX.}
here on Earth in this humble Form, he shall be 18.
broken and damaged by it; but on whomsoever it shall fall, when raised up to so glorious an Eminence, it shall even grind him to Powder (b), like a brittle Potsherd crushed by the Weight of some huge Stone falling upon it from on high: (Compare Dan. ii. 44.) So whoever shall oppose me after my Exaltation to Glory, and the pouring out of my Spirit for the full Revelation of my Gospel and Proof of my Mission, he will bring upon himself aggravated Guilt, and dreadful unavoidable Destruction.

19— And [when] the Chief Priests and the Scribes [and Pharisees had heard his Parables, they] the same Hour sought to lay Hands on him; for they perceived that he had spoken this Parable against them. [MAT. XXI. 45. MARK XII. 12.—]

19. *And when the Chief Priests and the Scribes and Pharisees had heard his Parables, which he had now delivered, they were so provoked at what he had said, that even in that very Hour they sought to lay their Hands on him, that they might prosecute him even to Death; for they plainly perceived, that he had spoken this Parable of the wicked Husbandmen that should be destroyed, against them (i), and had in effect set them all at Defiance by the Application of so signal a Prophecy to himself. But they feared the People, who were then present in the Temple, because they esteemed him as a Prophet sent from God, and would not have borne that immediate Assault upon him, which the Rage of these Rulers would otherwise have engaged them to make. And therefore, not daring for the present to attempt to seize him with an open Violence, they left him, and went away to take Counsel in private against him,*

MAT. XXI. 46. But— they feared the Multitude, because they took him for a Prophet: [and they left him, and went their Way.] [MARK XII.—12. LUKE XX.—19.]

(b) *On whomsoever it shall fall, &c.*] Dr. Whitby supposes, that here is an Allusion to the Two different Ways of Stoning among the Jews; the former, by throwing a Person down upon a great Stone; and the other, by letting a Stone fall upon him. But as I cannot see, that the latter was at all more dreadful than the former, since in such a Case a quick Dispatch might seem most desirable, it seems to me that the Force and Beauty of this pathetic Passage would be in a great measure lost by such an Interpretation.

(i) *They perceived that he had spoken this Parable against them.*] One would think, they could be at no Loss for the Interpretation of it, considering how nearly it resembles that in *Isa. v. 1,—7.* with which they were, no doubt, well acquainted. Only it is to be observed, that there *Israel is the Vineyard*, here the *true Religion* is represented under that Figure; accordingly there it is threatened, that *the Vineyard should be destroyed*, but here that it should be *let out to other Husbandmen*; each Event suiting its Connection.

Se&t. 152. him, and to lay a Plot for his Life, which they
 might execute with less Hazard to themselves.

I M P R O V E M E N T.

WHEN we read this *Parable*, and consider it as levelled at the *Jews*, we applaud the righteous Judgment of **GOD** in revenging so severely upon them the *Quarrel of his Covenant*, and the *Blood of his Son*: But let us take heed to ourselves, *lest we also fall after the same Example of Unbelief.* (*Heb. iv. 11.*)

Mat. xxi. 33. **GOD** has given to every Man some Part of *his Vineyard* to cultivate and improve, or some Advantages to know and serve him. And as for us who enjoy the *Christian Dispensation*, we have particular Reason to say, *The Lines are fallen to us in pleasant Places.* (*Psal. xvi. 6.*) *What could we have done more for this Part of his Vineyard?* How ungrateful therefore shall we be, and how miserable too, if we withhold *the Fruits* he so reasonably expects; if we slight *the Messengers*, by whom he so frequently and so pathetically demands them; yea, if by wilful Impenitency and Unbelief we in effect renew the *Slaughter of his beloved Son*, after that amazing Favour he has done us, in charging him with an *Embassy of Peace* to us, whose aggravated Crimes had long since deserved, that he should have sent amongst us the *Messengers of his Vengeance*. Oh that we may never be *condemned out of our own Mouths*, in the Censures we pass on the guilty *Jews!*

Ver. 43. We cannot surely think of the awful Threatening of *our Lord* without some secret Terror for ourselves, when we consider how shamefully we of this Nation have abused our Privileges. *The Kingdom of GOD*, said he, *shall be taken from you, and given to a Nation bringing forth the Fruits thereof.* **GOD** had been just, had he long since executed such a Judgment upon us: May he be merciful to us all, in suspending and averting it! May his Compassion particularly extend to those amongst us, who reject *Christianity*; for the Passage before us has a dreadful Aspect upon such! Whether they will hear, or whether they will forbear; whether they will submit, or whether they will oppose; *Christ is made the Head of the Corner*, and **GOD** will for ever establish him as such. Woe to them, who instead of joining with him, and fixing the Strefs of their Souls upon him, deliberately set themselves to oppose his Cause! On such undoubtedly *will be fall*, like a mighty Rock of Adamant, and crush them in Pieces, and *grind them to Powder.*

Ver. 44. Thus did *our Lord* warn his Enemies, most wisely, and most graciously; but they despised the Admonition, and hated him for what was
Luke xx. 19. so kindly intended. *They sought to lay Hands on him, because he had spoken
 this*

this Parable against them. High Provocation indeed! to set their Danger faithfully before them, that if by any Means it were possible, they might be awakened to escape it! But, alas, what can save those, whose Spiritual Distempers are exasperated by the most proper Remedies prescribed for their Cure!

S E C T. CLIII.

CHRIST farther warns the Jews of the Danger which would attend their rejecting the Gospel, or resting in an insincere Profession of it, by the Parable of the Marriage Feast, and the Wedding-Garment. Mat. XXII. 1,—14.

MAT. XXII. 1.

AND Jesus answered and spake unto them again by Parables, and said,

2 The Kingdom of Heaven is like unto a certain King, which made a Marriage for his Son,

3 And sent forth his Servants to call them that were bidden to the Wedding: and they would not come.

MAT. XXII. 1.

AND when the Priests and Scribes were re-tired, Jesus, being still surrounded with the Multitude, answered and spake to them again in Parables, suited to the present Circumstances of Affairs, saying, The Kingdom of Heaven, or the Dispensation of the Gospel, is like, and may be well compared, to that which happened in the Case of a Man [that was] a King (a), who made a splendid Marriage-Feast for his Son. And when all was prepared, he sent his Servants to call those, who had been before invited, that they might come immediately to the Nuptial Banquet (b). But they were so rude and foolish, that they would not come upon the Summons.

Again:

(a) The Kingdom of Heaven is like a King.] See Note (i) on Luke vii. 32. Vol. i. pag. 355.—It is observable, that Luke does not relate this Parable here, because he had given us one very much like it before, which was spoken on a different Occasion: (Luke xiv. 16,—24. Sect. 120.) For the same Reason he omits the Question of the Lawyer, Mat. xxii. 35. most of the Discourse against the Pharisees, Mat. xxiii. and the Parable of the Talents, Mat. xxv. 14, & seq.

(b) To call those, who had been invited, to the Nuptial Banquet.] The Word γαμος here properly signifies a Nuptial Banquet, in which Sense it is often used by other Writers. (See Raphel. Annot. ex Polyb. pag. 93. and Wolfius, in loc.) It was sometimes customary to send Two Messengers, as in the Case here supposed; which represented the Condescension the greater, and suited the repeated Invitations given to the Jews, by Christ himself during his Life, and by the Apostles after his Death.

(c) My

Sect. 153.
 Mat. XXII.
 4.

4. Again he sent other of his Servants, saying, Go and tell them that were invited, that I must insist upon their coming immediately; for behold, I have prepared my Dinner; my Oxen, and my other fatted Beasts are slain and dressed (c), and all Things are just ready to be served up to the Table; therefore come to the Marriage-Feast without any farther Delay. But such was the Perverseness of the Guests, that notwithstanding this repeated Invitation, they refused to come; and not regarding [it,] they went away, one of them to his Field in the Country, and another to his Merchandise in the City. And the rest were so brutish, that laying hold on his Servants, who came with the Message, they insulted them in a very outrageous Manner, and even carried their Ingratitude so far, that they slew some of them.
- 7 And when the King heard [of it,] he was greatly provoked; and not long after having sent his Armies, he destroyed those Murtherers, and even burnt their City where they dwelt (d), which being disaffected to him, had joined with these wicked Men in concerting this gross and intolerable affront.
- 8 In the mean Time then, as he received Intelligence of their Behaviour, he says to his Servants, The Marriage-Feast is prepared; but they who were first invited, were not worthy of any Part in it, or indeed of any Invitation to it: Yet let not my Provisions be lost: Go ye therefore to the most publick Ways, and particularly to the Places where several Streets and Roads meet (e), and invite as many

4 Again he sent forth other Servants, saying, Tell them which are bidden, Behold, I have prepared my Dinner: my Oxen and my Fatlings are killed, and all Things are ready: come unto the Marriage.

5 But they made light of it, and went their Ways, one to his Farm, another to his Merchandise:

6 And the Remnant took his Servants, and entreated them spitefully, and slew them.

7 But when the King heard thereof, he was wroth: and he sent forth his Armies, and destroyed those Murderers, and burnt up their City.

8 Then saith he to his Servants, The Wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the High-ways, and as many as ye shall find, bid to the Marriage.

(c) *My Oxen, and my fatted Beasts are slain.*] It was agreeable to the Simplicity of the antient Ages, to mention these as the chief Parts of a Royal Entertainment. Thus in *Homer*, and other antient Writers, we see Princes of the first Rank and Dignity feasting each other, with nothing but the Flesh of Oxen, Sheep, and Swine.—Compare *Isa.* xxv. 6.

(d) Not long after having sent his Armies, &c.] This Clause must be supposed to come in by way of *Prolepsis* or *Anticipation*, for it is plain there could not be Time, before the Feast already prepared was served up, to attempt an Execution of this Kind.—This Circumstance seems to point at the Slaughter of the *Jews*, and the burning *Jerusalem*, and the other chief Cities of their Country, by the *Romans*; who are here considered as the *Armies* of their affronted Prince, whose *Embassadors* they had indeed most cruelly and ungratefully murdered.

(e) *The most publick Ways, &c.*] The Phrase *διεξοδους των οδων* signifies *the Ways* which were most frequented; which must be such, as are mentioned in the *Paraphrase*. See *Boisjuz*, *Compar.*

10 So those Servants went out into the High-ways, and gathered together all, as many as they found, both Bad and Good: and the Wedding was furnished with Guests.

11 And when the King came in to see the Guests, he saw there a Man which had not on a Wedding-Garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a Wedding-Garment? And he was speechless.

13 Then said the King to the Servants, Bind him Hand

many as you find there to the Wedding-Banquet. Sect. 153. And accordingly those Servants went out, as their Lord had commanded them, into the Streets and other [publick] Ways, and assembled all that they met with, whether Bad or Good, without any Regard to their Characters or Circumstances: And the Feast was abundantly supplied with Guests. Mat. XXII. 10.

But that, whatever Habits they had on before, they might appear worthy to sit at such a Table, the King had ordered clean white Garments to be delivered to each of them, and appointed Servants whose Province it was to see that they were decently dressed; after which coming in to view the Guests, he saw a Man there, who was not clothed with the Wedding-Garment he had provided (f); but either in Contempt of the Feast, or presuming his own Habit was as good as that which was offered him, had refused to accept it. 11

And he said to him, Friend, how camest thou in hither, not having on the appointed Wedding-Garment? Was it not offered to thee? or hadst thou so little Sense of Decency and Gratitude, as to refuse to accept it in Compliance with the Order of my Feast? And he was presently struck speechless (g), being confounded with the Majesty of the King's Royal Presence, and conscious of his own Insolence and Folly. Then the King being justly incensed at so great an Affront, resolved to punish it by a severe Imprisonment; and therefore said to [his] Servants, Bind 13

Compar. in loc. This intimates, that the Gentiles had as little Reason to expect the Call of the Gospel, as common Passengers and Travellers to expect an Invitation to a Royal Banquet.

(f) Who was not clothed with the Wedding-Garment he had provided.] It was usual for Persons to appear at Marriage-Feasts in a sumptuous Dress, generally adorned with florid Embroidery, as some Writers tell us: (See Rev. xix. 8. and Dr. Hammond, in loc.) But as it could not be expected, that Travellers thus pressed in should themselves be provided with it; we must therefore conclude, not only from the Magnificence of the Preparations, to which we must suppose the Wardrobe of the Prince corresponded, but likewise from the following Circumstance of Resentment against this Guest, that a Robe was offered, but refused by him. And this is a Circumstance, which (as Calvin observes,) is admirably suited to the Method of GOD's dealing with us; who indeed requires Holiness in order to our receiving the Benefits of the Gospel, but is graciously pleased to work it in us by his Holy Spirit; and therefore may justly resent, and punish our Neglect of so great a Favour.

(g) He was struck speechless.] I render it [struck speechless,] because the Word ἐπιμαρτύρησθαι is in the Passive Form, and is very expressive. It is applied to the muzzling of Cattle, 1 Cor. ix. 9. Compare 1 Tim. v. 18. and 1 Pet. ii. 15.

Sect. 153. Bind his Hands and Feet, and take him away hence, (i. e. from the Guest-Chamber, which was finely illuminated, and richly adorned,) and cast him out into the Darknefs which is without (b); and there, instead of the Mirth and Delight of my Banquet, there shall be nothing but weeping and gnashing of the Teeth for Anguish and Despair. (Compare Mat. viii. 12. Vol. i. pag. 339.)

Mat. XXII.
13.

Hand and Foot, and take him away, and cast him into outer Darknefs: there shall be weeping and gnashing of Teeth.

14 Nor imagine, said our Lord in the Conclusion and Improvement of the Parable, that this will be the Case of one alone; for I must say, tho' it be a dreadful Truth, that even the greatest Part of those to whom the Gospel is offered, will either openly reject, or secretly disobey it; many indeed are called to the Gospel-Feast, but few chosen in such a Sense as finally to partake of its Blessings. (Compare Mat. xx. 16. pag. 245.)

14 For many are called, but few are chosen.

Thus did he strongly intimate to the Jews, that since they despised the rich Provisions of his Gospel-Grace, incomparably more valuable than those of a Royal Feast, and since they used the Messengers whom GOD had sent to them in so ungrateful and barbarous a Manner, they must expect to be cut off and destroyed, by those hostile Armies which Divine Providence would speedily bring upon them; but that the Gospel should be embraced by the Gentiles, and vast Numbers of them be converted and saved by it. And he farther intended to insinuate, by the Circumstance of the Wedding-Garment, that as GOD had made Provision in his Gospel, for the Sanctification of Men's Hearts, and the Reformation of their Lives, he expected true Holiness and cordial Obedience from all who professed to embrace it; and would another Day take a strict Review of all its Professors, that he might separate

(b) *Cast him out into the Darknefs which is without.*] The Mention of this Circumstance in this Connection would incline one to think, either that the Word *απειρω* (in *ver. 4.*) may signify *Supper* as well as *Dinner*, (which some *Criticks* have thought,) or that the King is represented as visiting the Guests in the Evening; but it is a Matter of little Moment. (See *Note (g)* on *Mat. viii. 12. Vol. i. pag. 339.*) — Considering how splendid and magnificent the Entertainments of the *Eastern Princes* were, it cannot be thought an unnatural Circumstance, that such an Affront as this offered to the King, his Son, his Bride, and the rest of the Company, should be punished with such Bonds.

rate habitual Sinners from the Number and the Sect. 153.
 Blessings of his People, and deliver them over to
 perpetual Darknefs and Misery.

I M P R O V E M E N T.

HOW rich are the Provisions of the Gospel! *a Feast* indeed becom- *Mat. xxii. 2.*
 ing the Bounty and Majesty of the King of Heaven; and propor-
 tionable even to the Love which he bears to his own Son, in Honour of
 whom it is made!

How wonderful is the Grace, which *calls us* to the Participation of *Ver. 9, 10.*
 these Provisions; *us*, who were originally Sinners of the Gentiles, Aliens
 from the Commonwealth of Israel, and Strangers to the Covenant of Pro-
 mise! (*Eph. ii. 12.*) Yet has he graciously sent his Messengers to us, and
 invited us to his House, yea, to his Table, with the additional Hope of
 yet nobler Entertainments in Reserve. May none of us reject so conde- *Ver. 4,--6.*
 scending a Call, lest we turn his Goodness into righteous Indignation, and
 treasure up to ourselves Wrath against the Day of Wrath! (*Rom. ii. 5.*)

Let us also remember, that it is not every one who professes to accept
 the Entertainment, not every one who talks of Gospel Blessings, and
 seems to desire a Share in them, that will be admitted to it. No: In
 order to our partaking of an Inheritance among the Saints in Light, it is
 necessary that we be made meet for it by the Holiness both of our Hearts
 and Lives. (*Col. i. 12.*) This is the Wedding-Garment, wrought by the *Ver. 11.*
 Spirit of GOD himself, and offered to us by the Freedom of his Grace.
 And it is so necessary, that without it we must be separated from the *Ver. 13.*
 Number of his Guests and Friends, and even tho' we had eaten and drank
 in his Presence, must be cast out into outer Darknefs. (*Luke xiii. 26.*)

Frequently let us think of that awful Day, when the King will come
 in to see his Guests; when GOD will take a most exact Survey of every
 Soul under a Christian Profession. Let us think of that speechless Confu- *Ver. 12.*
 sion, which will seize such, as have not on the Wedding-Garment, and of
 that inexorable Severity, with which they will be consigned to weeping *Ver. 13.*
 and gnashing of Teeth. To have seen for a while the Light of the Gospel,
 and the fair Beamings of an Eternal Hope, will add deeper and more sen-
 sible Horror to those gloomy Caverns; to have heard those glad Tidings
 of great Joy, and to hear them, as it were, echoed back in Accents of
 final Dispair, how will it wound the Ear, and pierce the very Heart!
 May GOD prevent it, by fulfilling in us all the good Pleasure of his Good-
 ness, and the Work of Faith with Power; that the Name of our Lord Jesus
 Christ may be glorified in us, and we in him, (*2 Theff. i. 11, 12.*) when the
 Marriage-Supper of the Lamb shall be celebrated, and all the Harmony,
 Pomp, and Beauty of Heaven shall aid its Solemnity, its Magnificence,
 and its Joy!

S E C T. CLIV.

Our LORD confounds the Pharisees and Herodians, when they hoped to have insnared him by their Question, relating to the Lawfulness of paying the Roman Tribute. Mat. XXII. 15,—22. Mark XII. 13,—17. Luke XX. 20,—26.

M A T. XXII. 15.

Sect. 154.
Mat. XXII.
15.

Luke XX.
20.

THEN the Pharisees, stung with the severe but just Rebukes he had been giving them in the foregoing Parables, went out from his Presence, and retiring took Counsel together, how they might insnare him in [his] Discourse, and find something on which they might ground an Accusation or Complaint against him. And they narrowly watched him in all his Motions that Day, and sent out Spies to try if they could take him at an Advantage, who should pretend themselves to be righteous Men, that were come, for the Ease of their Consciences, to propose a Scruple to him on an Affair of great Importance. Now those that were sent on this Errand were Persons of opposite Sects; [even] some of the Disciples of the leading Men among the Pharisees, who were very solicitous for the Freedom of their Country from every Mark of Slavery; and [some] of the Sect of the Herodians, a Party of Men (as was before observed,) peculiarly attached to the Family of Herod, and consequently zealous in the Interest of the Roman Government, which was the main Support of the Dignity and Royalty of that Family. (See Note (f) on Mark iii. 6. Vol. i. pag. 312.) And these, different as their Principles were, combined together in an Attempt upon Jesus, that if an Opportunity offered, they might lay hold on his Words (a), either to render him obnoxious to the People

M A T. XXII. 15.

THEN went the Pharisees, and took Counsel how they might intangle him in his Talk.

LUKE XX. 20. And they watched him, and sent forth [unto him] Spies, which should feign themselves just Men, [MAR. even certain [Disciples] of the Pharisees and of the Herodians,] that they might take hold of his Words, that so they might deliver

(a) That they might lay hold on his Words.] They hoped to have insnared him, whatever Answer he could have returned. If he asserted, on the one hand, that Tribute was to be paid to Cæsar, the Pharisees, who generally maintained, (as Judas Gaulonites had done,) that

deliver him unto the Power and Authority of the Governour. [MAT. XXII. 16.— MARK XII. 13.]

People as an Enemy to their Liberties, or to deliver him up as a seditious Person to the Power and Authority of Pontius Pilate, who was then the Roman Governour of that Province. Sect. 154. Luke XX. 20.

21 And [MAR. when they were come,] they asked him, saying, Master, we know that thou [art true, and] sayest and teachest rightly, [neither carest thou for any Man: for thou regardest not the Person of Men,] [MAR. but teachest the Way of GOD in Truth.] [MAT. XXII.—16. MARK XII. 14.—]

And when they were come to him, in order to accomplish their Design, they craftily accosted him with an Air of great Respect, and with flattering Expressions of the highest Esteem, and asked him, saying, Master, we know and are well satisfied, that thou art true and upright; and as thou comest as a Messenger from GOD, so after the Example of those faithful and courageous Prophets who were in Israel in its better Ages, thou sayest and teachest rightly, and art impartial and sincere in every thing that thou declarest; neither carest thou for the Censure or Applause of any Man; for thou regardest not the Person of Men, so as to be influenced by Complaisance or Fear, or any private Views whatever, to deviate from the strictest Integrity and Veracity; but plainly teachest the Way of GOD and the Path of Duty in Truth. 21

MAT. XXII. 17. Tell us therefore, What thinkest thou? Is it lawful [LUK. for us] to give Tribute unto Cæsar, or not? [MARK XII.—14. LUKE XX. 22.]

We are come therefore to propose a Question to thee, about which thou knowest that we Pharisees and Herodians are divided, and to which an interested Man who was governed by Principles of human Policy might, perhaps, be unwilling to answer: Tell us, we pray thee, (for we have determined to submit our Judgment and Practice to thy Sentiments in the Matter,) what thinkest thou, Is it lawful for us Jews, who are the peculiar People of GOD, and are many of us in Conscience tender of acknowledging any King but him, or one of our Brethren appointed by his immediate Delegation (b), to pay the usual Tribute to Cæsar the Mat. XXII. 17.

that such a Subjection to a foreign Power was inconsistent with the Privileges of GOD's peculiar People, would have endeavoured to expose him to popular Resentment, as betraying the Liberties of his Country. On the other hand, had he denied the Lawfulness of this Tribute, the Herodians would have had a very plausible Pretence of accusing him to the Roman Power, as a seditious Person, which his Persecutors had afterwards the Assurance to do; Luke xxiii. 2. *Self.* 186. (Compare *Acts* xvii. 7.) Nay, perhaps, the very Circumstance of taking upon him to determine such a Question, might, by these invidious Enquirers, be construed as a Pretence to Sovereignty. See *Voss. Harmon. Evang. pag.* 54, 55.

(b) One of our Brethren &c.] We are told, that the grand Argument, which the Galileans, and others inclined to their Party, urged, as decisive against the Authority of the Romans, was that Text which prohibited their setting a Stranger to be King over them. *Deut.* xviii.

Sect. 154. the Roman Emperor, or not? What dost thou advise in this Case? *Shall we give it to the Collectors, or shall we not give it?* We must beg an immediate Answer, for the Tribute is even now demanded of us. And here they ceased, as thinking they had him in an inextricable Snare, and that he could return no Answer, which would not expose him to the severe Resentment, either of the Jewish People, or of the Roman Officers.

But *Jesús knowing their Hypocrisy, which was indeed their reigning Character, perceived their Craftiness [and] Wickedness* in this Address, however pious and respectful it appeared; and therefore *said to them, Ye Hypocrites, Why do ye tempt me* by such an insnaring Question, and seek to draw me into Danger and Destruction by it? Is this a Proof of your Regard and Friendship to a faithful and impartial Teacher?

Mat. XXII.
19.

Mark XII.
16.

But that I may return a proper Answer to your Question, *shew me the Tribute Money* which is demanded of you; and *bring me hither a Penny, or Denarius, that I may see it.* And they brought him a Roman Penny. And looking upon it, he says to them, *Whose is this Image* which is struck upon the Coin, and whose *Inscription* and Title is this [which] it has round it (c)? And they, without perceiving his Design, immediately answered and said to him, *It is Cæsar's*: Thereby in effect acknowledging, that they were Tributaries to him, by admitting his Coin as current among them.

17 And *Jesús answering said unto them, Render therefore to Cæsar the Things which are Cæsar's, and to GOD the Things which are GOD's (d)*; and labour

MARK XII. 15.— Shall we give, or shall we not give?—

—But [Jesús] knowing their Hypocrisy, [LUK. perceived their Craftiness] [and Wickedness, and] said unto them, Why tempt ye me, [ye Hypocrites?] MAT. XXII. 18. LUKE XX. 23.]

MAT. XXII. 19.— Shew me the Tribute Money: [Bring me a Penny, that I may see it.] [MARK XII. —15. LUKE XX. 24.—]

MARK XII. 16. And they brought [unto him a Penny.] And he saith unto them, Whose is this Image and Supercription [LUK. that it hath?] And they [LUK. answered and] said unto him, Cæsar's. [MAT. XXII. —19, 20, 21.— LUKE XX. —24.]

17.— And Jesús answering said unto them, Render [therefore] to Cæsar the Things that are Cæsar's, and to

xvii. 15. And Grotius (in his Note on Mat. xxii. 16.) seems to think it was this, that engaged them so vigorously to oppose the Chaldeans, and to refuse submitting to their Government, till Jerusalem was destroyed. See Note (a) on Luke xiii. 1. pag. 129.

(c) *Whose is this Image and Inscription?* Dr. Lightfoot tells us, (in his *Hor. Heb.* on Mat. xxii. 20.) that the Jews have a Tradition among them, that to admit of the Title of any Prince on their current Coin, was an Acknowledgment of Subjection to him. It is certain, their not daring to refuse this Coin, when offered them in Payment, was in effect a Confession, that they were conquered by the Romans, and consequently that the Emperor had a Right to their Tribute.

(d) *And to GOD the Things which are GOD's.* Diodate, Raphelius, and some other Commentators, interpret this as a Caution against omitting the Sacred Tribute, on Pretence of

And they are quite confounded at his Answer.

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to GOD the Things that are
GOD'S. [MAT. XXII.—21.
LUKE XX. 25.]

labour so to adjust your Regards and Duties to Sect. 154.
both, that you may not under Pretence of Reli-
gion injure Cæsar, nor, under Pretence of Duty Mark XII.
to Cæsar, violate any of the Commands of GOD, 17.
or fail of that Respect to him which he requires:
Whereby he plainly intimated, that Tribute was
to be paid to Cæsar; yet did it in such a Manner,
and with such Restrictions, as prevented the In-
convenience of a more express Declaration.

LUKE XX. 26. And
[when they had heard *these*
Words,] they could not take
hold of his Words before
the People: and they mar-
velled at his Answer, and
held their Peace, [and left
him, and went their Way.]
[MAT. XXII. 22. MARK
XII. —17.]

And when they had heard [his] wise and unex- Luke XX.
ceptionable [*Answer,*] they plainly found that they 26.
could not take hold of his Words before the People, so
as to incense and stir them up against him; and
they were equally unable to accuse him to the
Romans of Sedition, on Account of any thing
he had then said. *They therefore wondered at the*
Prudence and Address of his Reply, by which he
had effectually disentangled himself from what
they thought must unavoidably have insnared
him; and were so perfectly confounded, that they
beld their Peace, and left him; and deeply sensible
of the Disgrace, as well as Disappointment they
had met with, they *went away* amazed and
ashamed.

I M P R O V E M E N T.

A GAIN does *our Lord* renew the repeated Lesson he had before Luke xx.
given us, both by Precept, and Example, of uniting *Wisdom* and 25, 26.
Innocence. How admirable was this Mixture of Prudence and Integrity,
with which he confounded these *Pharisees* and *Herodians*, who, contrary Ver. 20.
as their Principles and Interests were, conspired against him! *For of a*
Truth, oh Lord, against thine holy Child Jesus, both Herod and Pontius
Pilate, and the People of Israel were gathered together! (Acts iv. 27.)
and their *Words were softer than Oil,* when *War* and *Murder* was in their
Hearts. (Psal. lv. 21.)

Let

of answering the Demands of *Cæsar*, who (they say) had claimed it to himself. But I apprehend *our Lord* had a more extensive View; and that as he cautions the *Pharisees*, against using Religion as a Pretence to justify Sedition, so he also warns the *Herodians*, that they should not, as they were too inclinable to do, make a Compliment of their Religion to the *Romans*, by complying with those Things which were forbidden by the Divine Law, that they might ingratiate themselves with *Cæsar's* Party. See *Prideaux's Connection*, vol. ii. pag. 366,—368.

Sect. 154. Let us not, with *the Simple*, believe every flattering *Word*; (*Prov. xiv. 15.*) since sometimes the highest *Encomiums* may be designed as the Instruments of Mischief: and too often they prove so, when they are not treacherously intended.

Ver. 21. *Mat. xxii. 16.* Our Lord was indeed the Person, whom these artful *Hypocrites* described; and was in that respect an excellent Pattern to all his Followers, and especially to his *Ministers*. He *knew no Man* in the Discharge of his Office; but without regarding the *Persons of any*, neither seeking their Favour, nor fearing their Resentment, he *taught the Way of GOD in Truth*, and *declared the whole of his Counsel*.

Ver. 21. Let us particularly attend to his Decision in the present Case, and learn with the utmost Readiness to *render unto Cæsar the Things which are Cæsar's, and unto GOD the Things which are GOD's*. Our Civil Magistrates, by Virtue of their Office, justly claim our reverent Regard; and *Tribute* is most reasonably *due* to those, who *attend continually* to the Service of the Publick, and are, under GOD, the Pillars of our common Tranquillity and Happiness. (*Rom. xiii. 6, 7.*) Let that *Tribute* therefore be justly and freely *rendered*, with Honour, and with Chearfulness; as he is surely unworthy to share in the Benefits of Government, who will not contribute his Part towards its necessary Expence. But let it also be remembered, that the *Rights of GOD* are sacred and inviolable: He, and He alone, is the Lord of Conscience; and when that is invaded, it is easy to *judge, whether Man, or GOD, is to be obeyed*. (*Acts iv. 19.*) Let us be daily thankful, that in our own Age and Country *these Rights* are so happily united. May a Guardian Providence continue to watch over both! and may we seriously consider how impossible it is, under such a Government, to be *good Christians*, without being *obedient Subjects*, or to *fear GOD*, if we do not *honour the King!* (*1 Pet. ii. 17.*)

S E C T. CLV.

Our LORD proves the Resurrection to the Sadducees, and answers their foolish Objection against it. Mat. XXII. 23,---33. Mark XII. 18,---27. Luke XX. 27,---40.

LUKE XX. 27.

Sect. 155. *LUKE XX. 27.* **T**HEN on that Day in which our Lord had thus confounded the Pharisees and the Herodians, *some of the Sadducees came to him, who* (as it was before observed,) were a Sect of pretended Free-

LUKE XX. 27.

THEN [the same Day] came to him certain of the Sadducees, which deny that

that there is any Resurrection; and they asked him, [MAT. XXII. 23. MARK XII. 18.]

Free-thinkers among the Jews, that deny there is any Resurrection of the Dead (a), or any Future State in which the Soul exists after Death (b) to receive the Reward of its Actions. And they applied themselves to Jesus, and asked him a Question, in which they put a Case, which they used often to urge against those who were of a different Opinion from themselves, and with which they also hoped to puzzle him: *Saying, Master, if there be, as we know thou teachest, a Resurrection of the Dead, how can this Difficulty, which we are going to propose, be adjusted? Moses, as thou well knowest, said, [and] wrote to us this Precept, (Deut. xxv. 5.) "That if a Man's Brother die, and leave a Wife and no Children behind him, his surviving Brother should take his Wife, and raise up Seed to his Brother;"* the first Child of this second Marriage being esteemed the Child of the Deceased, so as to inherit his whole Estate, and bear up his Name. Now it so happened; that there were with us, in a certain Family in our Neighbourhood, Seven Brethren; and the First, when he had married a Wife, deceased, and having no Children, left his Wife unto his Brother. [MAT. XXII. 20. LUKE XX. 29.]

Sect. 155.
Luke XX. 27.

28 Saying, Master, Moses [said and] wrote unto us, If any Man's Brother die, [MAR. and leave his Wife behind him, and leave no Children,] that his Brother should take his Wife, and raise up Seed unto his Brother. [MAT. XXII. 24. MARK XII. 19.]

28 *Saying, Master, if there be, as we know thou teachest, a Resurrection of the Dead, how can this Difficulty, which we are going to propose, be adjusted? Moses, as thou well knowest, said, [and] wrote to us this Precept, (Deut. xxv. 5.) "That if a Man's Brother die, and leave a Wife and no Children behind him, his surviving Brother should take his Wife, and raise up Seed to his Brother;"* the first Child of this second Marriage being esteemed the Child of the Deceased, so as to inherit his whole Estate, and bear up his Name.

MAT. XXII. 25. Now there were with us Seven Brethren; and the First when he had married a Wife, deceased, and having no Children, left his Wife unto his Brother. [MARK XII. 20. LUKE XX. 29.]

Now it so happened; that there were with us, in a certain Family in our Neighbourhood, Seven Brethren; and the First, when he had married a Wife, died quickly after, and, having no Children, left his Wife of Course to his Brother. And upon this, the Second followed the Direction of the Law, and married her; and he likewise after some Time died Childless, as his elder Brother had done. And then the Third took her, and he also died, as the others had done, without Issue: And in like Manner also they went on, till every one of the Seven Brothers had married her; and they all died, and left no Children behind them. And last of

Mat. XXII. 25.
Luke XX. 30.

LUKE XX. 30. And the Second took her to Wife, and he [likewise] died Childless. [MAT. XXII. 26.—MARK XII. 21.—]

30 And then the Third took her, and he also died, as the others had done, without Issue: And in like Manner also they went on, till every one of the Seven Brothers had married her; and they all died, and left no Children behind them. And last of

31 And the Third took her; and in like Manner the Seven also [MAR. had her:] And they left no Children, and died. [MAT. XXII.—26. MARK XII.—21, 22.—]

31
32

(a) Who deny there is any Resurrection.] It is generally known, that their Master Sadoc, from whom the Sadducees took their Name, taught that GOD was not to be served from mercenary Principles, i. e. (as he crudely explained it,) from Hope of Reward, or Fear of Punishment. His Followers interpreted this as an implicate Denial of a Future State, and so imbibed that pernicious Notion of the utter Destruction of the Soul at Death, equally uncomfortable and absurd. See *Drusus, in loc.*—The Story they tell, seems to be a Kind of Common-Place Objection, which we meet with in the old Jewish Writers. See *Lightfoot, Hor. Heb. in loc.*

(b) Or any Future State, &c.] As it is expressly said, *Acts xxiii. 8.* that they denied any Spirit, and consequently the Existence of the Soul in a separate State; so our Lord's Answer here, and much of *St. Paul's* Reasoning in *1 Cor. xv.* goes on the Supposition of such a Denial on their Part.—See *2 Mac. xli. 42,—44.* where the Author proves, that Judas believed a Resurrection, from his offering Sacrifices for the Souls of the Slain.

346 *They understood not the Scriptures, nor the Power of GOD.*

Sect. 155. *of all, the Woman herself also died without Issue,*
 not having married into any other Family but
 Luke XX. this. The Question *therefore* is, *when they*
 33. *shall rise, as you say they all will, in the general*
Resurrection, whose Wife shall she be of the Seven?
for all the Seven had her to Wife; and as they
stood in an equal Relation to her in this World,
they all seem to have exactly an equal Claim to
her in the next?

Mat. XXII. Thus they attempted in a sneering Manner to
 29. overthrow all the Arguments for a Future State,
 which might be advanced, either from Reason,
 or from Scripture. *And Jesus therefore answered*
and said to them, It plainly appears from your
Manner of stating the Question, that you are
greatly mistaken, and go entirely on a wrong Sup-
position; not knowing, on the one hand, what is
so plainly intimated in the Scriptures of a Resur-
rection, which, if well understood, implies no
Contradiction at all; nor attending, on the other
hand, to the Power of GOD, which is able with
infinite Ease to effect, what to Man seems most
difficult and improbable.

Luke XX. And as to this particular Difficulty which you
 34. now object, it ought to be considered, that *the*
Children of this World do indeed marry, and are
given in Marriage, according to the wise Provi-
sion which GOD has made by that Institution,
for repairing the Wastes of Mortality, by the
 35 *Production of new Generations. But they, who*
shall be counted worthy to obtain that blessed World
which GOD has prepared for his People above,
and to be admitted to the never-fading Honours
that will succeed the Resurrection of good Men
from the Dead, will be in very different Circum-
stances when they shall rise, and neither marry,
 36 *nor are given in Marriage: For they can die*
no more, and therefore the Rise of new Genera-
tions is no longer necessary; since in this Respect
they are equal to the Angels of GOD in Hea-
ven (c), and are the Children of GOD, and Heirs
 of

32 [And] last of all the
 Woman died also. [MAT.
 XXII.27. MARK XII.-22.]

33 Therefore in the Re-
 surrection [MAR. when they
 shall rise,] whose Wife [shall
 she be of the Seven?] for
 [all] [MAR. the] Seven had
 her to Wife. [MAT. XXII.
 28. MARK XII. 23.]

MAT. XXII. 29. [And]
 Jesus answered and said un-
 to them, Ye do err, not
 knowing the Scriptures, nor
 the Power of GOD. [MARK
 XII. 24. LUKE XX. 34.—]

LUKE XX.—34. The
 Children of this World mar-
 ry, and are given in Mar-
 riage :

35 But they which shall
 be accounted worthy to ob-
 tain that World, and the
 Resurrection from the Dead,
 [MAR. when they shall rise,]
 neither marry, nor are given
 in Marriage. [MAT. XXII.
 30.— MARK XII. 25.—]

36 Neither can they die
 any more; for they are equal
 unto the Angels [of God in
 Heaven,] and are the Child-
 dren

(c) *Are equal to the Angels of GOD in Heaven.] Matthew and Mark say only, that they are as the Angels, (ὡς ἀγγέλων,) and tho' Luke expresses it by a stronger Word, (ὡς ἄγγελοι,) that*

dren of GOD, being the Children of the Resurrection. [MAT. XXII. —30. MARK XII. —25.]

of Immortality and Glory, being the Children of the Resurrection (d), which shall instate them in a compleat Felicity, answerable to so near a Relation to the Divine Being; and consequently all such Difficulties as you have now been urging, are entirely superseded by the Happiness and Perfection of so exalted a State.

Sect. 155.
Luke XX.
36.

37 [But as touching the Resurrection,] that the Dead are raised, even Moses shewed at the Bush, when he calleth the Lord, the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob:

[MAR.

But as for the Evidence of the Resurrection in general, not to insist on many plainer Passages in the other Books of Scripture, for which you do not profess so great a Regard (e), I may say, that even Moses in effect shewed, that the Dead are to be raised, when speaking of what happened at the burning Bush, (Exod. iii. 6.) he calls the Lord, from whom he there received his Commission, "the GOD of Abraham, and the GOD of Isaac, and the

37

that they are equal to the Angels, yet all Arguments drawn from hence, as proving an entire Equality of glorified Saints with Angels in all Respects, must be apparently weak and inconclusive. It is indeed the glorious Scheme of Redeeming Love, to incorporate Angels and Saints into one happy Society under Christ as their common Head; (Eph. i. 10.) but there are Subordinations in united Societies. And if the Fall of the Apostate Spirits occasioned any thing like a Vacancy in the Celestial Hierarchy, it would seem most probable, it might be filled up from Heavenly Spirits of an inferior Order, who might be preferred to the Rank their degenerate Brethren lost, as a Reward for their approved Fidelity to GOD. But it becomes us to be exceeding modest in our Conjectures on such Subjects as these, lest we incur the Censure of intruding into Things which we have not seen. Col. ii. 18.

(d) And are the Children of GOD, being the Children of the Resurrection.] This plainly intimates, that good Men are called GOD'S Children, with a View to the Inheritance to which they are adopted, on the final Possession of which they enter at the Resurrection. Compare Rom. viii. 17. Gal. iv. 7. 1 John iii. 2. and Rom. viii. 29. See the Essay on Divine Dispensations, pag. 8, 9.

(e) Other Books of Scripture, for which you do not profess so great a Regard.] The Sadducees are thought by many to have agreed with the Samaritans, in rejecting all the other Parts of holy Scripture, but the Five Books of Moses; which is particularly contended for by Serrarius: (Tribæres. lib. ii. cap. 21. and Minerval. lib. iv. cap. 14.) But this is questioned by Drusus, (de tribus Sectis, lib. iii. cap. 9.) and Reland; (Antiq. Heb. part ii. cap. 11.) and Scaliger maintains the contrary, and shews that the Passage from Josephus, (Antiq. lib. xiii. cap. 10. (al. 18.) §. 6.) which is commonly alledged in Defence of that Opinion, only relates to their rejecting all Traditions. (Elench. Tribæres. cap. 16.) And indeed, as it appears from the Talmud, that other Parts of the Old Testament were often quoted by the Sadducees; and Arguments were brought from thence against them by the Pharisees to prove the Resurrection, which they endeavoured only to evade, without disputing the Authority of Texts, tho' they were not taken from the Law of Moses; it is more reasonable to believe with Dr. Lightfoot (in his Hor. Hebr. on John iv. 25.) that they did not reject the other Books of the Old Testament, but only gave a great Preference to the Five Books of Moses; and laying it down as a Principle, to receive nothing as an Article of Faith, which could not be proved from the Law, if any Thing was urged from other Parts of Scripture, that could not be deduced from Moses, they would explain it in some other Way. And this might be sufficient to induce our Lord, to bring his Argument to prove the Resurrection from what Moses had said, and to confirm it by that Part of Scripture which was most regarded by the Sadducees, and upon which they now had grounded their Objection to it.

Sect. 155.
Luke XX.
37.

“ *the GOD of Jacob.*” And he had the highest Authority for the Expression; for *have ye not read it in the Book of Moses, how GOD spake to him in the Bush* by this Title? and have ye not observed *what was then in effect spoken to you by GOD, saying in express Terms, “ I am the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob (f)? ”* Now certainly GOD is not to be called *the GOD* of them who are entirely destroyed, and left to continue in the State of *the Dead, but the GOD* of those who may be yet considered as *the Living*: Nor would he ever own the high Relation of a GOD to those, whom he finally abandons, and suffers to sink into nothing; much less would what he did for the holy Patriarchs, whose Names he commemorated with so much Honour, answer such a Title, since he left them exposed to so many Trials and Calamities, which Multitudes escape, of whom he has never spoken in such Language: *So that those good Men must be considered as still in Existence; and therefore it may be concluded, by a strong Train of Consequences, that all the Faithful live unto him (g);* for he, on the Foot of Abraham’s Covenant,

[MAR. Have ye not read in the Book of Moses, how in the Bush GOD spake unto him, [that which was spoken unto you by GOD,] saying, I [am] the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob?] [MAT. XXII. 31, 32.—MARK XII. 26.]

38 For [GOD] is not a GOD of the Dead, but [MAR. the GOD] of the Living; for all live unto him:

(f) *I am the GOD of Abraham, &c.*] It is surprizing to me to find Learned Men so much divided in their Sentiments on this easy Text. The Force of the Argument cannot surely rest on the Word [*am* ;] because, tho’ it be in the *Greek*, it is not in the *Hebrew*, where the Words may possibly signify, *I [have been] the GOD of Abraham, &c.* and the Possibility of such a *Version* would affect the Conclusion on that Supposition. But our Lord’s Argument is equally forcible either Way; for it is evident, that it cannot properly be said, that GOD either actually *is*, or *hath been*, the GOD of any whom he has suffered finally to perish; and (as the *Apostle* strongly intimates,) he would, humanly speaking, *be ashamed*, or think it infinitely beneath him, to own that Relation to any, for whom he had not *provided a City*, or a State of more permanent Happiness than any which could be enjoyed in this mortal Life. (See *Heb. xi. 16.*) So that the Argument by no means turns, (as *Archbishop Tillotson* and *Grotius* suppose,) on the calamitous Circumstances in which these *Patriarchs* often were; but would have held good, had all their Lives been as prosperous and glorious, as that of *Abraham* seems generally, notwithstanding his Pereginations, to have been.—I cannot, as some modern Writers of Note do, fall in with *Mr. Mede’s* Notion, (in his *Works*, pag. 801, 802.) that our Lord refers to the Necessity of *Abraham’s* being raised from the Dead to inherit *Canaan*, in order to the Accomplishment of GOD’s *Promise* to give it to him; both because I can see no such Necessity, and because then I think it would have been much more to our Lord’s Purpose to have quoted the *Promise* of the Land of *Canaan*, than these general Words.

(g) *So that all the Faithful live unto him.*] It is evident, that *yes* must here have the Force of an *Illative Particle*, and may be rendered [*therefore*,] or [*so that* ;] for what it introduces is plainly the main Proposition to be proved, and not an Argument for what immediately went before. In this Connection the Consequence is apparently just; for as *all the Faithful*

him: [MAR. Ye therefore do greatly err.] [MAT. XXII.—32. MARK XII. 27.]

Covenant, owns himself the GOD of all such; and consequently he must be an everlasting Patron and Friend to them, even to their whole Persons, so as to recover their mortal Part from the Ruin and Desolation of the Grave. And therefore, on the whole, you greatly err in denying this Doctrine; and your Error tends to bring a Disgrace on the whole Series of Divine Revelation, and to weaken one of the strongest Motives to a Life of Holiness and Obedience.

Sect. 155.
Luke XX.
38.

39 Then certain of the Scribes answering, said, Master, thou hast well said.

Then some of the Scribes who were present, being of the Sect of the Pharisees, were pleased to hear a Doctrine of their own so judiciously defended, and said in Reply, Master, thou hast spoken so well upon this Subject, that nothing solid can be objected to thy Discourse.

39

MAT. XXII. 33. And when the Multitude heard this, they were astonished at his Doctrine.

And indeed when all the Multitude, that was present in the Temple at that Time, heard [this] unthought of, yet convincing Argument, together with so clear an Answer to a Cavil, in which the Sadducees used to triumph as invincible, they were greatly astonished at his Doctrine, and plainly testified the Admiration and Delight with which they had attended his Discourse.

Mat. XXII:
33.

LUKE XX. 40. And after that, they durst not ask him any Question at all.

And as the Sadducees had nothing to reply, they were ashamed and disappointed; and after that, they durst not any more presume to ask him any Thing at all (b), but retired in Silence and Confusion.

Luke XX.
40.

I M P R O V E M E N T.

WITH what Satisfaction should we read this Vindication of so important an Article of our Faith and Hope? Easily was this boasted Argument of the Sadducees unravelled and exposed, and all the Pride of those bold Wits, who valued themselves so much on that imaginary

Mat. xxii.
23,--28.

Faithful are the Children of Abraham, and the Divine Promise of being a GOD to him and his Seed is entailed upon them, it will prove their continued Existence and Happiness in a Future State, as much as Abraham's. And, as the Body, as well as the Soul, makes an essential Part of Man, it will prove both his Resurrection and theirs, and entirely overthrow the whole Sadducean Doctrine on this Head.

(b) After that they durst not ask him any Thing at all.] It is evident, that this is meant of the Sadducees, and must be understood as limited to them; because in the very next Section we read of a Question which one of the Scribes put to him.

Sect. 155. ginary Penetration which laid Men almost on a Level with Brutes, covered with just Confusion. Indeed Objections against the *Resurrection*, much more plausible than this of theirs, may be answered in that one Saying of our Lord's: *Ye know not the Scriptures, nor the Power of GOD.* Were the *Scripture-Doctrine* of the *Resurrection* considered on the one Hand, and the *Omnipotence* of the *Creator* on the other, it could not seem *incredible* to any, *that GOD should raise the Dead.* (*Acts* xxvi. 8.)

Ver. 29.

Luke xx.
35, 36.

How sublime an Idea does our Lord give us of the Happiness of those, who shall be *thought worthy* to attain it? *They shall be equal to the Angels!* Adored be the Riches of that Grace, which redeems us from this degenerate and miserable State, in which we had made ourselves so much *like the Beasts that perish*, (*Psal.* xlix. 12.) to raise us to so high a Dignity, and marshal us with the Armies of Heaven!

Ver. 34.

Let us esteem so glorious a Hope aright, and with the greatest Intenseness of Soul pursue and insure it. And as for those *Enjoyments* of this present World, which are suited only to the Mortality and Imperfection of it, let us moderate our Regards to them; and cultivate those higher Entertainments with the most solicitous Care, which will be transplanted into the Paradise of GOD, and flourish for the Delight of his *immortal Children*.

Ver. 37.

Christ, we see, argues a very important Point of Doctrine, from *Premises*, in which, perhaps, we might not have been able to have discovered it, without such a Hint. Let us learn to judge of *Scripture-Arguments*, not merely by the Sound, but by the Sense of the Words. And as our Lord chose a Passage from the *Pentateuch*, rather than from the *Prophets*, for the Conviction of the *Sadducees*, let us be engaged to study the *Temper*s, and even the *Prejudices*, of those with whom we converse; that we may, if possible, let in the Light of Divine Truth on their Hearts, on that Side by which they seem most capable of receiving it.

Mark xii.
26.

In a Word, let us with Pleasure think of the Blessed GOD, under that gracious Title, by which he manifested himself to *Moses at the Bush*. Still he is *the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob*; *the GOD* of our pious Ancestors, *the GOD* of all our departed Friends, who are now *sleeping in Jesus*: For all their Souls now *live unto him*, and their Bodies shall e'er long be awakened by him. In like Manner, if *We* are *Followers of them who thro' Faith and Patience are now inheriting the Promises*, when we are gathered to our *Fathers*, and our Names, perhaps, forgotten among succeeding Generations, he will still be our *GOD*. He will shew us by the blessed Experience of Eternity, that when he treated with us by that Title, and admitted us into the Covenant by which he bears it, he intended for us something far nobler and better, than the transient Scenes of Earth, and of Time, could admit.

S E C T. CLVI.

CHRIST *discourses of the first and great Command of the Law, and confounds the Pharisees with a Question relating to David's calling the Messiah his Lord. Mat. XXII. 34, to the End. Mark XII. 28,—37. Luke XX. 41,—44.*

M A T. XXII. 34.

BUT when the Pharisees had heard, that he had put the Sadducees to Silence, they were gathered together.

M A T. XXII. 34.

THUS Jesus defended the great Doctrine of the Resurrection, from the vain Cavils which were brought against it: *But the Debates of the Day ended not here; for when the Pharisees heard, that he had thus silenced and confounded the Sadducees, they were soon gathered together again, with a malicious View of carrying on the same Design, to try if they could any way expose him to the People, and to make their Remarks upon what he might say.*

Sect. 156.
Mat. XXII. 34.

35 Then one [of the Scribes,] *which was a Lawyer, [came, and having heard them reasoning together, and perceiving that he had answered them well,] asked [him] a Question, tempting him, and saying, [MARK XII. 28.—]*

And one of the learned Scribes, [who was] also a Doctor of the Law, came with the rest; and having attended to the Discourse between Jesus and the Sadducees, and heard them reasoning together, perceiving that he had answered them well, asked him a farther Question; intending to make another Trial of him as to his Understanding in the Sacred Books; and said to him, Master, I desire thou wouldst inform me, which is the First [and] great Commandment of all that are contained in the whole Law (a)? Is it a Ceremonial, or a Moral Precept, that is the most important, and deserves the Preference?

35

36

And

(a) *Which is the first and great Commandment &c.*] This was a Point that often was disputed by the Jewish Doctors; some contending for the Law of Circumcision, others for that of Sacrifices, and others for that of the Phylacteries. And tho' it was a Rule among them, that the Law of the Sabbath was to give Place to that of Circumcision, yet they were not agreed as to the rest, which was the principal and most important Precept, only in general they were inclined to give the Preference to the Ceremonial Part.—Dr. Lightfoot remarks, (in his *Hor. Hebr. on Mark xii. 28.*) that Christ answers the Scribe out of a Sentence which was written in the Phylacteries, in which he avoided all Occasion of Offence, and plainly shewed (as the Scribe afterwards observes, *Mark xii. 33.*) that the Observance of the Moral Law was more acceptable to GOD, than all the Sacrifices they could offer to him.

(b) *The*

352 JESUS directs him to the Love of GOD, and of his Neighbour.

Sect. 156. *And Jesus answered him, The Question thou*
 Mark XII. 29. *hast put may easily be resolved; for surely the*
 First, that is, the most comprehensive and im-
 portant of all the Commandments of the Law, [is]

30 "Hear, ob Israel, *Jebovab our GOD is the one*
 "great and only Lord; *And upon all Oc-*
 "casions *thou shalt regard and honour him as*
 "such, and *love the Lord thy GOD with all*
 "thine Heart, and with all thy Soul, and with
 "all thy Mind, and with all thy Strength;" that
 is, thou shalt consecrate to him all the united
 Powers and Faculties of thy Nature; and thy
 Understanding and Will, thine Affections and ex-
 ecutive Powers, shall be all in the most vigorous
 Manner employed in his Service. (See Note (c)
 on Luke x. 27. pag. 86.) *This is the First and*
 great Commandment, the principal and fundamen-
 tal Precept of the Law, and there is no other
 which may not in its Degree be reduced to this.

31 *And the Second, in its sublime and comprehensive*
 Nature, *is much like unto it, as well as given by*
 the same Authority (b), [even] *this, contained in*
 Lev. xix. 18. "Thou shalt love thy Neighbour as
 "thyself:" For all the Duties you owe to your
 Fellow-Creatures may be reduced to this; and
 where this undissembled and generous Principle of
 Love is, the rest will easily and naturally follow.

Mat. XXII. 40. *On the whole therefore, there is no other Com-*
 mandment greater than these. And indeed I
 may say, that *all the Law and the Prophets depend*
 upon these two Commandments; that is, it is the
 Design of the whole Revelation, in its different
 Periods and Circumstances, to promote that vir-
 tuous and holy Temper, which may be expressed
 by the Love of GOD and our Neighbour.

Mark XII. 32. *And the Scribe who had put the Question to*
 him with a Design to try him, was struck with
 the

MARK XII. 29. And
 Jesus answered him, The
 first of all the Command-
 ments is, Hear, O Israel,
 the Lord our GOD is one
 Lord; [MAT. XXII. 37.—]

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 first [and great]
 Commandment. [MAT.
 XXII.—37, 38.]

31 And the second is like
 [unto it,] namely this, Thou
 shalt love thy Neighbour as
 thyself: there is none other
 Commandment greater than
 these. [MAT. XXII. 39.]

MAT. XXII. 40. On
 these two Commandments
 hang all the Law and the
 Prophets.

MARK XII. 32. And
 the Scribe said unto him,
 Well,

(b) *The Second is like unto it.*] By quoting this with the former, he sufficiently guarded
 against a foolish Notion, which some say the Pharisees had, that the Observation of one
 excellent Precept of the Law would excuse the Transgression of many others. It is certain,
 the Pharisees were ready to magnify Duties of the First Table, to the Neglect of those of
 the Second; on which Account it was exceedingly proper to use such Language as this.

(c) Excel-

JESUS asks, how the Messiah is the Son, and yet the Lord of David. 353

Well, Master, thou hast said the Truth: for there is one GOD, and there is none other but he.

33 And to love him with all the Heart, and with all the Understanding, and with all the Soul, and with all the Strength, and to love his Neighbour as himself, is more than all Whole-Burnt-Offerings and Sacrifices.

34—And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the Kingdom of GOD.

MAT. XXII. 41. [And] while the Pharisees were gathered together, Jesus [while he taught in the Temple,] asked them, saying, [How say the Scribes, that Christ is the Son of David?] [MARK XII. 35. LUKE XX. 41.]

42 What think ye of Christ? whose Son is he? They say unto him, The Son of David.

43 He saith unto them, How then doth David [himself] in Spirit [or by the Holy

the Solidity and Spirit of his Answer, and said to him, Truly thou deservest to be owned as a Master in Israel; for thou hast spoken to this important Question excellently well (c): For there is indeed one GOD, and there is no other besides him: And to love him, as thou hast said, with all the Heart, and with all the Understanding, and with all the Soul, and with all the Strength, to consecrate all the intellectual and active Powers of our whole Nature to him; and for a Man to love [his] Neighbour as himself, from a Sense of Piety to GOD, as well as Benevolence to Man; is far more important than all the Burnt-Offerings and Sacrifices, which the greatest Prince on Earth could present at his Altar; nor could the most exact and pompous Ritual Observances be acceptable without such Virtues and Graces as these.

And Jesus, seeing that he answered thus wisely, said unto him, It appears from these just Sentiments of thine on this important Head, that thou art not far from the Kingdom of GOD; and such Views of Religion as these may be the happy Means of preparing thee to receive the Gospel, in that fuller Manifestation of it which is now approaching.

And while the Pharisees were gathered together during this Conference, expecting to have found an Opportunity to insnare him, as he was still teaching the People in the Temple, Jesus turned to the Scribes and Doctors of the Law who were present, and asked them, saying, How say the Scribes so commonly as they do, that the Messiah is the Son of David? Let me ask you of that Profession who are present, What think ye concerning the Messiah in this Respect? Whose Son is he? They say unto him, Nothing can be plainer than what thou representest as the general Opinion; he is undoubtedly to be [the Son] of David. He saith unto them, How then does David himself, speaking by the Inspiration of the Holy Spirit,

(c) Excellently well.] It is in the Original, *καλως*, beautifully, or finely, which expresses his high Satisfaction in the Reply, much more strongly than the Word *well*.

Sect. 156. Spirit, in the Book of Psalms, call him Lord (d) ?
 Mat. XXII. 43. for you cannot but know, that there is a Passage expressly to this Purpose, (Psal. cx. 1.) which

44 which you find David saying, "The LORD
 " said unto my Lord, Sit thou on my Right Hand
 " in exalted Power and Glory, and exercise Do-
 " minion there, till I make all thine Enemies thy
 " Footstool, and cause thee to trample upon them
 45 " at Pleasure." If David himself therefore
 call him Lord, and speak of him as his Superior,
 as you see he doth, how is he then his Son (e) ?

And as the Scribes and Pharisees were ignorant
 of the great Doctrine of the Divine Nature of the
 Messiah, with respect to which, even before his
 Incarnation, he was the Lord of David, and of
 the whole Church ; they were quite confounded
 with the Question. And a vast Croud of the
 common People that was about him heard him with
 46 great Pleasure. And no Man could answer him
 so much as a Word ; neither did any one presume,
 from that Day forward, to ask him any more such
 insnaring Questions (f) as those by which they had
 now contrived to assault, and, if possible, to con-
 found him.

(d) How then does David himself by the Holy Spirit, &c.] Our Lord, we see, always takes
 it for granted in his Arguments with the Jews, that the Writers of the Old Testament were
 under such an extraordinary Guidance of the Holy Spirit, as to express themselves with the
 strictest Propriety on all Occasions. (Compare John x. 35. Sect. 134.) And I look on this
 as no contemptible Argument for the Inspiration of the New Testament ; for we can never
 think the Apostles of Christ to have been less assisted by the Divine Spirit in their Writings,
 when they were in other Respects so much more powerfully endowed with it.

(e) If David himself therefore call him Lord, how is he then his Son ?] This implies both
 the Existence of David in a future State, and the Authority of the Messiah over that invi-
 sible World, into which that Prince was removed by Death. Else, how great a Monarch
 soever the Messiah might have been, he could not have been properly called David's Lord ;
 any more than Julius Cæsar could have been called the Lord of Romulus, because he reigned
 in Rome 700 Years after his Death, and vastly extended the Bounds of that Empire which
 Romulus founded.—Munster's Note on this Text shews in a very forcible Manner, the
 wretched Expedients of some modern Jews, to evade the Force of that Interpretation of the
 exth Psalm, which refers it to the Messiah.

(f) Presume from that Day forward to ask him any more Questions.] The plain Meaning
 is, they asked him no more such captious Questions ; for the Memory of this Confusion im-
 pressed their Minds during the short Remainder of Christ's Continuance among them ;
 and he was soon removed from them, so that they had no farther Opportunities of doing it,
 when that Impression wore off.

ly Ghost] [LUK. in the
 Book of Psalms,] call him
 Lord, saying, [MARK XII.
 36.—LUKE XX. 42.—]

44 The LORD said unto
 my Lord, Sit thou on my
 Right Hand, till I make
 thine Enemies thy Foot-
 stool ? [MARK XII.—36.
 LUKE XX.—42, 43.]

45 If David [himself]
 then call him Lord, how is
 he [LUK. then] his Son ?
 [And the common People
 heard him gladly.] [MARK
 XII. 37. LUKE XX. 44.]

46 And no Man was able
 to answer him a Word ; nei-
 ther durst any Man (from
 that Day forth) ask him any
 more Questions. [MARK
 XII.—34.]

I M P R O V E M E N T.

W H A T E V E R might be the Design of the Scribe, in putting this *Question to Christ* again, (which was in effect the same with what another had proposed before, *Luke x. 27. pag. 86.*) we have Reason to rejoice in the Repetition of so important an *Answer*. Oh that it might be inscribed on our Hearts, as with the Point of a Diamond!

The *First and great Commandment* requires us, to love the Lord our GOD with all our Heart, and Soul, and Mind, and Strength; and the *Second*, to love our Neighbour as ourselves. But alas, what Reason have we to complain of our own Deficiency on both these Heads! and how much Need of being taught again even these *first Principles of the Oracles of GOD!* (*Heb. v. 12.*)

Can we say, that the Blessed GOD has the whole of our Hearts? Is the utmost Vigour of our Faculties exerted in his Service? Do we make Him the End of all our Actions, of all our Wishes, of all our Pursuits? — Are we indeed such equitable Judges between ourselves and others, as the *Second* of these *great Commandments* would require; so as to seek our own particular Interests no farther, than they may be subservient to, or at least consistent with, the Good of the whole? Do we make all those Allowances for others, which we expect, or desire, they should make for us? — Surely we must own, we are far from having yet attained, or from being already perfect. (*Phil. iii. 12.*) — But if this be not, in the main, the prevailing and governing Temper of our Minds, in vain are our *Burnt-Offerings* and our *Sacrifices*; in vain are all the Solemnities of Publick Worship, or the Forms of Domestic and Secret Devotion; and by all our most pathetic Expressions, of Duty to GOD, and Friendship to Men, we do but add one Degree of Guilt to another. Let us then most earnestly intreat, that GOD would have Mercy upon us, and by his Holy Spirit write these *Laws in our Hearts*.

On these Subjects let *Scribes instructed to the Kingdom of Heaven* insist, lest they be condemned by this *Expositor* of the *Jewish Law*. And let those, whose Notions are thus wisely regulated, take heed lest they seem near to the Kingdom of GOD, by resting in mere Notions they come short of it, and sink into a Ruin aggravated by their near Approach to the Confines of Salvation and Glory.

As for that *Question of Christ*, with which the *Pharisees* were perplexed, the Gospel has given us a Key to it. Well might David in Spirit call him LORD, who according to the *Flesh* was to descend from his Loins: For before David, or Abraham was, he is. (*John viii. 58.*) Let us adore this mysterious Union of the *Divine and Human Natures* in the Person of our glorious Emmanuel; and be very careful that we

Sect. 156. do not oppose him, if we would not be found *Fighters against GOD*.
 Already is he exalted at the Right Hand of the Father : Let his Friends
 rejoice in his Dignity and Glory; and with Pleasure wait the Day of his
 compleat Triumph, when all his Enemies shall be put under his Feet, and
 even the last of them be swallowed up in Victory. (1 Cor. xv. 25, 54.)
 Ver. 44.

S E C T. CLVII.

CHRIST discourses with the Pharisees in the Temple, repeating the Charges and Cautions, which he had formerly advanced at the House of one of that Sect. Mat. XXIII. 1,--22. Mark XII. 38,--40. Luke XX. 45, to the End.

M A T. XXIII. I.

M A T. XXIII. I.

Sect. 157. **T**HEN Jesus, in the Progress of his Doctrine and Discourse, spake to his Disciples, in the Audience of all the People who were present, and took Occasion (as he had done formerly, Luke xi. 39, & seq. Sect. 110.) to expose, and caution them against, the Pride and Hypocrisy of the Scribes and Pharisees, Saying openly and freely to them, *The Scribes and the Pharisees sit in the Chair of Moses (a)*, and are the publick Teachers and Expounders of his Law : *All therefore whatsoever they shall charge you to observe in Virtue of that Law (b)*, pay a becoming Deference and Regard to, and be ready to observe and

THEN spake Jesus [in his Doctrine,] [LUK. in the Audience of all the People, unto his Disciples,] [MARK XII. 38.—LUKE XX. 45.]

2 Saying, The Scribes and the Pharisees sit in Moses Seat.

3 All therefore whatsoever they bid you observe, that observe and do; but do not

(a) *Sit in the Chair of Moses.*] Some think here is an Allusion to those *Pulpits*, which *Ezra* made for the Expounders of the Law; (*Neh. viii. 4.*) and which were afterwards continued in the *Synagogue*, from whence the *Rabbi's* delivered their Discourses sitting. It is probably called *Moses's Chair*, because it was that, from whence the *Books of Moses* were read and explained; so that he seemed to dictate from thence. It is strange, that *Lightfoot* (*Hor. Heb. in loc.*) and *Guffatus*, should explain this of a *Legislative Authority*; since the *Scribes* and *Pharisees*, as such, had no peculiar Authority of that Kind.

(b) *In Virtue of that Law.*] If this Limitation be not supposed, this Passage will be inconsistent with all those, in which he condemns the Doctrines of the *Scribes* and *Pharisees*. Had he meant, (as *Orobio*, and some *Popish* Writers have unaccountably pretended,) to assert *their Infallibility*, and to require an absolute Submission to their Dictates, he must have condemned himself, as being rejected by them. See *Limborch. Collat. Amic. p. 58, 114.*

(c) *Be-*

not ye after their Works :
for they say, and do not.

and do accordingly ; but practise not by any means according to their Works : For they say well in many Instances, but do not themselves practise according to what they teach. Sect. 157. Mat. XXIII. 3.

MARK XII. — 38. —
Beware of the Scribes. —
[LUKE XX. 46.—]

MAT. XXIII. 4. For they bind heavy Burdens, and grievous to be born, and lay them on Men's Shoulders ; but they themselves will not move them with one of their Fingers.

I therefore repeat it again, Beware of imitating the Hypocrisy, and following the Example of the Scribes (c) ; For by Virtue of the Traditions which they have added to the Law, they bind together grievous and insupportable Burthens, and without the least Remorse lay them on Men's Shoulders, urging them by the heaviest Penalties to conform to all their Injunctions ; but they dispense with [themselves] in the Neglect of many of them, and are not willing even so much as to move them with a Finger of theirs. (Compare Luke xi. 46. pag. 110.) Mark XII. 38. Mat. XXIII. 4.

5 But all their Works they do for to be seen of Men : they make broad their Phylacteries, and enlarge

And even when they do conform to their own Rules, it is generally from a bad Principle ; for there is none of all their Works, but what they chiefly do with a Design to be viewed and taken Notice of by Men, as Examples of extraordinary Piety. For this Purpose, in particular, they make their Phylacteries remarkably broad (d), that it may be thought they write more of the Law on those Scrolls of Parchment than others do, or desire to be more frequently reminded of Divine Things 5

(c) Beware of the Scribes.] The Word Scribe in general signifies any one conversant about Books and Writings ; and is sometimes put for a Civil Officer, whose Business probably resembled that of a Secretary of State ; (2 Sam. viii. 17. 1 Kings iv. 3. 2 Kings xix. 2.) at other Times it is used at large for a Man of Learning and Ability : (1 Chron. xxvii. 32. Jer. xxxvi. 26. Ezra vii. 6. Mat. xxiii. 34. 1 Cor. i. 20.) But as Biblical Learning was most esteemed among the Jews, the Word in the New Testament seems to be chiefly appropriated to those that applied themselves to the Study of the Law ; (perhaps including those, whose Business it was to transcribe it.) Of these the publick Professors, who read Lectures upon it, were called Doctors, or Lawyers ; and probably, they, who were invested with some publick Offices in the Sanhedrim, or other Courts, Scribes of the People. (Mat. ii. 4.) — But that the Scribes, as Trigland labours to prove, (de Secta Karæor. pag. 68.) were Karaites, or Textuaries, who rejected those Traditions, which the Pharisees inculcated, seems, from this Text especially, utterly improbable. Our Lord commonly joins them with the Pharisees, and probably most of them were of that Sect.

(d) They make their Phylacteries remarkably broad.] I doubt not, but most of my Readers very well know, that the Jews, (understanding Exod. xiii. 9, 16. and Deut. vi. 8. xi. 18. which commanded them to bind the Law on their Heads, and to let it be as Frontlets between their Eyes, in a literal Sense,) used to wear little Scrolls of Parchment, on which those Passages were written, bound to their Foreheads and Wrists. It is generally supposed, they were called Phylacteries in Greek, as being looked upon as a Kind of Amulet to keep them from Danger. See Serrar. Tribær. pag. 38. and Drus. de tribus Sectis, pag. 263, 266.

(e) The

- Sect. 157. Things by the Size of them. *And for the same* large the Borders of their
 Reason likewise, they *make the Fringes* and Tassels, Garments.
 Mat. XXIII. which the Law requires them to wear on the
 5. Borders of their Garments, as large as may be,
 that they may seem peculiarly desirous to remem-
 ber the Divine Commandments whenever they
 look upon them. (Compare Numb. xv. 38,—40.)
- Luke XX. These are the self-conceited and vain-glorious
 46. Men, who affect to walk in long Garments, that
 they may appear with an Air of distinguished
- Mat. XXIII. Gravity and Stateliness; *And love the upper-*
 6. *most Places at Feasts*, where Guests of the first Qua-
 lity are used to sit; and are concerned to secure
 the highest Seats even in the very Synagogues (e),
 where they should meet to prostrate themselves
 in the Divine Presence with the lowest Abase-
 7 ment of Soul: *And on the same Principle*
 of Vain-glory and Ostentation, they desire to
 receive *Salutations in the Markets*, and other Places
 of common Concourse, (compare Luke xi. 43.
 pag. 101.) and to be called by Men, Rabbi,
 Rabbi (f); a Title of Honour, which they are
 fond of having repeated in every Sentence, and
 almost at every Word.
- 8 *But* as for you my Disciples, *be not you called*
 Rabbi, nor value yourselves on the Name, if it
 should ever happen to be given you; for one is
 your
- LUKE XX. —46.—
 Which desire to walk in
 long Robes;— [MARK
 XII.—38.—]
 MAT. XXIII. 6. And
 love the uppermost Rooms
 at Feasts, and the [LUKE
 highest] Seats in the Syna-
 gogues; [MARK XII. 39.
 LUKE XX.—46.]
- 7 And [Salutations] in
 the Markets, and to be call-
 ed of Men, Rabbi, Rabbi.
 [MARK XII.—38. LUKE
 XX.—46.—]
- 8 But be not ye called
 Rabbi: for one is your
 Master,

(e) *The highest Seats in the Synagogues.*] The Doctors had Seats by themselves, with their Backs towards the Pulpit in which the Law was read, and their Faces towards the People. These were accounted the most honourable; and therefore these ambitious Pharisees contended for them. See *Reland, Antiq. Heb. pag. 61. Vitring. de Synag. Vet. pag. 191, & seq. and Wolf. in loc.*

(f) *To be called by Men, Rabbi, Rabbi.*] Many learned Men have observed, that an extravagant Notion of Respect went along with this Title, which was derived from רב, a Word which signifies both Magnitude and Multitude, and seems intended very emphatically to express, both the Greatness, and the Variety of that Learning, which they who bore it were supposed to be possessed of. (*L'Enfant's Introd. pag. 98.*)—*Dr. Lightfoot* tells us, (*Hor. Heb. in loc.*) that the Words of the Scribes are declared to be more amiable and weighty than those of the Prophets, and equal to those of the Law: So that Gamaliel advised to get a Rabbi, that one might no longer doubt of any Thing. More Passages to this Purpose may be seen in *Dr. Gale's Sermons, Vol. i. pag. 80.* and in *Whitby and Elfsner, in loc.* They fully shew the Necessity there was for such repeated Cautions, as our Lord gives, and are an abundant Answer to what *Orobio* objects to our Lord's Conduct in this Respect; (see *Limborch. Collat. pag. 119.*) for considering their inveterate Prejudices against Christ, it could never be supposed, that the common People would receive the Gospel, till such corrupt Teachers as these were brought into a just Disgrace.

(g) Ye

Master, even Christ, and all ye are Brethren.

9 And call no Man your Father upon the Earth; for one is your Father which is in Heaven.

10 Neither be ye called Masters: for one is your Master, even Christ.

11 But he that is greatest among you, shall be your Servant.

12 And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

your Master, [even] Christ; and ye are all Brethren (g), and as such should treat each other with a loving Freedom and Familiarity. *And call*

not [any one] on Earth your Father (h), nor be

fond of receiving this Title from Men, who may be ready to speak of themselves as but Children in Comparison of you, and implicitly to follow all your Dictates; for one is your Father, and that of the whole Family, [even] he who dwells in the highest Heaven, and before whom all the most distinguished Honours of the Children of Men disappear, as less than nothing and Vanity.

Neither be ye called Masters and Guides; for one is your great Master and Instructor, [even] Christ (i), whose Dictates you are ever to receive, and in whose Name and Authority alone you are to teach others. But on the contrary, he that is,

and would appear in the Eyes of God to be the greatest among you, shall be most eminent for Condescension and Humility, and will be ready to wait on the rest, and to behave himself on all Occasions as your Servant. (Compare Mat. xx. 26, 27. pag. 268.)

And what I have often told you, will assuredly be found to be a certain Truth, that whosoever shall attempt in an ambitious Way to exalt himself, shall sooner or later, by one Method or another, be abased; and whosoever, on the other Hand, shall humble himself, shall be exalted to the highest Honour (k).

And

(g) *Ye are all Brethren.*] It is observable, that not one Word is said of Peter's Authority over the rest, either here, or on the Application made by Zebedee's Children; tho' had such an Authority been intended, nothing could have been more natural, or necessary, than to have mentioned and adjusted it. Compare Note (f) on Mat. xx. 26. pag. 268.

(h) *Call not [any one] on Earth your Father.*] The Pharisees, no doubt, had this Title given them; and Bishop Wilkins observes, that it is a Title, which assuming Priests of all Religions have greatly affected.

(i) *One is your Master, &c.*] It is remarkable, that this occurs twice in the very same Words; (here, and in ver. 8.) Our Lord knew, how requisite it would be to attend to it, and how ready even his Ministers would be to forget it.

(k) *Whosoever shall exalt himself, &c.*] Christ seems by the frequent Repetition of this Maxim to intimate, that he intended it, not only for those who were to be Teachers of others, but for all his Disciples without Exception. And it is well worthy of our Observation, that no one Sentence of our Lord's is so frequently repeated as this; which occurs at least ten Times in the Evangelists. Compare Mat. xviii. 4. xx. 26, 27. xxiii. 10, 11. Mark ix. 35. x. 43, 44. Luke xiv. 11. xviii. 14. xxii. 26. and John xiii. 14.

(l) *Hypo-*

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 Mat. XXIII.
 13.

And then turning himself from his Disciples, to whom he had hitherto been speaking, he addressed himself boldly to those crafty Enemies who stood around him, waiting for nothing but an Opportunity of Mischief, and said, *Woe unto you, ye Scribes and Pharisees, Hypocrites (1) ; for by the Prejudices you are so zealous to propagate among the People, you shut up the Kingdom of Heaven against Men ; for ye neither go in yourselves, nor permit them that are desirous of entering to go in ; and thus you make yourselves in some degree chargeable with their Destruction, as well as with your own, by the false Notions you instil into their Minds, and the Prejudices you raise against me and my Doctrine. (Compare Luke xi. 52. pag. 104.)*

14 *Woe unto you, ye Scribes and Pharisees, Hypocrites, that impose upon Men by specious Forms of Devotion ; but these Forms cannot impose upon GOD, nor prevent his Vengeance from falling heavy upon you : For by your cruel Extortions you devour the Houses of Widows and Orphans, whose helpless Circumstances, if you had any Remains of Humanity and Generosity, might rather engage you to protect and vindicate them ; and it is only for a Pretence, to cover these crying Immoralities, that you make such long and seemingly earnest Prayers, hoping thereby to engage the Esteem and Confidence of others, that you may have the greater Opportunity to injure and defraud them : But this complicated Wickedness shall cost you dear ; for therefore shall you receive greater and more dreadful Damnation, than if you had never prayed at all, nor made any Pretences to Religion.*

15 *Woe unto you, ye Scribes and Pharisees, Hypocrites as you are ; for with indefatigable Industry you do, as it were, compass the Sea and the Land, to make one Proselyte to your own particular Sect and*

13 But Woe unto you Scribes and Pharisees, Hypocrites ; for ye shut up the Kingdom of Heaven against Men : for ye neither go in yourselves, neither suffer ye them that are entering to go in.

14 Woe unto you Scribes and Pharisees, Hypocrites ; for ye devour Widows Houses, and for a Pretence make long Prayers ; therefore ye shall receive the greater Damnation. [MARK XII. 40. LUKE XX. 47.]

15 Woe unto you Scribes and Pharisees, Hypocrites ; for ye compass Sea and Land to make one Proselyte, and when

(1) *Hypocrites.*] Dr. More with great Propriety observes, that the Word *Hypocrites* [*ὑποκριται*] in its most exact Application, signifies *Players*, who, according to the unnatural Custom of the Antients, acted a Part under a Mask. *More's Theolog. Works, pag. 293.*

when he is made, ye make him twofold more the Child of Hell than yourselves.

and Party; and when he is become [so,] you often make him even doubly more a Child of Hell than you yourselves are; while in order to approve the Sincerity of his Conversion to you, he is obliged to vie with you in all the Excesses of your Superstition and Bigotry.

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Mat. XXIII.
15.

16 Wo unto you, ye blind Guides, which say, Whosoever shall swear by the Temple, it is nothing: but whosoever shall swear by the Gold of the Temple, he is a Debtor.

Woe unto you, ye blind Guides, who have invented so many nice Distinctions, to make Men easy in their Sins, and subservient to your secular Interests; who say, for Instance, *Whosoever shall swear only by the Temple, it is nothing (m); but whosoever shall swear by the Gold of the Temple, whether by that with which a Part of it is overlaid, or by that which is laid up in its Treasures, he is obliged by it.*

16

17 Ye Fools, and blind: for whether is greater, the Gold, or the Temple that sanctifieth the Gold?

Ye foolish and blind [Creatures,] is not the stupid Sophistry of this Distinction apparent to the weakest Understanding? for which of these is greater, the Gold, or the Temple that sanctifies the Gold, which without its Relation to the Temple would have nothing in it more sacred than any common Metal?

17

18 And whosoever shall swear by the Altar, it is nothing: but whosoever sweareth by the Gift that is upon it, he is guilty.

And ye also say, just with the same Sense and Piety, Whosoever shall swear only by the Altar of GOD, it is nothing; but whosoever shall swear by the Gift which is upon it, he is obliged to the Performance of his Oath.

18

19 Ye Fools, and blind: for whether is greater, the Gift, or the Altar that sanctifieth the Gift?

Ye foolish and blind [Wretches,] what an idle and senseless Distinction is this? for which, can you suppose, is greater, the Gift, or the Altar that sanctifies the Gift, which before it was brought thither, was only a common Thing, and might be used to any of the ordinary Purposes of human Life?

19

20 Whofo therefore shall swear by the Altar, sweareth by it, and by all Things thereon.

The Truth of the Case is therefore plain and obvious: He that swears by the Altar, swears in effect by it, and by all the Things that are offered upon it:

20

21 And whoso shall swear by the Temple, sweareth by it, and by him that dwelleth therein.

And he that swears by the Temple, swears by it, and by him also that dwells in it, even the Eternal and Ever-blessed

21

(m) *Whosoever shall swear by the Temple, it is nothing.*] It seems the Pharisees taught, that Oaths by the Creatures might be used on trifling Occasions, and violated without any great Guilt: (See Note (b) on Mat. v. 34. Vol. i. pag. 236.) But they excepted Oaths by the Corban, and by Sacrifices; in which it is plain, that without any Regard to common Sense or Decency, they were influenced merely by a View to their own Interest; and therefore represented these to the People, as Things of more eminent Sanctity, than even the Temple or Altar itself.

Sect. 157. blessed Jehovah: *And he that swears by Heaven,* which some of you are foolish enough to think a little Oath, *swears by the Throne of the most High GOD, and by him who sits upon it,* and fills all the Train of attendant Angels with the humblest Reverence and Prostration of Mind. Now did you and your Disciples consider this, that every Oath by a Creature is an implicit Appeal to GOD, you could not surely talk of such Expressions in so light and dangerous a Manner as you commonly do.

22 And he that shall swear by Heaven, sweareth by the Throne of GOD, and by him that sitteth thereon.

Mat. XXIII.
22.

I M P R O V E M E N T.

- Mat. xxiii. 1, & seq.* **A**S an Ear-ring of Gold, and an Ornament of fine Gold, so is a wise Reprover upon an obedient Ear. (*Prov. xxv. 12.*) Christ was indeed a wise and faithful Reprover; but the Ears of these Pharisees were disobedient, and *uncircumcised*. Let us, however, who are his Disciples, attend to these Instructions of our Heavenly Master, and avoid every Thing which has the remotest Tendency to what he here condemns with so just a Severity.
- Ver. 5. Let not our Zeal spend itself, upon the *Externals* of Religion. Let us not impose *heavy Burthens* upon each other; nor lay down Rules for the Conduct of others, by which we do not in like Circumstances think fit to govern ourselves. Let us not impose our own *Decisions* in a magisterial
- Ver. 4. Manner on our *Fellow-Christians*, nor affect to be called *Fathers, Masters,* and *Teachers*; remembering, that *Christ alone is our Master,* and *GOD our Father*, and that it is a dangerous Presumption and Folly to set ourselves in the Place of either. Let us be upon our Guard against that *vain Ostentation*, that would lead us to place any Part of our Happiness in *Precedence*, and to value ourselves upon our *Rank*, or upon any airy *Titles of Honour*, by which, perhaps rather by Accident than Merit, we are distinguished from others; and which to a truly wise Man, and especially to an humble Follower of *Jesus*, will appear to be a very little
- Ver. 6, 7. Matter. Let us desire *that Honour*, which arises from condescending to others, and serving them in Love; *that Honour*, which springs from the *Divine Approbation*, which it will be impossible to secure without unaffected Piety. (*John v. 44.*)
- Ver. 7. * GOD forbid, that our *Devotions* should ever be intended as a *Cloak of Maliciousness*, or as the Instrument of serving any mean and vile Purpose! Such *Prayers* would return in *Curses* on our own Heads, and draw down on them *aggravated Damnation*. GOD forbid, that we should spend that Time, and that Ardency of Spirit, in *making Proselytes* to our own peculiar Notions and Party, which ought to be laid out in
- Ver. 8,--10. making
- Ver. 11, 12.
- Ver. 14.
- Ver. 15.

making them the *Servants of GOD* thro' *Christ!* GOD forbid, that we should delude ourselves, or others, by such idle *Distinctions* in Matters of Conscience, as these which our Blessed *Redeemer* has with so much Reason and Spirit expos'd!

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Ver. 16.

Let us retain the greatest Reverence for an *Oath*, and not accustom ourselves to *trifle* with any Thing which looks like it. Let us consider *Heaven* as *the Throne of GOD*, and often think of the Majesty and Glory of that Illustrious Being *that sits thereon*; for a Sense of his continual Presence will form us to a better Temper, and engage us, with a *Righteousness* far exceeding that of the *Scribes and Pharisees*, to walk before him in all his *Commandments and Ordinances blameless*.

Ver. 17, 22.

S E C T. CLVIII.

CHRIST continues his Discourse with the Pharisees, reprov- ing them for their Hypocrisy, and threatening them with approaching Judgments. Mat. XXIII. 23, to the End.

MAT. XXIII. 23.

MAT. XXIII. 23.

WO unto you, Scribes and Pharisees, Hypocrites; for ye pay Tithe of Mint, and Anise, and Cummin, and have omitted the weightier Matters of the Law, Judgment, Mercy, and Faith: these ought ye to have done, and not to leave the other undone.

OUR Lord farther proceeded in his Discourse, and said, *Woe unto you, ye Scribes and Pharisees, Hypocrites*; you may justly expect the severest Vengeance; for ye are careful to tithe *Mint, and Anise, and Cummin*, and every other common Herb which grows in your Gardens; and yet have wholly neglected the weightier Matters of the Law, Justice, and Mercy, and Fidelity (a): These should chiefly have been regarded by you, as what ye ought more especially to have practis'd, and indeed not to have omitted the other, as a reverent Observance is due even to the least of GOD's Commandments. (Compare Luke xi. 42. pag. 101.) *Ye blind Guides* of blind and wretched Followers, who do (as it is proverbially said,) carefully strain out a Gnat from the Liquor you are going

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Mat. XXIII.
23.

24 Ye blind Guides, which strain at a Gnat, and swallow a Camel.

24

(a) *Fidelity.*] The Word *πιστις* has undoubtedly this Signification in many Places: (Compare Tit. ii. 10. Gal. v. 22. and Rom. iii. 3.) But there are many more, in which it signifies *the Confidence reposed in another*; and it is of great Importance to observe this, See Col. i. 4. and 1 Pet. i. 21.

Sect. 158. going to drink, and yet can swallow down a Camel (b); you affect to scruple little Things, and disregard those of the greatest Moment.

Mat. XXIII. 25. Woe unto you, ye Scribes and Pharisees, Hypocrites; for ye cleanse the Outside of the Cup and of the Dish, and are mighty exact in the Observance of external Rites and Washings of the Body; but are regardless of the Inner Parts, and unconcerned about your Hearts and Consciences, which are full of Uncleanness, and of all Kinds of Rapine and Intemperance. (Compare Luke xi. 39.

26 pag. 100.) Thou blind and senseless Pharisee, first begin with the Heart, and thereby, as it were, cleanse the Inside of the Cup and of the Dish; that thus the Outside of them may be clean also; for the Life will of Course be reformed, when the Heart is purified.

27 Woe unto you, ye Scribes and Pharisees, Hypocrites; for ye resemble whitened Sepulchres, which indeed appear fair and beautiful without (c), but within are full of the Bones of the Dead, and of all that Uncleanness, which arises from their putrefying Bodies. Even so you also do indeed

28 outwardly appear righteous unto Men, who view nothing more than the external Part of your Character; but in the Sight of an Heart-searching God, who has a clear and perfect View of all that lies within, you are full of that Hypocrisy and Iniquity, which is infinitely more loathsome to Him,

25 Woe unto you, Scribes and Pharisees, Hypocrites; for ye make clean the Outside of the Cup, and of the Platter, but within they are full of Extortion and Excess,

26 Thou blind Pharisee, cleanse first that which is within the Cup and Platter; that the Outside of them may be clean also.

27 Woe unto you, Scribes and Pharisees, Hypocrites; for ye are like unto whitened Sepulchres, which indeed appear beautiful outward, but are within full of dead Men's Bones, and of all Uncleanness.

28 Even so ye also outwardly appear righteous unto Men, but within ye are full of Hypocrisy and Iniquity.

(b) *Strain out a Gnat, and swallow down a Camel.*] In those hot Countries, as Serrarius well observes, (Tribes. pag. 51.) Gnats were apt to fall into Wine, if it were not carefully covered; and passing the Liquor thro' a Strainer, that no Gnat, or Part of one, might remain, grew into a Proverb, for Exactness about little Matters.—Could any Authority be produced, in which καμνλω signifies a large Insect, I should with great Pleasure follow the Translation of 1727. in rendering the latter Clause, swallow a Beetle.

(c) *Whitened Sepulchres, which indeed appear beautiful without.*] Tho' the first Intention of whitening Sepulchres might be only to mark them out, that they might be avoided; and so, (as some Jewish Writers, and particularly Maimonides, have observed,) a Heap of Lime laid upon the Grave might answer the End; it is evident they were sometimes adorned, (ver. 29.) probably not only with Plastering and Whitewashing, but with Marble, and other Stone Monuments: And notwithstanding all the Applause which Vitringa (Observ. Sacr. lib. i. pag. 201.) gives to the Interpretation, which Dr. Lightfoot (Hor. Hebr. in loc.) and Dr. Peacock (Port. Mos. cap. v. pag. 73.) have advanced, I conclude that such Ornaments were here referred to; for I cannot think, Christ would have called these Sepulchres beautiful, if they had been nothing but Heaps of Earth covered with Grass. Compare Note (e) on Luke xi. 44. pag. 102.

(d) *Ym.*

29 Woe unto you, Scribes and Pharisees, Hypocrites; because ye build the Tombs of the Prophets, and garnish the Sepulchres of the Righteous,

30 And say, If we had been in the Days of our Fathers, we would not have been Partakers with them in the Blood of the Prophets.

31 Wherefore ye be Witnesses unto yourselves, that ye are the Children of them which killed the Prophets.

32 Fill ye up then the Measure of your Fathers.

33 Ye Serpents, ye Generation of Vipers, how can ye escape the Damnation of Hell?

Him, than the most disagreeable Objects can be to the human Eye. Sect. 158.

Woe unto you, ye Scribes and Pharisees, Hypocrites; for under a Pretence of your Regard and Veneration for their Characters, you sumptuously build up the Sepulchres of the antient Prophets, and adorn the Monuments of other righteous Men of former Generations, as desirous to preserve and honour their Memories (d): And ye say, If we had been living in the Days of our Fathers, we would not have been Partakers with them in the Blood of the holy Prophets which they shed; but would rather have interposed for their Defence.

So that you really bear Witness to yourselves, that you are the Sons of those that murdered the Prophets; and indeed your present Temper and Conduct more certainly speaks you to be their genuine Offspring, and to be full of that very Malignity which you pretend to condemn in them. (Compare Luke xi. 47, 48. pag. 103.) And do you [then] fill up, as soon as you think fit, what yet remains to be compleated of the Measure of your Fathers Sins, that Wrath may come upon this guilty Land to the uttermost.

Ob painted and deceitful Serpents, ob Brood of specious, but venomous and mischievous Vipers, how artfully soever you may evade Human Censures, how can you so much as hope by any of these vain Pretences to escape; what is infinitely more dreadful, that righteous Sentence of the unerring Judge, which will consign you over to the Damnation of Hell (e)? (Compare Mat. iii. 7. Vol. i. pag. 95.)

There--

(d) You build the Sepulchres of the Prophets, &c.] I can by no means think with *Markius*; (*Exercit. pag. 229.*) many of whose Criticisms are very low and fanciful, that *Christ* here blames the building the Sepulchres of those holy Men; which, as *Elfner* (*vol. i. pag. 160.*) and *Raphelius* (*Annot. ex Xen. pag. 48.*) shew, was a Piece of Respect, which most Nations have paid to Persons of distinguished Merit, especially to those that fell in a good Cause. What *Vistringa* (*de Synag. pag. 221.*) tells us of the extraordinary Honours paid to the Sepulchre of *Mordecai*, is an agreeable Illustration of these Words. *Josephus* also, from *Nicolaus Damascenus*, mentions *Herod's* repairing in a very splendid Manner the Sepulchre of *David*. (*Joseph. Antiq. lib. xvi. cap. 7. (al. 11.) §. 1.*) Compare *Aets* ii. 29.—*Grotius* is certainly right in saying, that the four Verses in this Paragraph are to be considered as one Sentence; of which perhaps *ver. 31.* may be a Parenthesis.

(e) How can you hope by any of these vain Pretences to escape that Sentence &c.] *Raphelius* has abundantly proved, that *αποφυγεν κριμα* properly signifies, to evade Conviction in a Court.

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Mat. XXIII.
29.

30

31

32

33

Sect. 158.
 Mat. XXIII.
 34.

Therefore (f), behold, I send unto you Prophets, and Wise Men, and Scribes instructed to the Kingdom of Heaven, to try you once more, and to give you the last Call to Repentance and Reformation, which you must ever expect: But I know, that this last Attempt will, with regard to the Generality of you, be entirely in vain; and that [some] of them ye will kill, and carry your Malice so far as to crucify them like common Slaves; and when ye cannot effect that, [some] of them ye will scourge in your Synagogues, and persecute [them] from City to City. For thus will God in righteous Judgment permit you to act, that ye may become the distinguished Trophies of his Displeasure, as if he were reckoning with you for the Guilt of all former Ages; so that upon you may seem to come the Vengeance due for all the righteous Blood, which has been poured forth on the Earth, from the Beginning of the World; even from the Blood of Abel that eminently righteous Man, whom his Brother Cain then slew, to the Blood of Zechariah, the Son of Barachiah, one of the last of the Prophets, whom ye murdered while he was ministering between the Temple and the Altar (g),
 impiously

34 Wherefore behold, I send unto you Prophets, and Wise Men, and Scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your Synagogues, and persecute them from City to City:

35 That upon you may come all the righteous Blood shed upon the Earth, from the Blood of righteous Abel, unto the Blood of Zacharias, Son of Barachias, whom ye slew between the Temple and the Altar.

Court of Judicature, which is often done by the Artifice of the Criminal. *Annot. ex Xen. pag. 50, 51.*

(f) *Therefore.*] Tho' Olearius here would render *δια τούτο*, in the mean Time, the Version is so unexampled, that I cannot acquiesce in it; and if the Connection, as it stands, could not be accounted for, I should think it better to connect this Phrase with the Close of the preceding Verse: *How can ye escape the Damnation of Hell for this?* or avoid the Judgment of God for this Mixture of Injustice, Cruelty, and Hypocrisy?

(g) *To the Blood of Zechariah, the Son of Barachiah, &c.*] Tho' very learned Men have interpreted this of four different Persons, I do not, with the learned and candid *Witius*, (*Misc. vol. i. pag. 269.*) think it an inexplicable Difficulty which of these is referred to. I scruple not, with *Grotius*, *Drusus*, *Casaubon*, *Erasmus*, and many more, to explain it of that *Zechariah*, who is expressly said to have been slain in that remarkable Manner, between the Temple and the Altar; (*2 Chron. xxiv. 20, 21.*) tho' I take not upon me to determine, whether (as *Chrysostom* asserts,) *Jehoiada* his Father was also called *Barachiah*, which signifies *one that blesses the Lord*, as *Jehoiada* does *one that confesses him*; or whether the original Reading was different from ours, as *Jerom* says he found in the Gospel of the Nazarenes, or the Hebrew Version of *Matthew*.—It is by no means necessary, with *Capellus*, to allow that it was a Slip in the Evangelist's Memory; but much more decent to suppose it, an officious Addition of some early Transcriber, who might confound this Martyr with *Zechariah*, one of the Twelve minor Prophets, who was indeed the Son of *Barachiah*, but who does not by any means appear to have been murdered; nor is there any Reason to imagine, the Jews so soon after their return from Captivity would have attempted so flagitious an Act.—Tho' *Theophylact* understands the Text of *Zacharias* the Father of *John the Baptist*, on the Credit of an idle Tale of *Origen's*, confuted by *Jerom*, in which he tells

36 Verily I say unto you, All these Things shall come upon this Generation.

37 O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not!

38 Behold, your House is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth,

impiously presuming to intrude into the Court of Sect. 158. the Priests, to perpetrate that most horrible Murder as near as possible to GOD's most immediate Prefence. *Verily I say unto you*, that even the Mat. XXIII. Guilt of all this righteous Blood, and *all these Things* 36. that are included in Woes I have denounced, shall come on this Generation of Men; so dreadful are the Calamities which GOD will shortly bring upon it. (Compare Luke xi. 49, 50, 51. pag. 103, 104.)

Ob Jerusalem, Jerusalem, [thou] that killest the Prophets, and stonest them that are sent unto thee by GOD for thy Conversion and Salvation; thou unhappy City, who hast so often been stained with the Blood of the Martyrs, that it is grown into a Proverb, that a Prophet can hardly petition any where else; (Luke xiii. 33.) how often would I have gathered thy Children together unto me, even with as much Tenderness as a Hen gathereth her Chickens together under her Wings, to protect them from the Assaults of any Bird of Prey, or whatever else might threaten their Safety; and yet ye would not hearken to my compassionate Calls, but have hardened your Hearts against my Love, and repaid me with Contempt, Hatred, and Persecution? *Behold*, the Time is coming, when you will see your Folly, tho' too late; for your sacred House, in which you vainly trust, even this magnificent Temple in which you now stand, is so near being utterly destroyed, that it may be said to be even already left desolate to you, so that the few who survive the general Carnage, shall be forced to sit down, and weep over its Ruins. For

I am now making my last Visit here, and I say unto

us, that this good Man was murdered in the Temple; (see Erasmus, in loc.) he has had few Followers; and indeed the Story seems to have been made on the mistaken Authority of the Text in Question.—Yet after all, it seems still more unreasonable, with Archbishop Tillotson, (Vol. i. pag. 197, 198) to understand these Words, as a Prophecy of that Zechariah, the Son of Baruch, who, as Josephus (Bell. Jud. lib. iv. cap. 5. (al. v. 1.) §. 4.) tells us, was assassinated in the middle of the Temple, just before the Romans besieged the City. Had we more Evidence of his being a righteous Man, it would be harsh to suppose Christ in such a Connection to speak of a future Fact as what was already done; or to charge that Deed on the whole Jewish Nation, which was done contrary to the Decree of the Sanhedrim, by two resolute Villains. All the Martyrs from Abel to Zechariah, seems to have been a Proverb; and it might naturally arise from observing, that Abel was the first, and Zechariah in Chronicles the last eminently good Man, of whose Murder the Scriptures speak.

(b) Till:

Sect. 158. unto you, that henceforth, since you treat me so
 Mat. XXIII. 39. ill, ye shall not see me any more, till even ye shall say, as the Multitudes lately did, but with sublimer Passions and nobler Views, *Blessed [is] he that cometh in the Name of the Lord (h)*; i. e. till your Calamities have taught you eagerly to wish for the Messiah, and Divine Grace shall have inclined you, as a Nation, gladly to receive me under that Character: But you little think, thro' what Scenes of Desolation, Exile, and Misery, you must pass for succeeding Ages, before that happy Time comes. (Compare Luke xiii. 34, 35. pag. 142.) And when he had thus spoken, he went out of the Temple.

forth, till ye shall say, *Blessed is he that cometh in the Name of the Lord.*

I M P R O V E M E N T.

- M**AY we ever remember, how necessary it is, that our *Righteousness* should exceed that of the Scribes and Pharisees, if we desire to enter into the Kingdom of Heaven! (Mat. v. 20.) May our Zeal be employed on the great *Essentials* of Religion, *Justice, Mercy, and Fidelity*, and not be laid out merely, or chiefly, on the *Circumstantials* of it!
- Mat. xxiii. 23. Ver. 25, 26. May we be concerned about the *Purity of our Hearts*, and not merely attend to the Decency of our *external Behaviour*! May we be, not like *painted Sepulchres, beautiful without, and unclean within*; but rather like the *Vessel* laid up before the Lord, whose *Outside* shone with polished *Gold*, while *within* it was replenished with *Heavenly Manna*! (Heb. ix. 4.)
- Ver. 27, 28. How many, like these *Pharisees*, condemn *Persecution*, and yet themselves are chargeable with the *Guilt* of it? May that never be our *Character*; lest we be *judged out of our own Mouths*, and lest we thereby *fill up the Measure of our Iniquities*!

Behold

(h) *Till ye shall say, Blessed is he that cometh &c.*] This was doubtless spoken after *Christ's* triumphant Entrance into *Jerusalem*, (tho' *Heinsius* most unnaturally supposes it transplanted,) which shews the Necessity of giving the Words some such Turn as they have in the *Paraphrase*.— If we might be allowed, with *Grotius*, to translate *εὐχόμενοι*, till ye would be glad to say, or wish you had said, *Blessed is he that cometh &c.* this would give a very plain and easy Sense, nearly parallel to *Mat. xxvi. 64.* where *εἰς ἄπαι* is perhaps used in the same Sense. And thus the Words might be explained, as if our *Lord* had said, “ From the Time of my present Appearance at this Passover, you shall not see me any more, till that awful Hour of Judgment, in which I shall appear in such Pomp and Power, that the proudest of you all shall have Reason to wish, you had cordially joined in those *Hallelujah's*, which you lately rebuked.” This Interpretation, could the *Version* be justified, I should vastly prefer to any other.

Behold the repeated Tenderness of our compassionate Redeemer, even towards that guilty City, that killed the Prophets, and stoned the Messengers of GOD! He would, with the gentlest and most solicitous Care, have gathered them, even as a Hen gathers her Chickens under her Wings! Thus does he still call, and invite perishing Sinners. Oh that the Obstinacy of their own perverse and rebellious Wills may not finally withstand all the Overtures of his Grace; lest eternal Desolation be their Portion, and they in vain wish for the Repetition of those Calls, which they once so wantonly despised!

Sect. 158.
Ver. 37, 39.

S E C T. CLIX.

CHRIST applauds the Liberality of the poor Widow, whom he saw casting her Two Mites into the Treasury. Mark XII. 41, to the End. Luke XXI. 1, — 4.

MARK XII. 41.

MARK XII. 41.

AND Jesus sat over-against the Treasury; [and he looked up,] and beheld how the People cast Money [and their Gifts] into the Treasury: and many that were Rich cast in much. [LUKE XXI. 1.]

AND Jesus, having made an End of his Discourse to the Scribes and Pharisees, went out of the Temple, and sat down at a little Distance, over-against that Part of it, which was called the Treasury (a), because there the Chests for collecting the Contributions of the People stood, and in the Chambers over that Cloyster the sacred Stores were kept: And he looked up, and beheld with attentive Observation, how the People cast their Money, [and] brought their Offerings and free Gifts into the Treasury, at this publick Time; and many Rich Men cast in much; there being still this Remainder of National Goodness among them, tho' true Religion was sunk to so low an Ebb.

Sect. 159.
Mark XII. 41.

42 And there came a certain poor Widow, and she threw in [thither] two Mites, which

And there came among the rest a certain poor Widow, whose Character and Circumstances he well knew; and she cast in there Two of the smallest Pieces of Brass Coin then in Use, called Mites,

(a) The Treasury.] This Treasury received the voluntary Contributions of the Worshippers who came up to the Feasts; and the Money thrown into it was employed to buy Wood for the Altar, Salt, and other Necessaries, not provided for in any other Way.

Sect. 159. *Mites, which both taken together only make a Farthing of the Roman Money.*

Mark XII.
43.

And our Lord was so impressed with this generous Action of hers, that *he* took particular Notice of it, and even called his Disciples to him, to hear his Remarks upon it; and as they stood about him, he says to them, Look upon yonder Woman, and observe the Greatness of her Piety and Zeal; for assuredly I say unto you, that this poor Widow, however she may seem to Men to have given but a very little inconsiderable Matter, has appeared in the Sight of GOD to have cast in more, than all they who have thrown such sumptuous Gifts into the Treasury:

44

And in Proportion to her Circumstances it is much more; for all these, who have presented such large Sums, threw in, comparatively, but a little Part out of their Superfluity and Redundancy of Possessions, into the Offerings of GOD; but she in the Midst of her Poverty, and the daily Straits to which she is exposed, has cast in all the little Stock of Money that she had, [even] all that she had by her for her Living; not knowing where she should get the next Mite for herself, to furnish out the necessary Supports for her humble and indigent Life.

which make a Farthing. [LUKE XXI. 2.]

43 And he called unto him his Disciples, and said unto them, Verily I say unto you, that this poor Widow hath cast more in, than all they which have cast into the Treasury. [LUKE XXI. 3.]

44 For all [these] did cast in of their Abundance [unto the Offerings of GOD:] but she of her [Penury] did cast in all that she had, even all her Living. [LUKE XXI. 4.]

I M P R O V E M E N T.

Mark xii. 41. **O**UR Lord Jesus Christ had his Eye on those, who were bringing their Gifts into the sacred Treasury. Let us remember, his Eye is also upon

Ver. 42.

us, to observe in what Degree we are ready, on proper Occasions, to contribute for the Glory of GOD, and the Good of Mankind; and in what Proportion to the Ability which GOD has given us. Let not the Poorest be discouraged from doing something for these good Purposes; since Christ may acknowledge the noblest Charity in the smallest Gift, as where-ever there is a willing Mind, it is accepted according to what a Man hath, and not according to what he hath not. (2 Cor. viii. 12.)

Ver. 43.

Let us also imitate the Candour of our Blessed Redeemer, and be ready to be pleased with little Services. The Circumstances of Mankind are such, that few have it in their Power to do great Matters frequently, for the Service of others: But the Desire of a Man is his Kindness; (Prov. xix. 22.) and a Multiplicity of little kind Offices, in Persons frequently conversant with each other, are the Bands of Society and Friendship.

We

We ought therefore to preserve an habitual Tenderness and Generosity of Mind, and be mutually willing to oblige, and to be obliged by them. Sect. 159.

To conclude; let us *not despise the Poor*, since there are many of them, who will in *Christ's* Computation be found eminently rich in good Works; many, whose Mite will, in the Treasury of GOD, have the Value of a Talent, and will condemn the sordid Parsimony, with which many of the Rich and Great have cast their Presents into it. Happy is it for every truly pious and benevolent Mind, that it is to give up its final Account to him, who searches the Heart; and who is Witness to those devout and charitable Purposes, which will always stretch themselves out beyond the Limit of Actions, and engage the charitable Soul to wish more Good, than the Power and Revenues even of Kingdoms could effect. Ver. 44.

S E C T. CLX.

Our LORD foretells the approaching Destruction of Jerusalem, and here insists on the remoter Signs of its Approach.

Mat. XXIV. 1,—14. Mark XIII. 1,—13. Luke XXI. 5,—19.

MAT. XXIV. 1.

AND Jesus went out, and departed from the Temple: and his Disciples came to him for to shew him the Buildings of the Temple; [Luk. and as some spake how it was adorned with goodly Stones and Gifts,] [one

MAT. XXIV. 1.

AND when Jesus had thus confounded his Adversaries, and had foretold the Defolation that their aggravated Sins would shortly bring both on the City and the Temple, (Mat. xxiii. 38. pag. 367.) he went out from thence, and was departing from the Temple, where he had been discoursing to them. And as he was going away, his Disciples came to [him,] and took that Occasion to shew him the splendid Buildings and magnificent Decorations of the Temple: And some observing what a noble Structure it was, and speaking how it was adorned with beautiful Stones of a prodigious Size (a), and with costly Gifts, which many Persons, in Accomplishment of their Vows for Deliver- Sect. 160.

(a) Beautiful Stones of a prodigious Size.] Josephus says, that some of them were forty-five Cubits long, five high, and six broad. (Bell. Jud. lib. v. cap. 5. (al. vi. 6.) §. 6.) See his large and beautiful Description of the whole Temple, in that Chapter, which is one of the most entertaining Passages of such a Kind I ever met with.

Sect. 160. Deliverances received, had hung up on the Walls and Pillars of it, besides what was laid up in its Treasuries (b); one of [them] says unto him, Master, behold what vastly large and curious Stones, and what stately Edifices [are these.]

Mat. XXIV.
1.

2 And Jesus replying said unto them, [As for] these Things which ye behold with so much Admiration, do you not see the Splendor and Magnificence of all these great and pompous Buildings, which are the Pride of the Jewish Nation, and the Wonder of all the rest of Mankind? Yet notwithstanding all the present Grandeur of this stately Temple, verily I say unto you, that the Days will quickly come, in which a victorious Enemy shall profane its Sanctity, and deface its Beauty, insomuch that there shall not be left one single Stone upon another here, that shall not be entirely demolished (c), till no Remains of any Part of it shall be preserved.

3 And when he was retired from the City, as he sat down upon the Mount of Olives, which was over-against the Temple, and commanded the finest Prospect of it from the East, the Disciples, Peter, and James, and John, and Andrew, who were favoured with a peculiar Share of his Intimacy and Confidence, came to him privately, saying, Master, we intreat thee, that thou wouldst tell us, when these awful Things shall happen? and what [shall be] the Sign of thy second Coming, when

[one of them saith unto him, Master, see what manner of Stones, and what Buildings are here.] [MARK XIII. 1. LUKE XXI. 5.]

2 And Jesus [answering] said unto them, [LUKE. As for these Things which ye behold,] See ye not all these [great Buildings?] Verily I say unto you, [LUKE. the Days will come, in the which] there shall not be left here one Stone upon another, that shall not be thrown down. [MARK XIII. 2. LUKE XXI. 6.]

3 And as he sat upon the Mount of Olives, [over-against the Temple,] the Disciples [Peter, and James, and John, and Andrew,] came unto him privately, saying, [LUKE. Master,] tell us, when shall these Things be? and what shall be the Sign of thy Coming, and of the

(b) Costly Gifts, &c.] Hanging up such *arabnuala*, or consecrated Gifts, was common in most of the ancient Temples.—Tacitus speaks of the immense Opulence of the Temple at Jerusalem. (*Histor. lib. v. §. 8.*) Amongst others of its Treasures, there was a Golden Table given by Pompey; and several Golden Vases, of exquisite Workmanship, as well as immense Size; (for Josephus tells us, in the Chapter cited above, §. 4. that they had Clusters [and pyramids] as tall a Man;) which, some have thought, referred to GOD's representing the Jewish Nation under the Emblem of a Vine; *Isa. v. 1, 7. Psal. lxxx. 8. Ezek. xv. 2, 6.*—And Josephus likewise asserts, (*ibid. §. 6.*) that the Marble of the Temple was so white, that it appeared to one at a Distance like a Mountain of Snow; and the Gilding of several of its external Parts, which he there mentions, must, especially when the Sun shone upon it, render it a most splendid and beautiful Spectacle.

(c) There shall not be left one Stone upon another here, &c.] It seemed exceedingly improbable, that this should happen in that Age, considering the Peace of the Jews with the Romans, and the Strength of their Citadel, which forced Titus himself to acknowledge, that it was the singular Hand of GOD, which compelled them to relinquish Fortifications, which no Human Power could have conquered. (*Joseph. Bell. Jud. lib. vi. cap. 9. (al. vii. 16.) §. 1.*)—Bishop Chandler justly observes, that no Impostor would have foretold an Event so unlikely, and so disagreeable. *Defence of Christianity, pag. 472, 473.*

(d) The

the End of the World, [when all these Things shall be fulfilled?] [MARK XIII. 34. LUKE XXI. 7.]

when thou wilt execute thy Vengeance on these Sect. 160. thine Enemies; and of the End of the present Age and Dispensation (d), when all these Things shall be accomplished, to make Way for the brighter Glories of that Kingdom, which thou wilt establish, when all thy Sufferings are over, and every Thing which opposes thy Triumph subdued? Mat. XXIV. 3.

4 And Jesus [answering them, began to say,] Take heed that no Man deceive you. [MARK XIII. 5. LUKE XXI. 8,—]

And Jesus answering them, began to say, with an Air of Solemnity agreeable to the Importance of the Subject on which he was going to discourse; As to the Event concerning which you now enquire, let me in the first Place caution you, that you see [to it] in the most solicitous Manner, that no Man deceive you with false Pretences to a Divine Revelation and Commission.

5 For many shall come in my Name, saying, I am Christ; [LUKE. and the Time draw-

For many shall come in my Name, and with the Title peculiar to me, saying, I am the Messiah (e); and the Time

(d) *The End of the present Age.*] So *συντελευτηα του αινου* may well be rendered. Compare *Mat.* xii. 32. *Rom.* xii. 2. *1 Cor.* x. 11. *Eph.* ii. 2, 7. and *Heb.* vi. 5. ix. 26. in all which Places *αινου* may be rendered *Age*.—*Archbishop Tillotson*, and many other excellent Writers, would retain our Translation, and suppose here are Two distinct Questions; *What should be the Sign of his Coming* to punish the ungrateful Inhabitants of Jerusalem? and *what the Sign of his final Appearance* to the universal Judgment? And that Christ answers the First Question in the former, and the Second in the latter Part of the Chapter: Tho' where the Transition is made, has been, among those that embrace this Interpretation, Matter of much Debate.—Others have supposed, the Apostles took it for granted, that the World was to be at an End, when Jerusalem was destroyed; and that Christ was not solicitous to undeceive them, as their Error might make them so much the more watchful; and therefore answers in ambiguous Terms, which might suit either of these Events.—But it seems much more natural to conclude, that they expected the wicked Persecutors of Christ, (in which Number most of the Magistrates and Priests were,) would by some signal Judgment be destroyed; and that hereupon he would erect a most illustrious Kingdom, and probably a more magnificent Temple, which they might think described in Ezekiel: An Expectation, which they did not entirely quit, even to the Day of his Ascension. (See *Acts* i. 6.) Our Lord, with perfect Integrity and consummate Wisdom, gives them an Account of the prognosticating, and concomitant Signs of the Destruction of Jerusalem; and then, without saying one Word of any Temporal Kingdom to be erected, raises their Thoughts to the final Judgment, (to which the Figures used in the former Description might many of them be literally applied,) and sets before them an Heavenly Kingdom, and Eternal Life, as the great Object of their Pursuit. *Mat.* xxv. 34, 46.—This I take to be the Key to this whole Discourse; the particular Parts of which have been admirably illustrated by many learned Commentators; but the whole Scope and Connection of it, so far as I can recollect, fully explained by none.

(e) *Many shall come in my Name, &c.*] See *Joseph. Bell. Jud. lib. ii. cap. 13.* (al. 12.) §. 4, 5.—Christian Writers have always with great Reason represented *Josephus's History of the Jewish War*, as the best Commentary on this Chapter; and many have justly remarked it, as a wonderful Instance of the Care of Providence for the Christian Church, that he, an Eye-witness, and, in these Things, of so great Credit, should (especially in such an extraordinary Manner) be preserved, to transmit to us a Collection of important Facts, which so exactly illustrate this noble Prophecy in almost every Circumstance. (Compare *Joseph. Bell. Jud. lib. iii. cap. 8.* al. 14.) But as it would swell my Notes too much, to enter into a particular

Sect. 160. *Time of Deliverance, so long promised, and so long expected by the Jewish People, is now come (f), when the Yoke is to be broken off from their Neck, and their Enemies are to be subdued under them; and by these plausible Pretences they shall deceive many: But do not ye therefore go after them; for all their Promises and Hopes will be vain, and sudden Destruction will overtake them and their Followers.*

Mat. XXIV.
5.

6 *But when ye shall hear of Wars, and Rumours of Wars among the Jews, and Seditions raised by them in several Places against the Romans, see that you be not troubled [and] terrified, as if the great Event that I have now foretold would immediately happen; for all these Things must first come to pass, and be the gradual Openings of it; but the End of them, in the utter Destruction of the Jewish State, is not yet: Nay, some of you, my Disciples, will have several important Services to perform here, after these Alarms are begun; Services, which even by means of these Alarms you may pursue with some peculiar Advantages.*

7 *And then he further added, and said to them, Judea shall not be the only Seat of War at that Time; for in the neighbouring Countries Nation shall rise up against Nation, and Kingdom against Kingdom (g): And partly as the Consequence of these*

draweth near:] and shall deceive many: [LUK. go ye not therefore after them.] [MARK XIII. 6. LUKE XXI. —8.]

6 [LUK. But when] ye shall hear of Wars, and Rumours of Wars, [LUK. and Cominations,] see that ye be not troubled [LUK. and terrified:] for all [LUK. these Things] must [LUK. first] come to pass; but the End is not yet. [MARK XIII. 7. LUKE XXI. 9.]

7 [LUK. Then said he unto them,] Nation shall rise against Nation, and Kingdom against Kingdom: and there

cular Detail of those Circumstances, I must content myself with referring to *Dr. Whisby's* excellent *Notes* on the xxivth of *Matthew*, and to *Archbishop Tillotson's* large and accurate Discourse on the same Subject, in the *Second Volume* of his *Posthumous Works*, Ser. 183.—187. p. 547, & seq.

(f) *The Time is come.*] The Word *ἤρθε* may signify, either the *Approach*, or *Arrival* of the Time, and may with great Propriety express the *first Opening* of a Scene to be gradually disclosed; in which Sense it is applied to *Christ's Kingdom*, as preached by *himself*, and his *Apostles*, during the Time of his personal Ministry.—Such pretended *Messiahs* did indeed arise towards the Close of the *Jewish State*. See 1 *Jahn* iv. 1. *Acts* v. 36, 37. and *Joseph. Antiq. lib. xx. cap. 8.* (al. 6, 7.) §. 6, 10.—The *Rhemish Jesuits*, as much as they triumph in their *infallible Guide* to the Interpretation of *Scripture*, ridiculously explain this as a Prophecy of *Luther* and *Calvin*; which I mention only as one Instance among many more, of their contemptible Ignorance, or wicked Prevarication.

(g) *Nation shall rise up against Nation, &c.*] *Grotius* gives us a particular Account of several Wars, of the *Jews* among themselves, and of the *Romans* with the *Syrians*, *Samaritans*, and other neighbouring Nations, before *Jerusalem* was destroyed.—There were also *Earthquakes* at this Time, in *Apamea*, *Laodicea*, and *Campania*: (See *Tacit. Annal. lib. xii. §. 43, 58. lib. xiv. 27. lib. xv. 22. Sueton. Nero, cap. 48. Galb. cap. 18.*)—The *Famine* in the Days of *Claudius* is mentioned *Acts* xi. 28: as well as recorded in *History*; (*Sueton. Claud. cap. 18. and Euseb. Hist. Eccl. lib. ii. cap. 8.*) and many perished by it in *Judea*. *Joseph. Antiq. lib. xx. cap. 2. §. 6.*

(b) A

there shall be Famines, and Pestilences, and [LUK. great] Earthquakes in divers Places, [and Troubles:] [LUK. and fearful] Sight, and great Signs shall there be from Heaven.] [MARK XIII. 8.—LUKE XXI. 10, 11.]

these Ravages and Slaughters, and partly by the immediate Hand of Providence on sinful Men who have rejected the Gospel, as also to exercise the Faith and Charity of its Professors, *there shall be severe Famines, and mortal Pestilences; and there shall also happen great and terrible Earthquakes in various Places, and Troubles and Anguish of Mind in the Apprehension of yet greater Calamities. Here at Home there shall also be dreadful Sight, and great Signs from Heaven, particularly a Comet like a flaming Sword waving over Jerusalem, and the Appearance of contending Armies in the Air (b).* *But all these Things [are] only the Beginnings of those Sorrows and Alarms, that will issue in the Destruction of Jerusalem.*

Sect. 160.
Mat. XXIV.
7.

8 All these are the [Beginnings] of Sorrows. [MARK XIII. —8.]

MARK XIII. 9. But take heed to yourselves: for [LUK. before all these] they [LUK. shall lay their Hands on you, and persecute you, and] shall deliver you up to Councils, [LUK. and to the Synagogues, and into Prisons,] [to be] beaten [and afflicted, and shall kill you:] and ye [shall be hated of all Nations, and] shall be brought before Rulers and Kings for my [Name's] sake, for a Testimony against them. [MAT. XXIV. 9. LUKE XXI. 12.]

But take ye heed to yourselves, and be cautious how you behave; and tho' you meet with the severest Persecutions, be not discouraged from persisting in the Truth, and from continuing faithful in your Regards to me: For before all these Things shall happen, they shall lay their violent Hands upon you, and persecute you with the greatest Cruelty and Rage; [and] shall deliver some of you up to the greater Councils, [and] cite others of you to appear before the inferior Courts in the Synagogues, and shall cast some of you into Prisons, to be severely scourged, [and] otherwise afflicted by Confinement and a Variety of Hardships there (i); and indeed they shall go so far as to kill some of you in a few Years: And as for the rest, ye shall be generally hated, not only by the Jews here at Home, but by those Abroad, and by all the Gentile Nations to whom you go; [and] shall be brought before Rulers and Kings for my Name's sake, and for a Testimony against them, that the Gospel has been offered to them in the most publick Manner, even to the greatest of Men, to whom

8

Mark XIII.

9.

(b) A Comet, — and contending Armies in the Air.] Of these see *Joseph. Bell. Jud. lib. vi. cap. v. (al. vii. 12.) §. 3.* and *Tacit. Histor. lib. v. §. 13.*

(i) Shall deliver you up to the Councils, &c.] All this was exactly accomplished: For Peter and John were called before the Sanhedrim; (*Acts* iv. 6, 7.) James and Peter before Herod; (*Acts* xii. 2, 3.) and Paul before Nero the Emperor, as well as before the Roman Governors, Gallio, Felix, and Festus. (*Acts* xviii. 12. xxiv. xxv. xxviii.)

Sect. 160. whom you might otherwise have had no Access: (Compare Mat. x. 17, 18. Sect. 75.) *And it shall also turn to you for a publick and honourable Testimony of the Innocence of your Cause, however it may be misrepresented, and of the Integrity and Uprightness of your Conduct.*

Mark XIII. 10. *And indeed, notwithstanding this early and violent Opposition, yet before the Destruction of Jerusalem the Gospel must first be preached among all the Heathen Nations, which are subjected to the Roman Empire; (see Note (n);) and there also you will be followed with the like Assaults and Persecutions.*

11 *But when they shall bring you before Governours and Kings, and deliver you up to the Officers of Justice, to be prosecuted as Criminals in their most solemn Courts; settle it at such Times in your Hearts as a constant Rule, not to draw up any formal Speech, nor to premeditate what Answer or Apology you shall make; [and] be not anxiously solicitous before-hand what you shall speak in your Defence, to vindicate yourselves and your Religion from the unrighteous Charges and Aspersions of your Enemies; but whatsoever shall be given in to you, and be strongly suggested to your Minds in that Hour, that speak boldly and resolutely; for it is not you that speak, but the Holy Spirit himself, who shall assist, and dictate to you. (Compare Mat. x. 19, 20. Sect. 75.*

Luke XXI. 15. *and Luke xii. 11, 12. Sect. III.) For it is really my Cause in which you are engaged; and therefore, tho' you are ignorant and unlearned Men, and so may be apprehensive you shall be confounded in the Presence of Persons who are in Rank and Education so much your Superiors; yet depend upon it, that I will give you a Mouth to plead, and Wisdom to answer whatever they alledge against you, which all your Adversaries shall not be able to contradict or withstand; but shall be even astonished at the Freedom and Propriety with which you shall express yourselves, according to the various Occasions which arise. (Compare Acts iv. 13, 14.)*

Mat. XXIV. 10. *And many that have owned themselves my Followers, shall then be offended, and give up all Regard*

LUKE XXI. 13. *And it shall turn to you for a Testimony.*

MARK XIII. 10. *And the Gospel must first be published among all Nations.*

11 *But when they shall lead you, and deliver you up, [settle it in your Hearts, not to meditate before, what ye shall answer; and] take no Thought before-hand what ye shall speak: but whatsoever shall be given you in that Hour, that speak ye: for it is not ye that speak, but the Holy Ghost. [LUKE XXI. 14.]*

LUKE XXI. 15. *For I will give you a Mouth and Wisdom, which all your Adversaries shall not be able to gainsay, nor resist.*

MAT. XXIV. 10. *And then shall many be offended, and*

and shall betray one another, and shall hate one another.

gard to the Gospel, when they see the Profession of it must cost them so dear; and having proved Apostates, they shall become Persecutors too, and shall betray one another, and hate one another, as being in their Consciences secretly galled at the greater Fidelity of their Companions. *And*

Sect. 160. *Mat. XXIV. 10.*

MARK XIII. 12. Now the Brother shall betray the Brother to Death, and the Father the Son: and Children shall rise up against their Parents, and shall cause them to be put to Death.

this wretched Temper shall rise to such a Height, as to break thro' all the Bonds of Nature, inso-much that *one Brother shall betray another*, not only to Imprisonment, but to Death; and the Father, on the one hand, shall betray [his] own Son; and Children, on the other hand, shall rise up as Witnesses against [their] aged Parents, and cause them to be put to Death without Compassion or Remorse. *And* these Scenes, monstrous

Mark XIII. 12.

LUKE XXI. 16. And ye shall be betrayed both by Parents, and Brethren, and Kinsfolks, and Friends; and some of you shall they cause to be put to Death.

as they may seem, shall pass in your Days, and before your Eyes; nay, you yourselves shall have a painful Share in them: For you, my Apostles and Servants, shall be betrayed, even by Parents, and Brethren, and Kindred, and those that pretend to be the most faithful and affectionate Friends; and [some] of you shall they cause to be slain by the Hand of publick and oppressive Violence.

Luke XXI. 16.

17 And ye shall be hated of all Men for my Name's sake. [MARK XIII. 13.—]

And indeed this Temper shall so generally prevail, that ye shall be hated by almost all Ranks and Orders, as well as Nations of Men, for the sake of my Name and Gospel (k), tho' they can find

17

(k) *Ye shall be hated by all Men for the sake of my Name.*] That not only the Apostles, but all the primitive Christians, were in general more hated and persecuted than any other religious Sect of Men, is most notorious to all, that are at all acquainted with Ecclesiastical History: A Fact, which might seem unaccountable, when we consider how inoffensive and benevolent their Temper and Conduct was, and how friendly an Aspect their Tenets had on the Security of any Government under which they lived. We are not to imagine, (as *Monf. Sr. Real* weakly insinuates, in his ill digested, tho' elegant, *History of the Life of Jesus*, pag. 264.) that they had any peculiar Aversion to the Name of Christ. The learned *Mr. Warburton* has shewn beyond all Contradiction, in his masterly Manner, that the true Reason of this Opposition was, that while the different Pagan Religions, like the confederated Demons honoured by them, sociably agreed with each other, the Gospel taught Christians, not only, like the Jews, to bear their Testimony to the Falseness of them all; but also with the most fervent Zeal to urge the Renunciation of them, as a Point of absolute Necessity; requiring all Men, on the most tremendous Penalties, to believe in Christ, and in all Things to submit themselves to his Authority: (See *Mr. Warburton's Divine Legation of Moses*, Vol. i. Book ii. §. 6. pag. 278, — 295.) A Demand, which bore so hard especially on the Pride and Licentiousness of their Princes, and the secular Interest of their Priests, that it is no Wonder they raised so violent a Storm against it; which, considering the Character and Prejudices of the Populace, it must be very easy to do.

Sect. 160. find nothing else to object to your Character, or
 Luke XXI. as accuse in your Conduct; and they shall treat you
 17. as publick Enemies, while you are acting the
 most generous and benevolent Part. (Compare

18 Mat. x. 22. Sect. 75.) *But* in the Midst of all
 your Sufferings be courageous and chearful, as
 knowing you are the Care of a peculiar and most
 gracious Providence; so that, on the whole, you
 shall be safe, and *not an Hair of your Head shall*
utterly perish(1), or fall to the Ground unregarded.

19 *In your Patience therefore possess ye your Souls* (m),
 and be calm and serene, the Masters of yourselves,
 and above the Agitation of any irrational or dis-
 quieting Passion.

Mat. XXIV. For tho' your Discouragements are great, and
 11. particularly on this Account, that (as I hinted be-
 fore, ver. 5.) *many false Prophets shall arise, and*
shall deceive many; which some will urge as a
 farther Excuse for suspecting and abusing you:

12 *And tho' because Iniquity shall thus abound* under
 such a Variety of Forms, *the Love of many* pro-
 fessing Christians, who should be your Protectors
 and Comforters, *will grow cool*; so that they shall
 be afraid or ashamed to entertain you, and shall
 be ready to throw up the Cause which you so
 zealously defend: Yet sink not under the

13 Burthen; *but* remember this, and let it animate
 you amidst all your Difficulties, that *he who re-*
solutely

18 But there shall not an
 Hair of your Head perish.

19 In your Patience pos-
 sess ye your Souls.

MAT. XXIV. 11. And
 many false Prophets shall
 rise, and shall deceive many.

12 And because Iniquity
 shall abound, the Love of
 many shall wax cold.

13 But he that shall en-
 dure

(1) *Not an Hair of your Head shall perish.*] Our Lord had foretold but just before, (ver. 16.) that several of them should be *put to Death*; he must therefore here intend to assure them, that when they came on the whole to balance their Accounts, they should find they had not been Losers in any the least Instance; but that whatever Damage they had sustained, it should be amply made up, and they at length placed in a State of entire Security. This is plainly the Import of this *Proverbial* Expression. See 1 *Sam.* xiv. 45. 2 *Sam.* xiv. 11. 1 *Kings* i. 52. and *Acts* xxvii. 34.

(m) *In your Patience possess ye your Souls.*] Tho' the Word *κτασθαι* does often signify, to *acquire*, or *procure*; (see *Mat.* x. 9. *Acts* i. 18. viii. 20. xxii. 28.) yet I cannot suppose, with *Brennius*, that *our Lord* intends here chiefly to intimate, that Fortitude and Composure of Spirit might have a Tendency to secure their Lives, as it would enable them calmly to deliberate on the several Circumstances which might arise. I cannot but think, that the Sense, which the accurate and pious *Dr. Wright* gives of this Passage, in that excellent Piece of *Christian Philosophy*, his Discourse on *Self-Possession*, (pag. 4, 5.) is much more natural, as well as more noble; as if *our Lord* had said, "By keeping the Government of your own Spirits in these awful Scenes, which will bear down so many others, you will secure the most valuable *Self-Enjoyment*, as well as be able most prudently to guard against the Dan-
 "gers which will surround you."

(n) *This*

sure unto the End, the same shall be saved. [MARK XIII.—13.]

14 And this Gospel of the Kingdom shall be preached in all the World, for a Witness unto all Nations, and then shall the End come.

solutely endures all these Extremities, and perseveres to the End, shall finally be saved, and shall have his Life given him as a Prey. (Compare Mat. x. 22.)

Sect. 160.
Mat. XXIV.
13, 14.

And know for your farther Encouragement, that all their Rage shall not be able to destroy the Interest in which you are embarked, and to which you sacrifice so much; for I assure you, that *this glorious Gospel of the Kingdom of Heaven shall first be preached in all the World, for a Witness to all its most distant Nations (n); and then shall the End of the Jewish State come,* and GOD having thus gathered for himself a People from among the Gentiles, shall destroy even this Temple itself, in which they have trusted so much, and which they have foolishly looked upon as an inviolable Pledge of his Favour.

I M P R O V E M E N T.

THE whole of this Prophecy most evidently shews us, how vain and dangerous it is to trust in External Privileges, and to cry out, as these foolish and wretched Jews did,—*The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are these Buildings;* when of this stately and magnificent Structure, within less than half a Century after it was finished, *not one Stone was left on another undemolished.* Mat. xxiv. 2.

So particular a Prediction, when compared with the Event, must surely confirm our Faith in Christ, as the great Prophet which was to come into the World. And we shall see Reason to admire the Wisdom and Goodness of Divine Providence in giving us, almost by a miraculous Preservation of the Author, such a Commentary on this Prophecy, as is delivered down to us in the Works of Josephus, which throw a much stronger

(n) *This Gospel—shall be preached in all the World, &c.*] The Accomplishment of this extraordinary Prophecy is admirably illustrated by Dr. Arthur Young on Idolatry, Vol. ii. pag. 216,—234. It appears from the most credible Records, that the Gospel was preached in Idumæa, Syria, and Mesopotamia, by Jude; in Egypt, Marmorica, Mauritania, and other Parts of Africa, by Mark, Simon, and Jude; in Ethiopia, by Candace's Eunuch, and Matthias; in Pontus, Galatia, and the neighbouring Parts of Asia, by Peter; in the Territories of the Seven Asiatic Churches, by John; in Parthia, by Matthew; in Scythia, by Philip, and Andrew; in the Northern and Western Parts of Asia, by Bartholomew; in Persia, by Simon and Jude; in Media, Carmania, and several Eastern Parts, by Thomas; thro' the vast Tract from Jerusalem to Iconium, by Paul, as also in Italy, and probably in Spain, Gaul, and Britain: In most of which Places Christian Churches were planted in less than Thirty Years after the Death of Christ, which was before the Destruction of Jerusalem.

Sect. 160. stronger Light upon it, than if they had been written by a *Christian* on Purpose to illustrate it.

Luke xxi. 10, 11. Let us bless G O D, that our own Eyes have not seen such *Desolations* and *Ruins*, such *Commutations* in the natural and moral World, such *Dif-*
 Mark xiii. 12, 13. *sensions* in civil Life, such *Persecutions* and *Hatreds* amongst the nearest *Relatives*, under the Pretence of propagating *Religion*; which however propagated, is nothing, without that *Love*, which is so often made the first Victim to it.

Mat. xxiv. 12. Yet too plainly do we see, in one Form or another, *Iniquity abounding*, and the *Love of many waxing cold*. Let us endeavour to revive on our own Hearts a deep and lasting Impression of Divine Things; and remember, whenever we are tempted to let go our Integrity, that it is *he alone, who endures to the End, that shall be saved*.

Ver. 13. Whatever our Trials are, let us cheerfully confide in the Protection of *Divine Providence*; nor let us despair of those continued Influences of the Blessed Spirit, which may animate us to the most difficult Services, and support us under the most painful Sufferings. Let us therefore in *Patience possess our own Souls*, and maintain that Composure and Steadiness of Spirit, as those that know how much more valuable it is, than any Enjoyment which can be taken away, or any Temporal Interest which can be brought into Question.

S E C T. CLXI.

Our LORD proceeds to describe the nearer Prognostications of the Destruction of Jerusalem, and the extream Severity of those Calamities which should then fall on the Jewish Nation.

Mat. XXIV. 15,—28. Mark XIII. 14,—23. Luke XXI. 20,—24.

LUKE XXI. 20.

Sect. 161. **O**UR Lord, having proceeded thus far in his Discourse, added some more immediate Signs, by which the near Approach of this terrible Destruction might be determined; and said, *When you shall see Jerusalem encompassed on every Side with the Roman Armies, [and] the Abomination of Desolation, spoken of by Daniel the Prophet, (Dan. ix. 27.) standing where it ought not, and*

Luke XXI. 20.

LUKE XXI. 20.

AND when ye shall see Jerusalem compassed with Armies, [and the Abomination of Desolation, spoken of by Daniel the Prophet,] [MAR. standing where it ought not.] [in the Holy

JESUS declares the nearer Signs of this Destruction.

Holy Place, (whoſo readeth, let him underſtand,) then know that the Deſolation thereof is nigh. [MAT. XXIV. 15. MARK XIII. 14.—]

and diſplayed in an Holy Place; that is, when the Standards of their deſolating Legions, on which they bear the deteſtable Images of their Idols, are planted on holy Ground (a); then know that the Deſolation thereof is juſt approaching. And, by the Way, now I mention that remarkable Prophecy, let every one that reads it, pauſe ſeriously upon it, that he may underſtand its Meaning; for it contains one of the moſt eminent Predictions, which can any where be found, of the Time, Purpoſes, and Conſequences of my appearing; and the whole Context is of great Importance (b). Now I ſay, when you ſee this Signal, then let them that are in Judea, flee, as faſt as they can, from the fortified Cities and populous Towns, to the Mountains and the Wilderneſs, where they will be ſecure; and eſpecially let them that are in the Miſt of it, where Jeruſalem ſtands, depart immediately out of it, before their Retreat is cut off by the Union of the Enemies Forces near that Centre; and let not them that are in the adjacent Countries by any means attempt to enter into it; for all its Strength, and all its Sanctity, will not ſecure its Inhabitants.

Sect. 161
Luke XXI.
20.

21 Then let them which are in Judea, flee to the Mountains; and let them which are in the Miſt of it, depart out; and let not them that are in the Countries, enter thereinto. [MAT. XXIV. 16. MARK XIII. —14.]

21

MARK XIII. 15. And let him that is on the Houſe-Top,

Let every one therefore retreat as faſt as poſſible, and let not him that is taking the Air on the Battle-

Mark XIII.
15.

(a) Planted on holy Ground.] 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. (See Mat. iv. 5. Vol. i. pag. 111.)—It is remarkable, that by the ſpecial Providence of God, after the Romans under Ceſtius Gallus made their firſt Advance towards Jeruſalem, they ſuddenly withdrew again, in a moſt unexpected, and indeed impoſſible Manner; at which Joſephus teſtifies his Surprize, ſince the City might then have been eaſily taken. By this Means they gave, as it were, a Signal to the Chriſtians to retire; which in regard to this Admonition they did, ſome to Pella, and others to Mount Libanus, and thereby preſerved their Lives. See Joſeph. Bell. Jud. lib. ii. cap. 19. (al. 24.) §. 7. and Eufe. Eccl. Hiſt. lib. iii. cap. 5.—Of the Idolatrous Standards in the Roman Armies, ſee Grotius's excellent Note on Mat. xxiv. 15.

(b) The whole Context is of great Importance.] If any wonder, that ſo important a Prophecy is not more frequently inſiſted upon in the New Teſtament, I think we may juſtly anſwer, that it was not proper for the Apoſtles to urge it; as the exact Commencement and Termination of the Seventy Weeks was a nice Controverſy out of their Way, and not capable of being fully cleared up to the Populace, with whom they were chiefly concerned; and as ſeveral of the Events referred to in it had not their compleat Accompliſhment, till ſome Years after moſt of their Writings were published. But that the Period is long ſince elapſed is certain, however it might be reckoned; as Dr. Bullock has excellently ſhewn. See his Vindication, book ii. chap. 4. §. 6. pag. 216,—218. and Dr. Sykes of Chriſtianity, ch. 16. pag. 297,—301.

[(c) Go

- Sect. 161. Battlements at the *Top of the House*, go down into the *House*, nor enter into it, to take away any Thing, tho' ever so precious, out of his *House*; but let him go down by the outer Stairs, as the shortest Way, lest he should linger to his own Destruction.
- 16 And let not him that is at work in the *Field*, and hath laid aside his upper Garment as an Incumbrance, go back so much as to take his *Clothes*, if they are not just at Hand (c); lest the Enemy should surprize him, before he can recover them.
- Luke XXI. 22. (Compare Luke xvii. 31. pag. 190.) In a Word, let every one flee for his Life, and reckon himself sufficiently happy, if he can escape with it, tho' in the most naked and destitute Circumstances: *For these are Days of most terrible Vengeance*, to which most of the Threatenings of the Prophets, even from the Days of Moses, do ultimately refer; and they shall be so full of Distress and Misery, that all the most dreadful Things which are written in them, may then be said to be compleatly fulfilled (d).
- Mark XIII. 17. But more especially there will be *Woe* and *Terror* to them that are with *Child*, and to them that give *Suck* in those Days; as their Incumbrances will be peculiarly great; and they that are with them will be driven in a wild Consternation to consult their own Safety, to the Neglect of those whom common Humanity might teach them to guard and assist.
- 18 And therefore pray, that no additional Circumstances of Difficulty may attend you; as for In-
- Top, not go down into the House, neither enter therein, to take any Thing out of his House. [MAT. XXIV. 17.]
- 16 And let him that is in the Field, not turn back again for to take up his Garment. [MAT. XXIV. 18.]
- LUKE XXI. 22. For these be the Days of Vengeance, that all Things which are written may be fulfilled.
- MARK XIII. 17. But Wo to them that are with Child, and to them that give Suck in those Days. [MAT. XXIV. 19. LUKE XXI. 23.—]
- 18 And pray ye that your Flight

(c) *Go back to take his Clothes.*] These are as strong Expressions as one can imagine, to urge the speediest Retreat. It is indeed observable, that this whole Discourse abounds with very lively Figures of Oratory, and is heightened with the noblest Beauties of Description. Were it necessary to produce Authorities, to prove that Husbandmen laid aside their upper Garment when at Work, they might be found in *Elfner*; (*Observ. Vol. i. pag. 109, 110.*) but that learned Critick has impaired the Beauty of the Text, by interpreting it as a Caution *not to go Home* to fetch them. *Not to turn back* implies, fleeing directly without going back (as we speak in the Country,) *so much as a Land's Length* to take them up; and so it rises on the former *Verse*.

(d) *May then be said to be compleatly fulfilled.*] Among many admirable Things to be found in that great Original, *Dr. Jackson's Credibility of the Scriptures*, I cannot but reckon that Part of it, in which he shews, how exactly the Prophecies of *Moses* were accomplished in the Slaughter and Dispersion of the *Jews*, in, and quickly after, this fatal War with the *Romans*. See the Passages quoted below, in *Note (m)*.

(e) *Such*

Flight be not in the Winter, [neither on the Sabbath-Day.] [MAT. XXIV. 20.]

Instance, that this *your precipitate Flight may not be in Winter*, when the Roads are bad, and the Days short and dark; *nor on the Sabbath-Day*; for a short Journey may not be sufficient, and the Regard which most of the Christians in these Parts will have for that Day, may make them scrupulous of violating a Rest they think so sacred, by a longer March, even in a Case of so much Extremity.

Sect. 161.
Mark XIII.
18.

19 For in those Days [LUK. there shall be great [Tribulation and] [LUK. Distress in the Land, and Wrath upon this People,] such as was not from the Beginning of the Creation which GOD created, unto this Time, [no, nor ever shall be.] [MAT. XXIV. 21. LUKE XXI.—23.]

And a Case of Extremity it will indeed be; *for in those Days there shall be a Scene of great Tribulation [and] Distress in the Land of Judea, and of dreadful Wrath from Heaven upon all this People, such as the like has not been known before, either here or elsewhere, even from the Beginning of the Creation which GOD has made, unto this Time; nor ever shall the like be heard of any more (e); as no People ever have been, or ever shall be, guilty of so aggravated a Crime, and so inexcusable a Series of Impenitence and Infidelity.*

19

LUKE XXI. 24. And they shall fall by the Edge of the Sword, and shall be led away Captive into all Nations: and Jerusalem shall be trodden down of the Gentiles,

And therefore they shall fall by the Edge of the Sword in Multitudes, both within and without the City; and the Consequence of all shall be, that the miserable Remnant which survives the general Carnage, shall be carried away Captive into all the most distant Nations of the World (f), and continue for many Ages under great Infamy, Calamity, and Oppression. And in the mean Time, Jerusalem itself shall be trampled down and demolished by the Gentiles (g), till the

Luke XXI.
24.

(e) *Such as the like has not been,—nor ever shall be.*] This Josephus expressly asserts to have been Fact; and whoever reads his Account, or even that judicious Abstract from him which Eusebius has given us, (*Eccles. Hist. lib. iii. cap. 5, 6.*) will see a sad Illustration of all this; and criminal and detestable as the Jewish Nation now was, will hardly be able to forbear weeping over those complicated Miseries brought upon them, by *Plagues, and Famine, and Fires*, occasioned by the Siege, and by the Carnage made, not only by the Romans, but by the yet greater Cruelties of the *Seditious and Zealots* within the City, who really acted the Part of so many incarnate Fiends, rather than of Men.

(f) *They shall fall by the Edge of the Sword, and shall be carried Captive &c.*] It is well known, (according to Josephus,) that *Eleven hundred thousand Jews* were destroyed in this War; and near an *Hundred thousand* taken Prisoners, and (according to *Deut. xxviii. 68.*) sold for Slaves at the vilest Prices. See *Joseph. Bell. Jud. lib. vi. cap. 9. (al. vii. 17.) §. 3.*

(g) *Jerusalem shall be trampled down by the Gentiles.*] Their Land was sold, and no Jew was allowed to inhabit there; (a Rigour never used, that I know of, towards any other People conquered by the Romans;) nay, they might not come within Sight of Jerusalem, or rather of *Ælia*, the Name given to the *new City*, when the Foundations of the *old* were plowed.

Sect. 161. *the Times appointed for these Triumphs and In-*
 Luke XXI. *sults of the Gentiles shall be fulfilled, and the Day*
 24. *come, when GOD shall remember his antient*
 People in Mercy (b).

Mark XIII.
 20.

And during the Wars which are to bring
on this sad Catastrophe, except the Lord had short-
ened those Days, no Flesh could be saved; the whole
Nation would be utterly exterminated from the
Earth, and the Name of Israel no longer be had
in Remembrance (i): But for the Elect's sake,
whom he has graciously chosen to be at length Par-
takers of the Blessings of his Gospel, GOD will so
 order

Gentiles, until the Times of
 the Gentiles be fulfilled.

MARK XIII. 20. And
 except that the Lord had
 shortened those Days, no Flesh
 should be saved: but for the
 Elect's sake, whom he hath
 chosen,

plowed up. A *Heathen Temple* was built, where that of *GOD* had stood; and a *Turkish Mosque* pollutes it to this Day. So remarkably was the Hand of *GOD* upon them. And it is well known, by the Testimony of a *Heathen Writer*, (who ridiculously ascribes it to a fatal Resistance in the Element,) that *Julian's* impious Attempt to rebuild their Temple, and settle them in *Jerusalem* again, in professed Contempt of this Prophecy, was several Times miraculously defeated by the Eruption of Balls of Fire, which consumed the Workmen. See *Ammian. Marcell. lib. xxiii. cap. 1. pag. 286.*

(h) *Till the Times of the Gentiles be fulfilled.*] It is much easier to vindicate the Authority of the Words *καρπὸν θρύψαι* from the Objection of *Dr. Mill*, (*Proleg. pag. 133.*) chiefly founded on their being omitted in the *Cambridge Manuscript*, than to determine the Signification of them. I cannot suppose, with *Mess. Le Clerc* and *L'Enfant*, that by the *Accomplishment of the Times of the Gentiles*, we are to understand the Time when *Constantine* put an End to the *Gentile Idolatry in Jerusalem*, and established the *Christian Worship* there. (*Euseb. Vit. Const. lib. iii. cap. 26.*) It seems reasonable to suppose, that here, as in most other Places, the *Gentiles* are opposed to the *Jews*; and consequently, that all the Period, between the Destruction of *Jerusalem*, and the Restoration of the *Jews* to their own Land, so expressly foretold in *Scripture*, is here intended. (See *Isa. xxvii. 12, 13. Ezek. xi. 17. xx. 40, 42. xxxiv. 13. xxxvi. 24, 28. xxxvii. 21, — 28. xxxix. 28, 29. Hof. iii. 5. Amos ix. 14, 15. and Zech. xiv. 10, 11.*) With this indeed is connected the bringing in, what *St. Paul* calls, *the Fulness of the Gentiles*: *Rom. xi. 25, 26.* But unless it could be proved, (which I do not recollect,) that the Inhabitants of *Palestine* shall then peaceably surrender it to the returning *Jews*, it seems most natural to suppose, *the Time of the Gentiles* here signifies, the Time when they shall be visited and punished; which is the Sense, in which *this very Phrase*, and others nearly parallel to it, frequently occur in the *Old Testament*; as *Brennius* justly observes. (Compare *Ezek. xxx. 3.* as also *Jer. xxvii. 7. l. 27. Ezek. xxi. 25, 29. xxii. 3, 4.*) And if it be so, it seems an Intimation, that the *Turks*, or some other *Antichristian Power*, may continue possessed of *the Holy Land*, till the Restoration of the *Jews*; for one can hardly suppose, their Way into it should then be opened by the Conquest of a *Christian Nation*.

(i) *Except the Lord had shortened those Days, no Flesh could be saved; &c.*] Such were the Quarrels that prevailed among the *Jews*, that Numbers of them were destroyed by one another; and the whole Country was become a Scene of such Desolation and Bloodshed, that not only those who were shut up in *Jerusalem*, but the whole *Jewish Nation* would have suffered much more by the longer Continuance of the Siege, considering how much the same Spirit prevailed among them in other Places.—*Mr. Reading*, in his *Life of Christ*, pag. 309. understands *the Days being shortened for the Elect's sake*, of the Preservation of the *Christians* at *Pella*, whose Safety he supposes to have depended on the shortening of the Siege, and whom he takes to be *the Elect* intended here. (See *Dr. Whitby* on *Mark xiii. 20.*)—Of the special Providences by which the Siege was shortened, see *Grotius* on *Mat. xxiv. 22.*

(k) Their

chosen, [those Days shall be shortened.] [MAT. XXIV. 22.]

order it in his Providence, that *those Days shall be shortened*; for he hath still Purposes of Love toward the Seed of Abraham, which shall at length take Place; (Rom. xi. 26.) and in the mean Time, he will make their continuing a distinct People, a Means of confirming the Faith of Christians in succeeding Ages (*k*).

Sect. 161.
Mark XIII. 20.

21 And then, if any Man shall say to you, Lo, here is Christ, or lo, he is there; believe him not. [MAT. XXIV. 23.]

And therefore, as these are the Counsels of the Divine Wisdom concerning this People, do not expect, that when Calamity begins to threaten them, he should raise up for them any miraculous Deliverer; and if any one shall then say to you, Behold, the Messiah [is] here; or behold, [he is] there, do not believe [it.] (Compare Luke xvii. 23. pag. 189.)

21

22 For false Christs, and false Prophets shall rise, and shall shew [great] Signs and Wonders, [inasmuch that, if it were possible, they shall deceive the very Elect.] [MAT. XXIV. 24.]

For as this unhappy People, who are now so obstinately rejecting me, will to the last support themselves with vain Hopes of that Kind, and be ready eagerly to hearken to every bold Impostor; false Messiahs, and false Prophets shall arise, and shall pretend to shew great Signs and Prodigies (*l*), managed with so much Art, as might, if [it were] possible, be sufficient to deceive even the very Elect, and to pervert my sincere Followers and Disciples themselves; tho' indeed their Hearts shall be so established by Divine Grace, as finally to be secured from the Danger.

22

23 But take ye heed: behold, I have foretold you all Things. [MAT. XXIV. 25.]

But be ye cautiously upon your Guard against so dangerous an Imposition; for behold, I have expressly foretold you all these Things; that comparing the Event with the Prediction, your Faith may be established, by those very Circumstances, which in another View might have a Tendency to shake it.

23

MAT. XXIV. 26. Wherefore, if they shall say unto you, Behold, he is in the Desert,

Therefore if they shall say unto you, Behold, we have found the expected Messiah, and he is now gathering his Forces about him in the Wilderness for the Deliverance of his People,

Mat. XXIV. 26.

(*k*) Their continuing a distinct People, a Means of confirming the Faith of Christians, &c.] This I have shewn at large in my *Ten Sermons*, Ser. x. pag. 277,—279. and the Reader may see the Remark farther illustrated, by *Mr. Addison*, *Spectat.* vol. vii. N^o 495. and in *Burnet's Four Discourses*, pag. 8,—10.

(*l*) False Messiahs and false Prophets shall arise, &c.] This is not a mere Repetition of what was said before, in ver. 6. (pag. 374.) but relates to those Impostors, who appeared during the Time of the Siege; of which see *Joseph. Bell. Jud. lib. vi. cap. 5.* (al. vii. 11.) §. 2. and *Euseb. Eccles. Hist. lib. iv. cap. 6.* See also *Grotius*, on *Mat. xxiv. 24.*

Sect. 161. People, *do not go forth* to join yourselves to his Followers; [or] if they shall say, *Behold, [he is]* in the secret Apartments of some particular Friend,

Mat. XXIV.
26.

where he is waiting to give Satisfaction to those that desire it, *do not believe [it,]* nor give yourselves the Trouble so much as to enquire into the

27 Affair. For you know, there is, and can be no other Messiah but me; and when I appear, it will be in a sudden, amazing, and irresistible Manner; and *as the Lightning breaks forth from the East, and shines in a Moment even to the West* Part of the Horizon; so sudden, and conspicuous *also shall the Coming of the Son of Man be,* both in his Appearance to the Destruction of Jerusalem, and to the final Judgment. (Compare

28 Luke xvii. 24. pag. 189.) And very extensive also will the Desolation be; for, as I formerly told you, (Luke xvii. 37. pag. 191.) *where-soever the dead Carcase is, there will the Eagles naturally be gathered together;* and where-ever the obstinate Enemies of my Kingdom are, they shall be sought out, and destroyed: And here in particular I will send the Roman Eagles against them, who shall consume and devour them as a helpless Prey, not only at Jerusalem, but over the Face of the whole Country; and afterwards in some mote distant Regions, where the greatest Numbers of Jews are settled (*m*).

part, go not forth: behold, *he is* in the secret Chambers, believe it not.

27 For as the Lightning cometh out of the East, and shineth even unto the West; so shall also the Coming of the Son of Man be.

28 For where-soever the Carcase is, there will the Eagles be gathered together.

I M P R O V E M E N T.

Luke xxi. 21. **I**F our Lord urges his Disciples, with such speedy and solicitous Haste, to flee from the Sword of God's Temporal Judgments, how much greater Diligence should we give to flee from the Wrath to come! What are

(*m*) In some more distant Regions, &c.] There may perhaps be an oblique Intimation in this Passage, of the Slaughter afterwards made on the Jews elsewhere, and particularly under Adrian and Trajan; when what had been foretold by Moses (*Deut. xxviii. 49, & seq.*) was remarkably fulfilled, and as an Eagle flies upon its Prey, their Enemies pursued them to Destruction; and the Calamities they underwent were such, that (as Dio Cassius informs us, *Hist. lib. 69.*) 50,000 were slain, 500 of their Fortresses were demolished, and 900 of their chief Towns in Egypt, Crete, &c. were plundered and burnt to the Ground: Not to mention the terrible Things they afterwards suffered, in France, Italy, Spain, and other Parts of Europe, in the Decline of the Roman Empire: Of all which see Dr. Jackson's *Eternal Truth of the Scriptures, Book i. part 2. sect. 3. chap. 6, 10,—13.*

are any of the *little Interests of Life*, that out of Regard to them we should be willing to continue one Moment longer exposed to a Danger, which may sink us into everlasting Perdition and Despair! Sect. 161.
Mark xiii.
15, 16.

We have here a lively Description of that aggravated Ruin, which was brought upon the Jews for neglecting Christ; even great Tribulation, such as had never from the very Beginning of the World fallen upon any other Nation, nor shall ever be equalled. Thus was his Blood upon them, and their Children. (Mat. xxvii. 25.) May we never know what it is, to have this Blood crying against us, for *trampling it under Foot as an unbolv Thing!* (Heb. x. 29.) For surely to the Jews, who thus rejected the Counsel of GOD against themselves, all these Things which they suffered were but the Beginning of Sorrows; and the Famine and Sedition, Pestilence and Slaughter, by which so many Thousands perished, served only to consign them over to infinitely more terrible Indignation and Wrath, Tribulation and Anguish, which will at last fall on every Soul of Man that doth Evil, whether Jew, or Gentile. (Rom. ii. 8. 9.) Mat. xxiv.
21.
Ver. 7, 8.

These unhappy Creatures eagerly listened to the very Name of a *Messiah*, by whomsoever it was assumed; while they rejected him whom GOD had sent them, and who had so long, and with so much Impor-tunity, been renewing to them the Offers of Life and Salvation. May none of us ever know the sad Impatience, with which condemned Sin-ners will wish, and wish in vain, for those Overtures and Messages of Grace, which they now despise! In that Sense, *wheresoever the Carcase is, there will the Eagles be gathered together:* Where-ever there is the like Unbelief and Impenitence, there will be in its Degree the like Ruin. Christ has graciously told us these Things before: May we humbly attend to the Warning, that none of this Terror and Destruction may ever come upon us! Mark xiii.
21, 22.
Mat. xxiv.
28.
Mark xiii.
23.

S E C T. CLXII.

CHRIST describes the total Destruction of the Jewish State by strong Figures, many of them literally suiting the Day of Judgment; to the Mention of which he proceeds, declaring the particular Time of it unknown. Mat. XXIV. 29, —36. Mark XIII. 24,—32. Luke XXI. 25,—33.

LUKE XXI. 25.

LUKE XXI. 25.

AND there shall be Signs in the Sun, and in the Moon, **O**UR Lord proceeded in the awful Representation of the Judgments that were coming on Jerusalem, and said, Before this Desolation

Sect. 162.
Luke XXI.
25.
tion

Sect. 162.
Luke XXI.
25.

tion shall be compleatly come, *there shall be* (as I told you before, ver. 11.) some extraordinary Signs in the Sun, and in the Moon, and in the Stars; Eclipses, Comets, and surprizing Meteors; and on the Earth there shall be *Anguish and Distress of Nations; the Sea, and the proud Waves thereof, roaring;* and breaking in upon the Land

26 with an irresistible Inundation; *While Men shall be almost expiring with Fear (a), and overwhelmed with the sad Expectation of those calamitous Things which are coming upon the Land: For this shall not be like former Invasions or Captivities, which only produced some transient Disorders in the State, or, at most, an Interruption in the Government for a few Years; but it shall be attended with such a total Subversion of it, and with such vast, extensive, and lasting Ruin, that it shall be a most lively Emblem of the Desolation of the whole World at the Last Day.*

Mat. XXIV.
29.

For immediately after the Affliction of those Days, which I have now been describing (b), the Sun shall as it were be darkened, and the Moon shall not seem to give her usual Light; and the Stars shall fall from Heaven, and the Powers of the Heavens, all the mighty Machines and strong Movements above, shall be shaken and broken in Pieces (c); that is, according to the Sublimity of that

Moon, and in the Stars; and upon the Earth Distress of Nations, with Perplexity, the Sea, and the Waves roaring;

26—Mens Hearts failing them for Fear, and for looking after those Things which are coming on the Earth.

MAT. XXIV. 29. Immediately after the Tribulation of those Days, shall the Sun be darkned, and the Moon shall not give her Light; and the Stars shall fall from Heaven; and the Powers of the Heavens shall be shaken. [MARK XIII. 24, 25. LUKE XXI.—26.]

(a) *Expiring with Fear.*] This is the literal Rendering of *απολυσθησιν απο φόβου*.—The Signs here spoken of seem to be some of the latest of those mentioned in the Writers referred to above, in Notes (g) and (h) on ver. 10, 11. pag. 374, 375.

(b) *Immediately after the Affliction of those Days.*] Archbishop Tillotson, and Brennius, with many other learned Interpreters, imagine, that our Lord here makes the Transition from the Destruction of Jerusalem, which had been the Subject of his Discourse thus far, to the General Judgment: But I think, as it would, on the one hand, be very harsh, to suppose all the Sufferings of the Jewish Nation in all Ages, to be called *the Tribulation of those Days*; so it would, on the other hand, be equally so, to say, that the General Judgment, which probably will not commence till at least a Thousand Years after their Restoration, will happen immediately after their Sufferings; nor can I find any one Instance, in which *αυται* is used in such a strange Latitude.—What is said below, (in Mat. xxiv. 34. Mark xiii. 30. and Luke xxi. 32. pag. 391.) seems also an unanswerable Objection against such an Interpretation.—I am obliged therefore to explain *this Section* as in the Paraphrase; tho' I acknowledge many of the Figures used may with more literal Propriety be applied to the Last Day, to wick there may be a remote, tho' not an immediate Reference.

(c) *The Sun shall be darkened, &c.*] It was customary with the Prophets, as it still is with the Eastern Writers, to describe the utter Ruin of States and Kingdoms, not only in general by an universal Darknest, but also by such strong Figures as those here used, which

all

30 And then shall appear the Sign of the Son of Man in Heaven: and then shall all the Tribes of the Earth mourn, and they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory. [MARK XIII. 26. LUKE XXI. 27.]

31 And [then] he shall send his Angels with a great Sound of a Trumpet, and they shall gather together his Elect from the four Winds, from one End of Heaven to the other, [from the uttermost Part of the Earth, to the uttermost Part of Heaven.] [MARK XIII. 27.]

that Prophetic Language to which you have been Sect. 162. accustomed, the whole Civil and Ecclesiastical Constitution of the Nation shall not only be shocked, but totally dissolved. *And then shall there evidently appear* such a remarkable Hand of Providence in avenging my Quarrel upon this sinful People, that it shall be like *the Sign of the Son of Man in Heaven* at the Last Day; and all the Tribes of the Land shall then mourn, and they shall see the Son of Man, coming as it were in the Clouds of Heaven (d), with Power and great Glory; for that Celestial Army, which shall appear in the Air marshalled round the City, shall be a sure Token to them, that the Angels of GOD, and the great Lord of those Heavenly Hosts, are set, as it were, in Array against them. *And to pursue the Allusion, as at the great Day the Angels shall in a literal Sense assemble all his Saints together; so also he shall then send forth his Messengers (e) with the great Sound of his Gospel, as of a loud Trumpet, and they shall assemble his Elect from the four Winds, even from one End of the Heavens to the other, or from the uttermost Part of the Earth one Way, to those Climates which lie under the uttermost Part of Heaven the other Way: And Multitudes of all Nations shall obey the Summons, tho' the Jews have ungratefully and foolishly despised it; and the Son of Man shall be honoured and trusted by Millions now unborn, when this wicked and perverse Nation is perished in*

Mat. XXIV. 30.

31

all have their Foundation in that Way of speaking. Compare *Isa. xiii. 10. xxxiv. 4, 10. lx. 20. Jer. xv. 9. Ezek. xxxii. 7, 8. Joel. ii. 30, 31. iii. 15. and Amos viii. 9.*

(d) *Coming in the Clouds of Heaven.*] Sudden and irresistible Destruction, in which much of the Hand of GOD evidently appears, is (as *Dr. Whitby* justly observes,) often expressed by GOD's coming in the Clouds: (Compare *Psal. xviii. 9. l. 3, 4. xevii. 2, 3. civ. 3. Isa. xix. 1. xxvi. 21. lxvi. 15.*) But I think, the *Celestial Appearances* described by *Josephus*, (as above, *Note (b)* on *Luke xxi. 11. pag. 375.*) lead us into the exactest Interpretation of this Text, and greatly illustrate the Propriety of these Expressions here.

(e) *Send forth his Messengers.*] Most of the Translations, as well as our own, greatly obscure this Text, by rendering the Word *αγγελος*, *Angels*; for tho' it generally signify those *Celestial Spirits*, who are on great Occasions the *Messengers* of GOD to our World, it is well known, that the Word refers, not to their Nature, but to their Office; and is often applied to Men, and rendered *Messengers*. See *Mark i. 2. Luke vii. 24, 47. ix. 52. 2 Cor. viii. 23. Phil. ii. 25. and Jam. ii. 25.* In some of which Places it signifies, as here, *Preachers of the Gospel*, who were to carry on GOD's great Design of uniting all his chosen People in one Society under *Christ*, as their common Head. *Eph. i. 10.*

(f) *Lock*

Sect. 162. in their Rebellion and Infidelity. *And when these Things begin to come to pass*, be not you terrified and dismayed, but rather cheerfully *look upwards (f)*, and lift up your Heads with Joy and Assurance; for whatever happens, you will be secure; and as soon as you see the first Appearance of these Signs, you may comfortably conclude, that *your compleat Redemption and Deliverance draws nigh (g)*; for many of you will be safely brought home to the Haven of eternal Peace before these Storms are ended, and the rest of you will not long survive them.

Luke XXI.
28.

- 29 *And further to illustrate what he had been saying, he spake to them a very easy and familiar Parable, saying, Behold now, [and] learn a Parable from the Example of the Fig-tree, and all the other Trees that drop their Leaves in the Winter:*
- 30 *When Buds appear upon the Fig-tree, and its Branch is now become tender, and the Sap rising in the other Trees, they shoot forth their young Leaves, and begin to open and spread, you see and know of your own selves, by the Observation you have often made, that Summer is now near at hand, as these are certain Prognostications of it: So likewise you, when you shall see all these Things come to pass, may assuredly know, that the Destruction of the Jewish State, and the Advancement of the Kingdom of GOD in all its Glory is just at hand, [even] at the Doors; or that the Time is coming, when the Desolation I have been speaking of shall come upon Jerusalem, and the Gospel shall be propagated all abroad, and take such*
- 31 *Root*

LUKE XXI. 28. And when these Things begin to come to pass, then look up, and lift up your Heads; for your Redemption draweth nigh.

29 And he spake to them a Parable, [Now] behold [and learn a Parable of] the Fig-tree, and all the Trees: [MAT. XXIV. 32.— MARK XIII. 28.—]

30 When [his Branch is yet tender, and] they now shoot forth [Leaves,] ye see and know of your own selves, that Summer is now nigh at hand: [MAT. XXIV. —32. MARK XIII. —28.]

31 So likewise ye, when ye [shall] see [all] these Things come to pass, know ye that the Kingdom of God is nigh at hand, [even at the Doors.] [MAT. XXIV. 33. MARK XIII. 29.]

(f) *Look upwards: αναυλάτε.*] This is an Expression, which admirably suits the Load of Labour and Sufferings, under which the Apostles would be depressed in this afflicted State. See *Raphel. Annot. ex Herod. pag. 270.*

(g) *Your Redemption draws nigh.*] As the *Resurrection* is the Time, when we shall in Fact be fully redeemed, or delivered from all the sad Consequences of Sin, and therefore is called *the Redemption of our Bodies*: (*Rom. viii. 23. Compare Eph. iv. 30. and Hos. xiii. 14.*) So in a less proper Sense, the Deliverance from the Toils and Sorrows, Temptations and Infirmities, of this sinful and calamitous Life, may, on the like Principles, be called *Redemption*. And if we may judge of the Length of the *Apostles Lives* by the Extent of their Labours, tho' we know not the Time when many of them died, there is Reason to conjecture it was not till about this Period; which, by the Way, would be an Argument, they were now most of them *young Men*.

(b) *This*

32 Verily I say unto you, This Generation shall not pass away, till all [these Things] be fulfilled. [MAT. XXIV. 34. MARK XIII. 30.]

33 Heaven and Earth shall pass away; but my Words shall not pass away. [MAT. XXIV. 35. MARK XIII. 31.]

MARK XIII. 32. But of that Day and that Hour knoweth no Man, no, not the Angels which are in Heaven, neither the Son, [but

Root in the World, that you may assure yourselves it shall never be destroyed. Sect. 162.

And *verily I say unto you*, and urge you to observe it, as absolutely necessary in order to understand what I have been saying, *that this Generation of Men now living shall not pass away, until all these Things be fulfilled (b)*; for what I have foretold concerning the Destruction of the Jewish State is so near at hand, that some of you shall live to see it all accomplished with a dreadful Exactness; And the rest may die in the Assurance of it: For another, and yet more awful Day shall come, when in a literal Sense *Heaven and Earth shall pass away*, and the whole Fabrick of this visible World shall be dissolved before my majestic Presence; *but my Words shall not pass away*, till they are perfectly fulfilled, and the Efficacy of them shall remain in the eternal World which shall succeed these transitory Scenes. Luke XXI. 32.

33

But tho' Jerusalem shall be destroyed, before this Generation disappear, yet of that great decisive Day, which is appointed for the Dissolution and the Judgment of the World, and of the Hour or Season, when it shall open upon Men, and shall bring on their final Sentence, there is no one who knows the precise Time (i), neither the Angels in Heaven, nor even the Son of Man himself, Mark XIII. 32.

32.

(b) *This Generation shall not pass away, until all these Things be fulfilled.*] Tho' Brennius, and Mede, (in his Works, pag. 752.) have here the Honour to be followed by so great an Authority as Dr. Sykes, (of Christianity, pag. 60.) yet I must beg Leave to say, that I cannot think the Texts they collect sufficient to prove, that by *this Generation* [*η γενεα αυτη*] we are here to understand the Jewish Nation thro' all Ages; as if our Lord intended to say, they should continue a distinct People to the Judgment Day. What I have expressed in the Paraphrase is plainly the most obvious Sense of the Words, and seems to me an evident Key to the whole Context; especially when compared with Mat. xvi. 28. *There be some standing here, which shall not taste of Death, till they see the Son of Man coming in his Kingdom.* See Note (i) on that Text, Vol. i. pag. 554.

(i) *Of that Day and Hour no one knows.*] I cannot agree with Dr. Clarke, in referring this Verse to the Destruction of Jerusalem, the particular Day of which was not a Matter of great Importance; and as for the Season of it, I see not how it could properly be said to be entirely unknown, after such an express Declaration, that it should be in that Generation; and yet at some considerable Distance, for otherwise there would not have been Room for the gradual Accomplishment of the many Predictions uttered above. It seems therefore much fitter, with Dr. Whitby, (after Grotius,) to explain it of the Last Day, when *Heaven and Earth shall pass away*, which is sometimes called *that Day* with a peculiar Emphasis; a Phrase answering to the great, or remarkable Day. Compare 2 Tim. i. 12, 18. and iv. 8.

Sect. 162. self, tho' so much superior to them, *but my Father alone*, or the indwelling Godhead, from whom nothing can be concealed: And as he does not think fit to disclose it, let it be your Care to improve this Uncertainty, as an Engagement to the most diligent and constant Preparation for its Coming.

[but my Father only.]
[MAT. XXIV. 36.]

Mark XIII. 32.

I M P R O V E M E N T.

LET us now raise our Contemplations to that awful Day, when all that was *figuratively* spoken of the Destruction of Jerusalem, shall be *literally* accomplished; and let us consider our own intimate Concern in it. Where will our Hope and Comfort, our Light, and our Safety be, when *the Sun shall be darkened, and the Moon shall not give her Light, when the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken?* Where indeed, unless the Almighty GOD, the Everlasting *Jehovah*, by whose Voice they were created, and by whose Hand they shall be dashed in Pieces again, shall condescend to be *our Light, and our Salvation?* (*Psal. xxvii. 1.*) And if He indeed be so, *then we may lift up our Heads with Joy*; as knowing, that our compleat *Redemption draweth nigh*, even that long-expected Day, which, with all its solemn Horrors, has still been the brightest Object of our Faith and our Hopes.

Mat. xxiv. 29. Then shall *the Son of Man* indeed come in the Clouds of Heaven, with Power and great Glory, and send his Angels to summon his Elect, and to assemble them from one End of Heaven to the other: For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of GOD. (*1 Theff. iv. 16.*) May we hear the Summons with Joy, and stand in our Lot among his Chosen Ones! What tho' the Day and Season be *unknown?* It is enough for us that we know, that all these interposing Days and Years, be they ever so numerous, will at length be past; for the Promise of the great Redeemer is our Security, and he *will hasten it in its Time.* (*Isa. lx. 22.*)

Mat. xiii. 32. These visible Heavens shall be rolled together as a Scroll, and the Earth shall be removed out of its Place; but the sure Word of his Promise shall never pass away; even that Promise, which is engaged for the Salvation of his People. Let us often review it; let us firmly realize it to our Souls; and seeing we look for such Things, let us seriously consider what manner of Persons we ought to be in all holy Conversation and Godliness, (*2 Pet. iii. 11, 14.*)

S E C T. CLXIII.

Our LORD urges the Suddenness of his Appearance, as an Engagement to constant Watchfulness, repeating several Things which he had formerly said on that Subject. Mat. XXIV. 37, to the End. Mark XIII. 33, to the End. Luke XXI. 34,—36.

MAT. XXIV. 37.

MAT. XXIV. 37.

BUT as the Days of Noe were, so shall also the Coming of the Son of Man be.

OUR Lord having told them in the preceding Words, that tho' the Time of his Appearance to the general Judgment was uncertain, yet the Destruction of Jerusalem should happen before that Generation of Men was passed away, went on with his Discourse, and added, *But this I will in general inform you, that as sudden and unthought-of as the Deluge was, which came upon the World in the Days of Noah, so unexpected and surprizing also shall the Coming of the Son of Man, to execute his Vengeance, be.* For as in the Days which were before the universal Deluge, they were so inconsiderate and secure, that they went on with all their usual Business, and spent their Time in Entertainments, eating and drinking, marrying Wives, and giving their Daughters in Marriage, thinking of nothing but present Indulgence and future Settlements in the World (a); and went on thus, in Contempt of every serious Admonition, even until the very Day that Noah entered into the Ark; And knew not, nor suspected, that any Evil was approaching, till the Deluge came with an irresistible Violence, and bore them all away with a Torrent of Destruction: So also shall the Coming of the Son of Man be, and tho'

Sect. 163.
Mat. XXIV.
37.

38 For as in the Days that were before the Flood, they were eating and drinking, marrying and giving in Marriage, until the Day that Noe entered into the Ark,

38

39 And knew not, until the Flood came, and took them all away; so shall also the Coming of the Son of Man be.

39

(a) They were eating and drinking, &c.] Dr. Woodward (in his Theory of the Earth, pag. 98.) thinks, these were modest Expressions, to signify their giving themselves up to all the Extravagancies of Riot and Lust; and Wolfius (in loc.) has most learnedly proved, that *gaudentes* is often used in a very criminal Sense. But how great Reason soever there may be to believe, that the Antediluvian Sinners did so, these Words may be intended to express no more, than the Security and Gaiety, with which they pursued the usual Employments and Amusements of Life, when they were on the very Brink of utter Destruction.

Sect. 163. tho' Men have been so frequently and plainly warned of it, yet Multitudes shall be surprized in an unprepared State. (Compare Luke xvii. 26, 27. pag. 189.)

Mat. XXIV.
39.

40 I formerly told you with relation to the Temporal Desolation of your Country, and I now repeat it; that of *Two Men who shall then be at work together in the Field, the one shall be seized, and the other dismissed (b)*: And that of *Two Women who shall be grinding Corn at the same Mill, the one shall be seized, and the other dismissed*: (Compare Luke xvii. 35, 36. pag. 191.) And I may say the like with respect to this important Event; many who have been engaged in the same Station and Employments, and most intimately conversant with each other, shall be found exceedingly different in their Characters and States; and some of them shall be made the Prisoners of Divine Justice, while others shall not only be spared, but in a very singular Manner favoured by GOD.

Luke XXI.
34.

And therefore, that no Calamities of Life, or Solemnities of Judgment, may be dreadful to you, *take heed to yourselves, lest at any Time your Hearts be overloaded (c)*, and your Rational Powers

40 Then shall Two be in the Field, the one shall be taken, and the other left:

41 Two Women shall be grinding at the Mill, the one shall be taken, and the other left.

LUKE XXI. 34. And take heed to yourselves, lest at any Time your Hearts be overcharged with Surfeiting, and

(b) *Two shall then be in the Field, &c.*] Tho' in the *Paraphrase*, for its better Connection, I have introduced these Words *incidentally*, and hinted how they may *allusively* be accommodated to *the Day of Judgment*; yet I doubt not, they originally refer to *the Destruction of Jerusalem*, to which alone they are properly applicable. After *this Paragraph*, there is not a Word peculiar to *that*; but many Circumstances are introduced, which refer to *the Day of Judgment*, (and of *Death*, as transmitting to it,) and which can only be thus understood. I therefore humbly conceive, that the grand *Transition*, about which *Commentators* are so much divided, and so generally mistaken, is made precisely after these *Two Verses*. — Our Lord in the following *Verses of Matthew and Mark*, directs their Thoughts to that *final Solemnity*, in which they are so highly concerned, by repeating, almost in the same Words, the Cautions and Advices he had formerly given *Luke xii. 35, & seq. Sect 114*, in which whole Context (as I there observed, *Note (f)*, pag. 121.) there is no Reference to those *Temporal Calamities* that were coming on the *Jews*, which have been here the Subject of almost the whole preceding Discourse. And the Remembrance of what had passed on the former Occasion, might more easily lead them into the distinct understanding of what was now added. Tho' it may not be improper to recollect, that the same pious Care in their Temper and Conduct, which would be a Preparative against *National Judgments*, and entitle them to the special Protection of Providence in them, would also secure them from any unwelcome Surprize by a Call to the *Tribunal of GOD*.

(c) *Your Hearts be overloaded.*] The Word *επιρροωω* properly signifies *burthened, or pressed down*; and so, very elegantly and strongly expresses the hateful Consequences of Intemperance, and the *Load* which it brings on those Rational Faculties, which are the Glory of

and Drunkenness, and Cares of this Life, and so that Day come upon you unawares.

35 For as a Snare shall it come on all them that dwell on the Face of the whole Earth.

36 Watch ye therefore, [MAR. take ye heed,] and pray always; that ye may be accounted worthy to escape all these Things that shall come to pass, and to stand before the Son of Man: [for ye know not [MAR. when the Time is,] or what Hour your Lord doth come.] [MAT. XXIV. 42. MARK XIII. 33.]

Powers depressed and stupefied, by *Ghastly* and Sect. 163. Drunkenness, or distracted with worldly and secular Cares; and by this Means that awful and important Day of which I have been speaking, should

come unexpected upon you. For the Character of the Generality of Mankind at that Time will be such, that it shall come on the greatest Part of all them that dwell on the Face of the whole Earth (d), as a Snare upon a thoughtless Bird, which in the midst of its Security finds itself inextricably taken. (Compare Eccles. ix. 12.) Let me therefore address this most serious Exhortation to you, with an Earnestness proportionable to its Importance, Watch ye against every Temptation to Negligence and Sin, take heed of every Thing which might lull you into a dangerous Security, and pray always with the most fervent Importunity; that thro' Divine Grace you may be accounted worthy to escape all these calamitous and destructive Things, which shall assuredly come to pass just as I have described them, and may be happily enabled, even in the Day of his universal Judgment, to stand forth with Courage and Acceptance before the Son of Man (e); for you know not when the Time of his Appearance is, [or] at what Hour your Lord does come to summon you before him.

35

36

But

of the Human Nature. — The Reader will observe, that Luke's Account of this Discourse is very short, in comparison with that of Matthew and Mark, for this obvious Reason; that he had given us the chief Heads of it before, partly in a Discourse of our Lord's last Coming, which was delivered to a very numerous Assembly in Galilee, (Luke xii. 35,—48. Sect. 114.) and partly in another Discourse, relating only to the Destruction of Jerusalem, which was delivered in his Journey thither at the Feast of Dedication: (Luke xvii. 20,—37. Sect. 128.) Here therefore he chuses to omit what had been inserted on either of those Occasions; as John, who probably wrote after the Accomplishment of this Prophecy, entirely omits it, as already so largely recorded by the former Three; from whom, considering the Circumstance of Time, it came with infinitely better Grace, than it could afterwards have done from him.

(d) *It shall come on all them that dwell &c.*] The Exhortations that are connected with this Clause limit the Extent of the Word [all] to a considerable Number; for were it to be taken otherwise, there could have been no Room to offer them.

(e) *To stand before the Son of Man.*] I do not apprehend, that this is merely the Counterpart of *escaping the Things* spoken of before. There were Thousands of the Jews, that by one Providence or another escaped Temporal Destruction, who could with no Propriety be said to stand before the Son of Man at his Coming. I have therefore paraphrased this latter Clause as an Advance upon the former, which gives this Context a greater Connection, and juster Distinction, than the Order in which most Harmonies place these Verses.

Sect. 163.
 Mat. XXIV.
 43.

But *this you know*, and would do well to consider it, *that if the Master of a House* that has at any Time been plundered by Robbers, *had known exactly in what Watch of the Night the Thief would have come, he would undoubtedly have watched then; and would have taken Care to be provided for him, and not have suffered his House to be broke open, or have left the Thief to make his Advantage by coming at an unexpected Time.*

44

And *therefore* as it is of so much greater Consequence that you should be prepared against an unseasonable Surprize, *be ye also ready*, and learn from such a common Occurrence to be upon your Guard; *for I tell you again, that at an Hour when you think not of it, the Son of Man cometh; and Multitudes of People will be as much surprized, as if they had never heard in their whole Lives, that he would come at all. (Compare Luke xii. 39, 40. pag. 120.)*

Mark XIII.
 34.

[*For the Son of Man is*] in this Respect *as a Man travelling to a distant Country, who, as he was leaving his House, gave Authority to his Head-Servants to direct and oversee the rest in their Business, and assigned to every Man in the Family his proper Work, and particularly commanded the Porter to watch, and to see to it that the Doors were properly secured, and ready to be opened to him at his Return.*

Mat. XXIV.
 45.

And *who now*, do you my Apostles suppose, *is the faithful and prudent Servant, of whom his Lord has so good an Opinion as to have appointed him Ruler over the rest of his Household, to give them [their] proper Portion of Food in due Season?* You must easily apprehend, that the Expression may with the utmost Propriety be applied, to that high Office with which you are invested, and to the Confidence placed in your Integrity and Wisdom.

46

And to excite you to discharge this Office with the greatest Fidelity, let me add, *Happy indeed is that Servant, whom his Lord when he cometh, shall find thus employed in the proper Duties of his important Office, distributing to each his Portion in a proper Manner.*

ner.

MAT. XXIV. 43. But know this, that if the Good-Man of the House had known in what Watch the Thief would come, he would have watched, and would not have suffered his House to be broken up.

44 Therefore be ye also ready: for in such an Hour as you think not, the Son of Man cometh.

MARK XIII. 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 every Man his Work, and commanded the Porter to watch.*

MAT. XXIV. 45. Who then is a faithful and wise Servant, whom his Lord hath made Ruler over his Household, to give them Meat in due Season?

46 Blessed is that Servant, whom his Lord when he cometh, shall find so doing.

47 Verily I say unto you, that he shall make him Ruler over all his Goods.

ner (f). Verily I say unto you again, as I formerly did, that he will prefer him as highly, as if a Man should make his domestic Steward, who had served him faithfully, Ruler or Director of all his Estate, as a Reward for his Care in the due Management of his Office. (Compare Luke xii. 42,—44. pag. 121.)

Sect. 163. Mat. XXIV. 47.

48 But and if that evil Servant shall say in his Heart, My Lord delayeth his Coming,

But on the other hand, the faithless Wretch, that is dishonest in the Execution of so high a Charge, shall be severely punished: And if that wicked Servant shall presume to say in his Heart, My Lord delays his Coming; And shall on that Presumption begin to beat and abuse those of his Fellow-Servants, who are more faithful than himself, and to eat and drink in a riotous and extravagant Manner with the debauched and drunken Part of them, or with other dissolute Persons; he will do it at his Peril: For the Lord of that Servant shall certainly come in a Day when he does not expect [him,] and in an Hour when he is not at all aware, and cannot have Time to put on a Face of better Order, or to provide and invent artful Excuses; And seeing him in the midst of his Revels and Usurpations, he shall scourge him so severely, that he shall even cut him asunder (g), and appoint [him] his Portion with Hypocrites, the most odious Kind of Sinners in the Sight of God (b): With these shall

48

49 And shall begin to smite his Fellow-Servants, and to eat and drink with the Drunken:

49

50 The Lord of that Servant shall come in a Day when he looketh not for him, and in an Hour that he is not aware of;

50

51 And shall cut him asunder, and appoint him his Portion with the Hypocrites: there

51

(f) Happy is that Servant, whom his Lord when he cometh, &c.] As no peculiar Rewards were conferred on any of the Apostles, or other faithful Ministers, at the Time of Christ's coming to destroy Jerusalem, this Clause sufficiently proves a Reference to the final Judgment; and will not permit us, with Dr. Hammond, to understand the Gnosticks, or with Dr. Whistby, the Apostate Jews, as particularly intended by the wicked Servant mentioned afterwards; which seems plainly to refer to a debauched and persecuting Clergy, hypocritically pretending to a distinguished Zeal for Christian Forms and Institutions.

(g) Shall cut him asunder.] That tearing, and cutting Persons into several Pieces, was a cruel Punishment used among the Antients, none acquainted with Antiquity can doubt; and Wolfius on this Text has demonstrated it, more copiously than any other Critick I have seen. Yet as the Criminal is here represented as surviving this Punishment, and consigned over to wailing and gnashing of Teeth, after it had been inflicted; I therefore, as before, (Luke xii. 46.) must understand it of being severely scourged, after which idle Slaves were often thrown into a Prison, where they lived miserably in every respect. To this our Lord alludes with a most obvious Propriety. See Sect. 114. Note (l), pag. 122.

(b) His Portion with Hypocrites.] Mahomet in his Alcoran mentions Seven Caverns in Hell, the deepest and most wretched of which is to be inhabited by Hypocrites. (Sur. iv. v. 144.) Elfsner, who takes this for a Jewish Notion, by a very singular Criticism supposes it.

- Sect. 163. shall this false Creature be righteously doomed to dwell for ever in those doleful Regions, where there shall be weeping and gnashing of Teeth.
- Mat. XXIV. 51. *there shall be nothing but weeping and gnashing of Teeth, proportionable to his former Indulgence and Luxury, and to the Importance of that Trust which he so wickedly betrayed. (Compare Luke xii. 45, 46. pag. 122.)*
- Mark XIII. 35. Let me then caution you, oh my Apostles and Ministers, never to suffer this important Exhortation, which I have now been giving you, to be forgot in any Circumstance of Life; but *watch ye therefore continually, for ye know not when the Master of the Family cometh, whether in the Evening-Watch, or at Midnight, or at the Cock-crowing, or in the Morning:*
- 36 *Early and late hold yourselves in a prepared Posture, lest coming suddenly, he find you sleeping, and negligent of your proper Duty.*
- 37 *And what I say to you in publick Characters, I say to all my Disciples, in every Station of Life, and in every Age, watch; for in every Age and Station you will have Need to do it, and Security may be attended with the most fatal Consequences.*
- MARK XIII. 35. Watch ye therefore, for ye know not when the Master of the House cometh; (at Even, or at Midnight; or at the Cock-crowing, or in the Morning:)
- 36 Lest coming suddenly, he find you sleeping.
- 37 And what I say unto you, I say unto all, Watch.

I M P R O V E M E N T.

- Luke xxi. 36. **W**HAT slothful Hearts must we have, if these repeated Admonitions do not awaken us; even *Line upon Line, and Precept upon Precept?* The *Patience of GOD is waiting* upon us, as it did on the old World, *while the Ark was preparing:* (1 Pet. iii. 20.) May we take the Warning, and seek Shelter, before the Door be shut against us! Let us therefore *take heed, lest Sensuality and secular Cares overcharge and depress our Hearts, and amuse us with vain Delusions, till sudden and unavoidable Destruction come upon us. (1 Thess. v. 3.)*
- Mat. xxiv. 42. Mark xiii. 33. We are by Profession the *Domesticks of Christ.* Let us attend to the *Offices* he has assigned us, tho' he seem at a Distance. Let us diligently *wait his Coming,* at whatever Season. Let his *Ministers* especially wait it; and be solicitous, that they may be *found so doing,* conducting themselves like
- Luke xxi. 34. *like*
- Mark xiii. 34. *like*
- Mat. xxiv. 45, 46. *like*

it, or something analogous to it, referred to *here,* and Rev. xxi. 3. where he thinks *Lyars* are the same with *Hypocrites,* and observes very precariously, that taking *the Fearful and Unbelieving,* or those that thro' Cowardice apostatize, for the *first* Sort of Criminals, *Lyars* are the *seventh* Class.

like wise Stewards of the Mysteries of GOD, dispensing to every one his Portion of Food in due Season. Then will our Account be honourable, and our Reward glorious. Sect. 163.
Ver. 47.

May GOD deliver us from the Guilt, and Condemnation of the cruel, the imperious, and the luxurious *Servant*, who began to beat his Fellows, and to eat and drink with the Drunken; since we are expressly told his dreadful Doom! Justly does our Lord declare, that to such a one he will appoint a Portion with Hypocrites, terrible as their Portion must be; for no Hypocrisy can be baser, than to call ourselves the *Servants* and *Ministers of Christ*, while we are the Slaves of Ambition, Avarice, and Intemperance. Where-ever such are found, under whatever Mask and Form, may he 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! Let us in the mean Time be exhorting each other daily, while it is called To-day, lest any by insensible Degrees be hardened thro' the Deceitfulness of Sin; (*Heb. iii. 13.*) and let us always remember, that every Exhortation, which we give to others, returns with redoubled Weight upon ourselves. Ver. 48, 49.
Ver. 51.

S E C T. CLXIV.

CHRIST enforces his Exhortation to Watchfulness, by the Parable of the Ten Virgins. Mat. XXV. 1,---13.

MAT. XXV. 1.

MAT. XXV. 1.

THEN shall the Kingdom of Heaven be likened unto Ten Virgins, which took Sect. 164.
Mat. XXV.
1.

OUR Lord, in order to impress upon the Minds of his Hearers a Concern about the great and awful Day of future Judgment, to which the latter Part of his preceding Discourse had so plainly referred, went on to represent it under a Variety of most lively Figures, and particularly by the following Parable; saying, *Then*, or in that Day of final Account, when the faithful Servant shall be rewarded, and the treacherous Hypocrite so severely punished, shall the Kingdom of Heaven, or the State of Things under the Gospel Dispensation, appear to be like the Case of *Ten Virgins (a)*, who being invited to

(a) *Ten Virgins.*] This whole Parable contains a plain Reference to the Custom, which prevailed among the Jews then, and still prevails among many Eastern Nations: (See *The Customs*.)

- Sec̄t. 164. a Marriage-Feast, (which, according to the Custom of this Country, was to be celebrated in the Night,) took their Lamps as soon as it begun to grow dark, and went out together to meet the Bridegroom, and to light him to the House where the Banquet was to be kept.
1. Mat. XXV.
2. And it appeared by their Conduct, that Five of them were prudent Persons; and Five of them were foolish and inconsiderate, who made no Provision against an Accident which might very naturally happen. They that were foolish, when they took their Lamps, went forth with them lighted, but did not take any Oil with them, beside that which was at first poured in: Whereas the prudent Maidens, considering that they might perhaps be obliged to wait some Hours took a Reserve of Oil with them in their Vessels, which they carried with their Lamps, to feed the Flame when the former Stock should be wasted.
3. They that were foolish took their Lamps, and took no Oil with them:
4. But the wise took Oil in their Vessels with their Lamps.
5. While the Bridegroom tarried, they all slumbered and slept.
6. And at Midnight there was a Cry made, Behold, the Bridegroom cometh, go ye out to meet him.
7. Then all those Virgins arose, and dressed their Lamps, that they might shine as bright, and appear
7. Then all those Virgins arose, and trimmed their Lamps.

Customs of the Jews and Indians compared, pag. 41, & seq.) The Bridegroom used to conduct his Bride Home in the Evening, by the Light of Lamps, which were used (as *Elshur shews, Observ. Vol. i. pag. 114, 115.*) by the Jews and Romans on the like Occasion: They were carried by *Bride-Maids*, who used afterwards to sup with them; and some tell us, their Number must at least be *Ten*.—It seems from the Circumstances of this Parable, that if any of the Neighbours, besides those who were directly invited, thought it worth their while to pay their Respect to the new-married Couple, it was esteemed a decent Piece of Civility to admit them to a Share in the *Bridal Feast*, if they made their Appearance at a proper Time.

(b) *In the Middle of the Night.*] Perhaps the Tradition, which *Jerom* mentions, that asserted, *Christ* would come to Judgment at Midnight, might be borrowed from hence; tho' to be sure, it is a very absurd one, since that can be the Case only under one Meridian at a Time.—A celebrated Commentator has clouded this Parable exceedingly, by attempting to explain it of the different Effects *Christ's* Admonition concerning the Destruction of *Jerusalem* would have on different Persons.

(c) *Buy*

8 And the Foolish said unto the Wise, Give us of your Oil, for our Lamps are gone out.

appear as clean as possible. *And the Foolish Damsels in great Surprise said to the Prudent, Give us some of your Oil, for you seem to have a great Stock with you; whereas our Lamps are gone out, and all our Oil is spent.*

Sect. 164.
Mat. XXV.
8.

9 But the Wise answered, saying, *Not so*; left there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

But the Prudent replied, [We cannot do it,] lest there should not be enough for us and you, and so we should all be left on a sudden without Light, and the Bridegroom be disappointed and affronted; but rather go ye to them that sell Oil in the Neighbourhood, and buy some for yourselves, as soon as possible, that ye may follow and join the Procession (c).

9

10 And while they went to buy, the Bridegroom came; and they that were ready, went in with him to the Marriage, and the Door was shut.

And while they went to buy it at that inconvenient Time of Night, the Bridegroom and his Retinue came; and those Maidens that were ready to receive him, joined the Company; and when they came to the Bridal House, they went in with him to the Marriage-Feast; and, to prevent Disturbance, the Door was shut and fastened.

10

11 Afterward came also the other Virgins, saying, Lord, Lord, open to us.

And some Time after the other Virgins also came, and knocked at the Door, and called with great Importunity, saying, Sir, Sir, we desire you would open to us, who are also some of your Guests, tho' by an unfortunate Accident we are come a little too late.

11

12 But he answered and said, Verily I say unto you, I know you not.

But he, being unwilling to be disturbed in the Feast, and to open the Door again, answered them, saying, Truly, I say unto you, I know you not (d): My House is already furnished with Guests, and I will admit no more. Thus these thoughtless Creatures entirely lost both their Labour and Expence, meeting with nothing but Disappointment and Shame. And such will be your Case, if you content yourselves with a mere empty Profession of Religion, while you sink into a careless and negligent Conduct,

12

(c) *Buy for yourselves.*] This seems merely an ornamental Circumstance; and it is strange, that any *Papist* Writers should consider it, as favouring their Doctrine of a Stock of *Merits* in the Church, founded on *Works of Supererogation*; since if it referred to them at all, (which there is no Reason to imagine,) it would rather expose, than encourage any Dependence upon them.

(d) *I know you not.*] This Circumstance in the *Parable* is not absurd; for nothing intimated a personal Acquaintance with them, and Guests asking Admittance with such a Pretence, might have been multiplied beyond all Reason and Convenience. At least its Significance in the Application is very apparent and important:

Sect. 164. duct, and remain destitute of that Principle of
 real Piety, which ought to give Lustre and Vi-
 gour to it.

Mat. XXV. 13. See to it *therefore*, that you maintain a con-
 stant *Watch*, not presuming on Preparations to
 be made hereafter; *for* your Removal may be
 much more sudden than you are aware, and *ye*
know neither the Day nor the Hour, in which the
Son of Man cometh, to receive his prepared Peo-
 ple to himself, and for ever to exclude the Hy-
 pocrite and the Sinner from the Entertainments
 of his Heavenly Kingdom.

13 Watch therefore, for
 ye know neither the Day
 nor the Hour, wherein the
 Son of Man cometh.

I M P R O V E M E N T.

Mat. xxv. 1. **L**ET us apply our Hearts to the obvious Instructions, which this
 well known *Parable* so naturally suggests. We are under a *reli-
 gious Profession*: Our *Lamps* are in our Hands; and we *go forth* as those,
 that expect *to meet Christ*; as those, that desire and hope to be admitted
 to the *Marriage-Supper of the Lamb*. But, alas, how few are there, that
 are truly *prepared* for such a Blessedness! Would to GOD there were
 Reason to hope, that the *Christian Church* were so equally divided, that
 Ver. 2, 3, 4. *Five of Ten* in it had the *Oil of Divine Grace* in their Hearts, to render
 them *burning and shining Lights*!

Ver. 5. Let even such as have it, be upon their Guard; for *our Lord* intimates,
 that *the Wise*, as well as *the Foolish Virgins*, are too apt to *slumber and*
sleep, and carelessly to intermit that *Watch*, which they ought constantly
 Ver. 6. to maintain. There may be, at an unexpected Time, a *Midnight Cry*.
 Happy the Souls, that can hear it with Pleasure; being not only habi-
 tually, but actually *ready* to obey the Summons; having their *Loins*
girded, and their *Lamps burning*. (*Luke* xii. 35.)

Ver. 8, 9. *The Foolish Virgins* saw their Error too late: They applied to *the*
Wife; but their Application was vain. And as vain will the Hope of
 those be, who trust to the *Intercession* of *departed Saints*, or any supposed
 Redundancy of *Merit in them*, while they are themselves Strangers to a
 Ver. 10, -12. holy Temper and Life. In vain will they cry, *Lord, Lord, open to us*.
The Door of Mercy will be *shut for ever*, and the *Workers of Iniquity*
 utterly disowned. *The Day of Grace* has its Limits; and for those that
 have trifled it away, there remaineth nothing but *the Blackness of Dark-
 ness for ever*. (*Jude*, ver. 13.)

S E C T. CLXV.

CHRIST repeats the Parable of the Talents, in a Form something different from that in which he had before delivered it. Mat. XXV. 14,---30.

MAT. XXV. 14.

FOR the Kingdom of Heaven is as a Man travelling into a far Country, who called his own Servants, and delivered unto them his Goods:

MAT. XXV. 14.

JESUS, having delivered the preceding Parable of the Virgins, went on farther to illustrate the Subject, by the Repetition of a Parable which he had used some Time before; (Luke xix. 12,---27. Sect. 144. pag. 278, & seq.) and said, Let me again remind you of the great Importance of preparing for my Coming by a diligent Improvement of your Gifts; for the Time when [the Son of Man] shall come, and the grand Administration of Judgment attending it, [will be] as the Proceedings of a Man, [who] going a long Journey called his Servants together, and delivered his Effects to them. Sect. 165.
Mat. XXV.
14.

15 And unto one he gave Five Talents, to another Two, and to another One; to every Man according to his several Ability: and straightway took his Journey.

And to one of them he gave Five Talents (a), and to another Two, and to another One; to every Man according to his respective Capacity to manage the Sum, and to the Prospect there might reasonably be of his improving it: And immediately he went away, and set forward on his Journey. 15

16 Then he that had received the Five Talents, went and traded with the same, and made them other Five Talents.

And he who had received the Five Talents, went, and engaged in Business, and traded with them in so diligent a Manner during the Absence of his Master, that he doubled the Sum, and produced Five Talents more. 16

17 And likewise he that had received Two, he also gained other Two.

And in like manner he who [had received] the Two, was so industrious in improving them, that he also gained Two more. 17

But

(a) To one he gave Five Talents.] According to Dr. Prideaux's Calculation, if these were Talents of Gold, the Value of the Five must have been 36,000 Pounds Sterling, and if Silver, 2250 Pounds. (See the Preface to his Connection, pag. 20.) And perhaps this great Sum was chosen, to intimate the Value and Importance of those Capacities and Opportunities, committed to every reasonable Creature, and especially to every professing Christian. But I do not lay any very great Stress on this Remark, because it is plain, that as Homer uses the Word *ταλανιον* for a Sum, or perhaps a small Wedge of Gold, of considerable less Value than the Price of Two fat Oxen, (*Iliad*. *l.* ver. 750, 751.) so the Signification of it among much later Writers is very indeterminate.

E c c 2

(b) Well

Sect. 165. *But he who had received but One Talent, being displeased that he had been intrusted with no more, was seized with sullen Indolence and servile Fear, and went away directly, and attempted no Improvement of it, but privately digged [a Hole] in the Earth, and hid his Master's Money in it, till he should return Home.*

Mat XXV.
18.

19 Thus the Matter passed off for a while; *but after some considerable Time, the Master of those Servants comes Home, and makes up his Accounts with them, demanding from each the Sum with which he had been intrusted, and the Interest he had gained by it.*

20 *And he who had received the Five Talents came near, and brought other Five Talents with them, saying, Sir, thou mayest remember, that thou didst deliver to me Five Talents, when setting out on thy Journey, and behold, I have gained to them Five*

21 *Talents more. And his Master said unto him, Well done, thou good and faithful Servant (b), thou hast been faithful in a few Things; and having proved thee to be so in this lower Trust, I will prefer thee to a higher, and set thee over many more valuable Things than these: In the mean Time, enter thou into the Joy of thy Master, and share with me in the Banquet prepared for myself and Friends, on this happy Occasion, of my Return.*

22 *He also who had received the Two Talents came forwards, and said, Sir, as thou didst deliver to me only Two Talents, I have endeavoured to use them as carefully as I could; and behold, by trafficking with them I have gained Two other*

23 *Talents to them. And his Master said unto him, just as he had done to the former, Well done, thou good and faithful Servant, thy Care and Diligence is as agreeable to me, as if thy Trust had been greater; thou hast been evidently faith-*

18 But he that had received One, went and digged in the Earth, and hid his Lord's Money.

19 After a long Time the Lord of those Servants cometh, and reckoneth with them.

20 And so he that had received Five Talents, came and brought other Five Talents, saying, Lord, thou deliveredst unto me Five Talents: behold, I have gained besides them Five Talents more.

21 His Lord said unto him, Well done, thou good and faithful Servant; thou hast been faithful over a few Things, I will make thee Ruler over many Things: enter thou into the Joy of thy Lord.

22 He also that had received Two Talents, came and said, Lord, thou deliveredst unto me Two Talents: behold, I have gained Two other Talents besides them.

23 His Lord said unto him, Well done, good and faithful Servant; thou hast been

(b) *Well done, thou good and faithful Servant.*] The original Word *eu* has a peculiar Force, far beyond what I can exactly express in *English*. It was used by *Auditors* or *Spectators* in any publick Exercise, to express the highest *Applause*, when any Part had been *excellently performed*. *Bravely done!* comes something near it, but is not equally elegant or forcible.

been faithful over a few Things, I will make thee Ruler over many Things: enter thou into the Joy of thy Lord.

24 Then he which had received the One Talent, came and said, Lord, I knew thee that thou art an hard Man, reaping where thou hast not sown, and gathering where thou hast not sowed:

25 And I was afraid, and went and hid thy Talent in the Earth: lo, there thou hast *that* is thine.

26 His Lord answered and said unto him, Thou wicked and slothful Servant, thou knewest that I reap where I sowed not, and gather where I have not sowed:

faithful in a few Things, and I will in like manner prefer thee to a higher Trust, and set thee over many more valuable Things than these: In the mean Time, come on with thy Companion, and enter thou with him into the Joy of thy Master.

But he also who had received the One Talent (c) came and said, with a fullen and gloomy Countenance, Sir, I knew thee, that thou art a severe Man, and that it is a very difficult Thing to please thee, since thou art so exact with thy Servants, as even to think of reaping where thou didst not sow, and of gathering whence thou hadst not scattered any Thing that could be taken up; requiring more in many Instances than it is possible for them to do, be they ever so careful: And being terrified with this Thought, I concluded, that if by any Accident thy Money should miscarry under my Management, thou wouldst shew me no Mercy; and therefore I went away, as soon as I had received it, and hid thy Talent in the Earth, in a Place where it has been very secure; so that I have now taken it up, and behold, [there] thou hast thine own again, and wilt find it to be the full Sum I received.

And his Master answering said unto him with a just Indignation, Thou wicked and slothful Servant, what a false and scandalous Excuse is this, and how easily may it be retorted upon thee! For if it were indeed, as thou maliciously sayest, and thou knewest that I was such a tyrannical and unreasonable Man as thou hast described, even that I reap where I did not sow, and expect to gather something up from whence I had not scattered it; thou mightest certainly depend upon it, that I should expect to reap where I had sowed, and to gather where I had scattered that, which, in this Instance as well as the others, might

(c) *He who had received the One Talent.*] This may intimate, that we are accountable for the *smallest Advantages* with which we are intrusted; but it cannot imply, that they who have *received much*, will ordinarily *pass their Account best*; for it is too plain in Fact, that most of those, whose Dignity, Wealth, and Genius give them the greatest Opportunities of Service, seem to forget, they have either any *Master in Heaven* to serve, or any *future Reckoning* to expect; and many of them render themselves much more criminal, than this *wicked and slothful Servant*, who hid his Talent in the Earth.

Sect. 165.
Mat. XXV.
23.

24

25

26

Sect. 165. might have been an increasing Seed. And
 therefore, if thou hadst been afraid to employ it
 in Trade, as these my faithful Servants have done,
 thou shouldst have put my Money to the Bankers
 upon sufficient Security; and thus when I came,
 I might at least have received mine own with the
 common Interest. And then, turning to the
 Attendants, he said, *Take ye therefore the Talent*
 which he has thus abused *from him, and give it*
to him that has Ten Talents, as a farther Token
 of my Acceptance and Favour. For I would
 have all my Servants observe, that I shall con-
 stantly make this a Maxim in my Behaviour,
 that *to every one that hath*, and diligently improves
 what he hath, *more shall be given, and he shall*
have Abundance; but from him that hath not im-
proved it to any valuable Purpose, even that which
he hath shall be taken away: (Compare Mat. xiii.
 12. Mark iv. 25. Luke viii. 18. xix. 26.) Such
 unfaithful Creatures must expect to be stripped
 of all, and not imagine that I will perpetually
 suffer my Trusts to be abused, and my Business
 to be neglected. And to deter others from
 such an idle or unfaithful Conduct, *cast ye the*
unprofitable Servant, who has so wickedly abused
 my Goodness, *into the dreadful Darknes which*
is without; and there, instead of the Delight and
 Joy to which my faithful Servants shall be intro-
 duced, there shall be nothing but *weeping and*
gnashing of the Teeth. Now this horrible Darknes,
 to which my Parable refers, is no other than the
 Dungeon of Hell; to which every unfaithful
 Servant must expect to be condemned, in that
 approaching Day of general Account: Fail not
 therefore to observe and report what I now say, that
 it may give the Alarm to all that need it.

27 Thou oughtest there-
 fore to have put my Money
 to the Exchangers, and then
 at my Coming I should have
 received mine own with
 Usury.

28 Take therefore the
 Talent from him, and give
 it unto him which hath Ten
 Talents.

29 For unto every one
 that hath shall be given, and
 he shall have abundance:
 but from him that hath not
 shall be taken away, even that
 which he hath.

30 And cast ye the un-
 profitable Servant into outer
 Darknes: there shall be
 weeping and gnashing of
 Teeth.

I M P R O V E M E N T.

WHAT can excite us to a becoming Care and Activity in the
 Duties of Life, if we are deaf to those various and important
 Motives, which this excellent *Parable* suggests? We have each of us
 received our *Talents*, whether *Five*, or *Two*, or *One*; and if we be *faith-*
ful, it matters not much, under which of these Classes we fall. Our
 Accept-

Acceptance and Reward will be proportionable to our Diligence ; nor will Sect. 165.
any be blamed, because he has not *received Five*, tho' many will be con-
demned for *neglecting One*.

Yet a little while, and *our Lord comes to reckon with us*, and even now Ver. 19.
his Eye is continually upon us. Let us ask our own Souls, with what
Temper, with what Courage, with what Chearfulness, shall we appear
before him? Let us think of *that Appearance* with Awe, but not with
Terror. Away with every *unjust Thought* and Reasoning, (with whatever Ver. 24.
Artifice it be excused, with whatever honourable Name it be dignified,)
that would represent him as *a rigorous and severe Master*, and produce
a servile Dread, which would cut the Sinews of Industry, and sink the
Soul into a sullen negligent Despair.

Whatever our particular Snares in Life may be, let us think of the Ver. 30.
Doom of the slothful Servant, to awaken our Souls, and to deter us from
every Degree of Unfaithfulness. And, on the other hand, let us often
reflect on that unutterable Transport, which will overflow the Breast of
every real *Christian*, when his gracious *Master* shall condescend, in so Ver. 21, 23.
honourable a Manner, to commemorate his honest, tho' feeble Attempts
of Service; and shall say, *Well done, thou good and faithful Servant:*
Thou hast been faithful in a few Things, I will make thee Ruler over many
Things: Enter thou into the Joy of thy Lord! May that Joy be the
great Object of our Hopes and Pursuits! and may our daily Care in the
Improvement of every *Talent* lodged in our Hands, be a Token to us, that
it will be sure, and great!

S E C T. CLXVI.

CHRIST concludes this important Discourse, with a plain and
affecting Description of the Last Judgment, and of the
different Sentences then to be passed, and executed, on the
Righteous, and the Wicked. Mat. XXV. 31, to the End.

MAT. XXV. 31.

MAT. XXV. 31.

WHEN the Son of Man
shall come in his Glo-
ry,

OUR Lord having hitherto described his last Sect. 166.
Coming in a Parabolical Manner, thought
it proper to conclude his Discourse with a plainer Mat. XXV.
Account of it, which might serve as a Key to 31.
many preceding Passages; and he added, *When*
that great and illustrious Person, whom you have
so often heard of, and so well known, by the Title
of

Sect. 166. of the Son of Man, shall come in all his final
 Mat. XXV. 31. *Glory (a)*, in the most publick Honours of his
 Mediatorial Kingdom, to which all Things shall
 then be compleatly subjected; (1 Cor. xv. 25, 28.)
and all the Holy Angels, who have long been sub-
 jected to him as his ministring Servants, shall come
with him; then shall he sit upon his glorious and
 majestic Throne, conspicuous in the Eyes of the
 whole World, as the universal Judge. *And*
 32 *all the Nations of Men*, who have lived on Earth
 from the remotest Ages of Time, shall be assembled
before him (b); and he shall separate them from
each other, according to their different Characters,
 which he most perfectly knows, with as much
 Ease as a Shepherd separates the Sheep which be-
 long to his Flock, from the Goats which may be
 mingled with them, and places them in distinct
 Companies. *And he shall set the Sheep*, that is,
 33 the Righteous, whom he will own as such, and
 whose Characters resemble the Innocence, Meek-
 ness, and Usefulness of that Animal on his Right
 Hand, in Token of his Favour to them, and of
 the farther Honours he will bestow upon them:
But the Goats, that is, the Wicked, who are so
 offensive to him, that they may justly be repre-
 sented by Goats, he shall place on [his] Left, to
 intimate his Displeasure against them, and their
 final Removal from amongst his People; nor shall
 the haughtiest and mightiest Sinner be able to
 resist that Appointment, by which he is in this
 Situation

ry, and all the holy Angels
 with him, then shall he sit
 upon the Throne of his
 Glory.

32 And before him shall
 be gathered all Nations; and
 he shall separate them one
 from another, as a Shepherd
 divideth his Sheep from the
 Goats:

33 And he shall set the
 Sheep on his Right Hand,
 but the Goats on the Left.

(a) *When the Son of Man shall come in his Glory.*] If we observe the Correspondence be-
 tween these Words, and those in Chap. xxiv. 30, 31. (pag. 389.) it may seem probable, that
 Christ intended to teach his Disciples, to conceive of his first Coming to the Destruction of
 Jerusalem, as a Kind of Emblem of his final Appearance to Judgment; and consequently it
 will authorize us to use some of the Texts in the former Chapter, when discoursing of that
 great and important Day.—I hope every Reader will observe, with what Majesty and
 Grandeur our Lord speaks of himself in this Section, which is one of the noblest Instances of
 the true Sublime, that I have any where read; and indeed few Passages even in the Sacred
 Writings themselves seem to equal it. Methinks we can hardly read it, without imagining
 ourselves before the awful Tribunal it describes.

(b) *All the Nations shall be assembled before him.*] Had the Notion which prevailed among
 some later Jews, that the Gentiles should have no Part in the Resurrection, been as old as
 our Lord's Time, these Words might have been understood as a direct intended Opposition
 to it.

(c) Nor

34 Then shall the King say unto them on his Right Hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World :

35 For I was an hungred, and ye gave me Meat : I was thirsty, and ye gave me Drink : I was a Stranger, and ye took me in :

36 Naked, and ye clothed me : I was sick, and ye visited me : I was in Prison, and ye came unto me.

37 Then shall the Righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee Drink ?

Situation to await his Sentence (c). (Compare Sect. 166. Ezek. xxxiv. 17, 18.)

Then, when by the Ministry of the Angelic Attendants they are thus separated from each other, *the great King* of Glory and of Grace, who presides over this grand Solemnity, shall with the most condescending Indearment say to them on his Right Hand, Come, ye blessed and favourite People of my Father, approach yet nearer to me, that having been Assessors with me in what yet remains of this Day's awful Proceedings, (1 Cor. vi. 2, 3.) you may go in with me, to inherit the Kingdom of Holiness, Glory, and Joy, which was prepared for you from the Foundation of the World in the Divine Purpose and Decree. And I am now

descended to receive you to this Kingdom with all these publick Marks of Approbation and Honour ; for I well remember your good Deeds in the Days of your Flesh, and felt my own Bowels refreshed by them, when I was hungry, and ye gave me [Food] to eat ; when I was thirsty, and ye caused me to drink ; when I was a Stranger, and ye took me in like one of your own Families ; When [I was] naked, and ye clothed me ; when I was sick, and ye looked after me (d) ; when I was shut up in the Solitude, Confinement, and Affliction of a Prison, and ye came kindly to condole with me in my Sufferings, and to relieve my Necessities there.

Then shall the Righteous in humble Amazement be ready to answer him and say, Lord, when did we ever see thee hungry, and fed [thee ?] or thirsty, and caused [thee] to drink ?

Mat. XXV. 34.

35

36

37

Or

(c) Nor shall the haughtiest Sinner &c.] I can imagine no more magnificent Image than this ; the assembled World distinguished with such unerring Penetration, and distributed into Two grand Classes, with as much Ease, as Sheep and Goats are ranged by a Shepherd in different Companies.—The Propriety, with which our Lord speaks of himself in the following Words, by the Title of *the King*, is very observable ; and it adds unutterable Beauty to the condescending Words, he is represented as speaking on this great Occasion.

(d) I was sick, and ye looked after me.] This seems the exact Sense of *erant ad me*, which in general signifies, to take the Oversight and Care of any thing, that requires diligent Inspection and Attendance ; (compare Jam. i. 27. and Elsher, Observ. Vol. i. pag. 117.) and it strongly intimates, that such an Attendance on the Poor in their Illness, is a very acceptable Charity : And this is what many may have an Opportunity of doing, who have very little Money to spare.

Sect. 166. Or when did we ever see thee a Stranger, and took [thee] in? or naked, and clothed [thee?]. Or when did we ever see thee sick, or in Prison, and came to thee for thy Relief? We never saw thee, blessed Lord, in such Circumstances of Distress, nor ever had an Opportunity of shewing any such Kindness to thee, that thou shouldst now distinguish us in such a Manner, and speak so honourably of the Service we have done thee.

Mat. XXV.
38, 39.

40 And the King answering with renewed Condescension from his exalted Throne, shall not disdain to say unto them, I well know that ye abounded in such kind and compassionate Actions to the necessitous and afflicted Saints around you; and verily I say unto you, In as much as ye did [it] unto one of the least and poorest of these my dear Brethren, who now stand with you in this happy Company, ye in effect did [it] to me (e): And I declare it in the Face of all the World, that I take, and reward it, as if I had been relieved in Person, and joyfully welcome you to that blessed World, where you shall be for ever reaping the Harvest of these Labours of Love.

41 And then, when his faithful Servants are thus acquitted and honoured, he shall turn and say also to them on the Left Hand; Depart from me, ye cursed and detestable Creatures, into the Agonies of that everlasting and unquenchable Fire, which was originally prepared for the Devil and his Angels (f), whose Companions you must for ever be in the Regions of Horror and Despair.

42 And ye cannot but know in your own Consciences, that ye well deserve it; for I was hungry, and ye did not give me so much as Bread to eat; I was thirsty, and ye did not give me so much as Water to drink; I was wandering among you

43 I was a Stranger, and ye

38 When saw we thee a Stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in Prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, In as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me.

41 Then shall he say also unto them on the Left Hand, Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels:

42 For I was an hungred, and ye gave me no Meat: I was thirsty, and ye gave me no Drink:

43 I was a Stranger, and ye

(e) *Ye did it to me.*] That *Alms-deeds* should be remembered with peculiar Regard in the Day of Judgment, was a Notion that early prevailed among the Jews; as appears by the Chaldee Paraphrase on Eccles. ix. 7. which bears a remarkable Resemblance to these Words of Christ, and might perhaps be an Imitation of them. See *Mede's Works*, pag. 81.

(f) *Prepared for the Devil and his Angels.*] There is a remarkable Difference between our Lord's Expression here, and ver. 34. *The Kingdom* is said, to have been prepared for the Righteous from the Foundation of the World: *The everlasting Fire* is not said, to have been prepared for the Wicked, but for the Devil and his Angels. Compare Rom. ix. 22, 23.

(g) *Then*

ye took me not in : naked, and ye clothed me not : sick, and in Prison, and ye visited me not.

you as a poor helpless *Stranger*, and ye did not *take me in* among your *Domesticks* and *Guests*; I was *naked*, and ye did not *clothe me*; I was *sick*, and in *Prison*, and ye did not *look after me*, or do any thing for my *Relief*. Sect. 166. Mat. XXV. 43

44 Then shall they also answer him, saying, Lord, when saw we thee an hungry, or athirst, or a Stranger, or naked, or sick, or in Prison, and did not minister unto thee?

Then shall they also answer and say unto him (g), Lord, we are surprized at so strange a Charge, and cannot apprehend ourselves liable to it; for when did we ever see thee hungry, or thirsty, or a Stranger, or naked, or sick, or in Prison, and did not to the best of our Abilities minister to thee? If we had ever seen thee in Distress, we would not have neglected to relieve thee; but we had never any Opportunity of doing it. 44

45 Then shall he answer them, saying, Verily I say unto you, In as much as ye did it not to one of the least of these, ye did it not to me.

And then shall he answer them, saying, Verily I say unto you, and declare it in the most solemn Manner, that in as much as ye did [it] not to one of the least of these once necessitous, tho' now triumphant Saints, who dwelt among you on Earth, and needed your Assistance, ye did [it] not to me; and I justly thought myself neglected and injured, when you shut up the Bowels of your Compassion towards them. 45

46 And these shall go away into everlasting Punishment: but the Righteous into Life eternal.

And so, to conclude all, these miserable Wretches, notwithstanding all the Excuses they can urge, shall go away into a most dreadful State of everlasting Punishment; but the Righteous, thro' the abundant Grace of God manifested by his Son, shall enter into everlasting Life (h): And thus the great Scene shall close, in the eternal Happiness, or Misery, of every Human Creature, who has ever lived on the Face of this Earth. 46

(g) *Then shall they also answer, &c.*] Perhaps it may only intimate, this shall be the Language of their Hearts, which Christ perceiving, will reply to it. I see no Necessity for supposing, they shall actually plead thus. Multitudes will no doubt remember, they have often heard the Answer. God grant, that none who read it here, may be in the Number of those to whom it will be made!

(h) *Everlasting Punishment, — everlasting Life.*] As the original Word is the same in both Places, I thought it proper to use the same Word in the Translation of both; and miserable are they, that dare venture their Souls on its signifying a limited Duration in either.

I M P R O V E M E N T.

Sect. 166. **L**ET us now behold, with an attentive Eye, and a solicitous Heart, *the End of all the Living*; that awful Scene, in which the various Dispensations of GOD to Mankind shall terminate in the solemn Day, *when the Son of Man shall come in his Glory, and sit on his magnificent Throne. All Nations and People must be assembled before him; and we must make up a Part of the Assembly. The Sheep, and the Goats, must then be separated; and oh my Soul, amongst which wilt thou then be numbered? Is there an Enquiry, is there a Care, of greater, of equal, of comparable Importance!*

Mat. xxv.
 31.
 Ver. 32.
 Ver. 33.

Let us view the *Sentence* we must shortly hear, as *He* who will himself pronounce it, has been pleased to give us a Copy of it. Can we conceive any Thing more dreadful, than *that* which shall be addressed to *those on the Left Hand*? To be driven from the Presence of *Christ* as *accursed*, and to be consigned over to a devouring *Fire!* and this not only to the Tortures of a Moment, or an Hour, (as in some painful Executions, that have been known here,) but to *everlasting Fire*, yea, to *Fire prepared for the Devil and his Angels*, where they will be perpetual Companions, and perpetual Tormentors! Should not the Thought, that he is in Danger, in hourly Danger, of being sealed up under this Sentence, awaken the most stupid Sinner, and engage him eagerly to cry out, *What shall I do to be saved?*—And *on whom* is this Sentence passed? Let us attentively observe it! Not merely on the most gross and abandoned Sinners; but on those, who have lived in an habitual Neglect of their Duty: Not merely on those, who have ravaged and persecuted the Saints, (tho' surely *their Furnace will be heated seven Times hotter* than that of others,) but even on those, that have *neglected to relieve them*.

Ver. 41.

Ver. 42, 43.

On the other hand, let us seriously reflect what it will be, to be owned by *Christ* before the assembled World; and to hear him saying, with a sweet Smile, and with a Voice of Harmony and Love, *Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*. How infinite is the Love, that prepared that Kingdom for us before we had a Being; how rich the Blood, that purchased it; how overflowing the Grace, that bestows it on such mean, such undeserving Creatures? *Bless the Lord, oh our Souls*, in the Prospect of it! *Let Men curse*, oh Lord, if *thou wilt thus bless*: (*Psal. cix. 28.*) Let them load our Names with Infamy, if thou wilt adorn them with such Glory: Let all the Kingdoms of the Earth, and all the Pomp of them, be despised and trampled under Foot, when offered as an Equivalent for this infinitely more glorious Kingdom.

Ver. 34.

Let

Let us attentively observe *the Character* of those, who are to receive it, Sect. 166.
 They are the useful, and the benevolent Souls: Such as have *loved the*
Lord Jesus Christ, not only in his Name, and Ordinances, and Promises, Ver. 35, 36.
 but have loved him in his Laws, and in *his People* too; and have known
 him in those humble Forms, in which he has been pleased, as it were by
Proxy, to appear among us. *I was hungry, and ye fed me; thirsty, and*
ye gave me Drink; &c. and, *in as much as ye did it to one of the least of* Ver. 40.
these my Brethren, ye did it unto me. Amazing Words! that the *meanest*
Saint should be owned by the *King of Glory*, as one of *his Brethren*.
 Irresistible Argument to those, that do indeed believe these Words, to
 stir us up to abound *in every good Word and Work!* Under this Impression
 methinks, instead of *hiding ourselves* from those, who should be to *us* as
our own Flesh by Virtue of our common Union to him, we should not
 only hearken to their Intreaties, but even *search them out* in those Cor-
 ners to which modest Want may sometimes retire, and cast about in our
 Thoughts, how we may secure some happy Opportunity of relieving any
 poor *Saint*, for *their Sakes*, and for *their Master's*, and even for *our own*.
 What if *Christ* came to us in Person, as a poor helpless *Stranger*? What
 if we saw him *destitute of Food and Raiment*, or any other Necessaries of
 Life? Should we not contend for it as an Honour, which of us should
receive him into our Houses, which of us should *entertain him at our Table*,
 which of us should even strip ourselves of *our Clothing* to give it him? And
 yet he tells us, that he is in effect with us *in his poor Members*; and we
 invent a thousand cold Excuses for neglecting to assist him, and send our
 compassionate *Saviour* away empty. Is this the Temper of a *Christian*?
 Is this the Temper in which we should wish to be found at the *Judg-*
ment Day?

But *we know not Christ* in this Disguise. Neither did these unhappy Ver. 44, 45-
 Creatures on the *Left Hand* know him: They are surprized to be told
 of such a Thing; and yet are represented, as perishing for it. Away
 therefore with all *those religious Hopes*, (vainly so called,) which leave
 the Heart hardened, and the Hand contracted from good Works! *If we*
shut up the Bowels of Compassion from our Brethren, how dwelleth the Love
of GOD in us? (1 *John* iii. 17.) Or to what doth *the Love of Christ*
constrain us, if it be not to the Exercise of Gratitude to him, and the
 Offices of chearful and active Friendship to those, whom he now owns
 as *his Brethren*, and whom he will not be ashamed to call so in the
 Midst of his highest Triumph? *Blessed Jesus*, how munificent art thou!
 and what a Fund of *Charity* didst thou lay up in the very Words which
 are now before us! In all Ages since they were spoken, how many
Hungry hast thou fed, how many *Naked* hast thou clothed, how many
 calamitous Creatures hast thou relieved by them! May they be written
 deep on our Hearts, that the Joy with which we shall finally meet thee,
 may be increased by the happy Effect of this Day's Meditation!

S E C T.

S E C T. CLXVII.

The Jewish Rulers contrive how they might take CHRIST, and Judas agrees with them to deliver him privately into their Hands. Mat. XXVI. 1,---5. 14,--16. Mark XIV. 1, 2. 10, 11. Luke XXI. 37, to the End. XXII. 1,---6.

LUKE XXI. 37.

LUKE XXI. 37.

Sect. 167.
Luke XXI.
37.

THUS our Lord ended his Discourses on this Subject, on the Third Day of the Week in which he suffered; and thus he was generally employed from the Time of his publick Entry into Jerusalem to his last Passover: *He was teaching by Day in the Temple, and at Night he went out of the City, and lodged at the Mount called [the Mount] of Olives; in the Neighbourhood of which Bethany lay; and in the Retirement of which, particularly in the Garden of Gethsemane, he often spent a considerable Part of the Night; being desirous to secure that only Season of Solitude, that he might prepare himself for his approaching Sufferings by a proper*

38 *Series of extraordinary Devotion. And as soon as it was Light he returned to the City; and all the People came early in the Morning to him in the Temple, that they might hear him; and he was solicitous not to lose any Time, that might be improved for so profitable a Purpose.*

Luke XXII.
1.

Now it may not be improper here to observe, the the yearly Feast of unleavened Bread, which was commonly called the Passover, drew near, [and] was celebrated Two-Days after our Lord had delivered the Prophecies and Admonitions so largely recorded above (a).

Mat. XXVI.
1.

And it came to pass, that when Jesus had finished all these Discourses, and the appointed
Hour

AND in the Day-time he was teaching in the Temple, and at Night he went out, and abode in the Mount that is called *the Mount of Olives.*

38 *And all the People came early in the Morning to him in the Temple, for to hear him.*

LUKE XXII. 1. *Now the Feast of unleavened Bread drew nigh, which is called the Passover, [and] was after two Days.] [MARK XIV. 1.—]*

MAT. XXVI. 1. *And it came to pass, when Jesus had*

(a) *Two Days after.]* I apprehend that the preceding Discourses (from Sect. 151.) were delivered on the *Tuesday* of the Week in which he suffered; and he probably uttered the following Words *that Evening*, which was just *Two Days* before the *Paschal Lamb* was eaten.—I do not find, that any of the Transactions of the *Wednesday* are recorded, besides the general Account given above.

(b) *One*

had finished all these Sayings, he said unto his Disciples,
 2 Ye know that after Two Days is the Feast of the Passover, and the Son of Man is betrayed to be crucified.

Hour for his Sufferings was now at hand, *he said* Sect. 167.
to his Disciples, Ye know that after Two Days the Passover cometh, and the Son of Man is then Mat. XXVI. 2.
 to be *betrayed*, that according to what I have often told you, (Mat. xvi. 21. and xx. 18, 19.) he may be *crucified* by sinful Men: Prepare yourselves therefore for that trying Season, that you may not be hurried into any Thing which you may afterwards have Reason to repent.

3 Then assembled together the Chief Priests, and the Scribes, and the Elders of the People, unto the Palace of the High-Priest, who was called Caiaphas; [MARK XIV.—I.—LUKE XXII. 2.—]

Then that very Evening the Chief Priests of every Class, and others employed in distinguished Services in the Temple, together with the Scribes, and the other Elders of the People, who were Members of the grand Sanhedrim, assembled together, not indeed in the Temple, where they usually met, but at the Palace of the High-Priest, who was then called Caiaphas; (as was observed before, John xi. 49. pag. 260.) And there 3
they entered into a secret Conspiracy, and con- 4
sulted how they might privately take Jesus by some

4 And consulted [how] they might take Jesus by Subtilty, [and put him to Death.] [MARK XIV.—I.—LUKE XXII.—2.—]

Artifice, without giving an Alarm to his Friends, and might put him to Death as soon as possible, which one Way or other they were determined to do. 5
But they had such an Apprehension of his Interest in the People, that some of them were rather for delaying it, and said, It will be more

5 But they said, Not on the Feast-Day, lest there be an Uproar among the People: [LUK. for they feared the People.] [MARK XIV. 2. LUKE XXII.—2.]

advisable to wait till after the Passover, and not to attempt to seize him at the Feast, while there is such a Concourse in the City from all Parts; lest the Design that we have formed against him should be discovered, and considering how popular he is, there should be a Tumult raised among the People, either to rescue him from our Hands, or to revenge his Death. Such were the cautious Sentiments of some among them; for they feared the People: But others pushed the Matter on with greater Forwardness and Zeal, and were by no means for deferring it; to which at length the rest agreed, upon finding a more favourable Opportunity than they expected, offering itself thro' the Treachery of Judas.

LUKE XXII. 3. Then entered Satan into Judas surnamed Iscariot, being [one] of

For *then*, just at that very Juncture of Time, Luke XXII.
Satan, by Divine Permission, entered into Judas, 3
who was also called Iscariot, and was (as we observed

Sect. 167. served before,) *one of the Number of the Twelve* Apostles, who were chosen by our Lord from the rest of his Disciples, to the most honourable Trust, as well as the most indearing Intimacy (*b*): And as this malignant Spirit had before suggested to him the horrid Design of betraying his Master, he now strongly impressed his Mind, that during his Retirement he might easily find a convenient Time for executing it, and might be well rewarded for it by the Rulers of the

Luke XXII.
3.

4 Jews. *And under this Impression he immediately went away from Christ and his Company to the House of Caiaphas, whom he knew to be a most inveterate Enemy to his Master; and having found Means of introducing himself, and communicating his general Design, he conversed with the Chief Priests and Captains of the Temple, who were not yet gone away, and deliberated how he might with the greatest Convenience and*

Mat. XXVI. Security *betray him unto them. And as the fordid Wretch proposed it with a covetous View, before he would come to any Agreement with them, he said without the least Appearance of Shame or Remorse, What are you willing to give me, and I will undertake to deliver him to you, at a Time and Place in which you may secure him without giving any publick Alarm?*

Mark XIV. *And when they heard his Proposal, they thought [it] very practicable; and they were glad of so unexpected an Event, to facilitate their Measures; and therefore readily promised in general to give him a Sum of Money as a Reward for that Service; and at last they expressly agreed with him for Thirty Pieces of Silver (c), which was the Price to be paid for a Slave who had been slain: (See Exod. xxi. 32.) And as they proposed it to express their Contempt of Jesus, so God permitted Judas,*

covetous

of the Number of the Twelve: [MAT. XXVI. 14.—MARK XIV. 10.—]

4 And he went his Way, and communed with the Chief Priests and Captains, how he might betray him unto them: [MAT. XXVI. —14. MARK XIV.—10.]

MAT. XXVI. 15.—And said unto them, What will ye give me, and I will deliver him unto you?

MARK XIV. 11.—And when they heard it, they were glad, and promised to give him Money. [And they covenanted with him for Thirty Pieces of Silver.] [MAT. XXVI.—15. LUKE XXII. 5.]

(*b*) *One of the Number of the Twelve &c.*] This was a Circumstance of such high Aggravation, that it is observable, each of the *Evangelists* hath marked it out in this View. Compare with these Places *John vi. 71. Vol. i. pag. 515.*

(*c*) *Thirty Pieces of Silver.*] A Slave was rated by the Law at *Thirty Shekels of Silver*, which, if we reckon them at *Half a Crown*, (which was something more than their real Value,) amounted to no more than *Three Pounds Fifteen Shillings* of our Money; a goodly Price that he was prized at of them. *Zech. xi. 13.*

covetous as he was, to acquiesce in that mean and trifling Sum, (tho' he might easily have raised it higher,) that the Prophecy might be fulfilled in which it was particularly specified. (See Zech. xi. 12, 13.)

LUKE XXII. 6. And he promised, and [from that Time] sought Opportunity to betray him unto them in the Absence of the Multitude. [MAT. XXVI. 16. MARK XIV.—11.]

And he promised to take a punctual Care in the Affair: And accordingly from that Time he diligently sought a proper Opportunity to betray him unto them, that they might come upon him privately, and apprehend him in the Absence of the Multitude: Nor was it long before this happened, as we shall quickly relate in its Place.

I M P R O V E M E N T.

WE see with what unremitting Vigour the great *Author and Finisher of our Faith* pressed forward towards the Mark, and how he quickened his Pace, as he saw the Day approaching; spending in Devotion the greatest Part of the Night, which succeeded to his most laborious Days, and resuming his Work early in the Morning? 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 come Morning after Morning to place ourselves at his Feet, receiving the Instructions of his Word, and seeking those of his Spirit.

But while his gracious Heart was thus intent on doing Good, the Chief Priests and Rulers of the People were no less intent on Mischief and Murder. They took Counsel together, how they might put him to Death: They set upon his Head the Price of a Slave, and find an Apostle base enough to accept it. Blush, *oh ye Heavens*, to have been Witness to this; and be ashamed, *oh Earth*, to have supported so infamous a Creature! Yet this was the Man, who but a few Days before was the foremost to appear as an Advocate for the Poor, and to censure the pious Zeal of Mary, which our Lord vindicated and applauded. (*Jobn* xii. 4, — 8. pag. 285.) Let the fatal Fruits of his covetous Disposition, instigated by Satan, be marked with Abhorrence and Terror; and if we see this base Principle harboured in the Breasts of those, who call themselves the Disciples and Ministers of Christ, let us not wonder, if by God's righteous Judgment they are given up to those Excesses of it, which bring upon them lasting Infamy and endless Perdition.

S E C T. CLXVIII.

CHRIST having directed his Disciples where to prepare the Passover for him, comes to Jerusalem for the last Time before his Death, and sits down with them to the Celebration of it. Mat. XXVI. 17,—20. Mark XIV. 12,—17. Luke XXII. 7,—18. John XIII. 1.

LUKE XXII. 7.

Sect. 168.
 Luke XXII.
 7.

NOW after this infamous Bargain, which Judas made with the Chief Priests to betray into their Hands his innocent and Divine Master, on the Fifth Day of the Week before the Evening drew on, when *the First Day of unleavened Bread came (a)*, in which, according to the Precept of the Law, which had expressly limited the Time of it, *the Passover must be killed*, or the Paschal Lamb be slain, in Commemoration of the Israelites being preserved from the destroying Angel, and delivered out of Egypt, Jesus determined to keep the Passover with his Disciples. And that he might celebrate it with them in a regular and exact Manner, *he sent Two of his Disciples, Peter and John*, from the Place where he had spent the Night before in Retirement with them, and said, *Go to Jerusalem, and prepare the Passover for us, that we may once more eat [it] together.*

8 And they said to him, Lord, we are ready to perform the Charge, and only desire thou wouldst be pleased more particularly to tell us, *Where*, or at what House, *wilt thou have us go and prepare for thy eating the Passover with us?*

And

LUKE XXII. 7.

THEN came the [first] Day of unleavened Bread, when the Passover must be killed. [MAT. XXVI. 17.—MARK XIV. 12.—]

8 And he sent [Two of his Disciples,] Peter and John, saying, Go and prepare us the Passover, that we may eat. [MARK XIV. 13.—]

9 And they said unto him, Where wilt thou that we [MAR. go and] prepare [for thee to eat the Passover?][MAT. XXVI.—17. MARK XIV.—12.]

(a) *The First Day of unleavened Bread came.*] There is no Room to question, that the Time when Christ sent his Disciples to prepare the Passover, was on the Thursday of the Week in which he suffered; and tho' *the First Day of unleavened Bread* most strictly so called, was the Fifteenth Day of Nisan, and began with the Evening that the Passover was eaten; yet it is not improbable, that the Evangelists might sometimes speak according to the usual Way of reckoning Days among other Nations; and so, as the Use of *Leaven* among them was to cease by *Sun-set* at farthest, and they were obliged to eat their *Supper*, which was the chief Meal, with *unleavened Cakes*, it might naturally enough be called by this Name.

(b) d

10 And he said unto them, [Go into the City to such a Man, *and*] behold, when ye are entred into the City, there shall a Man meet you, bearing a Pitcher of Water; follow him into the House where he entred in. [MAT. XXVI. 18.—MARK XIV.—13.]

11 And [MAR. where-soever he shall go in] ye shall say unto the Good-Man of the House, The Master saith unto thee, [My Time is at hand, I will keep the Passover at thy House,] where is the Guest-Chamber where I shall eat the Passover with my Disciples? [MAT. XXVI.—18. MARK XIV. 14.]

12 And he shall shew you a large upper Room furnished [and prepared:] there make ready [for us.] [MARK XIV. 15.]

And he said to them I will give you a Sign, Sect. 168. which shall put the Matter out of Doubt: Go directly into the City, [and] behold, as soon as ever you are entered into it, a Man will meet you in the Street carrying a Pitcher of Water in his Hand; follow him immediately into the House where he enters; for I know it will be a Place very fit for our Accommodation (b). And wheresoever he goes in, you shall say to the Master of the Family, We are come to thee with a Message from Jesus the Teacher, and he says to thee by us, My Time is now near (c), and before I make my last Remove, I will celebrate the Passover at thy House: Where then is the Dining-Room? or what convenient Chamber hast thou to spare, where I may come and eat the Passover with my Disciples, and be secure from the Interruption of any other Company? And upon this he will take you up Stairs, and shew you a large upper Room, which will conveniently hold us all; and you will find it furnished will all proper Utensils, and prepared by all necessary Circumstances of Purification of every Kind, so as to be, on the whole, in very good Order: There provide the unleavened Bread, the Lamb, and the bitter Herbs, and make all Things ready for us against the Time of our Coming; for we shall be able to find the House without any Direction from you (d).

Sect. 168.
Luke XXII.
10.

11

12

And

(b) *A Man will meet you, &c.* As Samuel, having anointed Saul, for the Confirmation of his Faith gave him several Predictions, relating to some very contingent Occurrences he was to meet with in his Journey: (See 1 Sam. x. 2,—7.) So our Lord seems by these Predictions to have intended the same with regard to his Disciples, and also to give them a most important Hint, that he foresaw all the particular Circumstances, which were to befall him at Jerusalem, when he went up thither for the next, and last Time, before his Sufferings.—The sending them to Jerusalem in this Manner seems to intimate, that he did not go thither himself that Morning; so that it is very probable he spent most of the Day in Retirement for Meditation and Prayer.

(c) *My Time is near.* Every Body knew that the Time for eating the Passover was near; so that these Words must be supposed to have a further View. And I am therefore ready to believe, that the Owner of this House, to whom our Lord sent this Message by the Name of the Teacher, might be a Person, who (tho' unknown to Peter and John,) was in his Heart at least a Disciple of Christ; and our Lord might give this Intimation, that it was to be a Time of more than ordinary Importance to him, that it might be some secret Support to this Man's Faith, under that violent Shock it was to receive by his approaching Sufferings.

(d) We shall be able to find the House &c.] The same Prophetic Gift, which enabled Christ to predict these Circumstances, would, no doubt, guide him thither; and it is a beautiful

Sect. 168. *And* after he had given these particular Instructions to his Two Disciples, they went out from thence, and came into the City, and found the Man carrying the Water, whom they followed into a House, where there was, just as he had said to them, a commodious Dining-Room at Liberty, and well furnished: *And* as the Master of the House was free to let them have it, they did as Jesus had appointed them, and made the Passover ready against the Time when he should come to eat it.

Mark XIV.
16.

17 *And* in the Evening, when the proper Hour for eating the Passover was come, he came directly to the House where his Messengers were, and sat down to the Table with all the Twelve Apostles around him, to taste (according to the Usage of those Days,) the unleavened Bread, and the bitter Herbs, before the Lamb was served up (e).

John XIII. *Now* it is here to be observed, that before he began to eat the Feast of the Passover, as Jesus knew that his Hour was come, when he should depart from this calamitous World, in which he had sojourned for a while, to return to the Bosom of the Father, in which he originally dwelt; he was solicitous to order every Circumstance of his Conduct in this last Intercourse with his Disciples, so as might most

J.

MARK XIV. 16. *And* his Disciples went forth, and came into the City, and found as he had said unto them: and they [did as Jesus had appointed them, and] made ready the Passover. [MAT. XXVI. 19. LUKE XXII. 13.]

17 *And* in the Evening [LUKE. when the Hour was come,] he cometh, [and sat down] with the Twelve [LUKE. Apostles.] [MAT. XXVI. 20. LUKE XXII. 14.]

JOHN XIII. 1. *Now* before the Feast of the Passover, when Jesus knew that his Hour was come, that he should depart out of this World unto the Father, having

tiful Modesty in the Sacred Historian only to hint obliquely at it; but I apprehend it the Part of a Paraphrast, to set these Particulars in a fuller and stronger Light.

(e) To taste the unleavened Bread, &c.] I must here intreat my Reader, if he has an Opportunity, to consult Ainsworth's excellent Note on Exod. xii. 8. where he has collected from authentic Jewish Writers the best Account I have any where seen in so little Room, of the various Ceremonies with which the Passover was eaten, by which the subsequent Story is greatly illustrated. Among others the following Circumstances should be recollected:—That the Master of the Family began the Feast with a Cup of Wine, which, having solemnly blessed, i. e. having adored the Name of GOD over it, he divided among the Guests; (Luke xxii. 17.) and afterwards washed his Hands:—Then the Supper began with the unleavened Bread and bitter Herbs, which when the Master and the rest of the Company had tasted, one of the younger Persons present, generally a Child, asked the Reason of what was peculiar in that Feast, (according to Exod. xii. 26.) which introduced the Haggadah, i. e. 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, and washed his Hands again, before the Lamb was tasted: *And* in this Interval, I suppose, Christ also washed the Feet of his Disciples:—Then after eating the Passover, followed another Cup, which, after having delivered to each a Piece of Bread, was the Sacramental Cup at this Supper:—Then after some pious and friendly Discourse, the whole Family, after having drank at least a fourth Cup, sang some Psalms of Praise; and so the Solemnity ended.—Agreeable to this is the Account given in *The Religious Ceremonies of all Nations*, Vol. i. pag. 215,—217.

(f) He

He takes the Cup before the Passover, and divides it among them. 421

having loved his own, which were in the World, he loved them unto the End.

2. p. 423

LUKE XXII. 15. And he said unto them, With Desire I have desired to eat this Passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of GOD.

17 And he took the Cup, and gave Thanks, and said, Take this, and divide it among yourselves.

18 For I say unto you, I will

most effectually promote their Edification and Sect. 168. Comfort, and make it clearly manifest, that *having* always tenderly loved his own that were in the World, he loved them in the most perfect Manner, even to the End of his Life (f), and would decline nothing which might be for their Advantage.

And to express the Fervency and Strength of this Affection, *he said to them*, as they sat together before Supper was brought in, I assure you, that

I have most earnestly desired to eat this Passover with you, tho' I know it will be the Last I shall celebrate with you, and we shall rise from it but a few Hours before I am to suffer from mine Enemies the most cruel Insults, and Torments, which shall end in my Death: Yet such is my Love to my People, and such my Desire to glorify my Heavenly Father, that no Passover was ever so welcome to me as this: For now I see the Days of my Humiliation almost finished; and I say unto you, that after this I will not celebrate any other Passover with you, nor eat of it any more, till it be fulfilled in the Kingdom of GOD, or till the Institutions of the Gospel shall have perfected those of the Law, and the Ordinances of both are superseded by the more perfect Enjoyments of the Heavenly World.

And then *having took the Cup*, with which it was usual for them to begin the Feast, *he gave Thanks* to GOD for the Redemption of Israel, in Commemoration of which the Passover was instituted, and for giving them this Opportunity of celebrating this holy Banquet together; and then *said*, Take this Cup, and let it go round, and divide [it] among yourselves, and bless the GOD of your Fathers. And see that you do it with

(f) *He loved them to the End.*] I shall afterwards hint at my Reasons, for agreeing with those Criticks, who place the Story of *Christ's washing his Disciples Feet*, at the Beginning of the *Paschal Supper*, rather than a Night or two before.—At present I would only observe, that *this Verse* seems intended by *John* to introduce, not merely the Story which immediately follows it, but the whole Account of *Christ's Behaviour* to his Friends in these last Scenes of his Life: And therefore, as he prefixes it to the first Circumstance that he has mentioned of this *Passover*, I apprehend it proper to begin the whole Story with it; especially since the Words which I have placed next after it, are full of that *Love*, which he expressed to them even to the last.

Sect. 168. a Devotion suitable to the distinguished Solemnity which you have now before you: *For I say unto you, that after what passes this Evening, I will not drink any more with you of the Fruit of the Vine, until the Kingdom of GOD come, and that com- pleat and spiritual Redemption which is typified by this Ordinance shall be fulfilled and perfected.*

will not drink of the Fruit of the Vine, until the King- dom of GOD shall come.

Luke XXII.
18.

I M P R O V E M E N T.

Luke xxii.
10,—13.

WE may well assure ourselves, that the same Divine Penetration, and Prophetic Discernment, which enabled the Blessed *Jesus*, thus circumstantially to foretell to his Disciples those most contingent Occurrences, which were to determine the Place where they should prepare the Passover, would also open to him a Prospect of all that was to follow. All the Scenes, that were to be passed thro' on this fatal Night, and the succeeding black and bloody Day, were, no doubt, attentively viewed: The *Agony of the Garden*, the traitorous *Kiss of Judas*, the cowardly *Flight of all the other Apostles*, the *Insults of his seemingly victorious and successful Enemies*, the clamorous *Accusations*, the insolent *Buffetings*, the *Scourges*, the *Tborns*, the *Nails*, the *Cross*, and all that he was to endure upon it from the Hand of GOD, and Men. Yet behold, with all these in his View, he goes on with a holy Alacrity, and this *Sun of Righteousness rejoiceth as a Champion to run his Race!* (*Psal. xix. 5.*) Yea, when he is sitting down to the *Paschal Supper*, (tho' therein was exhibited, in a most lively Emblem, the Bitterness of his own Sufferings,) he utters these gracious and emphatical Words, *With Desire I have desired to eat this Passover with you, before I suffer.*

Ver. 15.

John xiii. 1. So justly might it be said of him, as we see it is, that *having loved his own, which were in the World, he loved them to the End.* Oh Blessed *Jesus*, may the Ardour, the Courage, and the Permanency of our *Love to thee*, bear at least some little Proportion to that, wherewith thou hast condescended to love us! May we long, from Time to Time, to celebrate with thee that *Christian Passover*, which thou hast ordained to succeed the *Jewish*, as the Memorial of thy Sacrifice! Yea, may we long for the last Solemnity of this Kind, which will e'er long come, after which we shall no more drink with thee of the Fruit of the Vine, till it be fulfilled in the Kingdom of GOD! In the mean Time, may we be cheared with thy Love, which is indeed far better than Wine; (*Cant. i. 3.*) and thus supported with those reviving Cordials, which thy Gospel administers, may we keep ourselves in the Love of GOD, and in the patient Expectation of thy final most glorious and welcome Appearance! (*2 Thess. iii. 5.* and *Jude, ver. 21.*)

Luke xxii.
16, 18.

S E C T.

S E C T. CLXIX.

CHRIST rebukes the Ambition, which his Disciples most unreasonably expressed as they were sitting down to Supper, by washing their Feet, and adding several excellent Admonitions to the Exercise of Humility, immediately before the eating of the Paschal Lamb. Luke XXII. 24,----27. John XIII. 2,—3,---17.

JOHN XIII. 2.—

JOHN XIII. 2.



AND Supper being ended,—
3. p. 424.

NOW when our Lord had thus sat down to eat Sect. 169.
the Passover with his Disciples, as was said before, *Supper being come* (a), and the Antepast or Introduction to it having been dispatched, as above; Just in the Interval between that, and the serving up the Paschal Lamb, *there was a most unseasonable* Luke XXII. 24.

LUKE XXII. 24.—There was also a Strife among them, which

(a) *Supper being come.* The Reasons brought by Bishop Kidder, (in his *Demonstration of the Messiah*, part iii. chap. 3. pag. 60, 61.) by Dr. Lightfoot, (*Hor. Heb. on Mat. xxvi. 6.*) and since by Dr. Whitby, (in his *Notes* on this Place,) to prove that *this Supper* was not the Passover, but another Supper at *Bethany* a Night or two before, I have briefly obviated in the *Paraphrase* or *Notes* on the Places on which they are grounded; and therefore cannot think it material to trouble the Reader with a particular Detail of them. The chief Reasons, which determine me to the contrary Opinion, (besides some others, of which a good Summary is given in *Dr. Guyle's* valuable *Note* on this Place,) are these: Such a Disposition of the Story best suits several of the Circumstances of the *Paschal Supper*; (particularly, the *Contention* about *Superiority*, and the *Enquiry* about *Judas*, both which must on the other Hypothesis have been superseded;) and the Propriety of it is especially evinced from *John xiii. 38.* where our Lord says to *Peter*, *The Cock shall not crow, till thou hast denied me thrice*; which must be spoken the very *Night Jesus was betrayed*, and yet is so connected with this Story of *washing the Disciples Feet* by *ver. 21.* and *ver. 31.* that they cannot without great Violence be separated: And it is certain, *John xiii. 1.* will have a peculiar Energy according to this Plan; which therefore most *Criticks* have followed.—The Reader will observe here, that I have rendered *ἔτιμα ἡμεῖς*, *Supper being come*; which is the Sense, in which the Word is often used elsewhere: Thus *John xxi. 4.* *ἔτιμα ἡμεῖς* is *when Morning was come*; *Acts xii. 18.* *ἔτιμα ἡμεῖς*, *when Day was come*; and *Acts xxi. 40.* *ἔτιμα ἡμεῖς*, *when Silence was made*: In all which Places, and in many more, that might easily be collected from the *Greek Writers*, it would be absurd to translate the Word *ended*. Nay, *Luke iv. 42.* *ἔτιμα ἡμεῖς* signifies *when the Day was coming on*. (Compare *Mark i. 35.* *Note (f)*, *Vol. i. pag. 214.*) It is indeed an ambiguous Term; but the Rendering above is here to be preferred, (1.) Because it was much more natural to *wash the Feet* of Guests *before*, than *after Supper*. (2.) Because it is expressly said in *ver. 1.* to have been done *before the Passover*; which, if the preceding Reason be admitted, determines the Point. (3.) Because Part of the Discourse, which *John* mentions as happening *after the Feet were washed*, is mentioned by the other *Evangelists*, as passing *at Supper*; nay, *John* himself, when he speaks in *ver. 26.* of *Christ's dipping the Sop, and giving it to Judas* after this, plainly shews that *Supper was not ended*.

(b) *There*—

Sect. 169. able Contention among them (b), as they sat at Table with Jesus, which of them should be accounted the greatest, in that Kingdom of which he had been speaking, and which they interpreted of a Temporal Dominion to succeed his approaching Sufferings. (Compare Mark ix. 34. and Luke ix. 46. pag. 18.)

John XIII. 3. [And] upon this, tho' Jesus knew, that the Father by the sure Engagements of an immutable Covenant had given the Government of all Things into his Hands, and that he was just going to invest him with all Power both in Heaven and upon Earth; and that as he came forth from GOD as his Messenger to Men, so he was returning to GOD again; yet conscious as he was of so great a Dignity, he was nevertheless willing to give his Disciples an Example of the deepest Humility in this his last Interview with them before his Passion: With this Design, and in order to shame them out of their ambitious Contention, in a more forcible Manner than any Words alone could do, he riseth from Supper (c); and whereas it was only usual for the Head of the Family at such a Time to wash his own Hands, he lays aside his upper Garments, and taking a Towel, tied it round him like a Kind of Apron.

4

And

which of them should be accounted the greatest.

JOHN XIII. 3. [And] Jesus knowing that the Father had given all Things into his Hands, and that he was come from GOD, and went to GOD,

4 He riseth from Supper, and laid aside his Garments, and took a Towel, and girded himself.

(b) *There was a Contention among them.*] If the Reasoning above be allowed, we must certainly transpose Luke's Account of this Contention about Superiority; for none can imagine, it should follow immediately after Christ had been giving them so affecting a Lesson of Humility. But Luke seems less exact in the Order of this Story, than the other Evangelists; and particularly, relates what passed concerning the Person that was to betray him, after the Eucharist, tho' both Matthew and Mark place it before.—As the latter Part of ver. 2. in this Chapter of John comes in by way of Parenthesis, I have transposed it, to introduce what relates to Judas in the next Section; a Freedom, which will, I hope, be easily excused.

(c) *He riseth from Supper.*] As it is here asserted, that Christ rose from Supper, we must allow, that, in some Sense, Supper was begun, that is, as I suppose, the Antepast had been taken, which is mentioned by the Jews as preceding the Paschal Lamb; (see Ainsworth's Note quoted above, Note (e), pag. 420.) They tell us, that it was then usual for the Master of the Family to wash his Hands; and if I am rightly informed, the Jews continue the Custom still.—This seems a more natural Manner of explaining the Clause before us, than to suppose with Grotius, or Vossius, (*Harm. Evang. lib. i. cap. 14. §. 1.*) or Dr. Edwards, (*Exercit. on Luke xxii. 21.*) that after the Paschal Lamb they eat another distinct Supper; and that this washing happened in the Interval between them. Tho' Vossius is pleased to call this a very little Lamb, (*unus Agniculus,*) I cannot but think, (especially considering how early the Ewes yeare in Judea,) that it might be big enough plentifully to sup Thirteen People; and as all which remained uneaten till Morning was to be burnt, (*Exod. xii. 10.*) one cannot suppose, that our Lord would be inclined to multiply Dishes on this Occasion, especially as the former Part of the Night was to be spent in Watching and Prayer.

(d) He

5 After that, he poureth Water into a Bason, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded.

And then pouring Water into a large Ewer, or Sort of Cistern commonly used on these Occasions, *he began himself to wash the Feet of his Disciples, and to wipe [them] after they were thus washed, with the long Ends of the Linen Cloth with which he was girded, which hung down to his Feet.*

Sect. 169. John XIII.

6 Then cometh he to Simon Peter : and Peter saith unto him, Lord, dost thou wash my Feet ?

Then, when he had done with those who sate nearest to him, *he comes to Simon Peter ; and offering to do the like for him, Peter was so affected at his condescending to perform such a mean Office, that he says to him, Lord, dost thou go about to wash my Feet ? It is a thousand times fitter, that I should wash thine ; nor can I bear to see thee demean thyself thus.*

7 Jesus answered and said unto him, What I do, thou knowest not now ; but thou shalt know hereafter.

Jesus answered and said to him, Thou knowest not now the Design of what I am doing, but thou shalt know hereafter ; and as I shall presently explain the Meaning of this Action, so the Time will quickly come, when many other Things in mine Undertaking and Conduct, much more mysterious than this, shall be cleared up to thee.

8 Peter saith unto him, Thou shalt never wash my Feet. Jesus answered him, If I wash thee not, thou hast no Part with me.

Yet still *Peter refused, and said to him with more Warmth than before, Lord, whatever be the Intent of the Action, I cannot suffer it by any Means, and am determined thou shalt never wash my Feet. But Jesus answered him, Alas, Peter, that was rashly spoken ; for there is a Sense, in which if I do not wash thee, thou hast no Portion with me ; intimating thereby, that if he were not cleansed from Sin by his Blood and Spirit, he could never partake of the Happiness of his People ; and that, in the mean time, it became him to submit in this Instance to his Direction.*

9 Simon Peter saith unto him, Lord, not my Feet only, but also my Hands and my Head.

Upon which *Simon Peter, struck with so awful an Admonition, immediately says to him, with that eager Affection so natural to his Temper, Lord, if this Washing is to be a Token of my Interest in thee, I most gladly acquiesce in it, and am heartily desirous that thou shouldst wash, not my Feet only, but also my Hands and my Head too ; for I desire, that all my intellectual, and all my executive Powers may be sanctified by thy Grace, and be entirely devoted to thy Service.*

426 *He explains his Design, and cautions them against Ambition.*

Sect. 169.
John XIII.
10.

Then *Jesus*, willing to lay hold on a Hint, which gave him an Opportunity of pursuing so useful a Thought, *says* further to him, *He that is washed already, or that has just been bathing (d), needs only to wash his Feet*, which may indeed easily be soiled by the shortest Walk, and when that is done, he is *entirely clean*; as if he should have said, The truly good Man needs not that deep Repentance, and universal Change, which is absolutely necessary to others; tho' he should by renewed Acts of Penitence and Faith be cleansing himself from smaller Pollutions, which are in some Degree inseparable from the Infirmity of Human Nature: *And* in this Sense, I know, that *you*, my Apostles, *are clean*; but yet I must add, you are *not all* so.

11

For as he was acquainted with the secret Dispositions of their Hearts, so he knew who would betray him; (compare John vi. 64. Vol. i. pag. 513.) and therefore he said, *You are not all clean (e)*; because he knew, the Heart of Judas was polluted with reigning Sin, and was so far enslaved under the Power of the Devil, as to have consented to the Perpetration of the vilest Wickedness.

12

When therefore he had thus washed their Feet, and had taken his upper Garments, and put them on, he sate down at the Table again, and said to them, *Do you know* the Meaning and Design of what I have now been doing to you in the Form of

Luke XXII.
25.

a Servant? *And* to explain the Matter he said to them, I must again remind you of what I formerly

10 *Jesus* saith to him, He that is washed, needeth not, save to wash his Feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their Feet, and had taken his Garments, and was set down again, he said unto them, Know ye what I have done to you?

13 b 428

LUKE XXII. 25. And he said unto them, The Kings

(d) *He that has been bathing.*] This rendering of the Word *λαμμεν* is confirmed by *Elfner*, (*Observ. vol. i. pag. 337, 338.*) and gives as it were a compendious *Paraphrase* upon it. *Clarius* has well observed, that as the *αποδυτήριον*, or Room in which they dressed themselves after bathing, was different from that in which they bathed, the Feet might be so soiled in walking from one to the other, as to make it necessary immediately to wash them again.

(e) *You are not all clean.*] Some have observed, that *Judas* did not decline the Honour of having his Feet washed by *Christ*, tho' *Peter* did; and have considered it as an Instance of his Pride. But if the Discourse between *Christ* and *Peter* happened before he came to *Judas*, it had been indecent for *Judas* to renew an Objection, which had just been thus overruled: And if *Christ* came to *Judas* before *Peter*, he might be unwilling to be the first to dispute the Point, lest *Christ* should confound him, by enquiring whether he declined it from a Consciousness of any peculiar Unworthiness. Guilt naturally suggests such Suspicions and Precautions.

(f) *Have*

Kings of the Gentiles exercise Lordship over them; and they that exercise Authority upon them, are called Benefactors.

merly told you, but what you seem so ready to forget, (see Mat. xx. 25, 26. and Mark x. 42, 43. pag. 268.) *The Kings of the Gentiles* do indeed *lord it over them; and they that exercise* the most magisterial and arbitrary Authority over them, have a Set of Flatterers about them, who encourage them in it, as an Instance of true Greatness of Mind, and give them *the vain Title of grand Benefactors* to Nations and Men (f). Sect. 169. Luke XXII. 25.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

But you, my Disciples, [shall] not [do] thus; for you are to shew yourselves the Friends of the World, not by governing, but by serving: Be not ambitious therefore in contending for Superiority, but let him who is eldest among you, be as humble and obliging, as if he were the youngest and most dependent of all (g); and he that presides over the rest in any Office of peculiar Trust and Influence, [let him be] as humble and condescending as a Servant. 26

27 For whether is greater, he that sitteth at Meat, or he that serveth? is not he that sitteth at Meat? but I am among you as he that serveth.

Of this I have now been giving you an Instance, which surely you cannot quickly forget: *For which of the Two is naturally accounted greater by a Stranger, who happens to come in, he that sits at the Table, or he that stands and waits upon the Guests? Is it not evident, that it must be he that sits at the Table? But I am among you as one that waits on the rest; and you have just now seen me putting on the Form of a Servant, and performing to you while you sate at the Table one of the lowest Offices of menial Attendants (h), in the very Garb and Posture, in which any of the least of them could appear.* 27

You

(f) *Have the Title of Benefactors.*] It is indeed possible, that our Lord may here refer to the Title of *εὐεργετης*, given to some of the *Ptolemies* and *SSeleucidae*, or to the Ambiguity of the Hebrew Word *נדיבים*, which (as *Beza* has observed,) signifies both *Princes* and *Benefactors*: But the general Sense given in the *Paraphrase* seems to me much more probable, especially on comparing it with the *Syriac Version*, where there is no such Ambiguity, tho' one would most of all have expected it.

(g) *Who is eldest among you, &c.*] As *μακρον* is here opposed to *νεωτερον*, the youngest, I render it *eldest*, as it is rendered *Rom. ix. 12.* See *Gen. xxv. 23.* *1 Sam. xvii. 14.* *Septuag.* and compare *1 Kings ii. 22.*

(h) *Performing one of the lowest Offices &c.*] This was so to a *Proverb.* See *1 Sam. xxv. 41.* and *Grotius, in loc.*—*Dr. Evans* well observes, (*Christian Temper, vol. i. p. 81.*) that our Lord chose this kind Office, tho' not absolutely necessary in itself, more strongly to impress the Minds of his Disciples; and to shew that they ought to regard, not only the necessary Preservation, but the mutual Comfort of each other.

H h h 2

(i) 1

Sect. 169. *You call me indeed your Teacher and Lord; and therein you say well; for [so] I am, and such Authority have I received of my Father. If therefore I, who am [your] Lord and Master, and whom you know to be a divinely inspired Teacher, have condescended to so mean an Office, and have thus washed your Feet, and in all other Instances have shewn my Readiness in Love to serve you; surely you also ought to wash one another's Feet, and should be ready to submit to all the humblest Offices of mutual Friendship. For I have in this Instance given you an Example, that as I have done to you, you also should do on all proper Occasions to one another (i). And to engage you to the like Humility, verily, verily I say unto you, as I have formerly said, (Luke vi. 40. and Mat. x. 24. Vol. i. pag. 332, 465.) The Servant is not greater than his Lord, nor is the Messenger greater than he that sent him; it will therefore very ill become you, to disdain any Thing which I have not disdained. These are plain Instructions, but remember they are capable of being improved to the noblest practical Purposes; and if indeed you know these Things, and form a right Conception of them, you are happy if you practise them: For nothing will conduce more to your Honour and Comfort, than an obedient Regard to my Instructions and Example, especially in all the Instances of Humility and Condescension; but if you neglect to act agreeably to them, your seeing them, and hearing them, will be worse than in vain.*

John XIII.
13, 14.

15

16

17

JOHN XIII. 13. Ye call me Master, and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your Feet, ye also ought to wash one another's Feet.

15 For I have given you an Example, that ye should do as I have done to you.

16 Verily, verily I say unto you, The Servant is not greater than his Lord, neither he that is sent, greater than he that sent him.

17 If ye know these Things, happy are ye if ye do them.

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(i) *I have given you an Example, &c.*] Some have understood these Words, as ordaining this to be a continued Rite among Christians; and Barclay insists in his *Apology*, (pag. 467, — 470.) that this Ceremony of *Washing the Feet* has as much to recommend it for a standing Ordinance of the Gospel, as either *Baptism*, or the *Breaking of Bread*. But tho' some antiently conceived the Practice of it to be thus enjoined, (see *Dr. Cave's Primitive Christianity*, book ii. chap. 14.) and the *Moravian Churches* still retain it: Yet as no such Rite as this has ever generally prevailed in the *Christian World*; and as in many Places and Circumstances it would be an Inconvenience, rather than a Kindness, to do it for our Friends; I cannot think these Words of our Lord, so plainly capable of another Sense, as to be interpreted with so much Strictness. See *Itigii Dissert. de Pedilavio, &c.* — Into what a Farce this is turned at *Rome* on some Occasions, may be seen in the *Religious Ceremonies of all Nations*, Vol. i. pag. 417.

IMPROVE

I M P R O V E M E N T.

WHAT a mournful Reflection is it, that corrupt Nature should Sect. 169.
 still prevail so far, even in the Hearts of such pious Men, as
 the *Apostles* in the main were, that after so long a Converse with *Christ*,
 they should still be so unlike him, and bring their eager *Contentions*
about Superiority, in a State of Temporal Grandeur they were never to
 see, into the last Hours they spent with their Master, and even to one
 of the most holy and solemn *Ordinances* of Religion! Such are the
 vain Dreams of *Ambition*, and with such emyty Shadows does it amuse
 the deluded Mind. Luke xxii. 24.

But let us turn our Eyes to him, whom we justly call our *Teacher* John xiii.
 and our *Lord*; for surely, if any Thing can effect a Cure, it must be
 Actions and Words like these. The great *Heir of all Things*, invested
 with universal Dominion, and just returning to his *Heavenly Father*
 to undertake the Administration of it; in what a *Habit*, in what an
Attitude, do we see him! Whom would a Stranger have taken for
 the *lowest* of the Company, but him who was *High* over all created
 Nature? Blessed *Jesus*, it was not so much any personal Attachment to
 these thy Servants, as a Regard to the Edification of thy whole Church,
 which engaged thee to this astonishing Action; that all thy *Ministers*,
 that all thy *People*, might learn from hence a Readiness to *serve each*
other in Love! Ver. 3. 4. 5. 15.

But why are we so slow to receive this Lesson? And why is our
 Practice often so contrary to it? Surely to cleanse us from these Dregs
 of Pride and Carnality, we need in a spiritual Sense to be *washed* by
 him. Let us gladly submit to that *washing*, if we desire to secure *any*
Part in him. Which of us in this View may not see Reason to cry
 out with *Peter*, *Lord*, not our *Feet* only, but *also* our *Hands* and our
Head? May our whole Nature be thus purified! and warmly emu-
 lous of conforming to so bright an *Example*, may we ever be main-
 taining a Watchfulness over our own Spirits; correcting the first Appear-
 ances of Irregularity, and washing away every lightest Stain, which
 our *Feet* may contract in this various Journey! So shall we be *great*
 in the Sight, and Favour of our Master; and numbering ourselves
 among the *least* of his *Servants*, shall be distinguished by peculiar Ho-
 nours, in Proportion to the Degree in which we think ourselves most un-
 worthy of them. Luke xxii. 26.

S E C T.

S E C T. CLXX.

CHRIST, while they are eating the Paschal Lamb, declares that one of his Apostles should betray him, and at length marks out Judas as the Person; who upon this retires with a Resentment which confirmed him in that fatal Purpose. Mat. XXVI. 21,—25. Mark XIV. 18,—21. Luke XXII. 21,—23. 28,—30. John XIII. —2. 18,—30.

LUKE XXII. 28.

Sect. 170.
Luke XXII.
28.

29 **T**HEN Jesus went on, as he was eating the Passover, to instruct, admonish, and comfort his Disciples, by a Series of most wise and pious Discourse; and said, Depend upon it, you will find that humble and benevolent Temper, which I have recommended to you, the Way to the highest Honours, if you have Patience to wait the proper Time: For as ye are they, who have continued faithfully and affectionately with me in all my Trials and Afflictions; So by a sacred and inviolable Covenant I appoint unto you a Kingdom (a), and solemnly engage myself to bestow it upon you, even as my Father has appointed a Kingdom unto me, and is quickly about to raise me to it. Now the exalted Honours, which I shall there receive, are incomparably beyond those, about which you seem so solicitous: Let me therefore awaken a nobler Ambition in your Minds, while I assure you, that you may expect

LUKE XXII. 28.

YE are they which have continued with me in my Temptations:

29 And I appoint unto you a Kingdom, as my Father hath appointed unto me:

30 That ye may eat and

(a) *I appoint unto you a Kingdom.*] It is well known, that the Word *διαθήκη* properly signifies to covenant, or to bestow in virtue of a Covenant; and therefore the last Clause of this Verse may probably refer to what Divines commonly call the Covenant of Redemption, to which there are so many References in Scripture; and concerning the Reality of which we could have no Doubt, if the References were not so express; considering, on the one hand, the great Importance of that Undertaking of our Lord's, to which it refers; and on the other, the plain Declarations of those Prophecies which his Spirit suggested, and the Confidence with which he has promised those Blessings, which as Mediator it impowers him to bestow. It is therefore astonishing, that any should treat it as the Creature of a Systematic Brain. — For the Engagements in it on Christ's Part, see *Psal.* xl. 6,—9. *Heb.* x. 6,—9. *Isa.* lxi. 1,—3. *Luke* iv. 18, 19. *Isa.* l. 5, 6. And for those on the Part of the Father, see *Heb.* x. 5. *Isa.* xi. 2, 3. l. 8, 9. lii. 13, 15. liii. 10,—12. lv. 4, 5. xlix. 1,—10. *Luke* ii. 31, 32. xxii. 29. 2 *Cor.* vi. 2. *Rev.* vii. 16, 17.

(b) *Judg-*

and drink at my Table in my Kingdom, and sit on Thrones, judging the Twelve Tribes of Israel.

pect to eat and drink at my Table in that my Kingdom, or to be treated as my distinguished Favourites and most intimate Friends; yea, and in my final and most triumphant Appearance, when I shall sit on the Throne of my Glory, you may expect to be Assessors with me on that grand Occasion, and to sit upon Thrones, as I formerly promised you, (Mat. xix. 28.) *judging the Twelve Tribes of Israel (b)*, and condemning the whole impenitent World for their Contempt of that Gospel, which you, as the chief Ministers of my Kingdom, are to offer and unfold to them.

Sect. 170.
Luke XXII.
30.

JOHN XIII. 18. I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth Bread with me, hath lift up his Heel against me.

But when I speak in this Manner of your final Honour and Happiness, *I speak not of you all: I know* the real Character, and all the most secret Views and Transactions of those *whom I have chosen*; and could long ago have fixed a Mark of Infamy on the Traitor, and have put it out of his Power to execute his wicked Purpose: *But* as I chose him to be one of my Companions, I leave him to go on, *that the Scripture may be fulfilled*, which says, (Psal. xli. 9.) "*He that eateth Bread with me, and has been nourished by my Care and Favour, hath lift up his Heel against me, like an ungrateful Brute, that kicks at the kind Master who feeds him (c).*" Such Treatment David met with from those whom he trusted; and such I know, that I am to expect.

And

(b) *Judging the Twelve Tribes of Israel.*] The Interpretation given of this Promise here, (and before on Mat. xix. 28. Sect. 137. pag. 238, 239.) appears to me preferable to that which refers it, only, or chiefly, to the Power which the Apostles had in the Christian Church, as the authorized Embassadors of Christ.—It by no means implies, that Paul and Barnabas, the Apostles of the Gentiles, shall be excluded from the Honour of being Assessors with Christ in his Kingdom; (compare 1 Cor. vi. 2, 3. Rev. ii. 26, 27, iii. 21.) but seems plainly to allude to the Courts of Judicature among the Jews, where the inferior Judges sat in a Semicircle round the chief Judge, who had his Seat in the middle Point of it. Compare Rev. iv. 4. xxi. 14.

(c) *He that eateth Bread with me, &c.*] When these Words are so plainly to be found Psal. xli. 9. it seems very unnatural with Mr. Jeffery (in his Review, pag. 187.) to imagine they refer to Psal. lv. 12, 13. because something like the Sense of them occurs there. Nor is it necessary with Mr. Pierce (Dissert. iii.) to suppose a Trajection in these two Verses, and render them, *I speak not of you all; I know whom I have chosen: But I tell you this before-hand, that when it shall come to pass, that the Scripture shall be fulfilled, "One that eateth of my Bread, hath lift up his Heel against me," ye may believe that I am he.* I rather think with Brennius, that it is an Accommodation; and that the Sense and Connection are to be explained accordingly, as in the Paraphrase.

(d) To

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John XIII.
19.

And this I tell you now, before it comes to pass, that when it comes to be accomplished, you may be so far from doubting of the Truth of my Mission upon that Account; that, on the contrary, you may more firmly believe, that I am [he,] that I told you I was, even the true Messiah.

20 And whatsoever therefore I shall suffer, let not your Zeal to carry on my Cause be lessened, but stedfastly persist in your Adherence to it, with a firm Persuasion that I will support you in it; for in this View I look upon your Interest as my own, and as I formerly declared, (Mat. x. 40. Sect. 76. and Luke x. 16. Sect. 97.) so now I must assuredly say unto you, *Whoever entertains and shews Regard to you, or any of my other Messengers, as coming in my Name, entertains me; and whoever entertains me, entertains him that sent me;* as on the other hand, when you, or they, are slighted, the Affront redounds to me, and to my Father.

21 Now when Jesus had thus said, he made a solemn Pause: (*The Devil*, as was observed before, (Luke xxii. 3. Sect. 167.) *having already by his vile and pernicious Insinuations put it into the Heart of Judas Iscariot, [the Son] of Simon, to betray him into the Hands of his murderous Enemies:*) And as our Lord well knew, that Judas was then watching for an Opportunity to execute his horrid Purpose, which he would do that very Night, *he was much troubled in Spirit*, to think of so ungrateful and impious a Design, in one so near him, and so much obliged to him; *and as they sate together, and were eating the Paschal Supper, Jesus openly testified and said with a deep Sigh, Verily, verily I say unto you, that how incredible soever the Hint I just now gave you may seem, one of you who is eating with me in this friendly and intimate Manner, will quickly betray me to those that thirst for my Blood; [and] behold, the Hand of him that betrayeth me is now with me on the Table.*

22 Then the Disciples were exceedingly grieved, to hear of his being betrayed at all, and much more to be told that it should be by one of their own

19 Now I tell you before it come, that when it is come to pass, ye may believe that I am he.

20 Verily, verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, [—2 The Devil having now put it into the Heart of Judas Iscariot, Simon's Son, to betray him;] he was troubled in Spirit, and [MAR. as they sat, and did eat, Jesus] testified, and said, Verily, verily I say unto you, that one of you [MAR. which eateth with me] shall betray me; [LUK. and behold, the Hand of him that betrayeth me, is with me on the Table.] [MAT. XXVI. 21. MARK XIV. 18. LUKE XXII. 21. JOHN XIII. —2.]

22 Then the Disciples [were exceeding sorrowful, and]

and] looked one on another, doubting of whom he spake: [LUKE. and they began to enquire among themselves, which of them it was that should do this Thing;] [and began every one of them to say unto him [MAR. one by one,] Lord, is it I?] [MAT. XXVI. 22. MARK XIV. 19. LUKE XXII. 23]

own Number, while, no one being singled out from the rest, the Suspicion lay in common among them; and they looked stedfastly on each other for some Time in Silence, doubting of whom he spake, and studious to observe in whose Countenance they might read any peculiar Confusion, which might look like an Indication of Guilt: And as they none of them knew where to fix it, but the vile Wretch himself, they began to enquire among themselves, which of them it could be, that was about to do this Thing; and earnestly desirous to be freed from the Suspicion of such heinous Wickedness, they applied themselves to Christ, and began every one of them to say to him, one by one, Lord, is it I, that am this guilty Creature (d)? Thou knowest that my very Heart abhors the Thought, and I hope I shall never be capable of entertaining it.

Sect. 170.
John XIII.
22.

23 Now there was leaning on Jesus Bosom, one of his Disciples whom Jesus loved.

Now one of his Disciples, namely, John, whom Jesus loved with a peculiar Tenderness, and honoured with the most intimate Friendship, sat next him at the Table, on his Right Hand; and as they were all in a reclining Posture, each of them resting on his Left Elbow, so in the Place where John was seated, he was leaning on the Bosom of Jesus. And as the Question was almost gone round, and Jesus made no Answer to it, but rather seemed to be swallowed up in mournful Contemplation, Simon Peter therefore looked upon John, and beckoned to him with a Motion of his Head (e), by which he intimated his Desire, that he should privately ask him, who it might be of whom he spake. He then, lying down closer on the Breast of Jesus, secretly whispered and said to him, Lord, who is it? And Jesus answered him with a low Voice, It is he, to whom I shall give this Sop when I have dipped it. And when he had dipped the Sop, when he had dipped the Sop in a thick Kind of Sauce, made

24 Simon Peter therefore beckned to him, that he should ask, who it should be of whom he spake.

25 He then lying on Jesus Breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a Sop, when I have dipped it. And when he had dipped the Sop,

And as the Question was almost gone round, and Jesus made no Answer to it, but rather seemed to be swallowed up in mournful Contemplation, Simon Peter therefore looked upon John, and beckoned to him with a Motion of his Head (e), by which he intimated his Desire, that he should privately ask him, who it might be of whom he spake. He then, lying down closer on the Breast of Jesus, secretly whispered and said to him, Lord, who is it? And Jesus answered him with a low Voice, It is he, to whom I shall give this Sop when I have dipped it. And when he had dipped the Sop in a thick Kind of Sauce, made

(d) To say to him, one by one, Lord, is it I? I look on this as a strong Proof, that the Facts mentioned John xiii. 23,—26. did not happen a Night or two before; for if Christ had then privately marked out Judas to John and Peter as the Traitor, the Information must surely have reached the rest of the Company by this Time.

(e) Beckoned to him with a Motion of his Head.] This is certainly the Import of the Word *nodded*, which might more exactly be rendered *nodded*.

Sect. 170. made of Dates, Raisins, and other Ingredients beaten together, and properly diluted (*f*), *he gave it to Judas Iscariot, [the Son] of Simon*, putting it towards that Part of the Dish which was nearest him, and directing it towards him. Upon which Judas put forth his Hand to take it; and while *he* was just in this Posture, others continuing the Question, *Jesus answered and said to them, [It is] one of the Twelve, [even] he that now dippeth his Hand with me in the Dish, this very Person shall betray me (g)*. And let him not vainly hope, that I shall exert my miraculous Power to rescue myself from the Hands of mine Enemies, after he has delivered me to them, and secured to himself the Wages of Unrighteousness; for *the Son of Man*, great and powerful as he will finally appear, *is indeed going to Sufferings and Death (h)*, as it is written in the Scriptures, [*and*] *determined in the Divine Counsels concerning him (i)*: But as those Prophecies and Counsels

Sop, he gave it to Judas Iscariot, the Son of Simon.

27. p. 425

MAT. XXVI. 23. And he answered and said [unto them, *It is one of the Twelve,*] He that dippeth his Hand with me in the Dish, the same shall betray me. [MARK XIV. 20.]

24 The Son of Man [indeed] goeth, as it is written [LUK. and determined] of him :

(*f*) In a thick Kind of Sauce, made of Dates, &c.] The Jews still retain such a Sauce, which they call *Charofeth*, made of such Kind of Ingredients, about the Consistence of Mortar, to represent the Clay in which their Forefathers wrought, while under the Egyptians. See *Buxt. Synag. Jud. cap. 18.* and *the Religious Ceremonies of all Nations, Vol. i. pag. 215.*

(*g*) *He that dippeth his Hand with me in the Dish.*] Some very ingenious Persons imagine, that *Christ* by this Phrase only declares, it was one who sat on the same Side of the Table with him, and so eat out of the same Dish: And if it were so, there might seem a Gradation in the Discovery, not observable on any other Interpretation. But (not to insist upon it, that the Lamb, which was to be roasted whole, was also to be served up in one Dish,) I cannot but conclude, that if this had been our Lord's Meaning, as he says in the same Breath, *εἰς ἐκ τῶν δωδεκά, one of the Twelve*, he would also have said, *εἰς ἐκ τῶν ἐπιβάντων, one of these that dip*, and not *ο ἑπιβάντων, which plainly signifies that Person that dippeth.*

(*h*) *The Son of Man is indeed going.*] As we often in common Speech say, a Person is going or gone, to intimate that he is dying or dead, so *Elfsner* shews, (*Observ. Vol. i. pag. 119.*) that the Word *υπάγει* has the same Ambiguity. Compare *Josh. xxiii. 14.* and *Psal. xxxix. 13.*—The Repetition of that Title of *the Son of Man*, which is twice used here in the same Verse, has a peculiar Energy and Dignity, not commonly observed.

(*i*) *As it is determined.*] As this Passage is not liable to the Ambiguities, which some have apprehended in *Acts. ii. 23.* and *iv. 28.* (which yet seem, on the whole, to be parallel to it in their most natural Construction,) I look upon it as an evident Proof, that those Things are in the Language of Scripture said to be determined, or decreed, (or exactly bounded and marked out by GOD, as the Word *ἀποζω* most naturally signifies,) which he sees will in Fact happen, in Consequence of his Volitions, without any necessitating Agency; as well as those Events, of which he is properly the Author; (and, as *Beza* well expresses it, *Qui sequitur Deum, emendate sane loquitur*, we need not fear falling into any Impropriety of Speech, when we use the Language which GOD has taught:) I say, without any necessitating Agency, because I apprehend that this Text, among many others, must entirely overthrow the Scheme, which *Mr. Colliber* (in his *Enquiry into the Divine Existence, pag. 97.*—102.) has so laboriously endeavoured to establish; and which the Author of *the Persian Letters* from

him : but Wo unto that Man by whom the Son of Man is betrayed : it had been good for that Man, if he had not been born. [MARK XIV. 21. LUKE XXII. 22.]

Counsels have no Influence to destroy the free Agency of the Persons concerned in his Death, so there will be a most terrible *Woe to that Man, by whom the Son of Man is so perfidiously betrayed*, and who presumes to set a Price on his royal and sacred Blood : *It had been well for that Man, if he had never been born* ; for a speedy Vengeance awaits him, which will make the Immortality of his Being his everlasting Curse.

Sect. 170.
Mat. XXVI.
24.

25 Then Judas which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

Then Judas, who was indeed the Person that betrayed him, answered in some Confusion, left by his Silence he should seem to confess his Guilt, and said, Master, is it I, that shall do this Thing, and to whom thou referrest in these severe Words? And he said to him, Thou hast said [right;] Thou art the very Person, and I will conceal it no longer (k).

25

JOHN XIII. 27. And after the Sop, Satan entred into him. Then said Jesus unto him, That thou doest, do quickly.

And after he was thus expressly marked out, not only by the Sop which Jesus gave him (l), but also by the Answer which he had returned to his Question, Satan entered into him with greater Violence, and stirred up in his Bosom such Indignation and Rage at the Disgrace he had met with, that he could bear the Place no longer ; but prepared abruptly to leave it, before the Table was dismissed. Then Jesus said to him, What you are going to do, do quickly ; farther intimating to him his perfect Knowledge of the Appointment he had made with the Chief-Priests and Elders, and admonishing him, as it were, not to lose the Opportunity by over-staying his Time.

John XIII.
27.

from Paris, (Let. lvi.) so confidently asserts, "That where God foresees an Event, he always determines to render it necessary, and so to suspend the Moral Agency and Accountableness of the Creature concerned in it." Were this the Case, nothing could be more unjust, (on the Principles of these Authors,) than to foretell Punishments to be inflicted for such Actions ; which is plainly the Case here, and indeed in most other Places, where Evil Actions are foretold.

(k) *Thou hast said right.*] This is plainly the Import of the Original Phrase : *It is as thou hast spoken.* (See Mat. xxvi. 63,—65. Mark xiv. 61, 62. Luke xxii. 70. John xviii. 37.) Thus, *Now you say something*, signifies among us, *You speak right.*

(l) *After the Sop.*] It seems very unnatural to apprehend with Dr. Reynolds, (in his Works, pag. 101, 102.) that Judas was encouraged by Christ's giving him the Sop, to hope Christ would, after all, provide for his own Safety, and admit him into Favour again. Christ's Words above expressly cut off all such Hope ; and I believe every Reader will judge the common Account given of the Connection much more probable.

Sect. 170. Time.
John XIII.
28,

But the Reference being thus particular to what none of the Company but himself was privy to, *no Man at the Table knew what was his Meaning, or for what Purpose he spoke this to him.* For some [of them] thought, because Judas had the keeping of the common Purse, on which they were to subsist during their Stay at Jerusalem, that it was as if Jesus had said to him, Take the first Opportunity to buy those Sacrifices, and other Things, which we shall need for the Feast To-morrow, and on the following Days (m); or that perhaps he intended, he should give something to the Poor, which Christ used to do, tho' their Stock was so small; but always did it in a very private Manner, which made it the more probable, that he should only give such an oblique Hint of that Intention. Of this they thought, rather than of any bad Design of Judas; for they did not imagine, that, if he was to prove the Traitor, his Wickedness could immediately take Place; or that he was so utterly abandoned, as to go away to accomplish it, with those awful Words of his Master sounding, as it were, in his Ears.

30 But he was capable of committing the Crime, even with this Aggravation; and therefore having, as was said, received the Sop, he immediately went out without any farther Reply. And as it was Night, which was the Time he had appointed to meet those who were consuking the Death of Jesus, under the Covert of it he went to them, and fulfilled his Engagements in a few Hours after, by delivering his Master into their Hands.

(m) Which we shall need for the Feast.] This is one of the Passages, which has led Grotius, and other considerable Criticks, to conclude, that our Lord kept the Passover at least one Day sooner than the rest of the Jews. The Controversy is too large to be critically discussed here: I content myself with referring to Dr. Whitby's excellent Dissertation on the Subject, (in his Appendix to Mark xiv.) only observing, that the Supposition of Christ's anticipating the Day appointed by the Law is so improbable, that I think it more reasonable to suppose, that the Word Feast, or Passover, may signify the Offerings attending the whole Feast, and particularly those presented on the first Day of unleavened Bread; which is certainly the Sense of the Word elsewhere. (See Deut. xvi. 2. and 2 Chron. xxxv. 7,—9.) And if this be admitted, it will obviate the most plausible Argument for Grotius's Opinion, which is that taken from John xviii. 28. Others grounded on John xiii. 1, 2. xix. 14. and Mat. xxvi. 5. are obviated in the Paraphrase, or Notes, on those Places, as the attentive Reader will easily perceive.

28 Now no Man at the Table knew for what Intent he spake this unto him.

29 For some of them thought, because Judas had the Bag, that Jesus had said unto him, Buy those Things that we have need of against the Feast; or that he should give something to the Poor.

30 He then having received the Sop, went immediately out: and it was Night.

31. p. 438

I M P R O V E M E N T.

WHO would not gladly continue with Christ in the strictest Fide-^{170.} Sect. lity, amidst all the Trials which can arise, when he observes how liberally he repays his Servants; and how graciously he seems to relish his own Honours the more, in Proportion to the Degree in which those Honours are shared with them; appointing them a glorious Kingdom, and erecting Thrones for each of them? And surely, tho' the Apostles of the Lamb are to have their peculiar Dignity in the great Day of his Triumph, there is a Sense in which he will perform to every one that overcometh, that yet more condescending Promise, *I will grant him to sit down with me on my Throne, even as I also overcame, and am set down with my Father on his Throne.* (Rev. iii. 21.) Let our Souls in that Confidence be strengthened to all the Labours and Sufferings, to which he may call us forth.

It is a melancholy Reflection, that there should be any one in this select Company, to whom this indearing Promise did not belong; especially one, who having eaten of Christ's Bread, should, in such a Sense and Degree as Judas, lift up his Heel against him. Deliver us, oh Lord, from any Share in that Guilt! We are treated as thy Friends; we are set at thy Table: Let us not ungratefully kick against thee, while the Ox knoweth his Owner, and the Ass his Master's Crib! (Isa. i. 3.)

If we would not do it, let us be jealous over ourselves with a godly Jealousy. Happy are they, whose Hearts witness to their Sincerity in the Presence of Him that searches them, and can cheerfully say, *Lord, is it I?* Let them say it humbly too; lest the Infirmary of Nature prevail upon them beyond their present Purpose or Apprehension, and lead them on to do that, the very Thought of which they would now abhor.

How artfully must Judas have conducted himself, when, on such an Intimation, no particular Suspicion appears to have fallen on him? But how vain is that Artifice, be it ever so refined, which, while it preserves a Character in the Sight of Men, cannot in the least Degree impose upon Christ? The Day will come, when he will lay open the false and ungrateful Hypocrite, in a more overwhelming Manner than that, in which he here exposed Judas; and whatever Advantage he may have gained, either by professing Religion, or by betraying it, he will undoubtedly find, that it had been good for him, that he had never been born.

One would have imagined, that an Admonition like this, which laid bare the Secrets of his Heart, and warned him so plainly and faithfully of his Danger, might have wrought some Remorse in his Heart, or at least have proved some Impediment to the immediate Execution of his Design: But being now given up by the righteous Judgment of God to

the

Sect. 170. the Influence of *Satan*, and the Lust of his own depraved Mind, he is exasperated, rather than reclaimed by it; and *immediately goes forth*, under the Covert of the *Night*, to hasten the Accomplishment of that Work of Darkness, the Consequences of which had been so awfully represented. *Ob Lord*, let thy Grace, and thy Love, do that for us, which thy Terrors alone cannot do! Let our Hearts be melted by that nobler Principle, and taught to abhor every Thing which would displease thee! Oh, let them flow forth into such Workings of *Compassion* to the Afflicted, as engaged the Blessed *Jesus* to relieve the *Poor* out of his own little Stock; and into those Sentiments of *Candor*, which would not permit the *Apostles*, even after this Admonition, to imagine *Judas* altogether so bad as he indeed was; but led them to put the mildest Correction on their Master's ambiguous Address to him! Such may our *Mistakes* be, where-ever we do mistake; the Errors of a *Charity*, which would not by excessive Rigour injure the vilest Sinner, and much less the least and weakest of *GOD's* Servants!

Ver. 29.

Ver. 30.

S E C T. CLXXI.

CHRIST having exhorted his Disciples to mutual Love, forewarns them of their approaching Trial, and foretells Peter's Fall, immediately before the Eucharist. Luke XXII. 31,--34. John XIII. 31, to the End.

JOHN XIII. 31.

JOHN XIII. 31.

Sect. 171.
John XIII.
31.

IT was observed in the preceding Section, how Judas, being marked out both by Christ's Actions and his Words, quitted the Place in a Mixture of Rage and Confusion: *When therefore he was thus gone out (a)*, *Jesus* said to the rest of his Disciples, as they sat at the Table with him, *Now is the Son of Man* just on the Point of being glorified far more remarkably than ever; and *GOD* in a most illustrious Manner is to be glorified in him, by the signal and extraordinary Circumstances

Therefore when he was gone out, *Jesus* said, Now is the Son of Man glorified, and *GOD* is glorified in him.

(a) *When therefore he was gone out.*] The Reader will observe, that if the former Reasoning relating to the Order of this Part of the Story be just, *Judas* certainly went out before the Eucharist was instituted. And indeed one cannot reasonably suppose, *Christ* would have commanded him to drink of the Cup, as the Blood shed for him for the Remission of his Sins, when he had just before been declaring in effect, that his Sins should never be forgiven.

(b) A

32 If GOD be glorified in him, GOD shall also glorify him in himself, and shall straightway glorify him.

And you may assure yourselves, that *if GOD be glorified in him, GOD will also glorify him in and with himself*, in such a Degree as shall in the most convincing Manner declare his intimate Relation to him; and the Time will presently come, when he will eminently glorify him: For the Son of Man is very shortly to enter on the Honours of his Celestial and universal Kingdom, and in the mean Time some Rays of Divine Glory shall shine thro' all that Cloud of Ignominy, Reproach, and Distress, which shall surround him.

John XIII. 32.

33 Little Children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

My dear *little Children*, whom I love even with Parental Tenderness, and whom my Heart pities under all your Trials and Sorrows, it is yet but a very little while longer that I am to continue with you; a few Hours more will part us: And when I am gone, ye shall seek me, and wish for my Presence and Converse; but as I said to the Jews, that whither I go, ye cannot come; (John vii. 34. and viii. 21. pag. 53, 68.) so I now say to you, Ye cannot as yet come to the Place whither I am going. But observe my parting Words, and let them be written on your very Hearts; for I give it you as a new Commandment (b), and press you by new Motives and a new

33

34 A new Commandment I give unto you, that ye

whichever I am going. But observe my parting Words, and let them be written on your very Hearts; for I give it you as a new Commandment (b), and press you by new Motives and a new

34

(b) *A new Commandment.*] I apprehend this Expression signifies much more, than merely a renewed Command. (Compare 1 John ii. 7, 8. and 2 John, ver. 5.) It seems a strong and lively Intimation, that the Engagements to mutual Love, peculiar to the Christian Dispensation, are so singular, and so cogent, that all other Men, when compared with its Votaries, may seem uninstructed in the School of Friendship, and Jesus may appear, as it were, the first Professor of that Divine Science. *Jamblichus* (*Vit. Pythag. cap. 33.*) seems injuriously to have preferred the *Pythagoreans* to all other Men on that Account; but it may be observed, that both he, and *Eunapius*, like many *Moderns*, seem to have had very little Regard to Truth, when Falshood might cast a Slur on Christianity.—*Dr. Clarke* well observes, that our Lord seems to have laid this peculiar Stress on Charity, as foreseeing that general Corruption and Destruction of true Christianity, which the Want of it would cause among those, that should call themselves his Church. *Clarke's Sermons, vol. iii. p. 297.*—*Raphelius* (*Annot. ex Xen. pag. 137, —139.*) has the best Note I ever saw on the Passage, tho' I think it hardly reaches the full Spirit of it; in which he shews, that *Xenophon* calls the *Laws of Lycurgus, κενώδεις νόμοι, very new Laws*, several hundred Years after they were made; because, tho' they had been commended by other Nations, they had not been practised by them.—Perhaps our Lord may here insinuate a Reflection, not only on that *Party-Spirit* which prevailed so much in the Jews, but likewise on the *Emulations and Contentions* among the *Apostles* themselves, which *mutual Love* would easily have cured. In this Sense it is still a new Commandment to us, who generally act, as if we had not yet got Time to learn, or even to read it.

(c) The

Sect. 171. new Example to a Duty, which hitherto, alas, has been too little regarded; and from henceforth would have you to consider it as confirmed by a new Sanction, and to keep it ever fresh in your Memories; *that ye love one another* with a most sincere and ardent Affection, such as Mankind have never known before; yea, I would now enjoin you, *even as I have loved you, that ye also would love one another*, with a Friendship which may carry you thro' such Difficulties and Sufferings, as I am going to endure for you all.

John XIII.
34.

35 This will be the most acceptable, and the most ornamental Token of your Relation to me; and I recommend it to you, as the noblest Badge of your Profession (c): For *by this shall all Men know that you are my Disciples* indeed, if they see you have that lively and generous Love for each other, which nothing but my Gospel can be sufficient to inspire.

36 On this Jesus paused, that they might have an Opportunity to reflect seriously on the important Charge he had given them. And *Simon Peter*, touched with what he had said of his being ready to go whither they could not come, *said to him, Lord, permit us to enquire, whither art thou going? Jesus answered him, I tell thee, Peter, whither I am going, thou canst not directly follow me now; for thou art intended for Service in my Church for many future Years; but let it suffice thee, that thou shalt follow me afterwards* in the same Way (d), and dwell perpetually with me.

37 *Peter said to him, in a Transport of eager and tender Affection, Lord, why cannot I follow thee now? Whatever Difficulties and Dangers may be in the Way, the Prospect of them does not discourage me; for I will most willingly lay down my Life for thy sake, and had much rather die, than part with thee.*

But

ye love one another; as I have loved you, that ye also love one another.

35 By this shall all Men know that ye are my Disciples, if ye have Love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my Life for thy sake.

(c) The noblest Badge of your Profession.] It is well known, that the *Founders* of new Societies appoint some peculiar *Ornament, Sign, or Mode of Living*, by which their Followers may be known from others. This seems to be here alluded to.

(d) *Thou shalt follow me afterwards.*] I am ready to think *our Lord* here obliquely hints, at what he afterwards farther signified, in his Command to *Peter* after his Resurrection, when he ordered him to *follow him*; (*John* xxi. 18, 19.) viz. that *Peter* should die on the Cross for his sake; which ancient *History* assures us that he did. See *Euseb. Eccles. Hist. lib. iii. cap. 1.*

(e) *When*

38—Jesus answered him, Wilt thou lay down thy Life for my sake?—

John XIV. 1. p 449

But Jesus answered him, Wilt thou indeed so readily lay down thy Life for my sake? Alas, thou knowest not thine own Weakness, or thou wouldst never talk thus confidently.

Sect. 171. John XIII. 38.

LUKE XXII. 31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as Wheat :

And the Lord added with great Earnestness, and said, Ob Simon, Simon, I must tell thee, that an Hour of terrible Trial is just at hand, which will press harder, than thou art aware, on thee, and on all thy Companions here: For behold, Satan, as in the Case of Job, (Job ii. 4, 5.) has requested of GOD a Permission [to assault] you all by furious and violent Temptations, that he may toss you up and down, and sift [you] like Wheat in a Sieve: (Compare Amos ix. 9.)

Luke XXII. 31.

32 But I have prayed for thee, that thy Faith fail not ; and when thou art converted, strengthen thy Brethren.

But I, foreseeing the Danger, to which thou, Peter, wilt peculiarly be exposed, have graciously prevented thee with the Tokens of my friendly Care, and have prayed to my Father for thee, that he would communicate to thee such Supplies of Grace, that thy Faith may not utterly fail, and sink under the violent Shock it is to receive: And let me now exhort thee, that when thou art returned from those Wanderings, into which I know thou wilt fall, to the Paths of Wisdom and Duty (e), thou wouldst be sure to make it thine immediate Care to strengthen thy Brethren; and do thine utmost, all the Remainder of thy Days, to engage all, over whom thou hast any Influence, to a steady Adherence to my Cause, in the midst of the greatest Difficulties (f).

32

And

(e) When thou art returned, &c.] Kai eu wote enispe-las, enispe tuu adelou eu. I cannot think the Authorities, which the learned Elshner produces, (Observ. Vol. i. pag. 276, 277.) sufficient to induce us, with Sir Norton Knatchbull, to translate these Words, Do thou, some Time or other, convert and strengthen thy Brethren.—For the Signification of enispepen, see Acts ix. 35. xi. 21. xiv. 15.

(f) Make it thine immediate Care, &c.] I can see no Objection against taking the Charge in this comprehensive Sense: And as I question not but Peter, after he had wept his Fall so bitterly, as we know he did, applied himself to rally his dispersed Brethren, and to prevent their fleeing from Jerusalem, till the Third Day was over, in the Morning of which he was up betimes, and early at the Sepulchre of our Lord: (See John xx. 2, 3. Sect. 194.) So indeed the Strain of his Epistles shows his long and affectionate Remembrance of this solemn Charge. Many Passages of the First are peculiarly intended to animate his Christian Brethren to a courageous Adherence to Christ amidst the greatest Dangers; 1 Pet. i. 6, 7. ii. 19, 20. iii. 14,—18. iv. 12,—19. v. 8, 9, 10. and the Second has several Cautions to guard them against the Seductions of Error, in some Instances more to be dreaded than the Terrors of the severest Persecution. 2 Pet. i. 10, 12. ii. 1, 2. 20, 21. iii. 2, 17.

Sect. 171.
 Luke XXII.
 33.

And such was still the Confidence that Peter had of his own Stedfastness and Zeal, that *he said to him with renewed Eagerness and Warmth, Lord, what I said but now is the deliberate Sentiment and Resolution of my Heart: Lead me therefore whither thou pleasest; for I am ready to go with thee, both into Prison, and to Death itself, and none of the most cruel of thine Enemies shall ever be able to part us.*

34

But Jesus, that *he might convince him of his Weakness, and prevent his ever trusting in his own Heart again, said to him, Peter, I know the Sincerity of thine Intention, yet I most assuredly say unto thee, It shall not be the Time of Cock-crowing To-day (g), before thou shalt be so terrified at the Faces of these Enemies whom thou now defiest, that thou shalt thrice deny that thou so much as knowest me, and shalt solemnly disclaim all Regard to me. (Compare Mat. xxvi. 34. and Mark xiv. 30. Sect. 181.)*

33 And he said unto him, Lord, I am ready to go with thee, both into Prison, and to Death.

34 And he said, [Verily, verily I say unto thee,] Peter, the Cock shall not crow this Day, before that thou shalt thrice deny that thou knowest me. [JOHN XIII. —38.]

I M P R O V E M E N T.

Luke xxii.
 33.

ALAS, how ready are we to forget ourselves; and how much safer are we in *Christ's* Hands, than in our own! How frequently do we resolve like *Peter*, and in how many Instances do we fall like him! We see the Malice of *Satan*, and how eagerly he desired to try the *Apostles*, and even to sift them as *Wheat*: We see also the gracious Care of our *Redeemer*, who foreseeing the Danger of his Servants, laid in an unsought Remedy, to which they respectively owed their Security, or their Recovery.

Ver. 31.

Ver. 32.—

Let us rejoice, that the great Enemy is under such Restraints, and can have no Power against us, unless by *Permission* from Above. Let

us

(g) *It shall not be the Time of Cock-crowing To-Day.*] A careful Perusal of *Sec.* 181. compared with this, will shew, why I have not here brought in the Account, which *Matthew* and *Mark* have given us, of *Christ's* Admonitions to *Peter* and his *Brethren* on this Head; which appear to be the Renewal of this some Hours after. As it is plain from thence and the Event, that the *Cock* actually crew before *Peter's* third Denial, we must certainly take the Words of *Luke* and *Jahn*, as in this Version, for the common Time of *Cock-crowing*, which probably did not come, till after the *Cock* which *Peter* heard, had crowed the second Time, and perhaps oftener. For it is well known, those vigilant Animals, on any little Disturbance, often crow at *Midnight*, or before it; tho' they do not come from their Roost till about *Three in the Morning*, which was usually called the *Cock-crowing*. (*Mark* xiii. 35.) See *Dr. Whitby's Note* on *Mat.* xxvi. 34.

us rejoice, that Christ is a constant and invariable Friend to his People; Sect. 171. and still appears as an *Advocate with the Father*, and as a tender faithful *Shepherd*, watching over them for Good, while *Satan* is *seeking to devour them*. (1 Pet. v. 8.) If at any Time that Adversary get an Advantage over us, let us endeavour in the Strength of Divine Grace an immediate Recovery; and *when restored*, let us exert ourselves to *strengthen our Brethren*: For surely it is most reasonable, that we, who are surrounded with such various, and such sensible *Infirmities*, should have *Compassion on the Ignorant*, and on them that are out of the Way. (Heb. v. 2.)

In this Instance, as in all others, let us be mindful of the dying Charge, *John xiii.* the *new Commandment* of our dear Lord; and let us shew upon all Occasions this distinguishing *Badge* of our Relation to him, even our *Love to each other*. So will our Profession be adorned, and *the Son of Man* be farther glorified, by the Conduct of his Servants on Earth: So shall he at length glorify us with himself, and after a short Absence call us to follow him into those Regions of perfect Love, which must of Course be the Seats of everlasting Joy. Ver.—32. Ver. 31. Ver. 36.

In the mean Time, send down, oh gracious *Emmanuel*, thy Spirit of Love on all thy Followers; that we may no longer glory in the little Distinctions of this or that Party, but may shew we are Christians by this resplendent Ensign of our Order! May we bind it on our Shoulders as a Mark of Honour, and wear it as a Crown upon our Heads; that the Spirit of Hatred, Reproach, and Persecution, may vanish like an unwholesome Mist before the Sun, and it may again be universally said, as of old, *Behold, how these Christians love one another!* Amen! Ver. 35.

S E C T. CLXXII.

CHRIST at the Conclusion of the Passover institutes the Eucharist. Mat. XXVI. 26,—30. Mark XIV. 22,—26. Luke XXII. 19, 20.

MAT. XXVI. 26.

MAT. XXVI. 26.

AND as they were eating, Jesus took Bread, [LUK.

SUCH was the Admonition that Christ gave to Peter, and such was his Discourse with his Disciples, while they were at Supper: And now as they were eating, or just as they had finished the Paschal Supper (a), Jesus took a Cake of Bread;

(a) Just as they had finished the Paschal Supper.] *Maimonides* and other *Rabbi's*. tell us, that it was a Rule among the *Jews*, at the End of the Supper to take a Pièce of the Lamb for

Sect. 172. Bread; and having in a solemn Manner given Thanks to his Heavenly Father, and blessed [it,] that is, having implored the Divine Blessing on it, and on the Ordinance then to be instituted, that it might in all succeeding Ages tend to the Edification and Comfort of his People (b); he brake the Bread into several Pieces, and gave some of [it] to each of the Disciples present, and said, Take this Bread, and eat it with Reverence and Thankfulness; for *this is my Body*, that is, it is the sensible Sign and Representation of my Body (c), which is freely given, and is speedily to be broken, bruised, wounded, and even slaughtered for you. Do this hereafter in your Assemblies for religious Worship, in a pious and affectionate Commemoration

[LUK. and gave Thanks,] and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat; this is my Body, [LUK. which is given for you: this do in Remembrance of me.] [MARK XIV. 22. LUKE XXII. 19.]

for the last Thing they eat that Night. (See Ainsworth, as quoted before, Note (e), p. 420.) If this Custom was as old as Christ's Time, it would make this Action so much the more remarkable. It would plainly shew, that the Bread here distributed was a very distinct Thing from the Meal they had been making together; and might be, in the first Opening of the Action, a Kind of Symbolical Intimation, that the Jewish Passover was to give Way to another and nobler Divine Institution.

(b) *Blessed it.*] It is not expressly said in the Original, that Christ blessed it, i. e. the Bread, (nor indeed that he brake it;) but it is very reasonable to imagine, that this Thanksgiving was attended with a Prayer, that the Divine Blessing might accompany the Bread. And it is so very plain from 1 Cor. x. 16. that the Apostles taught Christians to bless the Cup, that I cannot but wonder, that one of the most accurate and penetrating Writers of our Age should scruple to allow, that Christ blessed the Sacramental Elements. The same Word is used in Mat. xiv. 19. Mark vi. 41. viii. 7. and Luke ix. 16. where it is certain, an extraordinary Blessing attended the Bread and Fishes in Answer to his Prayers. (See also Mark x. 16. Luke ii. 34. and Gen. ii. 3. Septuag.) It would indeed be absurd to interpret this, of his conferring a Virtue on Bread so set apart, to work as a Charm, either on Men's Bodies, or Souls; but I hope, few Christians are so ill instructed as to imagine this to be the Case in the Eucharist; and all wise and faithful Ministers will, no doubt, be solicitous to preserve them from so wild and mischievous a Notion.

(c) *This is my Body.*] When I consider, that (as a Thousand Writers have observed,) on the same Foundation on which the Papists argue for Transubstantiation from these Words, they might prove from Ezek. v. 1, — 5. that the Prophet's Hair was the City of Jerusalem; from John x. 9. and xv. 1. that Christ was literally a Door and a Vine; and from Mat. xxvi. 27, 28. and 1. Cor. xi. 25. that the Cup was his Blood, and that Christ commanded his Disciples to drink and swallow the Cup; I cannot but be astonished at the Inference they would deduce from hence. Had Irenæus, or Epiphanius, reported such a Thing of any Sect of ancient Hereticks now extinct, one would have been so candid to Human Nature, as to suppose the Historian misinformed. As it is, one is almost tempted to suspect it to be the Effect of Arrogance, rather than Error; and so consider it as a mere insolent Attempt to shew the World, in the strongest Instance they could invent, what monstrous Things the Clergy should dare to say, which the wretched Laity should not dare to contradict; nay, which they should be forced to pretend they believed. In this View the Thought is admirable, and worthy the most malicious Wit that ever lorded it over the Heritage of GOD. But it may deserve some serious Reflection, whether it be not an Instance of Insatiation, to which GOD has given them up, that it may be a plain Mark to all, that will use common Sense, of the grossest Error in a Church which claims Infallibility; and may not be intended by Providence, as a Kind of Antidote against the rest of its Poison.

(d) The

tion of me, that you may keep up the Memory of Sect. 172.
my dying Love, may openly profess your Depend-
dance on my Death, and impress your Hearts with Mat. XXVI.
26.
a becoming Sense of it. (Compare 1 Cor. xi. 24.)

37 And [LUK. likewise also] he took the Cup [LUK. after Supper,] and gave Thanks, and gave it to them, saying, Drink ye all of it: [and they all drank of it.] [MARK XIV. 23. LUKE XXII. 20.—]

And in like manner, after they had supped, he also 27
took the Cup, (that is, another Cup different from that which he had before divided among them; Luke xxii. 17. pag. 421.) and when he had given Thanks to his Heavenly Father, and implored his Blessing upon it, as a solemn Sacramental Sign, he gave [it] to them, and said, Drink ye all of it, that is, of the Wine which it contains; And accordingly they all drank some of it. For, said he to them

28 For [he said unto them,] This [LUK. Cup] is my Blood of the New Testament, [LUK. or the New Testament in my Blood,] which is shed [LUK. for you and] for many for the Remission of Sins. [MARK XIV. 24. LUKE XXII. —20.]

as he delivered it into their Hands, This Cup of Wine is a Representation of my Blood, [even] that Blood which is the great Basis of the New Covenant, [or] is itself the Seal of the New Covenant established in my Blood (d), which is shed for you, [and] for many more, as the great Ransom to be paid for the Forgiveness of Sins; receive it therefore with a firm Resolution to comply with the Engagements of that Covenant, and with a cheerful Hope of its invaluable Blessings: And do this, as often as ye drink it, in a thankful Commemoration of me, and with a proper Care to distinguish between this, and a common Meal, appropriating what you do in this Ordinance entirely to a Religious Purpose. (Compare 1 Cor. xi. 25.) And then our Lord repeated what he had said as they were sitting down to Supper, (Luke xxii. 18. pag. 422.) 28
Verily 29

29 But [verily] I say unto you,

(d) The Seal of the New Covenant.] It seems very evident, that when the Sacramental Cup here, and in 1 Cor. xi. 25. is called the New Covenant, it must signify the Seal of it; just as when Circumcision is called GOD'S Covenant, Gen. xvii. 10. and it is there said, ver. 13. My Covenant shall be in your Flesh, we must understand the Seal of it: And if by the Seal of the Covenant be meant, as I here explain it, and as most take it, "an appointed Token of our accepting that Covenant, and of GOD'S Favour to us on Supposition of the Sincerity of that Acceptance;" it is so plain, that the Eucharist, as well as Baptism, is such a Seal, that they who disapprove the Word, deny not the Thing. (See the Plain Account of the Lord's Supper, pag. 168, 169.)—I have rendered the Word *διαθήκη* Covenant, rather than Testament, or Will, because it is evidently the more usual Signification of the Word; and because the Old Covenant, to which the New is opposed, cannot with any Propriety be called a Testament, with Reference to the Death of any Testator, which is the Idea chiefly insisted on by those, who would retain our common Version here. And by the Way, it appears on this Principle, that the Title of our Bible is improperly and obscurely rendered, by a Piece of Complaisance to the Old Latin Versions, of which they were by no means worthy.

(e) I will

Se&t. 172. *Verily I say unto you, that from this Time I will drink no more of this Produce of the Vine (e), until that Day when I shall drink it new with you in the Kingdom of GOD my Father; that is, till being risen from the Dead I have received my Mediatorial Kingdom, and we shall share together in much nobler Entertainments, than Earth can afford even in its highest Religious Solemnities, which shall then be happily superseded.*

Mat. XXVI.
29.

30 *And when, according to the usual Custom at the Close of the Passover, they had sung an Hymn of Praise to GOD at the Conclusion of the Eucharist (f), and had passed some remaining Time in those Discourses, and in that Prayer, which will be the Subject of the following Sections, they went out to the Mount of Olives; where our Lord had determined to spend some Time in Devotion, tho' he knew that Judas and his Enemies would come thither to seize him.*

you, I will [no more] drink henceforth of this Fruit of the Vine, until that Day when I drink it new with you in the Kingdom of [GOD] my Father. [MARK XIV. 25.]

30 And when they had sung an Hymn, they went out unto the Mount of Olives. [MARK XIV. 26.]

I M P R O V E M E N T.

Mat. xxvi.
26.

LET us now review, with most thankful Acknowledgment, this gracious *Legacy* of our dying Redeemer, this reviving and nourishing *Ordinance*, which he instituted for the Benefit of his Church, *the same Night in which he was betrayed: (1 Cor. xi. 23.)* So tenderly did his Love for them prevail, when his Heart was full of his own Sorrows! May we always consider to what Purposes this holy Rite was ordained; and as we shall see the Wisdom of the Appointment, so we shall also be both awakened to attend to it, and assisted in that Attendance!

Luke xxii.
19.

It is the *Memorial* of the *Death of Christ*, by which we represent it to others, and to ourselves. May we be ever ready to give this most regular and acceptable Token, that *we are not ashamed to fight under the Banner*

of

(e) *I will drink no more of this Produce of the Vine.*] This may seem an Intimation, that tho' Christ drank with them after his Resurrection, (*Acts x. 41.*) he did not make use of Wine. Perhaps their Poverty might not allow them often to drink it; and we do not find, that he was ever present at any Feast: At least we are sure he never celebrated another *Passover* with them. Nor does it appear, that he partook of the *Eucharist* with them, or ever administered it, but at this Time of its Institution.

(f) *An Hymn of Praise to GOD.*] The *Hymn* that was usually sung by the Jews at the *Passover*, is what they call the *Hallel*, and began at *Psal. cxiii.* and ended with *Psal. cxviii.* some of which *Psalms* might be used by our Lord at the Close of the *Eucharist*, as very suitable to this Occasion; tho' it is uncertain, whether (as *Grotius* and some others think,) it might not be some other *Hymn*, more closely adapted to the Celebration of the *Eucharist*. — I thought it proper here to conclude the Story of the *Passover*, and to mention their going out, tho' that did not immediately follow on their singing the *Hymn*. Some such little Anticipations seem to me an Advantage, rather than an Impropriety, in any *Harmony*, especially when attended with a *Paraphrase*, or *Notes*, and divided into such short *Sections*, as those must be which are intended for the Use of Families.

of a crucified Redeemer! — It is also the Seal of the New Covenant in his Blood. Let us adore the Grace, that formed, and ratified that everlasting Covenant, so well ordered in all Things, and so sure: (2 Sam. xxiii. 5.) And whenever we approach to this sealing Ordinance, may we renew our Consent to the Demands of that Covenant, and our Expectation of those Blessings which are conveyed by it! a Consent, and Expectation, so well suited to the Circumstance of its being ratified by the Blood of Jesus. Thus may every Attendance nourish our Souls in Grace, and ripen them for Glory; that at length all may be fulfilled and perfected in the Kingdom of GOD!

Sect. 172.
Ver. 20.

Mark xiv.
25.

In the mean Time, may GOD, by the Influences of his Spirit, give to all professing Christians right Notions of this Ordinance, and a due Regard for it; that on the one hand, none may, under the specious Pretence of honouring it, live in the habitual Neglect of so plain and important a Duty; and that on the other, it may never be profanely invaded by those, who have no Concern about the Blessings of that Covenant it ratifies, and impiously prostitute it to those secular Views, above which it was intended to raise them! And may none that honour the great Author of it, encourage such an Abuse; lest they seem to lay the very Cross of Christ, as the Threshold to the Temple of those various Idols, to which ambitious and interested Men are bowing down their Souls!

S E C T. CLXXIII.

CHRIST having warned his Apostles of the Danger to which they would be exposed, comforts them with the Views of future Happiness, and with the Assurance of his own gracious Presence, and that of his Father, in the Way to it. Luke XXII. 35,—38. John XIV. 1,—14.

LUKE XXII. 35.

LUKE XXII. 35.

AND he said unto them,
When I sent you out with-

THO' we mentioned Christ's going out to the Mount of Olives, after he had instituted the Eucharist, it is very material to observe, that before he quitted the Guest-Chamber in which he had supped, he entertained his Disciples with some large and affectionate Discourses, and put up an excellent Prayer with them, which we shall now relate. And to introduce these Discourses, he said to them, When I sent you, my Apostles, out on your important Embassy some Time

Sect. 173.
Luke XXII.
35.

Sect. 173. Time ago, without either Purse, or Scrip, or Shoes, without Purse, and Scrip, and Shoes, lacked ye any Thing? And they said, Nothing.

Luke xii. 35.

(Mat. x. 9, 10. Vol. i. pag. 458.) *did you want any Thing necessary for the Support of Life? And they said, No, Lord, we very well remember that the Care of Providence over us was such, that we wanted Nothing; but where-ever we came, we found the Hearts of Strangers opened, even with surprizing Freedom, to assist and relieve us.*

36 *Then he said to them, This was indeed the Case in your former Mission; but now you must expect much harder Usage than before, and will be exposed to greater Sufferings and Dangers in the Prosecution of your Ministry; and therefore let him that has a Purse, take [it,] and also a Scrip, if he has one; and let him that has not a Sword, be ready even to sell his Garment, and buy one with the Price of it: So long a Journey, and so sharp a Conflict, is before you, that you had need be well armed and furnished for it. For I assure*

37 *you, that my Enemies are now about to apprehend me as a Malefactor, and after all the Love that I have shewn to an ungrateful World, this remarkable Prophecy which is written concerning me, (Isa. liii. 12.) must yet be accomplished in me, "And he was numbered with the Transgressors:" For indeed all the Things which are written concerning me in the Scripture Prophecies, must quickly have an End, and be accomplished in my Sufferings and Death. Now you may easily guess at the Reception you are like to meet with, when you come to preach in the Name, and by the Authority of one, who has suffered as a Malefactor, and yet demands Faith and Obedience as an Almighty Saviour.*

38 *And they said, Lord, behold here are Two Swords that we are furnished with already (a), which we are resolved, in Case of any violent Assault, to use in thy Defence. And he said to them, It is enough for Weapons of this Sort: My chief Intent*

36 Then said he unto them, But now he that hath a Purse, let him take it, and likewise his Scrip: and he that hath no Sword, let him sell his Garment, and buy one.

37 For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the Transgressors: for the Things concerning me have an End.

38 And they said, Lord, behold, here are Two Swords. And he said unto them, It is enough.

(a) Here are two Swords.] Probably (as Mr. Cradock conjectures, in his *Harmony*, part ii. pag. 209.) some of the Apostles brought these Swords along with them in their Journey from Galilee and Peræa, to defend them against Robbers. It afterwards appears, that one of them was Peter's. See *John* xviii. 10. *Sect.* 183.

(b) My

JOHN XIV. 1. Let not your Heart be troubled: ye believe in GOD, believe also in me.

Intent is to direct you to another Kind of Defence, even that which arises from Piety and Faith (b). *Let not your Heart therefore be troubled, tho' I am going to leave you behind me in a World, where you will seem likely to become an helpless Prey to the Rage and Power of your Enemies: Believe in GOD, the Almighty Guardian of his faithful Servants, who has made such glorious Promises relating to the Prosperity of that Cause in which you are engaged; and believe also in me, as the promised Messiah, who, whether present, or absent in Body, shall always be mindful of your Concerns, as well as ever able to help you (c).*

Sect. 173.
John XIV.
1.

2 In my Father's House are many Mansions; if it were not so, I would have told

And to establish your Faith and Comfort, custom yourselves often to look forward to the Heavenly World, as those who are well assured, that *in my Father's House*, from whence I came, and whither I am going to take up my Residence, there are many Mansions (d); and it is really a spacious and glorious Abode, where there will be ample Room to receive you, and every Thing to accommodate you in the most delightful Manner: *And indeed if it were not so, as I know you have still acted with Regard to the Happiness of a future World, tho' too much mingled with inferior Views, I would before this Time have told you so expressly, and not have permitted you to impose upon yourselves by an airy Dream (e);*
much

2

(b) My chief Intent is to direct you to another Kind of Defence, &c.] This is strongly intimated by his saying, *Two Swords were enough*; for they could not be sufficient to arm Eleven Men:

(c) *Believe in GOD, believe also in me.*] Πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. These Words are so very ambiguous, that (as Erasmus observes,) they may be rendered, as here; or as in our English Translation; or *Ye believe in GOD, and ye believe in me*; or *believe in GOD, and ye believe in me*; and different Commentators have taken them in all these very different Senses. But it appears most natural to render πιστεύετε alike in both Places; and it is certain, an Exhortation to Faith in GOD, and in Christ, would be very seasonable, considering how weak and defective their Faith was. (See ver. 9.) — The Transition from the Passage in Luke, to this in John, appears so easy, placing the Paragraphs in this Order, that I wonder no Harmonizer should have observed it before.

(d) *In my Father's House are many Mansions.*] Mr. Le Moigne thinks, Christ alludes to the various Apartments in the Temple, and the vast Number of Persons lodged there. *Μοναὶ* signifies quiet and continued Abodes, and therefore seems happily expressed by our English Word Mansions; the Etymology, and exact Import of which, is just the same.

(e) *And if not, I would have told you.*] Heinsius's Version of these Words seems much less natural: He would connect and render them, [εἰ δὲ μὴ, εἶπον ὑμῖν, πορευομαι Ἔ.ε.]

Sect. 173.
John XIV.
2

much less would I have said so much as I have done, to confirm that Expectation : But as it is in itself a glorious Reality, so *I am now going*, not only to receive my own Reward, but *to prepare a Place for you* there (*f*) ; or to make Room for your coming thither, and to dispose every Thing for your most honourable and comfortable Reception.

3 *And if I thus go, and prepare a Place for you*, you may depend upon it, that this Preparation shall not be in vain, but that *I will certainly act so consistent a Part*, as to *come again, and receive you to myself* (*g*) ; that as we are now united in so dear a Friendship, *you also*, after a short Separation, *may be where I am*, and may dwell for ever with me. *And surely I may say in the general*, after all the Instructions I have given you, that *you know whither I am going ; and you know the Way* that leads thither, and by which you may safely follow me ; which I exhort you therefore that you would resolutely keep.

5 But such was still the Expectation that his Disciples had of his erecting a Temporal Kingdom,

told you : I go to prepare a Place for you.

3 And if I go and prepare a Place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.

4 And whithersoever I go ye know, and the Way ye know.

5 Thomas saith unto him, Lord,

as if our Lord had said, “ *Had it not been so, I would have spoke in another Manner, and have told you, I am going to prepare a Place for you ; but now I have no Reason to say that, the Place being already prepared.* ” But it is hard to say, what Sense can be made of *ver. 3.* on this Interpretation. — That the pious Jews considered all the Glories of the *Messiah's Kingdom*, as introductory to the Happiness of a future State of eternal Glory, appears from a Variety of *Scriptures* ; and indeed it is difficult to say, how they could think otherwise, considering how much this had been insisted on ; or how they could have been good, had not this been their chief Aim. Compare *Mat. iii. 12. v. 8, 12. vi. 20. vii. 21. xiii. 43. xix. 16. xxii. 30. Luke xiv. 14. xvi. 9. John iii. 15, 36. vi. 54, 68. xi. 24, 27.*

(*f*) *To prepare a Place for you.*] When the Glory of Heaven is spoken of as *prepared before the Foundation of the World*, (*Mat. xxv. 34.*) this only refers to the *Divine Purpose* ; but as that was founded in *Christ's Mediatorial Undertakings*, (*Eph. i. 4, 6.*) it might properly be said, that when *Christ* went into Heaven, as our *High Priest*, to present (as it were) his own Blood before the Father on our Account, and as our *Fore-runner* to take Possession of it, he did thereby *prepare a Place for us* ; which the *Apostle* expresses, (*Heb. ix. 23, 24.*) by his *purifying*, or consecrating the *Heavenly Places* in which we are to dwell, which would have been considered as *polluted* by the Entrance of such sinful Creatures into them ; as the *Tabernacle* when *new-made* was, by having passed thro' the Hands of Sinners, on which Account an *Atonement for the Altar itself*, which was to be *most Holy*, was the first Act to be performed when it was opened : *Exod. xxix. 36, 37.* And an *Atonement for the whole Tabernacle*, as polluted by the Access of Sinners to it, was to be repeated annually. *Lev. xvi. 16.*

(*g*) *I will come again, &c.*] This *Coming* ultimately refers to *Christ's solemn Appearance at the Last Day*, to receive all his Servants to Glory ; yet it is a beautiful Circumstance, that the *Death* of every particular Believer, considering the universal Power and Providence of *Christ*, (*Rev. i. 18.*) may be regarded as *Christ's coming* to fetch him Home ; whereas *Satan* is spoken of as having naturally the *Power of Death*. *Heb. ii. 14.*

(*b*) *Wi*

Lord, we know not whither thou goest, and how can we know the Way?

dom, that *Thomas* upon hearing this says to him, *Lord*, thou hast never yet informed us of the Place, and we know not so much as whither thou art going (b), and how then can we possibly know the Way thither? *Jesus* says to him, I have already intimated to you, I am going to the Father; and did you but consider this, you would soon see, that I am myself the Way, and the Truth, and the Life (i); that I am to guide, instruct, and animate my Followers in their Passage to eternal Glory, and that their Progress will be sure and vigorous in Proportion to the Steadiness of their Faith in me, and the Constancy of their Regards to me: And this indeed is the true and only Way you can take; for no Man cometh to the Knowledge and Enjoyment of the Father, to whom I am returning, but by Means of me, whose proper Office it is to introduce sinful Creatures to his Presence and Favour. If therefore you had known me aright, you would surely have known my Father also (k), in whose Glory my Ministrations so evidently center; and such indeed are the Discoveries that I have made of him, and such the Manifestations of the Divine Perfections which you have seen in me, that in effect it may be said, that from henceforth you know him, and have, as it were, already seen him.

Sect. 173.
John XIV.
5.

6 *Jesus* saith unto him, I am the Way, and the Truth, and the Life: no Man cometh unto the Father but by me.

6

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

7

8 *Philip* saith unto him, Lord, shew us the Father, and it sufficeth us.

8

(b) *We know not whither thou art going.*] It is probable, *Thomas* might think, that *Christ* intended to remove to some splendid Palace on Earth, to set up his Court there for a while, before he received his People to the Celestial Glory.

(i) *I am the Way, &c.*] Our Lord had so lately delivered the same Sentiment, in Language much like this, (*John* x. 9. pag. 211.) that it might well have been expected, they should have understood him now.

(k) *If you had known me, you would have known my Father also.*] This is a most important Truth; but it does not determine, to what Degree he must be explicitly known, in order to receiving saving Benefits by him.

(l) *Lord, shew us the Father.*] The Explication given in the *Paraphrase* seems to me a more probable Sense, than that in which *Mr. Fleming* understands it; as if *Philip* had said, "Let us have a Vision of the Father in a corporeal Form, to testify the Necessity of thy Removal from us." (*See Fleming's Christology, vol. ii. pag. 202.*) I cannot apprehend, that the *Apostles* thought the Father visible.

Sect. 173. we desire no more, and resign every other Hope in Comparison of this.

John XIV.
9.

Jesus says to him, Have I been with you then so long a Time, and conversed among you in so familiar a Manner for successive Years, and hast thou not yet known me, Philip? If thou hadst well considered who I am, thou mightest have better understood what I have now been saying; for he that has seen me, has in effect seen the Father, as I am the Brightness of his Glory, and the express Image of his Person: (Heb. i. 3.) And how [then] dost thou say, after all that has passed between us, Shew us the Father?

10 *Dost thou not then believe, tho' I have before affirmed it so expressly, (John x. 38. pag. 221.) that I [am] in the Father, and the Father is in me, by so intimate an Union as to warrant such Language as this (m)? The Words which I speak to you from Time to Time, in which I discover and inculcate this important Truth, I speak not merely of myself; but it is really the Father who dwells in me, that gives me my Instructions thus to speak; and it is he that operates together with me, and performs the miraculous Works that you have so often seen, which are sufficient to demonstrate the Truth of this Assertion, mysterious as it is, and incredible as it might otherwise seem.*

11 *Believe me therefore in what I have said, that I [am] thus in the Father, and the Father is in me; or if what you have so long known of my general Character and Veracity, will not engage you to take it merely on my single Testimony, at least believe me on Account of those Works, in which you have so frequently beheld the Father acting with me, and which indeed afford so obvious an Argument of it, that one might imagine, the Sight of a few of them might convince one that was before a Stranger to me.*

12 *And yet verily, verily I say unto you, that you shall have, if possible, a yet stronger Evidence than*

9 *Jesus saith unto him, Have I been so long Time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father?*

10 *Believest thou not that I am in the Father, and the Father in me? The Words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doth the Works.*

11 *Believe me that I am in the Father, and the Father in me: or else believe me for the very Works sake.*

12 *Verily, verily I say unto*

(m) *I am in the Father, and the Father is in me.* It is remarkable, that *Phil.*, speaking of the *Logos*, has this Expression, that he is *κατὰ οὐρανὸν ὡς διαστάλαξ, the Father's House in which he dwells*; which is nearly parallel to that of the *Apostle*, *Col. ii. 9.* that *in him dwells all the Fulness of the Godhead bodily.* See *Dr. Scot's Christian Life*, vol. iii. pag. 559. Note 2.

(n) *He*

to you, He that believeth on me, the Works that I do, shall he do also, and greater Works than these shall he do; because I go unto my Father.

than what you have already received; for *he that believes in me (n)*, that is, many of my Disciples in these early Ages, and each of you in particular, shall receive such an abundant Communication of the Spirit, that *the miraculous Works which I perform, he shall perform also; yea, Works in some respect greater than these shall he perform; because I go to my Father*, who has thought fit to reserve the most amazing Gifts of the Spirit, to honour my Return into Glory; in Consequence of which, you shall be enabled to speak with all foreign Tongues, to give the Spirit by the Imposition of your Hands, and to propagate the Gospel with such amazing Success, as to make more Converts in one Day, than I have done in the whole Course of my Ministry.

Sect. 173.
John XIV.
12.

13 And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son.

And in a Word, you may depend upon it, that *whatsoever ye shall ask in my Name*, under the Influence of that Spirit, and subservient to the great End of your Life and Ministry (o), *I will certainly do it, that so the Father may still be glorified in the Son*; who, when he is ascended up to Heaven, will from thence be able to hear and answer Prayer, and even in his most exalted State will continue to act with that faithful Regard to his Father's Honour, which he has shewn in his Humiliation on Earth. And in this Confidence I repeat it again, for the Encouragement of your Faith and Hope, that I will be as affectionate and constant a Friend to you in Heaven, as I have ever been upon Earth; and *if you shall ask any Thing in my Name, I will not fail to do [it.]*

13.
14.

14 If ye shall ask any Thing in my Name, I will do it.

15. p. 455

IMPROVEMENT.

AS we see in the Beginning of this Section that Care of Christ over his Servants, which may engage us cheerfully to trust him for providential Supplies, when employed in his Work; so we see in the

Remain-

(n) *He that believes in me.*] It is most evident in Fact, that tho' this Promise be expressed in such indefinite Language, it must be limited as in the Paraphrase.

(o) *Whatsoever ye shall ask in my Name*, under the Influence &c.] As Reason in general requires some such Limitation, as is here given in the Paraphrase, so the Conclusion of the Verse plainly implies it; for it was only by the Grant of such Petitions that *the Father could be glorified in the Son.*

(p) With.

Sect. 173. Remainder of this, and in the following Discourses, the most affectionate Discoveries of the very Heart of our Blessed Redeemer, overflowing in every Sentence with the kindest Concern, not only for the Safety, but the Comfort of his People. We see a lively Image of that Tenderness, with which he will another Day wipe away all Tears from their Eyes. (Rev. vii. 17.) Surely when he uttered these Words, he was also solicitous, that our Hearts might not be troubled; and therefore has provided a noble Cordial, the Strength of which shall continue to the remotest Ages, even Faith in his Father, and in him. Oh may that blessed Principle be confirmed by what we have now been reading!

John xiv. 1.

Ver. 2.

Let us observe with what a holy Familiarity our Lord speaks of the Regions of Glory; not, as his Servants do, like one dazzled and overwhelmed with the Brightness of the Idea; but as accustomed and familiarized to it by his high Birth (*p*). In my Father's House are many Mansions; (delightful and reviving Thought!) and many Inhabitants in them, who we hope thro' Grace will be our Companions there, and every one of them increase and multiply the Joy.

Ver. 4, 6.

Ver. 9.

Ver. 8.

It was not for the Apostles alone, that Christ went to prepare a Place: He is entered into Heaven as our Fore-runner; (Heb. vi. 20.) and We, if we are Believers indeed, may be said by Virtue of our Union with him, to sit together in Heavenly Places in him. (Eph. ii. 6.) Let us continually be tending thither, in more affectionate Desires, and more ardent Pursuits. We know the Way; we hear the Truth; oh may we also feel the Life! By Christ as the True and Living Way, may we come to the Father; that we may have Eternal Life, in knowing him the only true GOD, and Jesus Christ whom he has sent! (John xvii. 3.) In Christ may we see him, and have our Eyes and our Hearts open to those Beams of the Divine Glory, which are reflected from the Face of his Only-begotten Son, who is full of Grace and Truth! (John i. 14.) Has he been thus discovered to us, as our Father, and our GOD? let it suffice us. Let it diffuse a sacred and lasting Pleasure over our Souls, tho' other desirable Objects may be veiled or removed: And let it be our Care to maintain a continual Fellowship with the Father, and with his Son Jesus Christ. (1 John i. 3.)

To

(*p*) With what a holy Familiarity our Lord speaks of the Regions of Glory, &c.] This is the Remark of the pious Archbishop of Cambray, in his incomparable Dialogues on Eloquence; (which may GOD put it into the Hearts of our Preachers often and attentively to read!) and is much illustrated by observing, how the Apostles, when describing the Heavenly State, employ the most pompous and energetic Language, and seem indeed to labour for Words, and to be almost dazzled with the Lustre, and oppressed with the Weight of the Subject: (Compare Rom. viii. 18, 19. 1 Cor. ii. 9. xv. 50, & seq. 2 Cor. iv. 17, 18. v. 1, —9. xii. 2, —4. and 1 John iii. 2.) But Christ speaks of it with a familiar Ease and Freedom; just as a Prince, who had been educated in a splendid Court, would speak with Ease of many magnificent Things, at the sudden View of which a Peasant would be swallowed up in Astonishment, and would find himself greatly embarrassed in an Attempt to explain them to his Equals at Home.

To this we are invited by every Declaration of his Readiness to hear, Sect. 173. and answer our *Prayers*: And tho' those *miraculous Powers* of the *Spirit* Ver. 13, 14. are ceased, whereby the *Apostles* were enabled to equal, or even to *exceed* the *Works* of their Master; yet as we have so many important Errands Ver. 12. to *the Throne of Grace*, in which the Glory of GOD, and the Salvation of our Souls is concerned, let us come with a *bold Boldness* to it, in Dependance on *Jesus*, that great *Higb-Priest* over *the House of GOD*, who is *passed into the Heavens*, and amidst all the Grandeur of that exalted State, regards his humble Followers on Earth, and ever appears under the Character of their *Advocate* and their *Friend*.

S E C T. CLXXIV.

CHRIST *proceeds in his Discourse with his Disciples, recommending a Regard to his Commandments as the best Proof of their Love to him, promising his Spirit, and declaring his Readiness to meet his approaching Sufferings.* John XIV. 15, to the End.

JOHN XIV. 15.

IF ye love me, keep my Commandments.

JOHN XIV. 15.

OUR Lord went on with his Discourse to his Sect. 174. Apostles on this solemn Occasion, and observing the lively Flow of their Affection to him John XIV. 15. in this tender Conjunction of Circumstances, he added, *If you do indeed love me*, express that Love by a constant Care to *keep my Commandments*; for that will be a surer Test, and more acceptable Expression of your Regard to me, than all your Trouble and Concern at parting with me. 16. *And thus you may depend on the correspondent Expressions of my Friendship to you (a); and particularly, that I will ask the Father, and he will give you another Comforter (b), that he may more*

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

(a) Thus you may depend on the correspondent Expressions of my Friendship to you.] The Connection may possibly intimate, that they might hope for an abundant Degree of the Spirit's Communication, in Proportion to the Prevalency of their Love to Christ.

(b) He will give you another Comforter.] It is well known, that the Word *παράκλητος* may signify a Comforter, an Advocate, or a Monitor; and it is evident, the Blessed Spirit sustained each of these Characters; But this being a *consolatory Discourse*, I chose to use the former, as our Translators have done.—Toland says, It is by no contemptible Criticism, that the

Sect. 174. more than supply the Want of my bodily Presence, and *abide with you*, not for a Season only, as I have done, but *for ever*: [Even] the Blessed Spirit of Truth and Grace, whom the World cannot possibly receive as a Comforter, because it neither sees him, nor knows him, being altogether destitute of his sanctifying Influences, and refusing to admit his Testimony to me; but you know him in some measure, even now, by his powerful Operations in you, and by you; for he already dwells with you in part, and shall quickly be more abundantly in you, by a much ampler Communication both of his Gifts and Graces.

John XIV.
17.

18 Encourage yourselves therefore with the pleasing Expectation, and be assured, that *I will not leave you* neglected, like a Family of helpless Orphans, who have no Friend or Guardian surviving (c); but *I will come to you* by my Spiritual Presence, and visit you by the most valuable Tokens of my constant Care. For it is but

19 *yet a little while, and the World seeth me no more*, as it has done for some Time past, tho' it knows me not; but after I have done conversing with the World, I will appear again to you, and you shall see me in such a Manner as to feel the blessed Effects of my distinguishing Regard to you; for *because I live, you also shall live*, by Means of those Divine Influences you shall derive from me, to cherish the Workings of Grace in your Hearts, and to train you up to a growing Meetness for sharing with me in Eternal Life.

20 (Compare 2 Cor. iv. 10, 11.) And in that Day when I fulfil this Promise to you, you shall experimentally know by the most evident and reviving Tokens, that *I [am] indeed in my Father, and that you also are in me, and I in you*, by a most

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 dwelleth with you, and shall be in you.

18 I will not leave you comfortless; I will come to you.

19 Yet a little while, and the World seeth me no more; but ye see me: because I live, ye shall live also.

20 At that Day ye shall know, that I am in my Father, and you in me, and I in you.

Mahometans (instead of *παράκλητος*), read *επικλυσιον*, i. e. the *Illustrious*, which answers to *Mahommed* in the Arabic Language; and so urge this as a *Prophecy* of him. (*Tol. Nazareu. pag. 13.*) Yet he would probably have thought this *Criticisim* contemptible in any, but the Enemies of *Christianity*.

(c) *I will not leave you Orphans.*] *Elsner* justly observes, that the Case of those, who have lost the Presence and Patronage of some dear Friend, tho' not in strict Propriety a *Father*, is elegantly and tenderly expressed by this Word *ορφανος*. (Compare 1 *Theff.* ii. 17. *Gr.*) See *Elsn. Observ. Vol. i. pag. 341.*

(d) Was

21 He that hath my Commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.

most intimate and inseparable Union. But Sect. 174. this will only be the Privilege of such as evidence their Love to me by an Obedience to my Word; ^{John XIV. 21.} for *he that has my Commandments* discovered to him, *and diligently keeps them, be it is that loveth me*; but none besides have any Title to this Character, whatever specious Pretences they may make to it: *And he that thus shews that he loveth me, shall be loved by my Father, and I will also love him, and in a most condescending and indearing Manner will manifest myself to him.*

22 Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the World?

Judas was very much surprized at this; not Judas Iscariot; for he, as it was said before, was gone out, before our Lord began this Discourse; (chap. xiii. 31. pag. 438.) and had he been there, he was always too much on his Guard to have dropped any Hint of his View to Christ's Temporal Kingdom (*d*); but another Apostle of that Name, who was also called Thaddeus and Lebbeus, the Son of Alpheus, and the Brother of James, (see Note (*f*) on Mark iii. 18. Vol. i. pag. 322.) a near Relation to our Lord himself (*e*): This Judas upon hearing Christ express himself in such a Way, says to him, Lord, how is it that thou wilt manifest thyself to us, and not to the World? Dost thou not then intend to make a publick Appearance, which will be obvious to the Eyes of all?

Jesus

(*d*) Was always too much on his Guard, &c.] It is observable, that Judas Iscariot was so finished a Hypocrite, that we never find him saying one Word of Christ's Temporal Kingdom, tho' probably the Hope of Preferment and Gain in it was the chief Consideration which engaged him to follow our Lord.—Let the Reader indulge me while I tell him, that he owes this Remark to that incomparable Person, the late Reverend Mr. David Some of Harborough; and let him join with me in lamenting the fatal Modesty, which engaged him with his dying Breath to consign to the Flames those Writings, which (unfinished as some of them might have appeared,) would probably have been the Means of spreading among Thousands that Spirit of Wisdom, Piety, and Love, into which the whole Soul of the Author seemed to be transformed.

(*e*) A near Relation to our Lord himself.] His Father Alpheus seems to have been the same with Cleopas; for as Judas and James were the Sons of Alpheus, (Luke vi. 15, 16.) so James is elsewhere said to be the Son of Mary, (Mat. xxvii. 56. and Mark xv. 40.) who was the Wife of Cleopas, and Sister to the Mother of our Lord. (John xix. 25.) Judas is therefore numbered with James, and Joses, and Simon, among the Brethren or near Kinsmen of our Lord: (Mat. xiii. 55. and Mark vi. 3.) And being so nearly related to Christ, he might think himself peculiarly concerned to enquire into the Meaning of an Assertion, which seemed inconsistent with the Prospect of a Temporal Kingdom, in which, perhaps, he expected some eminent Office.

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 23.

23. *Jesus answered and said to him, As to that, it may be sufficient to tell you, that, as I said before, (ver. 21.) if any Man sincerely love me, he will in an humble and obedient Manner keep and observe my Word; and if he shall be found to do so, my Father, who at all Times has a tender Regard to my Honour and Interest, will undoubtedly love him; and we will both of us come to him, by the favourable Tokens of our Presence, and will make [our] constant Abode with him: You are therefore to understand what I said of manifesting myself to him that loves me, not of any Corporeal and sensible Appearance, but of such a Spiritual and intimate Correspondence, as the invisible Father of Glory and Grace maintains with his People thro' me. But on the contrary, he that does not really love me, does not observe and keep my Words with any Constancy and Resolution; and therefore must expect no such Spiritual and Eternal Benefits, whatever outward Privileges he may enjoy: See to it therefore, that you diligently hearken and attend to what I say; for the Word which you hear me speak, is not originally or merely mine, but it is [the Word] of my Father that sent me, who has particularly given it in Charge to me, that I should thus insist upon practical and universal Holiness, as one great End of my Appearance.*
24. *And accordingly you know, that I have strongly insisted upon it as such; and these Things I have spoken to you again and again, while I continued personally present with you. But when the Comforter, that I have promised you, is come; [even] the Holy Spirit, whom the Father after my Departure will send in my Name, to act as the great Agent in my Cause, and to negotiate the Affairs of my Kingdom; he shall teach you all Things which it is necessary for you to know, and remind you of all Things which I have said to you, that you may not only recollect them in the fullest Manner for your own Instruction, but record them for the Edification of my Church in succeeding Ages. In the mean Time, as I am now departing from you, Peace I leave with*
25. *And accordingly you know, that I have strongly insisted upon it as such; and these Things I have spoken to you again and again, while I continued personally present with you. But when the Comforter, that I have promised you, is come; [even] the Holy Spirit, whom the Father after my Departure will send in my Name, to act as the great Agent in my Cause, and to negotiate the Affairs of my Kingdom; he shall teach you all Things which it is necessary for you to know, and remind you of all Things which I have said to you, that you may not only recollect them in the fullest Manner for your own Instruction, but record them for the Edification of my Church in succeeding Ages. In the mean Time, as I am now departing from you, Peace I leave with*
26. *And accordingly you know, that I have strongly insisted upon it as such; and these Things I have spoken to you again and again, while I continued personally present with you. But when the Comforter, that I have promised you, is come; [even] the Holy Spirit, whom the Father after my Departure will send in my Name, to act as the great Agent in my Cause, and to negotiate the Affairs of my Kingdom; he shall teach you all Things which it is necessary for you to know, and remind you of all Things which I have said to you, that you may not only recollect them in the fullest Manner for your own Instruction, but record them for the Edification of my Church in succeeding Ages. In the mean Time, as I am now departing from you, Peace I leave with*
27. *And accordingly you know, that I have strongly insisted upon it as such; and these Things I have spoken to you again and again, while I continued personally present with you. But when the Comforter, that I have promised you, is come; [even] the Holy Spirit, whom the Father after my Departure will send in my Name, to act as the great Agent in my Cause, and to negotiate the Affairs of my Kingdom; he shall teach you all Things which it is necessary for you to know, and remind you of all Things which I have said to you, that you may not only recollect them in the fullest Manner for your own Instruction, but record them for the Edification of my Church in succeeding Ages. In the mean Time, as I am now departing from you, Peace I leave with*

23 Jesus answered and said unto him, If a Man love me, he will keep my Words: and my Father will love him, and we will come unto him, and make our Abode with him.

24 He that loveth me not, keepeth not my Sayings: and the Word which you hear, is not mine, but the Father's which sent me.

25 These Things have I spoken unto you, being yet present with you:

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all Things, and bring all Things to your Remembrance, whatsoever I have said unto you.

27 Peace I leave with you,

you, my Peace I give unto you: not as the World giveth, give I unto you. Let not your Heart be troubled, neither let it be afraid.

with you as my Legacy; and as a Blessing of the **Sect. 174.** greatest Moment and Importance to you, *my Peace I give unto you*; such a Peace as none but **John XIV. 27.** I can impart, a Peace with GOD, and yourselves, as well as with your Fellow-Creatures, which will be the Spring of solid and lasting Happiness: And it is *not as the World* often gives and wishes Peace, in an empty Form of ineffectual, and often, perhaps, unmeaning Compliment, that I give it unto you; but as I most sincerely wish it, I will most certainly secure it to you: *Let not your Heart* therefore be troubled at the Thoughts of my Departure, *neither let it be afraid* of what may befall you when I am gone; for I will help you to possess your Souls in Quietness and Peace, and will establish it upon the firmest Basis.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

You need not then to be discouraged at the Separation that will now be made between us; for as *you have heard how I said to you*, that I go away, so also you have been informed of my Intention in it, and know that I have added, I will *come [again] to you*: And surely *if you loved me* with a wise and rational Affection, it would allay your Sorrows in the mean Time, and howsoever you might have a mournful Sense of your own Loss, *you would rejoice* on my Account, *because I said, I go to the Father*; for *my Father*, whose Servant I am as Mediator, is in this Respect *greater than me*, and consequently it must be my Honour and Happiness to be in a State of greater Nearness to him, than the present World will admit. *And now I have told*

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

you this, that I have been discoursing to you, concerning my own Removal, my Return to the Father, and the Descent of the Spirit upon you, *before it comes to pass*; that when it does come to pass, *you may* more firmly believe, not only on Account of the extraordinary Nature of the Events themselves, but also on Account of their evident Correspondence with these Predictions of mine (f).

It

(f) You may more firmly believe, not only on Account &c.] It is very judiciously observed by Dr. Jenkin, (in his excellent *Defence of Christianity*;) that when *Miraculous Events* are also the Accomplishment of *Prophecies*, the Degree of Evidence arising from them is the greatest that can possibly be conceived.

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 John XIV.
 30

It will be your Wisdom the rather to observe and review these Things, as I shall not hereafter have Time to discourse much more with you about them; for Satan, the Prince of this Apostate World, is coming to encounter me, and is raising a Storm against me which will quickly separate us: Nevertheless I have this Comfort, that he has nothing in me, no Guilt of mine to give him Power over me, nor any inward Corruption to take Part with his Temptation. *31* But he is permitted thus to attack me, and I contentedly submit to my approaching Sufferings, that the World may see and know on the most substantial Evidence, that I love the Father so well, as to refuse nothing whereby his Glory may be advanced; and that as the Father has commanded me, even so I do, how painful or expensive soever that Obedience may be. And therefore, that we may be prepared for this Hour of Temptation that is coming upon us, arise, let us go from hence (g), and retire to a Place where we may more conveniently attend our Devotions; and where I may be ready, when my cruel Enemies shall come to apprehend me, to yeild myself into their Hands, and to submit to what my Father has appointed for me.

30 Hereafter I will not talk much with you: for the Prince of this World cometh, and hath nothing in me.

31 But that the World may know that I love the Father; and as the Father gave me Commandment, even so I do. Arise, let us go hence.

John XIV. p. 462

I M P R O V E M E N T.

John xiv.
 15, 21.

SURELY, if we are not entirely Strangers to the Divine Life, we cannot read such Discourses as these, without feeling some warm Emotions of Love to Christ: And if indeed we feel them, let us consider how they are to be expressed. Our Lord directs us to do it, in the most solid, and the most acceptable Manner, by a constant Care to keep his Commandments; and sure, such Commandments as his cannot be grievous to a Soul that truly loves him. (1 John v. 3.) The more we live in the Practice of them, the more chearfully may we expect the abundant Communications of his Spirit, to animate and strengthen us.

Ver. 16, 17.

Ver. 18.

If we are Christians indeed, let us not, in any Circumstance of Life, look on ourselves as helpless and abandoned Orphans. Human Friends may

(g) Arise, let us go hence.] See Note (a) in the next Section.—That *was* sometimes signifies *Tho'*, or nevertheless, as I have rendered it ver. 30. see Note (e) on John xvii. 25. Sect. 180.

may forsake us; but *Christ will come to us*: He will *manifest himself* to Sect. 174.
 the Eye of Faith, tho' to the Eye of Sense he is invisible; and his *Heavenly Father will love us*, and watch over us for Good: Yea, he will Ver. 21, 23.
come and dwell in the obedient Soul by the gracious Tokens of his intimate and inseparable Presence. And do we any of us experience this? We have surely Reason to say that, by Way of Admiration, which the *Apostle* said by Way of Enquiry, *Lord, how and whence is it, that* Ver. 22.
thou wilt manifest thyself to us, and not to the World? What have we done to deserve these distinguishing Manifestations? Nay, how much have we done to forfeit them? even more than many, from whom they are withheld!

With unutterable Joy let us review this rich Legacy of our dying Ver. 27.
 Lord: *Peace I leave with you; my Peace I give unto you.* Lord, evermore give us *this Peace* with GOD, and with our own Consciences! for if *thou wilt give Quietness, who can make Trouble?* (*Job xxxiv. 29.*) How serenely may we then 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*; (*Col. i. 20.*) may we preserve the precious Purchase and inestimable Gift inviolate, till it issue in everlasting Peace! In this let our *Hearts* be encouraged; in this let them *rejoice*; and not in our own Happiness alone, but also in that of our now glorified and exalted *Redeemer*. As the Members of his Body, we ought certainly to Ver. 28.
 maintain a pleasing Sympathy with *our Head*, and to triumph in his Honour and Felicity, as our own. *If we love Christ, we should rejoice, because he is gone to the Father.* And the same Consideration may in its Degree comfort us, when our pious Friends are removed: If we *love them* with a rational and generous Friendship, and are not too much influenced by selfish Affections under that specious Name, *our Joy* for their Exaltation will greatly temper the *Sorrow*, which our own Loss must give us.

Our Lord uttered these Words in the near Views of a grievous Assault from *the Prince of this World*, who is the Prince of Darkness; Ver. 30.
 but there was *no Corruption in him*, to take Part with the Enemy. Too much, alas, does he find *in us* to abet his Temptations: Let us earnestly pray, that the *Grace of Christ* may be *sufficient for us*; and that as *his Love to the Father* engaged him to go thro' this painful Con- Ver. 31.
 flict with the Tempter, *his Love to us* may make us Partakers of his Victory. *In his Name* let us *set up our Banners*; and the *Powers of Hell* shall flee before us.

S E C T. CLXXV.

CHRIST represents himself under the Emblem of a Vine, and exhorts his Disciples to Faith and persevering Obedience. John XV. I,-----II.

JOHN XV. I.

JOHN XV. I.

Sect. 175.
John XV.
I.

SOME Accident occasioning a little Delay, before they left the Guest-Chamber, in which they had eaten the Passover, our Lord improved the precious Moments, in addressing his Disciples to the following Purpose (a): *I am*, said he, *the true and most excellent Vine* (b), by its Union with whom my Church is nourished; and *my Father is the Husbandman*, who has planted this Vine, and by whom it is cultivated, that it may produce delightful Clusters for his Service. And every Branch that is in me by an external Profession, which yet is found to be a barren Branch, and bears no Fruit, he taketh quite away; that is, he cuts it off in his righteous Judgment, and entirely separates it from me: But every [Branch] which brings forth Fruit, he purgeth; that is, he prunes and dresses it, and on the whole,

I AM the true Vine, and my Father is the Husbandman.

² Every Branch in me that beareth not Fruit, he taketh away: and every Branch that beareth Fruit, he

exer-

(a) Some Accident occasioning a little Delay, &c.] This may be gathered from the Conclusion of the foregoing Chapter, where our Lord had said, *Arise, let us go hence*: For it seems very unreasonable to imagine, that our Lord would address so important a Discourse as this, to Eleven Persons, as they were walking, especially in the Streets of Jerusalem, at this publick Time; much less would he pour out so solemn a Prayer, as that in Chap. xvii. in such a Circumstance: Yet John xviii. 1. (Sect. 181.) strongly implies, that all that follows between this and that, happened before he went forth from Jerusalem. I conclude therefore, that all this passed, before they quitted the House where the Passover was eaten, tho' they probably rose from the Table, as soon as those Words, *Arise, let us go hence*, were spoken. A short Delay might leave Room for this; for any one who will make the Trial will find, that these Three Chapters may be deliberately read over in a Quarter of an Hour, and therefore might be spoken in that small Interval of Time.

(b) *The true and most excellent Vine.*] So *the true Light*, (John i. 9.) and *the true Bread*, (chap. vi. 32.) evidently signifies. (See Raphel. Annot. ex Xen. pag. 141.)—His having lately drank with his Disciples of the Fruit of the Vine, and having afterwards declared, that he would drink no more of it, till he drank it new in the Kingdom of GOD, (Mark xiv. 25. pag. 446.) might possibly occasion Christ's alluding to it: (See Grotius, in loc.) Or perhaps they might now be standing near a Window, or in some Court by the Side of the House, where the Sight of a Vine might suggest this beautiful Simile. (Compare Psal. cxxviii. 3.) That Circumstance was, no doubt, common in Judea, which abounded with the finest Grapes. See Gen. xlix. 11, 12. Numb. xiii. 23. and Deut. viii. 8.

(c) *That*

he purgeth it, that it may bring forth more Fruit.

exercises such wise and kind Discipline towards it, (tho' that Discipline may sometimes seem severe,) as may best answer the great End of its Production, *that it may bring forth yet more Fruit*, than which there can be nothing more desirable (c). Sect. 175. John XV. 2.

3 Now ye are clean, thro' the Word which I have spoken unto you.

And thus it is with you ; for *now* the Traitor is gone out, I may affirm without the Exception that I made before, (compare John xiii. 10, 11. pag. 426.) that *you are* all thus purged, in such a Manner as to be *clean, by Means of the Word which I have spoken to you*, whose sanctifying Influence has operated on your Hearts. 3

4 Abide in me, and I in you. As the Branch cannot bear Fruit of itself, except it abide in the Vine ; no more can ye, except ye abide in me.

Continue therefore *in me*, by the renewed Exercise of humble Faith and Love : *and* let it be your constant Care so to conduct yourselves, that *I* may be engaged to remain *in you* : For *as*, in the natural World, *the Branch cannot bear Fruit of itself*, but must presently wither, *unless it continue* in a State of Union with *the Vine*, and be nourished by Sap from thence ; *so neither can you* be able to produce the Fruits of genuine and acceptable Obedience, *unless you continue in me*, and have the Life of Grace maintained within you by a vital Union with me. 4.

5 I am the Vine, ye are the Branches : He that abideth in me, and I in him, the same bringeth forth much Fruit : for without me ye can do nothing.

I repeat it again, as a Matter of the utmost Moment, that *I am the Vine*, and *ye [are] the Branches*, in the Sense I have already explained. *He therefore that abides in me* by such an intimate and vital Union, *and* in whom also *I* abide by the Operations of my Holy Spirit *in him, he*, and he only, *bringeth forth much Fruit*, to the Honour of his Profession, and the Comfort of his own Soul : But the Glory of it is still to be referred to me ; *for separate from me you can do nothing*, tho' you stand in the foremost Rank of my Followers, and have already made some considerable Attainments. 5.

6 If a Man abide not in me,

And if any one, that calls himself my Disciple, *does not* maintain such a Regard 6.

(c) *That it may bring forth more Fruit.*] This strongly suggests a very sublime and important Thought, viz. that one of the noblest Rewards GOD can bestow on former Acts of Obedience, is to make the Soul yet more holy, and fit for farther and more eminent Service, tho' it should be by such painful Afflictions, as resemble the pruning of a Vine.

(d) If

Sect. 175.
John XV.
6.

gard to to me, as that he may be said to *abide in me (d)*, he is rejected and *cast out* with Disdain and Abhorrence, as a fruitless Branch lopped off from the Vine, and by Consequence is presently *withered*; and as [Men] gather up such dry Sticks, and throw them into the Fire, and there they are burnt, as a worthless Kind of Wood, fit for nothing but Fuel; (see Ezek. xv. 2,—4.) so in like Manner such will be the End of those unhappy Creatures; they shall be gathered as fit Fuel for Divine Wrath, and their external Relation to me will not preserve them from Everlasting Burnings.

- 7 But as for you, my faithful Servants, I assure you for your Encouragement, that *if you steadfastly abide in me*, and take Care that in Consequence of it *my Words abide in you*, so that you maintain a suitable Regard to all my Instructions, Promises, and Commands, this blessed Union will entitle you to such signal Degrees of the Divine Favour, that *you shall ask* in Prayer *whatsoever you will*, and if it be, upon the whole, subservient to your own Happiness, and that of the Publick, *it shall be done for you*. And let it therefore be your Care, to make the suitable Returns of Gratitude and Obedience; for *in this is my Father* most eminently glorified, that you, my Apostles, *bring forth much Fruit*, by exerting yourselves to the utmost for the Propagation of my Gospel in the World, and endeavouring to enforce your Instructions by the Holiness of your Lives: *And in this likewise you shall* appear to all, to *be my true Disciples*, and to act worthy of your Character and Relation to me.

- 9 And it is surely with the highest Reason I would engage you to make this your Aim; because *as the Father has loved me, so have I also loved you*, with the most constant and invariable Affection: *Continue therefore in my Love*, and always be solicitous to behave in such a Manner, as may, on

me, he is cast forth as a Branch, and is withered; and Men gather them, 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 what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much Fruit, so shall ye be my Disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my Love.

(d) *If any one does not abide in me.*] It is strange, that any should think this Text a conclusive Argument against the Doctrine of *Perseverance*; when *to be in Christ*, (ver. 2.) so plainly signifies *making an external Profession of Christianity*, whether vain, or sincere.

10 If ye keep my Commandments, ye shall abide in my Love: even as I have kept my Father's Commandments, and abide in his Love.

on your Part, maintain the Friendship inviolate. Sect. 175. And if you diligently and constantly keep my Commandments, then you will assuredly continue in my Love; even as I have always kept my Father's Commandments, and so continue in his Love; for this is the most solid Evidence of it, which I give to my Father, and require from you.

John XV. 10.

11 These Things have I spoken unto you, that my Joy might remain in you, and that your Joy might be full.

These Things I have spoken to you, not to grieve you by any Intimation that I suspect the Sincerity of your Regards to me; but that you may be so fortified and animated against the Temptations of Life, that my Joy and Complacency in you, as my faithful Friends, might still continue; and [that] your Joy in me may be maintained in its full Height, and may greatly increase; as it certainly will, in Proportion to the Advancement of your Resolution and Zeal in my Service.

11

12. p. 466

I M P R O V E M E N T.

HOW desirable is it, that we may learn from this Discourse to regard Christ, at all Times, as the Spiritual Head, from whom Life and Vigour are to be derived to all his People! Let us by the Exercise of an unfeigned Faith abide in him, as the true Vine; as being always sensible, that without him we can do nothing; and that, if we are in him only by an external Profession, we are not only in Danger of being cut off, and taken away, but shall in the End be cast into the Fire. May we rather be purged and pruned, tho' it should be with the most painful Dispen- sations of Providence; if by this Means our Fruitfulness may be promoted, to the Glory of GOD, and to the Benefit of the World! May his Word operate daily upon us, to cleanse us from remaining Pollutions! and if we thus desire to be clean, let us take heed to our Way, according to the Tenour of that Word. (Psal. cxix. 9.)

John xv. 1.

Ver. 4, 5.

Ver. 6.

Ver. 2.

Ver. 8.

Ver. 3.

Ver. 7.

Ver. 9.

Ver. 10.

Ver. 11.

We see our Encouragement to pray; let us take it from Christ, and not be dismayed, nor yield to unbelieving Suspicions. As the Father has loved Christ, so does he also love his People. Let us preserve and cultivate this sacred Friendship; and, whatever it may cost us, let us endeavour to continue in his Love, and to avoid whatever would forfeit it; making it above all Things our Care to keep his Commandments. Christ always ob- serving those of his Heavenly Father, cannot but always and invariably continue the Object of his Love and Delight: May our Conduct be such, as that he may see Reason to rejoice in us; and then, we shall also have the surest Foundation for a sublime and solid Joy!

S E C T. CLXXVI.

CHRIST renews his Exhortation to mutual Love, and declares the Jews inexcusable in their Unbelief. John XV. 12, to the End.

JOHN XV. 12.

JOHN XV. 12.

Sect. 176.
John XV.
12.

OUR Lord, in order to impress the Principles of mutual Friendship and Benevolence on the Minds of his Disciples in the most powerful Manner, recommended it to them at large on this tender Occasion, and proceeded in his Discourse to the following Purpose: *This is in a peculiar Manner my Command to you, which by all the Obligations you are under to me, I charge and conjure you to observe, that ye all do most cordially and constantly love one another; even if it be possible, with as great an Ardor, as that with which I have loved you; so as to be ready to sacrifice your Lives for each other, as I expose and resign mine for you. (Compare John xiii. 34. and 1 John iii. 16.)* And surely I can give no more solid and important Evidence of my Affection to you; for *no Man has ever manifested, or can imagine greater and more disinterested Love than this, that a Man should be willing, not only on some sudden Alarm to hazard, but on the coolest Deliberation to submit to lay down his Life for the Preservation and Happiness of his Friends.* Now as I am about to give you this grand Demonstration of my Love, so I assure you, that *you are*, and shall be acknowledged as *my Friends*, and shall share in the Blessings of my Death and Life, *if you* practically acknowledge my Authority, and are so influenced by my Love, as to *do whatsoever I command you.* *I do not any longer call you Servants, tho' I have sometimes used the Phrase, and formerly have seen it necessary in some Points to treat you* with

THIS is my Commandment, that ye love one another, as I have loved you

13 Greater Love hath no Man than this, that a Man lay down his Life for his Friends.

14 Ye are my Friends, if ye do whatsoever I command you.

15 Henceforth I call you not Servants; for the Servant

vant knoweth not what his Lord doth: but I have called you Friends; for all Things that I have heard of my Father, I have made known unto you.

with Reserve; for the *Servant* is not let into the Sect. 176. Secrets of his Master, and *knoweth not* particularly *what his Lord doth* (a): But I have not only in Words called you my *Friends*, (Luke xii. 4. Sect. 111.) but on the whole have treated you as such; for all Things that I have heard, and received in Charge from my Father, I have, so far as was convenient, declared to you (b) in the most condescending and indearing Manner, as you very well know.

John XV. 15.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth Fruit, and that your Fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

Remember that you have not first chosen me, but I by my sovereign and effectual Grace have chosen you, to the honourable Office of my Apostles and Embassadors; and have appointed and ordained you, that you should go and publish what you have heard from me to all the World, and be so qualified and assisted, that you may bear abundant Fruit in the most distant Countries, and [that] the blessed Effect of your Fruit should continue even to the remotest Generations (c): Yea, I have also raised you to such a happy Circumstance, and made you so eminently the Favourites of Heaven, that, as I lately told you, (ver. 7.) whatever you shall ask the Father in my Name, he may perform it for you; and you may certainly depend upon it, that he will give it you.

17 These Things I command

But then again I would remind you, that if you would continue thus the Objects of these his

17

(a) *I do not any longer call you Servants; for the Servant knoweth not &c.* Mr. Locke (in his *Reasonableness of Christianity*, pag. 105.) refers this to the Caution, with which our Lord had spoke of his being the *Messiah*; some Instances of which have been already pointed out. See Note (g) on *John* iv. 26. Vol. 1. pag. 177.

(b) *All Things that I have heard from my Father, I have declared to you.* Our Lord had, no doubt, the fullest View of the Scheme of Redemption undertaken by him; but the Apostles not being yet able to bear many Things, (compare *Chap.* xvi. 12. *Sect.* 177.) especially relating to the Calling of the Gentiles, and the Abolition of the *Mosaic Law*, he wisely deferred the Discovery of them: So that these Words must be taken with the Limitation mentioned in the *Paraphrase*, and signify that he had done it *so far as was convenient*.

(c) *That you should go, and bear Fruit, &c.* This was a Security to them, that they should be preserved from immediate Dangers, and that their Life should be guarded by Providence, till some considerable Services had been accomplished by their Means.—When our Lord adds, *that your Fruit should continue*, he may allude to the Custom of keeping rich and generous Wines a great many Years, so that in some Cases, (which was especially applicable to the sweet *Eastern Wines*;) they might prove a Cordial to those, who were unborn when the Grapes were produced. In this View there is a beautiful Propriety in the Representation, which I hope will be particularly felt, when these reviving Chapters are read.

Sect. 176. his gracious Regards, you must carefully practise your Duty to each other, as well as to him; for *these Things I command you, that ye love one another*; and this you should the rather do, as you will be the Mark of common Hatred and Persecution. Yet if you find *the World hate* and injure you, you have no Reason to be offended or surprized at this; for you know, that mild and benevolent as my Conduct has always been, yet *it has hated me your Chief* and Lord (d), before it discharged its Venom and Malignity on you.

John XV.
17.

18 Indeed if you were like the rest of the World, and your Doctrines and Practice were conformable to its Customs and Maxims, *the World* is so generally under the Power of selfish Prejudices, that it undoubtedly *would love its own*, and you might expect much better Treatment from it (e): *But because* this is not your Character, and you are not thus of the World, but I have chosen you out of the World, not only to separate from, but to oppose its Vices and Enormities, and even to be Leaders in that holy and necessary Opposition, it is no Wonder that upon this Account *the World hateth you*, tho' the Cause in which you are engaged be indeed so honourable, and your Lives so useful and beneficent.

19 *Remember*, and recollect upon this Occasion, *the Word which I spake to you some Time ago*,

20

Remember the Word that I said unto you, The Ser-

mand you, that ye love one another.

18 If the World hate you, ye know that it hated me before it hated you.

19 If ye were of the World, the World would love his own: but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.

20 Remember the Word that I said unto you, The Ser-

(d) *It has hated me your Chief.*] The Words in the Original, (*εγω απησεν μου τον αυτον*) which we render, *It hated me before it hated you*, may (as Mr. Lardner has well observed,) be more literally rendered, *It hated me your Chief*; which makes the Expression more lively, and exactly parallel to *Mat. x. 24, 25. Sect. 75.* (See Lardner's *Credibility*, Vol. i. pag. 404.) Thus *εγω απησεν εμου τον αυτον*, (1 Tim. i. 15.) is well translated, *of whom I am chief.*

(e) *If you were of the World, the World would love its own.*] This seems to me a strong Intimation, that even in Nations which profess Christianity, if true Religion fall, as it very possibly may, to a very low Ebb, they that exert themselves remarkably for the Revival of it, must, on the very Principle here laid down, expect Hatred and Opposition; and that the Passages in Scripture relating to Persecution are not so peculiar to the *first Ages*, or to Christians living in *Idoltrous Countries*, as some have supposed. Would to GOD, the Malignity to be found in some of us against our Brethren, did not too plainly illustrate this Remark! Men will probably experience the Truth of it, in Proportion to the Degeneracy of those around them, and to the Vigour and Resolution with which they bear their Testimony against prevailing Errors and Vices. Yet it is certain, that the Imprudence and Bigotry of some very good Men has sometimes made Matters worse, than they would otherwise have been, and perhaps has irritated the Vices of their Enemies, so as in Part to have been necessary to their own Damage, and the much greater Mischief of those that have injured them.

(f) If

Servant is not greater than the Lord. If they have persecuted me, they will also persecute you: if they have kept my Saying, they will keep yours also.

ago, and have lately repeated, (see Mat. x. 24. Sect. 176. Luke vi. 40. and John xiii. 16.) *The Servant is not greater than his Lord*; nor the Messenger ^{John XV. 20.} greater than him that sent him: *If therefore they have persecuted me*, and Providence has permitted them to do it, you may reasonably conclude, *they will also persecute you*, and cannot justly complain, if you have your Share of Sufferings; and *if you have seen, that they have generally kept my Saying*, I will give you Leave to suppose, *they will also keep yours (f).* But when you see,

21 But all these Things will they do unto you for my Name's sake, because they know not him that sent me.

as you very quickly will, not only my Doctrine rejected, but my Person assaulted, abused, and murdered, it must be a sensible Warning to you to prepare for the like Usage; and *all these Things they will in Fact do to you for my Name's sake, because they do not know him that sent me*; for their Ignorance of that GOD, to whom they boast so near a Relation, does indeed lie at the Bottom of all their Opposition to me. And 22

22 If I had not come, and spoken unto them, they had not had Sin: but now they have no Cloak for their Sin.

a dreadful Account they will have to give for it; for *if I had not come and spoken thus plainly to them, they would comparatively have had no Sin (g)*; but now they have *no Excuse or Pretence for their Sin*, but being committed against so clear and strong a Light, it stands exposed in its most odious Colours: Yea, it appears Rebellion against 23

23 He that hateth me, hateth my Father also.

GOD, as well as Ingratitude to me; for *be that hateth and opposeth me, hateth and opposeth my Father also*, whose Commission I bear (h): And this

(f) *If they have kept my Saying, &c.*] I am surprized, that such a Multitude of learned Commentators, and among the rest Gataker and Knatchbull, should contend that *τηνεν λογον* should here be understood of *observing a Person's Discourse with a malignant Design to carp at it.* (See Walsius, in loc.) Παρελπιεν has indeed that Sense, Mark iii. 2. Luke vi. 7. xiv. 1. xx. 20. But no certain Argument can be drawn from hence, especially considering how constantly the *Phrase* before us is taken in a good Sense, for an obedient Regard, in this very Discourse, in which it often occurs. See John xiv. 15, 21, 23. xv. 10. xvii. 6,

(g) *They would have had no Sin.*] It is so evident from the Word of GOD, (see Rom. i. 20, 21. and ii. 12,—15.) as well as from the Reason of Things, that Sin may be imputed to those that have no Revelation, that it is most evident, this is only a Hebraism; as when, according to the pathetic Manner of speaking, especially in Use among the Eastern Nations, that is said to be *nothing at all*, which when compared with something else, is *inconsiderably small.* See Psal. xxxix. 5. IJa. xl. 17. 1 Cor. i. 28. iii. 7. and compare John ix. 41.

(h) *Hateth my Father also.*] How much is it to be wished, that those who make light of Christ, while they pretend a great Veneration for the Father, would seriously attend to this weighty Admonition, *lest haply they be found even to fight against GOD!* (Acts v. 39.)

(i) They

Sect. 176. this is what they have done, after all reasonable
 Methods have been taken for their Conviction.

John XV. 24. If I had wrought no Miracle at all, nay, *if I had not done among them such extraordinary Works as no other Man ever did*, not even their Prophets, or Moses himself, *they had not had any Degree of Sin*, comparable to that which they are now under; *but now*, as they have rejected my superior Miracles, which they have seen with their own Eyes, at the same Time that they own the Evidence of those which Moses wrought, of which they have heard only by distant Report, they manifest such an obstinate Perverseness of Temper, that I may truly say, *they have both seen, and hated, both me and my Father*; and GOD himself will justly resent and punish it, as an Indignity that shews their Enmity to him.

25 *But [this is all permitted,] that the Word which is written in their Law, or in their Sacred Volume, concerning David, (Psal. xxxv. 19.) might eminently be fulfilled in me, as many antient Prophecies fore told that it should, "Surely they have hated me without a Cause" (i).*

26 *But when the Comforter is come, whom, as I told you before, I will shortly send to you from the Father, [even] the Spirit of Truth, who proceeds from the Father, and is to reside in my Church, he shall bear a convincing Testimony to me, to vindicate my Character from all the Infamy they are maliciously attempting to throw upon it.*

27 *And you also, weak as you now appear, shall by his powerful Assistance bear a courageous and convincing Testimony to me, because you have been with me from the Beginning of my Ministry, and therefore are the best qualified to*

24 If I had not done among them the Works which none other Man did, they had not had Sin: but now they have both seen, and hated both me and my Father.

25 But *this cometh to pass*, that the Word might be fulfilled that is written in their Law, They hated me without a Cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of Truth, which proceedeth from the Father, he shall testify of me.

27 And ye also shall bear Witness, because ye have been with me from the Beginning.

John XVI. 1. p. 472

(i) *They have hated me without a Cause.*] It appears to me very evident, that *Psal. xxxv.* cannot be strictly speaking a Prophecy concerning the Messiah, especially from *ver. 13, 14* which represent a Person incapable of helping his Enemies, *when sick*, otherwise than by *Fasting and Prayer*; whereas *Christ* (and so far as we can find, he alone,) had a Power of *working Miracles, whenever he pleased*. Nevertheless, that the Enemies of the Messiah should hate him without a Cause, was expressly foretold; (*Isa. liii. 3, — 9. Dan. ix. 26. and Zech. xii. 10.*) not to mention the Argument arising, from comparing all the Places, in which his *Innocence and Holiness* are described, with those which refer to his *Sufferings*. So that I apprehend the Turn given in the *Paraphrase* sufficiently justified.

to give an Account of my whole Conduct; which Sect. 176.
 the better it is known, the more it will justify
 my Cause, and expose the Wickedness of those John XV.
 that rise up against me. 27.

I M P R O V E M E N T.

THE Son of GOD condescends to speak under the Character of *John xv. 15.*
a Friend; and with what humble Gratitude should we attend
 to his Words! He lays aside the Majesty of a Soyereign, to assume this
 more tender Relation; and surely our overflowing Hearts must enquire,
 Blessed *Jefus*, what shall we do to express the Friendship on our Side?
 Let us observe what he has here declared, *Ye are my Friends* indeed; if Ver. 14.
ye do whatever I command you. Lord, we will run the Way of these thy
Commandments, when on this noblest Principle thou shalt enlarge our
Hearts! (*Pfal. cxix. 32.*)

He has *loved us* with an unexampled Affection, which has approved Ver. 12, 13-
itself stronger than Death; and in Return he requires us, to *love one*
another. How gracious a *Command!* How merciful to our Fellow-Crea-
 tures, and to ourselves, who should infallibly feel the Benefit of the
 Practice of it, both in the Delight inseparable from benevolent Affec-
 tions, and in the Circulation of kind and friendly Offices, which, dege-
 nerate as Human Nature is, few are so abandoned as not to endeavour
 to repay! Who would not imagine, that the whole *World* should feel Ver. 18, 25.
 and obey the Charm? And yet, instead of this, behold, they *bate Christ*,
 and his Servants *for his sake*, tho' *without a Cause*, and against the
 strongest Engagements. Miserable Creatures! who by a necessary Con-
 sequence, whatever they may fondly imagine, *bate the Father also*, and Ver. 23, 24-
 stand daily and hourly exposed to all the dreadful Terrors of an Almighty
 Enemy.

Let us not wonder, *if the World bate us*; nor greatly regard, if it Ver. 19, 20.
 injure us. *We are not of the World, nor is the Servant greater than his*
Lord: But surely the Opposition, which the Gospel brings along with
 it, is nothing, when compared with those Blessings which it entails on
 all who faithfully embrace it. Were the Sufferings and Difficulties a
 thousand times greater than they are, we ought to esteem *the Pearl*
of Price, the most happy Purchase at any Rate; and to be daily
 returning our most thankful Acknowledgements, that *Christ* sent forth
his Apostles, qualified with such a Knowledge of himself, and assisted
 by such Power from his Spirit, *appointing them to go, and bring forth* Ver. 16.
Fruit, even Fruit which should remain to the remotest Ages. Thro' his
 guardian Care it still remains in the World: Oh may it flourish more
 abundantly among us! and may its Efficacy on our Hearts and Lives
 be

Sect. 176. be more apparent! And may Divine Grace convince those, who now reject and oppose it, that in the midst of such various Evidence of his having come and spoken to them, they have no Cloak for their Sin! but with whatever fond Excuses they may amuse themselves and others, it will quickly appear, that *the Bed is too short to stretch themselves on it, and the Covering too narrow to wrap themselves in.* (Isa. xxviii. 20.)

S E C T. CLXXVII.

CHRIST warns his Disciples of the Sufferings they must expect, and labours to reconcile them to the Thoughts of his Remove, as what would on the whole be advantageous to them, as the Occasion of sending the Spirit, which would be so great a Support to them and their Cause. John XVI. 1,----15.

JOHN XVI. 1.

Sect. 177.
John XVI.
1.

CHRIST farther added in his Discourse to his Disciples, *These Things I have spoken to you, concerning the Opposition which you are to expect from the World, and the proportionable Supports you will receive from the Spirit, that when the Storm arises, you may not be offended and discouraged, and much less be drawn to renounce your Profession, in order to avoid the*
2 *Danger. They shall indeed excommunicate, or cast you out of the Synagogues; yea, that is not all, for the Hour is shortly coming, that whosoever killeth you, shall think that he offers [an acceptable] Service to GOD (a): To so mad a Rage shall their*

JOHN XVI. 1.

THESE Things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the Synagogues: yea, the Time cometh, that whosoever killeth you, will think that he doth GOD Service.

(a) *Whosoever killeth you, &c.*] As the lower Kinds of Excommunication among the Jews were attended only with Separation from Synagogue-Worship, and from familiar Converse; (Luke vi. 22.) or in Cases of greater Guilt, with Confiscation of Goods, and Forfeiture of all their Substance: (Ezra x. 8.) The highest Kind of it was a Capital Sentence; (Lev. xxvii. 29.) the Execution of which, when regularly pronounced, was indeed an Act of Duty and Obedience to GOD, while they had the Power of Life and Death in their Hands: But after it was wrested from them, some might, perhaps, think it an Act of very acceptable Piety and Zeal, to attempt such Executions, tho' at the Hazard of their own Lives; (of which the Forty Conspirators against Paul do therefore so boldly avow a Design, even to the High-Priest, as if it were meritorious, rather than criminal: Acts xxiii. 14, 15.) And to such

3 And these Things will they do unto you, because they have not known the Father, nor me.

their Zeal arise, and so thick is the Darknes Sect. 177. with which their Minds are veiled. And all

these cruel Things they will do unto you, because they have not known, either the Father, or me; John XVI. 3.

4 But these Things have I told you, that when the Time shall come, ye may remember that I told you of them. And these Things I said not unto you at the Beginning, because I was with you.

which if they had done, instead of injuring me, and exercising such Inhumanities towards you, my Apostles, they would have received us with the greatest Pleasure and Thankfulness. But, as 4

I said before, *I have now spoken these Things to you, that when the Season comes in which they shall happen, you may remember that I told you of them;* and so may turn what has so discouraging an Aspect into a further Confirmation of your Faith.

And I did not indeed say these Things to you from the Beginning of my Ministry, because I was then with you, and could easily suggest proper Instructions and Consolations, as new Circumstances of Difficulty arose: But now I speak them, 5

5 But now I go my Way to him that sent me, and none of you asketh me, Whither goest thou?

because *I am departing from you for a while, and am going away to him that sent me into the World; and yet none of you asketh me, Whither dost thou go?* not is concerned to make those Enquiries, about that better World where we are to dwell together, which surely might well become you in such a Circumstance. But because I have 6

6 But because I have said these Things unto you, Sorrow hath filled your Heart.

spoken these Things unto you, and talked of leaving you for a Time, your natural Affections have been greatly moved, and Sorrow has filled and pierced your very Hearts, so that you seem almost stupefied with it.

7 Nevertheless, I tell you the Truth; It is expedient for you that I go away: for

But I tell you the exact Truth of the Case, when I say, that it is on the whole advantageous to you, as well as proper for me, that I should go away, considering the Agreement made between the 7

such sort of Facts these Words of our Lord may peculiarly relate.—Permit me to digress so far as to add, that I apprehend, in other Cases, after they were thus disarmed of the Power of Life and Death, they had (as I may elsewhere prove,) a Dependance upon the Interposition of Providence, to add that Efficacy to their Censures, which their Power, infringed as it was, could not give: In Reference to which, this highest Sentence of Excommunication was in the Decline of their State called *Anathema Maran-atha*, or a Sentence which the Lord would remarkably come to execute, tho' they themselves could not carry it into Effect. St. Paul therefore, with a peculiar Beauty and Propriety, (but never, so far as I can find, fully explained,) applies it to a Crime not capable of Conviction before any Human Judges; even the Want of a sincere Love to Christ, tho' under a Christian Profession. See 1 Cor. xvi. 22.

474 *The Spirit would convince of Sin, Righteousness, and Judgment.*

Sect. 177. the Father and me in the Counsel of Peace between us; for if I do not go away, and appear in Heaven under the Character of the great High-Priest, *the Comforter will not come to you*, since the Gift of the Spirit is the Fruit of my Purchase, and is appointed to be consequent upon my being glorified; (John vii. 39. Sect. 101.) *but when I am gone away, I will not fail to send him to you.* And when he comes, he will abundantly display the Efficacy of his Grace, not only in the Comforts he will give you under all your Troubles, but in the wonderful Success with which he will enable you to carry on my Cause; and will effectually convince the World by your Ministry, of Sin, and of Righteousness, and of Judgment (b). He will convince the World of that aggravated Sin which they are guilty of, because they do not believe in me; to the Truth of whose Mission he will bear an unanswerable Testimony by his enlightening Influences and miraculous Operations. He will convince them of my Righteousness and Innocence; because it will evidently appear, that I go to my Father, and am accepted of him, when I send the Spirit from him in so glorious a Manner; (compare Acts ii. 33. and Rom. i. 4.) and that my Righteousness may therefore be relied on for the Justification and Acceptance of my People, since you see me no more appearing among you in the Form of a Servant; but are assured, that having finished what I was to do on Earth, I am taken up to Heaven, and received into Glory. And he will convince them of my being invested with the Power of executing Judgment; because the Prince of this World, the great Head of the Apostacy, is now as it were already judged and condemned, and shall then be triumphed over in a very remarkable Manner, when his Oracles are silenced, and he is cast out from many Persons, and Countries too; which he before possessed: (Compare John xii. 31. Sect. 148.) And Satan

if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

John XVI.
7.

- 8
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- 11

8 And when he is come, he will reprove the World of Sin, and of Righteousness, and of Judgment:

9 Of Sin, because they believe not on me;

10 Of Righteousness, because I go to my Father, and ye see me no more;

11 Of Judgment, because the Prince of this World is judged.

(b) He will convince the World, &c.] So the Word *ελεγε* properly signifies. Compare John viii. 9, 46. 1 Cor. xiv. 24. Tit. i. 9. and Jam. ii. 9.—For the Illustration of this, and the following Verses, see Archbishop Tillotson's Works, Vol. iii. pag. 287,—289.

(c) But

Satan being thus divested of his Power, my Gospel Sect. 177 shall be propagated thro' the World, and a full Proof at length be given of my Sovereign Authority, in my coming to execute Judgment upon all ungodly Sinners. John XVI. II.

12 I have yet many Things to say unto you, but ye cannot bear them now.

I have yet many other Things to say to you, with Relation to Matters of considerable Moment in the Settlement of my Church; but I wave them at present, because I know, that you are not able to bear [them] now, and are not yet prepared to receive them (c). 12

13 Howbeit, when he the Spirit of Truth is come, he will guide you into all Truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you Things to come.

But when he, [even] the Spirit of Truth, is come, according to the Promise I have given you, he, as a faithful Guide, will lead you into all necessary Truth: For he will not exceed his Commission, and like a careless or unfaithful Messenger speak merely of himself; but like a wise and good Embassador, whatsoever he shall hear and receive in Charge, [that] will he speak; and he will shew you Things to come, as far as may be necessary to prepare and qualify you for the great Work you shall be called to; and will acquaint you with future Events, the Prediction of which, as delivered by you, may be a lasting Testimony to the Truth of my Gospel. And he shall indeed glorify 13

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

me in the most signal Manner; for he will take of mine, or of those Doctrines which relate to me, and those Benefits which I procure and bestow, and will reveal and shew [it] to you in the most clear and attractive Light. 14

15 All Things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

And indeed all Things whatsoever the Father hath, are mine; and therefore, to express the whole System of Evangelical Truth, I said unto you, that he will take of mine, and will shew [it] to you; since whatsoever he reveals to you in the Name of GOD, may be called mine, as all Truth proceeds from me, and all real Goodness is my Cause and Interest in the World. 15

16. p. 477

(c) *But you are not able to bear them now.*] Those other Things to which our Lord refers, might probably relate to the Abrogation of the Ceremonial Law, to the Doctrine of Justification by Faith, the Rejection of the Jews, the Calling of the Gentiles, and the like; which might have given some Offence to the Disciples, till their remaining Prejudices were removed. However, the Prudence of Christ in this Respect is an excellent Pattern for Ministers; and we had need to pray earnestly for the Instructions and Assistances of the Spirit of GOD, that we may neither forget, not abuse it.

I M P R O V E M E N T.

- Sect. 177. **H**OW great is the Ignorance and Folly of them, that persecute their Brethren in the Name of the Lord, and kill his dear Children *John xvi. 2.* under the Pretence of offering him an acceptable Sacrifice! Thus were the Apostles treated by those, that knew not the GOD, for whom they professed all this burning Zeal. Let us bless GOD, that we are providentially sheltered from those Effects of it, which might otherwise bear so hard upon us: And let us diligently watch over our Hearts, that no irregular Affections may work there, and no uncharitable Sentiments be harboured. When, like the Apostles, our Hearts are filled with Sorrow, let us be cautious, that they may not be stupefied by it, so that any Call of Duty should pass unheard, or any Opportunity of religious Advancement unimproved: And let us not be indolent in our Enquiries into the Meaning of those Dispensations, that we do not understand; but seriously consider, whether we are not sorrowful for that, which is indeed designed for our Advantage, and in the Issue will be Matter of rejoicing to us.
- Ver. 3.
- Ver. 5, 6.
- Ver. 7. We hear to what Purposes the Comforter was sent. His Coming was designed in a peculiar Manner for the Advantage of the Apostles, and was of greater Service to them, than the Continuance of Christ's Presence with them in the Body would have been, not only to support and comfort them under all their Trials, but to acquaint them with all necessary Truth, and fully to instruct them in the Mysteries of Godliness. And he came also for the Conviction of an Apostate World; for the important Errand he was sent upon, was to awaken Men's Minds, and to convince them of their own Guilt, and of Christ's Righteousness, and of that awful Judgment which should be executed on the most inveterate of his Enemies. Let us often think of the Force of the Spirit's Testimony to the Truth of Christianity, and endeavour to understand it in all its Extent. Let us bless GOD, that the Gospel, and the Character of his Son, were thus vindicated; and rejoice in the Views of that compleat Conquest, to which Satan is already adjudged. In the mean Time, let us earnestly pray, that the Influences of the Holy Spirit may be communicated to us in such a Manner, that Christ may be glorified in us, and we in him; and that the Things of Christ may be taken, and shewn to us by that Spirit, which can only be done by Means of his Influence and Operations.
- Ver. 13.
- Ver. 14, 15.

S E C T. CLXXVIII.

Our LORD concludes his Discourse, with assuring his Disciples, that his Separation from them would not be final, but that he would still act in their Favour as their Guardian, and make them finally victorious. John XVI. 16, to the End.

JOHN XVI. 16.

A Little while and ye shall not see me: and again, a little while and ye shall see me, because I go to the Father.

JOHN XVI. 16.

OUR Lord continued and concluded this excellent Discourse to his Apostles, in Words to the following Purpose: It is yet but a little while, and you shall not see me any more conversing with you upon Earth, as I have hitherto done: And yet again, for your Encouragement and Comfort I assure you, that it is but a little while longer, and you shall see me again, on Terms of much greater Advantage, because I go to the Father; plainly intimating thereby, that he would be so mindful of their Interest with the Father, as e'er long to bring them to an Eternal Abode with him (a).

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John XVI. 16.

17 Then said some of his Disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while and ye shall see me: and, Because I go to the Father?

But their Thoughts were so taken up about other Things, that, tho' this Expression was far from being obscure, they did not at first penetrate into the Meaning of it: [Some] of his Disciples therefore said one to another, What is this that he says to us? A little while and ye shall not see me; and again, a little while and ye shall see me? and why does he add, Because I go to the Father (b)? They said therefore, What is this

17

18

this

(a) Intimating, that he would bring them to an Eternal Abode, &c.] As this Sense is evidently much more important, so it appears to me more natural and easy, than that of *Mons. Le Clerc*, who understands it, as if *Christ* had said, "Tho' I am quickly to disappear from you, and be lodged in the Grave, I shall soon come again, and make you another Visit of some length, before I return to Heaven by my Ascension." His going to the Father was no Proof of this, tho' it strongly proved his Ability to introduce them to the Heavenly World. I apprehend, that the whole Joy which *Christ's Resurrection and Ascension*, as connected with each other, gave them, is referred to in the following Discourse, which therefore is so *paraphrased*, as to include all that is pertinent and material in the Explication above.

(b) What is this that he says, &c.] There are so many Passages in the preceding Parts of this Discourse, which relate to *Christ's going to his Father*, (*Chap. xiv. 2, 12, 28. xv. 26. xvi. 10.*) that it is a strange Instance of the Dulness of the Apostles, that they did not under-

Sect. 178. *this little while of which he speaks? We know not what he says, and cannot apprehend what he means by it.*

John XVI.
18.

19 Now Jesus knew that they were desirous to ask him for some farther Explication of it, and yet that they were afraid of being upbraided for the Slowness of their Apprehensions; and therefore kindly prevented their Confusion, and said to them, *Do you enquire of one another concerning this which I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Surely if you reflect a little, it cannot be very difficult to understand the Meaning of that.*

20 *Verily, verily I say unto you, that ye shall shortly weep and lament for a while, on Account of my being taken away from you (c), and in the mean Time the World shall rejoice; and you shall be sorrowful, but then you have this to comfort you in that Interval of Distress, that your Sorrow shall quickly be turned into Joy.*

21 *Just as a Woman, when she is in Labour, has Sorrow, because her Hour of Distress and Agony is come; but when she has brought forth a Child, she rejoices, and remembereth [her] Tribulation no more, for Joy that a Man is born into the World, and added to her*

What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do you enquire among yourselves of that I said, A little while and ye shall not see me: and again, a little while and ye shall see me?

20 Verily, verily I say unto you, that ye shall weep and lament, but the World shall rejoice: and ye shall be sorrowful, but your Sorrow shall be turned into Joy.

21 A Woman, when she is in Travail, hath Sorrow, because her Hour is come: but as soon as she is delivered of the Child, she remembereth no more the Anguish, for Joy that a Man is born into the World.

understand him here. Perhaps it is recorded on Purpose, to shew what an Alteration the Spirit afterwards made in them.—It is indeed difficult to imagine what could perplex them, unless it were that they suspected, the Words *A little while and ye shall not see me; and again, a little while and ye shall see me, &c.* might intimate, that after he had gone to the Father, and made a short Stay there, he would come again, and settle an *Earthly Kingdom*: and they might desire an Explication in this View. Accordingly, after having told them, that tho' they were *sorrowful*, he would come and see them again after his Resurrection, (ver. 20, 22.) and would introduce them to a State of comfortable Converse with God by Prayer, and a Joy of which none should deprive them; (ver. 23, —27.) he adds, (ver. 28.) that he was quickly leaving the World, to go and reside with the Father, from whom he came; thereby gently intimating, that no *Temporal Reign* was to be expected. And if we suppose him thus to have glanced obliquely at the most secret Sentiments of their Hearts, it will account for that Confession of his *Omniscience*, which immediately follows this 28th Verse; (ver. 29, 30.) the Reason of which would not appear merely from his Discovery, that they doubted about something, which their Countenances and Whispers might shew.

(c) *Ye shall weep and lament, &c.*] Whatever immediate Reference this may have to the Sorrows of the Apostles, immediately on the Death of Christ, before his Resurrection, I question not but it includes all their subsequent Afflictions in the Days of Fasting, when the Bridegroom was taken away from them, as it is elsewhere expressed in a parallel Phrase; (Mat. ix. 15.) which must express much more, than the *Abstinence* of the one Day he lay in the Grave, supposing (which is very possible,) they had then but little Relish to their Food. See Vol. i. pag. 436.

(d) No

22 And ye now therefore have Sorrow: but I will see you again, and your Heart shall rejoice; and your Joy no Man taketh from you.

her Family for its future Honour and Support. Sect. 178. *And so it is, that you indeed have Sorrow now,* ^{John XVI. 22.} in Expectation of the melancholy Scene which is approaching; and it will very much increase your Trouble, to see me in a few Hours more torn away from you with inhumane Violence, and hung upon the Cross, and laid in the Tomb: *But when your Hopes are at the lowest Ebb, I will quickly see you again, after my Resurrection, and your Hearts shall rejoice; and afterwards, tho' I am absent from you in the Body, yet I will fill you with such Consolation by my Spirit, that no one shall, by any Means whatever, deprive you of your Joy, which shall sweetly mingle itself even with your heaviest Afflictions (d).*

23 And in that Day ye shall ask me nothing: Verily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you.

And in that Day, when I have sent the Comforter, you shall not enquire any Thing of me (e), nor be puzzled with much greater Difficulties than those, which I have now been explaining; but Divine Illumination shall be poured in upon you in the richest Abundance, and with it the Spirit of earnest and successful Prayer; for verily, verily I say unto you, and repeat the important Assurance which I before gave you, (chap. xiv. 13, 14. and xv. 16.) that whatsoever you shall ask the Father in my Name, he will give [it] you. 23

24 Hitherto have ye asked nothing in my Name: ask, and

Hitherto ye have not been used to regard me under the Character of a Mediator between God and Man, and therefore have asked nothing in my Name; but then, having received a fuller Revelation of the Doctrine of my Intercession, you may come with 24
a cheer-

(d) *No one shall deprive you of your Joy.*] As this Promise will be for ever accomplished to all Christ's faithful Servants, so it is observable how the Apostle Paul in his more abundant Afflictions attests his Experience of its Truth, when he says, *as sorrowful, yet always rejoicing*; (2 Cor. vi. 10.) and mentions his Share in the Joy of Christians, as a most important and sacred Oath. (1 Cor. xv. 31.)

(e) *You shall not enquire any Thing of me.*] We render it *ask*; but I thought it proper to make some Distinction between *ερωταω*, which properly signifies to *make an Enquiry*, and *αισχω*, which is to *present a Request*. (See Dr. Calamy on the Trinity, pag. 154.) Yet I confess the former is sometimes used almost in the same Sense with the latter; (see Mat. xvi. 1.) and the Word seems to have the same Ambiguity with *Demand* in English.—The Argument some have drawn from hence against *praying to Christ*, on the preceding Criticism, has no Appearance of Weight; and did *ερωταω* signify to *pray*, would prove (if it proved any thing,) that Paul lived, and Stephen died, in a very unwarrantable, and perhaps an idolatrous Practice.

Sect. 178.
John XVI.
24.

- a chearful Boldness to the Throne of Grace, and freely *ask* what shall be necessary for you; and depend upon it *you shall receive* such a liberal Supply, *that*, in the midst of all your temporal Discouragements, *your Joy in God may still be maintained in its full Height.*
- 25 *These Things I have often spoken to you in the Obscurity of Parables; but the Hour or Time is coming, when I will speak no more to you in Parables, but I will tell you what relates to the Father with all Openness and Plainness of Speech.*
- 26 *In that Day you shall ask in my Name, and shall present your Supplications to the Father with an exprefs Acknowledgment of your Dependance upon me for the Success of your Petitions; and I do not merely say to you, that I will ask the Father on your Account, and plead with him for the Acceptance of your Prayers, tho' you may assure yourselves that I shall always be ready to do it.* But I represent it not in such a View, as if every Favour were obtained, and as it were extorted, merely by my Importunity, from one who has himself no Regard for your Happiness; *for*, on the contrary, I assure you, that *the Father himself* most tenderly loves you, and therefore will be ready to grant your Requests, and to watch over you with Paternal Affection and Care; *because you have loved me, and have believed that I came out from GOD,* as the Messenger of his Grace to Men; and have accordingly relied upon me with such Stedfastness, that you have ventured your All upon that
- 27 Belief. And you have therein acted a very prudent and happy Part; for *I indeed came out from the Father, and am come into the World* to scatter a Divine Light upon it, and to conduct Men into the Paths of Life and Peace: And now *again*, having dispatched my Errand, *I am leaving the World, and am going back to the Father;* where I shall keep my staid Abode, and whither I will shortly conduct you to a more glorious Kingdom, than you ever expected here. This is the Sum of what I have been telling you, and was particularly my Meaning in what I said before,
- and ye shall receive, that your Joy may be full.
- 25 These Things have I spoken unto you in Proverbs: the Time cometh when I shall no more speak unto you in Proverbs, but I shall shew you plainly of the Father.
- 26 At that Day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you:
- 27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
- 28 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 said unto him, Lo, now speakest thou plainly, and speakest no Proverb.

30 Now are we sure that thou knowest all Things, and needest not that any Man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the Hour cometh, yea, is now come, that ye shall be scattered, every Man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These Things I have spoken unto you, that in me ye might have Peace. In the World ye shall have Tribulation: but be of good Cheer, I have overcome the World.

John XVII. 1. p. 483.

fore, (ver. 16.) Yet a little while, and you shall see me again, because I go to the Father. Sect. 178.

And *his Disciples*, struck with the Correspondence of what he said to what was secretly passing in their own Minds, *said to him*, Lord, *Behold, now thou speakest very plainly to us, and usest no Parable*, or obscure Form of Expression; so that we clearly understand thy Meaning, and rejoice in it. And *now we know* by this farther Token, even thy discerning our inmost Doubts on this Head, *that thou knowest all Things, and hast no need that any one should ask thee* any particular Questions, to inform thee of those Scruples, which thou seest when first rising in their Minds: *On this Account therefore we firmly believe, that thou camest out from GOD.*

Jesus answered them, Do you now at length believe? and do you apprehend your Faith to be so firm, that nothing shall be able any more to shake it? Let me advise you not to be too confident; for I assure you, that in a very little Time you will be found to act, as if you had not any Faith in me: Pray therefore, that God would fortify you against those Trials, of which I have warned you once and again. For *behold, the Hour is coming, yea, is so near at hand*, that I may even say, *it is now come, that you shall all be scattered* and dispersed, and every one of you return to your own Habitations and Employments, or otherwise shift for yourselves as well as you can; and to consult your own Security, you shall flee away and leave me alone; but yet I am not properly speaking alone, for the Father is with me, and he will comfort and support me, in the Absence of all Human Friends.

These Things have I spoken thus largely to you, that whatever Difficulties may arise in Life, having been thus warned, and furnished with such Consolations as these, you might have lasting Peace and Serenity of Soul by the Exercise of your Faith in me. In the World indeed you shall have, and must expect Affliction; but be courageous and chearful in your Combat, for I have myself overcome the World; and being possessed

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Sect. 178. of a Power infinitely superior to it, I will make
 you Partakers in my Victory over all its Terrors,
 and its Snares.

John XVI.
33.

I M P R O V E M E N T.

John xvi.
16. WE are, perhaps, often regretting the *Absence of Christ*, and looking back with Emulation on the happier Lot of those, who conversed with him on Earth in the Days of his Flesh: But if we are true *Believers* in an *unseen Jesus*, it is but a little while and we shall also see him; for he is gone to the Father, and will so successfully negotiate our Affairs there, that whatever our present Difficulties and Sorrows are, they shall end more happily, than those of a *Woman*, who after all the Pangs and Throws of her *Labour*, thro' the merciful Interposition of Divine Providence, is made the *joyful Mother of a living Child*.

Ver. 21. In the mean Time, we have surely no Reason to envy the *World* its Joys and Triumphs: Alas, its Season of *weeping* will quickly come! But our *Lamentations* are soon to be turned into *Songs of Praise*, and our *Hearts* to be filled with that solid, sacred, and peculiar *Joy*, which, being the Gift of *Christ*, can never be taken away.

Ver. 20. While we are in this State of Distance and Darkness, let us rejoice that we have *Access* to the *Throne of Grace* thro' the prevailing *Name of Christ*. Let us come thither with holy Courage and Confidence, and ask that we may receive; and so our *Joy may be full*. With what Pleasure may we daily renew our Visits to that *Throne*, before which *Jesus* stands as an Intercessor; to that *Throne*, which is possessed by the *Father*, who himself loveth us, and answers with Readiness and Delight those *Petitions*, which are thus recommended? May our *Faith in Christ*, and our *Love to him*, be still on the increasing Hand; and our *Supplications* will be more and more acceptable to him, whose *Loving-kindness is better than Life!* (Psal. lxxiii. 3.)

Ver. 22. Surely we shall be frequently reviewing these gracious *Discourses*, which *Christ* has bequeathed us as an invaluable Legacy. May they dwell with us in all our Solitude, and comfort us in every Distress! We shall have no Reason to wonder, if Human Friendship be sometimes false, and always precarious: The *Disciples of Christ* were scattered in the Day of his Extremity, and left him alone, when they were under the highest Obligations to have adhered to him with the most inviolable Fidelity. May we but be able like him to say, that our *Father is with us*; and that delightful Converse with God, which we may enjoy in our most solitary Moments, will be a thousand times more than an Equivalent for whatsoever we lose in the Creatures. In the *World* we must indeed have *Tribulation*; and he that has appointed it for us, knows that it is fit we should: But since *Jesus, the Captain of our Salvation*, who was made

Ver.—33.

CHRIST *prays to the Father, that he may be glorified :* 483

made perfect thro' Sufferings, has overcome the World, and disarmed it ; Sect. 178.
let us seek that *Peace* which he has established, and press on with a
cheerful Assurance, that the least of his Followers shall share in the
Honours and Benefits of *his Victory*.

S E C T. CLXXIX.

CHRIST *offers up a solemn Prayer to the Father, that he himself might be glorified ; and that those who were given him, might be kept thro' his Name.* John XVII. 1, — 12.

JOHN XVII. 1.

THESE Words spake Jesus ; and lift up his Eyes to Heaven, and said, Father, the Hour is come ; glorify thy Son, that thy Son also may glorify thee.

JOHN XVII. 1.

OUR Lord *Jesus spake these Words* which Sect. 179.
are recorded in the preceding Chapters, *and then lifted up his Eyes to Heaven, and poured* John XVII.
out a most affectionate and important Prayer to I.
his Father ; an excellent Model of his Intercession in Heaven, and a most comfortable and edifying Representation of his Temper both towards God and his People. And that it might more effectually answer these great Ends, he uttered it with an audible Voice, *and said, Oh my Heavenly Father, the appointed and expected Hour is come, in which I am to enter on my Sufferings, and to compleat the Work for which I came into the World ; and therefore I pray, that thou wouldst glorify me, thy Son, in those signal Appearances for my Honour and Support in Death, in my Recovery from the Grave, and mine Ascension into Heaven, which thou hast promised to me, and which I know that thou wilt punctually fulfil (a) ; -that thy Son also, in the*

(a) *Glorify thy Son.*] All the Circumstances of *Glory* attending the Sufferings of *Christ* ; as, the Appearance of the *Angel* to him in the Garden, his striking down to the Ground those that came to apprehend him, his curing the Ear of *Malchus*, his good Confession before *Pilate*, his extorting from that unjust Judge a Testimony of his Innocence, the Dream of *Pilate's Wife*, the Conversion of the *penitent Robber*, the astonishing Constellation of *Virtues* and *Graces* which shone so bright in *Christ's* dying Behaviour, the supernatural *Darkness*, and all the other *Prodigies* that attended his *Death* ; as well as his *Resurrection*,

Sect. 179. the whole Series of his Conduct, both in this World, and in that to which he is now returning,
 John XVII. *may successfully glorify thee, and accomplish the*

2 Purposes of thy saving Love ; *According as thou hast, by the Engagements of thy Covenant, given him that Power over all Flesh, that absolute Dominion over all the Human Race, which he will e'er long receive and exert ; that he may give Eternal Life, to all that thou hast given him by that Covenant to be redeemed and saved.*

3 *And this is the sure Way to that Eternal Life (b), even that they may know thee, who art the only living and true GOD, in Opposition to the Idols they have ignorantly worshipped ; and may know also and believe in Jesus Christ, whom thou hast sent into the World as the only Saviour : And to this therefore thou wilt bring them, and wilt make use of what I have already done, and shall yet farther do, as the Means of effecting it.*

4 It is with unutterable Pleasure that I now reflect upon it, oh my Father and my GOD, that *I have eminently glorified thee on Earth during the whole of my Abode here ; that I have been faithful to the Trust that was reposed in me, in all that I have said and done thro' the Course of my Ministry : And greatly do I rejoice, that I have now gone so far, as to be just upon the Point of having finished, by my Sufferings and Death, the important Work which thou gavest me to do.*

5 *And now therefore, oh my Heavenly Father, do thou glorify me with thine own self, with the original Glory which I had with thee before the World was created (c), and which for the Salvation of thy People I have for a while laid aside, that I might clothe myself in this humble Form.*

I have

rection, and Ascension, and Exaltation at GOD's Right Hand, and the Mission of the Holy Spirit, and the consequent Success of the Gospel ; are all to be looked upon as an Answer to this Prayer.

(b) *This is Eternal Life.*] Christ might insert this Clause, (tho' neither a Petition, Plea, nor any other Part of Prayer,) on Purpose to remind his Apostles of the Importance of their Office ; as they were sent to spread that Knowledge, which he here calls *Eternal Life*, because the Eternal Happiness of Men depends upon it.

(c) *The Glory, which I had with thee before the World was.*] To suppose with the Socinians, that this refers only to that Glory, which GOD intended for him in his Decrees ; or with Mr. Fleming, that it refers only, or chiefly, to his being clothed with the *Sbekinah*, seems

2 As thou hast given him Power over all Flesh, that he should give eternal Life to as many as thou hast given him.

3 And this is Life eternal, that they might know thee the only true GOD, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the Earth : I have finished the Work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was.

6 I have manifested thy Name unto the Men which thou gavest me out of the World : thine they were, and thou gavest them me ; and they have kept thy Word.

7 Now they have known that all Things whatsoever thou hast given me, are of thee.

8 For I have given unto them the Words which thou gavest me ; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I have manifested thy Name, and revealed the Sect. 179.
Glory of thy Power and Grace, to the Men whom ^{John XVII.}
thou gavest me out of the World : They were ori- 6.
ginally thine, the Creatures of thine Hand, and
the happy Objects of thy sovereign Choice (d) ;
and in Consequence of thy gracious Purposes *thou*
gavest them to me, that they might be instructed,
and sanctified, and formed for the Kingdom pre-
pared for them before the Foundation of the
World : And such accordingly has been the In-
fluence of my Doctrine on their Hearts, that they
have readily embraced it, and hitherto have reso-
lutely kept and retained thy Word and Gospel.
And notwithstanding the mean Appearance I have 7.
made to an Eye of Sense, their Faith has owned
me thro' this dark Cloud ; and even now in this
my humble State they have perceived and known,
that all Things whatsoever which I have said and
done, and all the Credentials which thou hast in
Fact given me, and which so many overlook, are
indeed of thee ; and that I am truly what I pro-
fects myself to be, a Divine Messenger to the Chil-
dren of Men, and the Saviour that was promised
to come into the World. This plainly appears 8.
to be their firm Persuasion ; for the Words which
thou gavest to me, I have given to them, I have
revealed already much of my Gospel to them,
and begun to deposite it in their Hands ; and in
the midst of great Discouragement and Opposi-
tion, they have received with Pleasure and Thank-
fulness what I delivered to them ; and so have
made it manifest by their embracing and adhering
to my Doctrine, that they have known in Truth
the Divinity of my Mission, so as to be fully sa-
tisfied in their own Minds, that I came out from
thee, descending from Heaven with a Commission
to reveal thy Will ; (compare John xvi. 27, 30.)
and

seems to sink, and contract the Sense, far short of its genuine Purpose. See Fleming's *Christology*, Vol. ii. pag. 247. and *Whitby in loc.*

(d) *They were originally thine.*] There can surely be no Reason to imagine from the Sacred Story, that the *Apostles* were chosen to their great Office, on Account of any extraordinary Degrees of Piety and Virtue, previous to their being called to follow *Christ*. So that I can see no natural Sense of these Words, but what I have expressed in the *Paraphrase*.

(e) *And*

Sect. 179. *and have made it to appear, that they have firmly believed that thou didst indeed send me on the great Errand of their Salvation.*

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9.

I therefore pray for them, who have attended me as my Apostles, and for all those who are, or shall be brought to the same Faith, and the same Temper, that thou wouldst support them under every Trial, and wouldst regard them in a peculiar Manner as the Objects of thy Care: I pray not thus for the unbelieving World, but for those whom thou hast graciously given me; and I am confident that my Prayer for them shall not be in vain; for they are not only mine, but thine too, chosen by thy Grace, and devoted to thy Service.

10 *And indeed all mine Interests, and my People are thine, and thine are also mine; and while thy Glory is advanced by their Establishment, I likewise am, and finally shall be, glorified in them: So near and intimate is our Relation to each other; so sincere and active thy paternal Affection to me, oh my Heavenly Father, and my filial Duty to thee.*

11 *And now I am to continue no longer in the World; but these my faithful Servants are yet in the World, and some of them are to remain a considerable Time in it, exposed to various Hardships and Dangers: Whereas I, (delightful Thought!) shall soon have done with this weary Wilderness, and am coming to thee, who art the Center of my Soul, and the supream Object of my Complacency and Desire (e). But while I am separated from these my Servants, so dear to thee and to me, vouchsafe, oh holy Father, to keep these whom thou hast thyself given me, and let them be preserved by thy Name; let them be kept in Safety by thy mighty Power, and be established in the Faith by a constant Regard to thee, and a Sense of thy Presence impressed on their Hearts; that they may still continue united to us, and to each*

9 I pray for them: I pray not for the World, but for them which thou hast given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the World, but these are in the World, and I come to thee. Holy Father, keep thro' thine own Name those whom thou hast given me, that they may be one, as we are.

(e) *And I am coming to thee.] It is very plain, that this Clause could not be intended as an additional Argument to introduce the following Petition; for Christ's coming to the Father was the great Security of his People: But it seems rather to be a short Reflection on that dear Subject, so familiar to his Mind, with which he for a Moment refreshed himself in the Course of this humble and pathetic Address. This I have endeavoured to represent in the Paraphrase.*

(f) *Unless*

12 While I was with them in the World, I kept them in thy Name: those that thou gavest me I have kept, and none of them is lost, but the Son of Perdition: that the Scripture might be fulfilled.

each other, in cordial Affection, and *may be one*, Sect. 179. *even as we [are] one.* Do not, oh gracious Father, forget these my Friends, in whose Cause I have so affectionately engaged; for thou art Witness, that *while I was with them in the World, I kept them in thy Name*, and thro' the Influences of thy Grace; [*yea,*] *I guarded them whom thou gavest me with a most constant Care, and none of them is lost, unless it be counted as a Kind of Exception, that the Son of Perdition perishes by his Iniquity; that wretched Creature, who in a lower Sense was indeed given to me, but never, like the rest, was taken under my special Care (f); but is left to fall into deserved Ruin (g), that the Scripture might be fulfilled, which foretold it as the dreadful Consequence of his Treachery. (See Psal. cix. 8, & seq. compared with Acts i. 20.)*

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(f) *Unless it be the Son of Perdition.*] I am surprized that so many very learned Divines, and amongst the rest even Bishop Burnet himself, (whom I cannot mention but with the greatest Honour,) should so roundly infer from these Words, that the giving to Christ in the preceding Clauses, cannot imply an Election to Glory, since it is here intimated, that Judas who perished, was given as well as the rest. (See Burnet on the Articles, pag. 160.) The Objection to a mere English Reader might appear unanswerable; but those so conversant in the Original might easily have observed, that if this Text will prove, that Judas was in the Number of those given to Christ, in the same Manner Luke iv. 26, 27. will prove, directly contrary to plain Fact and the whole Tenor of the Argument, that the Woman of Sarepta was a Widow in Israel, and Naaman the Syrian a Leper in Israel too; John iii. 13. that Christ ascended into Heaven before he began his Ministry; Rev. ix. 4. that the Men who had not the Seal of GOD in their Foreheads were either Grass, or Trees; and Rev. xxi. 27. that there are some of the most abominable of Mankind, whose Names are written in the Book of Life. See also Mat. v. 13. xii. 4. 1 Cor. vii. 5. 2 Cor. xii. 13. In all which Places, as well as the preceding, it is plain that *εσμι* is not used strictly as an *Exceptive Particle*; and that, if it has any thing like that Force, it is only to intimate, that what it introduces may, in a less proper Sense, be reduced to the Number of Things mentioned before it. And this I take to be its precise Sense in this Text; for which Reason I render it [*unless it be,*] tho' in some of the former Instances it has not so much Signification as that; but is used with as great a Liberty, as *except* by Milton, when he says of Satan,

— — GOD and his Son *except*,
Created Thing nought valued he nor shunn'd.

Thus likewise *εσμι* is used, Gal. ii. 16. John v. 19. xv. 4. — The Words before us might indeed refer to the Apostles, (compare John xviii. 8, 9. Sect. 183.) but I do not see any Necessity of confining them to Christ's Care for their Preservation, for the Reason given above.

(g) *Is left to fall into deserved Ruin.*] The Son of Perdition signifies one who *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.*

I M P R O V E M E N T.

Sect. 179. **W**ITH Pleasure let us behold our gracious Redeemer in this Posture of humble Adoration; *lifting up his Eyes to GOD* with solemn Devotion, and pouring out his pious and benevolent Spirit in those Divine Breathings which are here recorded. From his Example let us learn to pray; and from his Intercession to hope. We know *that the Father beareth him always; (John xi. 42.)* and singularly did he manifest, that he heard him now, by all that bright Assemblage of *Glories*, which shone around him in the concluding Scenes of his Abode on Earth, and in those that attended his Removal from it: And in all this too did the Blessed *Jesus* manifest his Zeal for the *Glory of the Father*. May we emulate that holy Temper! and when we pray even for *our own consummate Happiness* in the Heavenly World, may we consider it as ultimately centering in the Honour and Service of GOD!

Ver. 2. Well may we be encouraged to hope for that *Happiness*, since *Christ* has an universal *Power over all Flesh*, and over *Spirits* superior to those that dwell in *Flesh*; with which he is invested on Purpose, that he may accomplish the *Salvation of those whom the Father has given him*, even of every true Believer. We see the certain *Way to this Life*, even the *Knowledge of GOD in Christ*: Let us bless GOD, that we enjoy so many Opportunities of obtaining it; and earnestly pray, that *he who commanded the Light to shine out of Darkness*, would by his Divine Rays *shine forth* on our benighted Souls; and so animate us in his Service from the noblest Principles of Gratitude and Love, that we may be able to say, even in our dying Moments, with somewhat of the same Spirit as *our Lord* expressed, *Father, we have glorified thee on Earth, and finished the Work which thou gavest us to do*; and therefore, being *no more in the World*, we come unto thee. Then may we hope, in our humble Degree, to partake of that *Glory* to which he is returned, and to *sit down with him on his victorious Throne*.

Ver. 7, 8. In the mean Time, may our *Faith* see, and our *Zeal* confess *Christ*! May we *acknowledge* his *Divine Authority*, as having come out from the *Father*! May we be *united* in Love to him, and to each other; and be kept by that *Divine Word*, which is the Security of his People, that *none of them shall be lost*! Let the *Son of Perdition*, who perished even from amongst the *Apostles*, teach us an humble Jealousy over our own Hearts, whatever external Privileges we enjoy; and engage us to maintain a continual Regard to *him, who is able to keep us from falling, and to present us faultless before the Presence of his Glory with exceeding Joy!* (*Jude, ver. 24.*)

S E C T.

S E C T. CLXXX.

Our LORD concludes his Prayer, recommending his Apostles, and succeeding Christians in every future Age, to the favourable Regards of his Father, and praying for their Union on Earth, and Glory in Heaven. John XVII. 13, to the End.

JOHN XVII. 13.

JOHN XVII. 13.

AND now come I to thee, and these Things I speak in the World, that they might have my Joy fulfilled in themselves.

OUR Lord proceeded in that excellent Address to GOD, which he had begun in the former Section, in such Words as these: *And now, oh my Heavenly Father, I come unto thee with unutterable Pleasure; and these [Words] of this Prayer I speak thus openly in the Hearing of my Disciples, while I as yet am with them in the World, that they who now hear me, and those too for whose Benefit it may be afterwards recorded, may have my Joy, even that holy Consolation of which I am the Author and Support, abundantly fulfilled in them.* And it indeed becomes me to be thus solicitous for their Comfort and Happiness; for *I have given them thy Word, which they have faithfully received; And in Consequence of this, tho' they are indeed the greatest Friends and Benefactors of Mankind, yet the World has ungratefully hated them, and will be sure to persecute them with the utmost Violence, because they are not of the same Spirit with the World, even as I myself, in whose Cause they are engaged, am not of the World, so as to conform to it in my Temper and Conduct.* Since therefore for my sake they stand thus exposed to Hatred, Injury, and Oppression, I most affectionately bear them on my Heart before thee, oh my Heavenly Father: *Yet I do not pray, that thou shouldst take them immediately out of the World, bad as it is; since I know, the Purposes of thy Glory, and their own Improvement and Usefulness, will require their longer Continuance in it; but I pray, that thou wouldst preserve them from being either corrupted*

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14 I have given them thy Word; and the World hath hated them, because they are not of the World, even as I am not of the World.

14

15 I pray not that thou shouldst take them out of the World, but that thou shouldst keep them from the Evil.

15

Sect. 180. rupted or overwhelmed by *the Evil* which perpetually furrounds them, and that the Subtilty and Malice of the Evil One may never over-

John XVII.

16 power them. For I well know, that they will meet with many Trials which will bear hard upon them; because (as I have said,) *they are not of a Temper suited to the common Sentiments and Practice of the World, even as I their Lord and Master am not of the World.*

16 They are not of the World, even as I am not of the World.

17 To arm them therefore against so formidable an Attack, and to maintain and cultivate this holy Temper in them, I would intreat thee to compleat the Work that is so happily begun, and to *sanctify them* more and more *thro' thy Truth* (a): And as *thy Word* and Gospel which they are to preach, is the great System of sanctifying Truth, whereby real Holiness is to be for ever promoted; may these thy Servants therefore feel more and more of its vital Energy on their own Souls, to qualify them for the important Office of dispensing it to others.

17 Sanctify them thro' thy Truth: thy Word is Truth.

18 For *as thou hast sent me into the World* to be the Messenger of this Grace, *I also have sent them into the World* on the same Errand, to publish and proclaim what they have learnt of me. And it is in some measure *for their sakes*, as well as for the Salvation of all my People, that *I now sanctify myself*, or set myself apart as an Offering holy to thee, *that they also*, taught by my Example, and animated by my dying Love, *may be truly sanctified thro' the Truth*, and be compleatly fitted for that important Office.

18 As thou hast sent me into the World, even so have I also sent them into the World.

19 And for their sakes I sanctify myself, that they also might be sanctified thro' the Truth.

20 And when I lay such a Stress on this, and offer these Petitions for them, I am not chiefly influenced by the personal Attachment of private Friendship, but I consider them under their publick Character; *nor do I pray for these my Apostles alone*, or offer myself merely for them; *but for*

20 Neither pray I for these alone, but for them also

(a) Sanctify them thro' thy Truth.] I see no Reason to conclude, with Mr. Mede, that *εν τη αληθεια* must be put for *εν τω αληθειαν*, i. e. for the Service of the Gospel. That was indeed the remote End which our Lord had in View; but the more immediate was, that their own Souls might be transformed and purified by it.—To sanctify signifies in general, to set apart to any appropriate Use; and is used with peculiar Propriety, with Reference to a Sacrifice; which seems to be the Sense, in which our Lord applies it to himself, in ver. 19. Compare *Exod. xiii. 2. xxix. 1.* and *Lev. xxii. 2.*

(b) That

also which shall believe on me thro' their Word :

for them also who shall hereafter believe on me thro' Sect. 180.
their Word, whether it be preached or written ; ^{John XVII.}
even for those, who are yet unborn, and on ^{20.}
whom the Ends of the World shall come :

21 That they all may be one, as thou, Father, art in me, and I in thee ; that they also may be one in us : that the World may believe that thou hast sent me.

That being animated by the same Spirit, and inspired with the same Love, they all may be truly and intimately one, as thou, Father, [art] in me, and I in thee ; that they also may in Friendship and Happiness be one in us, united to us and to each other, and deriving from us the richest Supplies of Divine Consolation ; that so the World, seeing their Benevolence, and Charity, and holy Joy, may believe that thou hast sent me, and that a Religion productive of such amiable Fruits is indeed of Divine Original (b). And the Glory, 21

22 And the Glory which thou gavest me, I have given them : that they may be one, even as we are one :

which by the Covenant of Redemption thou gavest unto me, I have, as authorized by thee, given unto them, by my faithful and invariable Promise, as the great Encouragement of their Faith and Hope (c) ; that they may all be one, even as we are one, and in Consequence of such a blessed Union may dwell together with us, and with each other, in eternal Felicity : Thus therefore 22

23 I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou hast sent me, and hast

may it ever be, I dwelling in them, and thou in me ; that they, who now enjoy the first Beginnings of this happy State, may at length be made compleatly perfect in one, and be united in the most cordial Love, without any jarring Affection, or the least Mixture of Sorrow and Complaint ; that so the clearest Demonstration may be given of the Efficacy of thy Grace, and that the World may know, that thou hast sent me, while they perceive them under my forming Care to become visibly and justly the Favourites of Heaven ; and may

(b) That the World may believe that thou hast sent me.] This plainly intimates, that Dissensions among Christians would not only be uncomfortable to themselves, but would be a Means of bringing the Truth and Excellence of the Christian Religion into question : And he must be a Stranger to what hath passed, and is daily passing in the World, who does not see what fatal Advantage they have given to Infidels, to misrepresent it as a Calamity, rather than to regard it as a Blessing to Mankind. May we be so wise as to take the Warning, before we are quite destroyed one of another ! (Gal. v. 15.)

(c) The Glory which thou gavest me, I have given them, &c.] As it was plainly in his Father's Name, and by the Authority of his Commission, that Christ had given them this Promise, which with a lively Faith they had affectionately embraced ; so this was one of the strongest Arguments that could be urged, for the compleat Accomplishment of it.

Sect. 180. may be sensible that thou hast loved them, as thou hast loved me, and hast extended this Mercy to them for my sake.

hast loved them, as thou hast loved me.

24 But no Improvements either in Holiness or Comfort in this World can compleatly answer the Purposes of my Love, and the Promises of my Grace to them; and therefore, oh *Father*, permit me to say, that *I will*, that is, I importunately ask it, and in Consequence of the mutual Transactions between us, I am bold to claim it as Matter of Right, *that they also whom thou hast graciously given me*, even all thy chosen and sanctified People, *may at length be with me where I am*, in that Heavenly World to which I am now removing; *that they may there behold and contemplate, with everlasting delightful Admiration, my Glory which thou hast by thy sure Appointment given me (d)*, and art just ready to bestow; *for thou hast loved me before the Foundation of the World*, and didst then decree for me that Mediatorial Kingdom, with which thou art now about to invest me.

24 Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my Glory which thou hast given me: for thou lovedst me before the Foundation of the World.

25 And herein thou wilt not only be merciful, but faithful and just too, as it is congruous to those essential Perfections of thy Nature, oh most righteous *Father*, thus to distinguish me and my Followers with a peculiar Glory: For *tho' the World has not known or acknowledged thee (e)*, yet *I have known thee*, and have accordingly directed the whole of my Ministrations to thy Glory; and these my Servants too *have known that thou hast sent me*, and will courageously assert it, even at the Expence of their very Lives.

25 O righteous *Father*, the World hath not known thee; but I have known thee, and these have known that thou hast sent me.

26 And I have declared thy Name to them, and will as I have Opportunity farther go on to declare [it,] both by my Word, and by my Spirit, that their

26 And I have declared unto them thy Name, and will declare it: that the Love

(d) *My Glory which thou hast given me.*] This may express the Lustre and Beauty of *Christ's* personal Appearance, the Adoration paid him by the Inhabitants of the upper World, and the Administration of the Affairs of that Providential Kingdom, which it is his high Office to preside over.

(e) *Tho' the World has not known thee.*] That *has* here signifies *Tho'*, the Connection plainly demonstrates; and *Elfner* produces many Instances of it: (*Observ. Vol. i. pag. 334.*) To which the following Instances from the *Sacred Writers* may be added, among many others, *Luke xviii. 7. John xiv. 30. Acts vii. 5. and Heb. iii. 9.*

Love wherewith thou hast loved me, may be in them, and I in them.

their Graces and Services may be more eminent; *that the Love with which thou hast loved me, may be dwelling in them, and that I also may take up my constant Residence in them* by my Spiritual Presence, when my Bodily Presence is removed, as it will quickly be.

Sect. 180.
John XVII.
26.

I M P R O V E M E N T.

WE have indeed perpetual Reason of Thankfulness, that our gracious Redeemer *spake these Words in the World,* and recalled them *thus exactly to the Memory of his beloved Disciple* so many Years after, that we, in the most distant Ages of his Church, might by reviewing them, have *his Joy fulfilled in us.* Let us with Pleasure recollect, that those *Petitions* which *Christ* offered for his *Apostles*, were expressly declared, *not to be intended for them alone; but, so far as Circumstances should agree, for all that should believe on him thro' their Word, and therefore for us, if we are real, and not merely nominal Believers.* For us doth he still *pray, not that GOD would immediately take us out of the World, tho' for his sake we may be continually bated and injured in it; but that he would keep us from the Evil to which we are here exposed.* For *our sakes* did he also *sanctify himself* as a Propitiation for our Sins, *that we also might be sanctified thro' the Truth; for he gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.* (Tit. ii. 14.)

May these wise and gracious Purposes of his Love be fulfilled in us! May we be one with each other, and with him! May that Piety and Charity appear in the whole Series of our Temper and Behaviour, which may evidently shew the Force of our Religion, and reflect a conspicuous Honour upon the great Founder of it! And may all concur to train us up for that compleat Felicity Above, in which all the Purposes of his Love center! It is the declared *Will of Christ,* and let us never forget it, *that his People should be with him where he is, that they may behold his Glory which the Father has given him.* And there is apparent Congruity, as well as Mercy, in the Appointment; that *where he is, there also should his Servants and Members be.* The blessed *Angels* do undoubtedly *behold the Glory of Christ* with perpetual Congratulation and Delight: But how much more Reason shall we have to rejoice and triumph in it, when we consider it as *the Glory of One* in our own Nature, the *Glory of our Redeemer and our Friend,* and the Pledge and Security of our own everlasting Happiness! Let us often be lifting up the Eyes of our Faith towards it, and let us breathe after Heaven in this View; in the mean Time, with all due Zeal, and Love, and Duty *acknowledging the*

Father

Sect. 180. *Father and the Son, that the Joys of Heaven may be anticipated in our Souls, while the Love of GOD is shed abroad there by his Spirit, which is given unto us; even something of that Love, wherewith he has loved Jesus our incarnate Head.*

S E C T. CLXXXI.

JESUS retires from the Guest-Chamber to the Garden of Gethsemane, and in his Way thither renews the Caution which he had given to Peter and the rest of the Apostles.
 Mat. XXVI. 31,---35. Mark XIV. 27,---31. Luke XXII. 39. John XVIII. 1.

JOHN XVIII. 1.

Sect. 181. *AND when Jesus had spoken these Words that are mentioned above, and had concluded his Discourse with this excellent Prayer to his Heavenly Father, he came out from the Guest-Chamber where he had celebrated the Passover, and according to his usual Custom every Night, went forth with his Disciples out of the City; and crossing over the Brook Kedron, which lay on the East Side of Jerusalem, he came to the Foot of the Mount of Olives; where there was a Garden belonging to one of his Friends, into which he had often been used to retire; and tho' he knew, his Enemies would come this very Night to seize him there, yet he entered into it (a); and his Disciples also followed him.*

Mat. XXVI. 31. *Then, as they were on the Way thither, Jesus says to them, Notwithstanding all the Faith you have professed in me, and all the Affection which I know you bear to me, yet not only one or another,*

JOHN XVIII. 1.

[AND] when Jesus had spoken these Words, he [came out, and] went forth [as he was wont,] with his Disciples, over the Brook Cedron, [to the Mount of Olives,] where was a Garden, into the which he entered, and his Disciples [also followed him.] [LUKE XXII. 39.]

MAT. XXVI. 31. Then saith Jesus unto them, All ye

(a) *A Garden, into which he entered.*] Christ probably retired into such a private Place, not only for the Advantage of secret Devotion, which perhaps he might not so well have enjoyed in the City at so publick a Time; but also that the People might not be alarmed at his being apprehended, nor in the first Sallies of their Zeal and Rage attempt to rescue him in a tumultuous Manner.—Kedron was, as its Name signifies, a dark shady Vale between Jerusalem and the Mount of Olives, thro' which a little Brook ran, which took its Name from the Place. (Compare 2 Sam. xv. 23.)

(b) He

ye shall be offended because of me this Night: for it is written, I will smite the Shepherd, and the Sheep of the Flock shall be scattered abroad. [MARK XIV. 27.]

32 But after [that] I am risen again, I will go before you into Galilee. [MARK XIV. 28.]

33 [But] Peter answered and said unto him, Tho' all Men shall be offended because of thee, [yet] will I never be offended. [MARK XIV. 29.]

ther, but *all of you shall be offended because of me this very Night*; and the Hour is just at hand, when something will happen, which shall prove the sad Occasion of your falling into Sin, by forsaking your Master and Friend, and leaving me in the Hands of the Enemy: *For it is written, (Zech. xiii. 7.) "I will smite the Shepherd, and "the Sheep of the Flock shall be scattered:"* I am that Shepherd, and you the timorous Sheep, to be dispersed by the Assault made on your Keeper. *But*, as it is afterwards added there by Way of Encouragement, "I will turn my Hand upon the Little ones," to reduce and recover them from this dissipated State; so likewise, *after I am risen from the Dead, as I shall soon be, I will go before you into Galilee*, and there give, not only you, my Apostles, but all my Disciples, the amplest Demonstration both of my Resurrection and my Love; whereby your Hearts shall be established in the firmest Adherence to me: And upon this, he named the particular Place, where he would meet them (b).

But Peter was so grieved to hear him say, that they should all be offended, and be scattered from him, that with a confident Assurance of his own Stedfastness, he answered and said to him, My dearest Lord, there is no Trial can surmount the Love I bear thee; and whatsoever Danger or Distress may be at hand, I am absolutely resolved, and determined upon it, that tho' every one besides, and even all the rest of these my Brethren, should be offended because of the Calamities that are coming on thee, and upon this Account should be induced to forsake thee, yet will I never be offended, but will follow thee even to the last.

Jesus:

(b) He named the particular Place, &c.] An Appointment to meet in so large a Region as Galilee, would without this have been of very little Use; and *Mat. xxviii. 16. (Sect. 202.)* expressly declares such an Appointment. We do not know the exact Place, but *Matthew* says, it was a certain Mountain: Probably it might be near the Sea of Tiberias; not only because we find *Christ* on the Borders of that Sea after his Resurrection; (*John xxi. 1. Sect. 200.*) but also, because as he had resided there longer than any where else, he had, no doubt, the greatest Number of his Disciples thereabouts; and it lay pretty near the Center of his chief Circuits, and therefore must be most convenient, especially for those beyond Jordan, where many had of late believed in him. See *John x. 40,—42. Sect. 134.*

(c) After

Sect. 181.
 Mat. XXVI.
 34.

Jesus said to him, Peter, this Confidence does not at all become thee, especially after the Warning I gave thee at Supper (c); but I repeat it again, and verily I say unto thee, that To-day, yea, [even] this very Night that is now begun, before the Cock crow twice, thou shalt repeatedly deny me in the most shameful Manner; for after thou hast heard it once, thou shalt not be admonished; but before it crow a second Time, thou shalt repeat the Fault; nay, thou shalt do it thrice, and every Time with new Aggravations.

35 But Peter upon this, instead of being awakened to a humble Sense of his own Weakness, spake the more eagerly, [and] with a Mixture of Grief and Indignation at the Thought, said to him, Lord, no Danger can induce me to be guilty of such Baseness; for such is the Sincerity and Strength of my Affection to thee, that tho' I should die with thee on the Place, yet I will not deny thee in any Manner or Degree (d), but would a thousand Times rather fall by thy Side in a brave and resolute Defence, than so much as seem to neglect thee, or in any Respect to fail of the strictest and most affectionate Fidelity. And so all the Disciples said in like Manner, with equal Sincerity of present Intention, tho' neither he, nor they, had Courage enough to abide by that Resolution. Jesus therefore insisted no farther on the Matter, but left them to be taught by the Event.

(c) After the Warning I gave thee at Supper.] See Luke xxii. 34. and John xiii. 38. pag. 442. I persuade myself, that an attentive Comparison of those Texts with these before us in Matthew and Mark will convince the Reader, that these Admonitions were first given at the Table, and now repeated as they went out: Nor can I find any Way of forming them all harmoniously into one compound Text without such a Supposition.

(d) Spake the more eagerly, — I will not deny thee in any Manner or Degree.] ΕΙ ημετερος ελεγε μαλλον, — η μη σε απαρνησομαι. I think the Energy of these original Expressions cannot be reached in a Version: I have therefore attempted it in the Paraphrase; and must observe, that if, as the Antients say, (and particularly Clemens Alexandrinus, as quoted by Eusebius, Eccles. Hist. lib. ii. cap. 15. see Mr. Lardner's Credibility, Book v. ch. 22. §. 5.) Peter reviewed Mark's Gospel, it is peculiarly worth our Notice, that the Aggravations attending his Denial of our Lord should be more strongly represented by Mark, than by any other Evangelist; which, in that Case, probably was done by his own particular Direction; and may be regarded as a genuine Proof of his deep Humiliation and Penitence. Compare Mark xiv. 66, — 72. with Mat. xxvi. 69, — 75. Luke xxii. 54, — 62. and John xviii. 25, — 27. Sect. 184.

34 Jesus said unto him, Verily I say unto thee, that this [Day, even in this] Night, before the Cock crow [twice,] thou shalt deny me thrice. [MARK XIV. 30.]

35 [But] Peter [spake the more vehemently, and] said unto him, Tho' I should die with thee, yet will I not deny thee [in any wise.] Likewise also said all the Disciples. MARK XIV. 31.]

I M P R O V E M E N T.

SO feeble is the Heart of Man, and yet so ready to trust to its own Sect. 181.
 Strength! So gracious is the *Lord Jesus Christ*, that great *Shepherd*
and Bishop of Souls, who gave himself to be smitten for his Flock, when Mat. xxvi.
 they had forsaken him; and then returning, fought them out again, and 31.
 fed them in richer Pastures than before!

How reasonable is it, that our Hearts should be fixed in the most
 inflexible Resolution for his Service! How fit, that we should every one
 of us say with the utmost Determination of Soul, *Lord, tho' I should die* Ver. 35.
with thee, yet will I not deny thee! For how could Death wear a more
 graceful, or a more pleasing Form, than when it met us close by our
Saviour's Side, and came as the Seal of our Fidelity to him?

Surely this is the Language of many of our Hearts before him, espe-
 cially when warmed and animated by a Sense of his dying Love to us.
 Yet *let us not be high-minded*; for *Peter* after this Declaration *denied his* Ver. 34, 35.
Master; and *all the Disciples forsook him*. Nor, on the other hand, let
 the View of that Frailty discourage, tho' it ought to caution us; for the
 Time came, when each of them acted as they here spoke; and they
 who in his very Presence acted so weak a Part, thro' the Influences of
 his strengthening Spirit *refused unto Blood*, and *loved not their Lives unto*
the Death for the Testimony of Jesus. (Rev. xii. 11.)

S E C T. CLXXXII.

CHRIST enters the Garden of Gethsemâne, and falls into
 his Agony there; during which his Disciples fall asleep,
 for which he gently reproveth them, and warns them of the
 Enemies Approach. Mat. XXVI. 36,—46. Mark XIV.
 32,—42. Luke XXII. 40,—46.

MAT. XXVI. 36.

MAT. XXVI. 36.

THEN cometh Jesus
 with them unto a Place
 called Gethsemâne; and
 [Luk.

THEN, after this Discourse with his Disci- Sect. 182.
 ples, *Jesus comes with them to the Place* we Mat. XXVI.
 mentioned above, which was called *Gethsemâne*, 36.
 as being a very pleasant and fertile Garden (a):

And

(a) Called *Gethsemâne*, as being a very pleasant and fertile Garden.] It is well known,
 that גת שמוני signifies the Valley of Fatness. The Garden probably had its Name from
 its

Sect. 182. *And when he was arrived just at the Entrance into the Place whither he was used to retire, he says to Eight of his Disciples, Sit ye down here a while, and observe what passeth abroad, while I go and pray in yonder Retirement.*

Mat. XXVI. 36.

[LUK. when he was at the Place, he] saith unto [his] Disciples, Sit ye here, while I go and pray yonder. [MARK XIV. 32. LUKE XXII. 40.—]

37 *And as this was a very extraordinary Passage of his Life, he took along with him Peter, and the two Sons of Zebedee, James and John, who had been Witnesses of his Transfiguration, and were now chosen by him to be Witnesses of his Agony: And as he went on with them towards a more retired Part of the Garden, he began to be in a very great and visible Dejection, Amazement, and Anguish of Mind (b), on Account of some painful and dreadful Sensations which were then impressed upon his Soul by the immediate Hand of*
 38 *GOD. Then turning to his Three Disciples, he says to them, My Friends, you never saw me in greater Distress than now; for my Soul is surrounded on all Sides with an Extremity of Anguish and*

37 And he took with him Peter, and the two Sons of Zebedee, [James and John,] and began to be sorrowful, [fore amazed,] and very heavy. [MARK XIV. 33.]

38 Then saith he unto them, My Soul is exceeding sorrowful, even unto Death: tarry

its Soil and Situation, and lay in some little Valley between Two of those many Hills, the Range of which constitutes the *Mount of Olives*; and it is with some peculiar Reference to this Situation, that some have rendered it *Torcular Olei*, or a *Fat of Oil*.

(b) *He began to be in great Dejection, Amazement, and Anguish of Mind.* The Words which our Translators use here, are very flat, and fall vastly short of the *Emphasts* of those Terms, in which the *Evangelists* describe this awful Scene: For *λυπεσθαι* signifies to be penetrated with the most lively and piercing *Sorrow*; and *αδνημονεν* to be quite depressed and almost overwhelmed with the Load: *Mark* expresses it, if possible, in a more forcible and stronger Manner; for *εθαμβεσθαι* imports the most shocking Mixture of *Terror* and *Amazement*; and *περικλυπος* in the next Verse intimates, that he was surrounded with it on every Side, so that it broke in upon him with such Violence, that, humanly speaking, there was no Way of Escape. I have endeavoured, as well as I could, to express each of these Ideas in the *Paraphrase*. — *Dr. More* truly observes, that *Christ's* continued *Resolution*, in the midst of these *Agonies* and supernatural *Horrors*, was the most heroic that can be imagined, and far superior to Valour in Single Combat, or in Battle; where, in one Case, the Spirit is raised by natural Indignation; and in the other, by the Pomp of War, the Sound of martial Musick, the Example of Fellow-Soldiers, &c. (See *More's Theolog. Works*, p. 38.) — *Dr. Whitby* will not allow, that these *Agonies*, arose from the immediate Hand of GOD upon him; which he thinks not to be the Case, even of the Damned in Hell. But it seems impossible to prove that it is not. He rather thinks, it might arise from a deep Apprehension of the Malignity of Sin, and the Misery brought upon the World by it. But considering how much the Mind of *Christ* was wounded and broken with what he now endured, so as to give some greater external Signs of Distress, than in any other Circumstance of his Sufferings, there is Reason to conclude, there was something extraordinary in the Degree of the Impression: And it surely comes much to the same, whether we say, that GOD by his own immediate Agency impressed some uncommon *Horrors* on his Mind; or that the Strength of his Spirits, and perhaps the Tone of his Nerves, were so impaired, that the View he had of these Things should affect him to a Degree of exquisite and uncommon Sensibility.

(c) Watch

tarry ye here, and watch with me: [LUK. and pray, that ye enter not into Temptation.] [MARK XIV. 34. LUKE XXII.—40.]

and Sorrow, which tortures me even almost unto ^{Sect. 182.} Death; and I know that the Infirmity of Human ^{Mat. XXVI. 38.} Nature must quickly sink under it without some extraordinary Relief from GOD; to him therefore I will apply with the greatest Earnestness: And do you in the mean Time *continue here, and watch with me (c)*, considering how liable we are to be surprized; [and] let me remind you also to *pray* for yourselves, *that you may not enter into that dangerous Temptation*, of which I have just been giving you Notice, or may be kept from falling by it. See Mat. xxvi. 31. Sect. 181.

MARK XIV. 35. And he went forward a little, [LUK. and was withdrawn from them about a Stone's Cast, and kneeled down,] and fell [on his Face] on the Ground, and prayed, that if it were possible the Hour might pass from him. [MAT. XXVI. 39.—LUKE XXII. 41.]

And going on a little Way from thence into a ^{Mark XIV. 35.} more retired Part of the Garden, *when he was* now *withdrawn about a Stone's Throw* from the Place where he left *them*, he first humbly *knelt down, and then*, as the Ardor of his Devotion increased, he *prostrated himself on his Face to the Ground, and prayed, that if it were possible, that dreadful Season of Sorrow*, with which he was then almost overwhelmed, *might be shortened, and pass from him.*

36 And he said, Abba, Father, all Things are possible unto thee; [O my Father, if it be possible,] take away this Cup, [and let it pass] from me; nevertheless, not what I will, but what thou wilt. [MAT. XXVI.—39.]

And he said, Abba, Father, I know that *all Things* proper to be done are *possible to thee*; and *ob my Father, if it be so far possible*, as to consist with what thy Wisdom has appointed for the Advancement of thy Glory, and the Salvation of thy People, I earnestly beseech thee, that thou immediately wouldst *take away this Cup* of Bitterness and Terror (d); [yea,] let [it] now *pass from me*, and let Comfort and Peace return to my Soul: *Nevertheless*, if thou see'st it necessary to continue it, or to add yet more grievous Ingredients to it, I am here ready to receive it, in Submission to thy Will, and on the whole resolve

(c) *Watch with me.*] Had they done this carefully, they would soon have found a rich Equivalent for their watchful Care, in the eminent Improvement of their Graces by this wonderful and edifying Sight.

(d) *Take away this Cup.*] Nothing is more common, than to express a *Portion of Comfort or Distress* by a *Cup*, alluding to the Custom of the Father of a Family, or Master of a Feast, to send to his Children or Guests a *Cup* of such Liquor as he designed for them. See *Note (c)* on *Mat. xx. 22. pag. 266.* and compare with the *Texts* which are there referred to, *Psal. xvi. 5. xxiii. 5. lxxv. 8. Jer. xvi. 7. xlix. 12. Lam. iv. 21. Ezek. xxiii. 32, 33. Hab. ii. 16. and Rev. xiv. 10. xvi. 19.* In some of which *Texts* there may, perhaps, be a Reference to the Way of *executing* some Criminals by sending them a *Cup of Poison*; which is well known to have been an *Eastern*, tho' not (so far as I can learn) a *Jewish* Custom.

more upon your Guard, and more importunate in seeking for Assistance from Above, it will soon gain a much greater Victory over you. Sect. 182.
Mark XIV.

39 And again he went away [the second Time,] and prayed, and spake the same Words, [saying, O my Father, if this Cup may not pass away from me, except I drink it, thy Will be done.] [MAT. XXVI. 42.]

And when he had thus gently admonished them, *he went away again the second Time*, to a little Distance from them, *and prayed* as he had done before, *speaking much the same Words*, or expressing himself to the like Effect, with the same Ardor and Submission, *saying; Oh my Father, if it be necessary, in pursuance of the great End for which I came into the World, that I should endure these grievous Sufferings, and this Cup cannot pass from me without my drinking it, and wringing out, as it were, the very Dregs of it, I will still humbly acquiesce, and say, thy Will be done, how painful soever it may be to Flesh and Blood.*

40 And when he returned, he found them asleep again, (for their Eyes were heavy,) neither wist they what to answer him. [MAT. XXVI. 43.]

And returning back to his Three Disciples, *he found them asleep again; for the Fatigue and Trouble they had lately undergone had exhausted their Spirits, and their Eyes were quite weighed down with Weariness and Sorrow: And he admonished them again as before; and they were so thoroughly confounded, that they knew not what to answer him; and yet immediately after, they were so weak and senseless as to relapse into the same Fault again.*

MAT. XXVI. 44. And he left them, and went away again, and prayed the third Time, saying the same Words;

LUKE XXII. 42: Saying, Father, if thou be willing, remove this Cup from me;

And having roused them for the present from their Sleep, *he left them, and went away again, and prayed the third Time, speaking much the same Words* as before, or offering Petitions to the same Effect (g); *Saying, Father, if thou pleasest to take away this Cup from me, and to excuse me from the Continuance of this bitter Anguish and Distress (h), it is what would greatly rejoice me,* and

(g) *Speaking much the same Words.*] It is plain, by comparing *ver. 39. and 42.* that the Words were not entirely the same; and it is certain, that *λογος* often signifies *Matter*: So that no more appears to be intended, than that he *prayed to the same Purpose* as before.

(h) *Take away this Cup from me.*] The observing Reader will easily perceive by the *Paraphrase*, that I do not suppose our Lord here prayed to be excused entirely from Sufferings and Death. Such a Petition appears to me so inconsistent with that steady Constancy he always shewed, and with that lively Turn, (*John xii. 27, 28. pag. 306.*) in which he seems to disown such a Prayer, that I think even *Hooker's Solution*, tho' the best I have met with, is not satisfactory. (*Hooker's Eccles. Polity, lib. v. §. 48.*) It appears to me much safer to expound it, as *Sir Matthew Hale* does, (in his *Contemplations, Vol. i. pag. 59.*) as relating to

Sec't. 182. and with due Submission I would humbly ask it ;
 nevertheless, as I said before, *not my Will, but*
 Luke XXII. *thine be done.* And in this last Address his

43.

Combat was so violent and severe, that he was almost overwhelmed ; and therefore for his Assistance against the Powers of Darkness, which united their Force against him in the most terrible Manner, *there appeared to him an Angel from Heaven*, standing near him in a visible Form, and *strengthening him* by that sensible Token of the Father's Protection and Favour, and suggesting such holy Consolations as were most proper to animate his Soul in such a Struggle (i). Yet

44

with all these Assurances that he was still the Charge of Heaven, and quickly should be made victorious over all, his Terror and Distress continued ; *and being in an unspeakable Agony, he prayed yet more intensely* than before, insomuch that tho' he was now in the open Air, *and in the Cool of the Night, his Sweat ran off with uncommon Violence* ; yea, so strong was the Commotion of animal Nature, that Blood was also forced thro' the Pores together with the Sweat ; *which was as it were great Drops of Blood falling down from his Face, and dropping in Clots on the Ground, as he bowed himself to the Earth (k).*

And

me ; nevertheless, not my Will, but thine be done.

43 And there appeared an Angel unto him from Heaven, strengthening him.

44 And being in an Agony, he prayed more earnestly : and his Sweat was as it were great Drops of Blood falling down to the Ground.

to the Terror and Severity of the Combat in which he was now actually engaged : (See *Limborch's Theol. lib. iii. cap. 13. §. 17.*) This throws great Light on *Heb. v. 7. He was heard in that he feared.*

(i) *An Angel from Heaven strengthening him*] Some of the *antient Christians* thought it so dishonourable to *Christ*, that he should receive such Assistance from an *Angel*, that they omitted *this Verse* in their *Copies* ; as *Jerom* and *Hilary* inform us. It is indeed wanting in some *Manscripts* : But far the greatest Number of *Copies* have it ; and could *Hilary* have proved it a spurious Addition, he would, no doubt, have done it, since it so directly contradicts the wild Notion he seems to maintain, that *Christ* was incapable of any painful Sensations. (See *Dr. Mill, in loc.*)

(k) *His Sweat was as it were great Drops of Blood.*] A great many *Expositors* have thought, as *Mr. Le Clerc* did, that the Expression [*ο ιδρωσ αυτησ ωσιν σπουλασ αιματος*] only implies, that his Drops of Sweat were large and clammy like Clots of Gore : But *Dr. Whitby* observes, that *Aristotle* and *Diodorus Siculus* both mention bloody Sweats, as attending some extraordinary Agony of Mind ; and I find *Leti* in his *Life of Pope Sixtus V. pag. 200.* and *Sir John Chardin* in his *History of Persia, Vol. i. pag. 126.* mentioning a like Phenomenon. — *Dr. Scot* and *Mr. Fleming* both imagine, that *Christ* now struggled with the *Spirits of Darkness* : The former says, he was now surrounded with a mighty Host of Devils, who exercised all their Force and Malice, to persecute and distract his innocent Soul ; and the latter supposes, that *Satan* hoped, by overpowering him here, to have prevented the Accomplishment of the Prophecies relating to the Manner and Circumstances of his Death. (See *Scot's Christian Life, Vol.*

45 And when he rose up from Prayer, and was come to his Disciples, [MARK. the third Time,] he found them sleeping for Sorrow, 46 And said unto them, Why sleep ye? rise and pray, lest ye enter into Temptation. [MAT. XXVI. 45.—MARK XIV. 41.—]

MAT. XXVI.—45. And he saith unto them, Sleep on now, and take your Rest: [it is enough;] behold, the Hour is at hand, and the Son of Man is betrayed into the Hands of Sinners. [MARK XIV.—41.]

46 Rise, let us be going: behold, he is at hand that doth betray me. [MARK XIV. 42.]

And rising up from Prayer, he came back to his Disciples the third Time, and notwithstanding the repeated Admonitions he had given them, he again found them sleeping; for their Senses were quite stupified with Sorrow. And he said to them, Why do you still allow yourselves to sleep at such a Season as this? This drowsy Disposition makes it necessary to renew my Exhortation, and to call upon you yet once more, to arise and pray, that you may not enter into a Circumstance of very dangerous Temptation. But as all this did not sufficiently rouse them, and he knew those that came to apprehend him were just now entering the Garden, he altered his Voice, and said to them in an Ironical Manner, You may now sleep on if you can, and take your Rest as long as you please. I have been calling you to watch; but it is now enough; for this Season of watching is over, and I have no further Need to press you to it: You will now be roused by another Kind of Alarm, than my Words can give you; for behold, the long expected Hour is at length come, and the Son of Man is even now betrayed into the Hands of the most inhuman Sinners: Arise therefore, and let us go along with them whithersoever they shall lead us; for behold, he that betrayeth me is just at hand. Accordingly Judas and his Retinue immediately appeared, and seized him in the Manner which will afterwards be related.

Sect. 182.

Luke XXII.

45.

46

Mat. XXVI.

45.

46

I M P R O V E M E N T.

ON the most transient Survey of this amazing Story, we cannot but fall into deep Admiration. What a Sight is here! Let our Souls turn aside to behold it with a becoming Temper: And surely we must wonder, how the Disciples could sleep in the midst of a Scene, which might almost have awakened Rocks and Trees to Compassion. Behold the Prince of Life, God's Incarnate and Only-begotten Son, drinking of the Brook in the Way, (Psal. cx. 7.) and not only tasting, but drawing in full Draughts of that bitter Cup, which his Heavenly Father put into his

Mat. xxvi.

40, 43.

Luke xxii.

41, 42.

Vol. iii. pag. 149. and Fleming's Christology, Vol. ii. pag. 130.) But however this be, I can hardly think, as Dr. Scot suggests, that there was some supernatural Agency of those Evil Spirits in the Drowsiness of the Disciples, since the Sacred Historian is silent on this Head, and refers it to another Cause.

Sect. 182. his Hands on this awful Occasion. Let us behold him *kneeling*, and even *prostrate on the Ground*, and there pouring out his *strong Cries and Tears*, to him that was able to save him from Death. (Heb. v. 7.)
 Mark xiv. 35. Let us view him in this *bloody Agony*, and say, *If these Things be done in the green Tree, what shall be done in the dry?* (Luke xxii. 31.) If even *Christ* himself was so depressed with *Sorrow* and *Amazement*, and the *Distress* and *Anguish* of his *Soul* were such, that in his *Agony* the *Sweat* ran from him *like great Drops of Blood*, when our *Iniquities* were laid upon him, and it pleased the *Father* to bruise him, and to put him to *Grief*; (Isa. liii. 6, 10.) how must the *Sinner* then be filled with *Horror*, and with what dreadful *Agonies* of *Anguish* and *Despair* will he be overwhelmed, when he shall bear the *Burden* of his own *Iniquities*, and *GOD* shall pour out all his *Wrath* upon him? Behold, how fearful a *Thing* it is, to fall into the *Hands* of the living *GOD*! (Heb. x. 31.)

Here was no *Human Enemy* near our *Blessed Redeemer*; yet such invisible *Terrors* set themselves in *Array* against him, that his very *Soul* was poured out like *Water*; nor was there any *Circumstance* of his *Sufferings*, in which he discovered a greater *Commotion* of *Spirit*. Nevertheless, his pure and holy *Soul* bare all this, without any *irregular Perturbation*. In all this he *sinned not* by a *murmuring Word*, or an *impatient Thought*: He shone the brighter for the *Furnace of Affliction*, and gave us at once the most wonderful, and the most amiable *Pattern* of *Resignation* to the *Divine Disposal*, when he said, *Father, not as I will, but as thou wilt*. May this be our *Language* under every *Trial*! *Lord*, we could wish it was; and we would maintain a holy *Watchfulness* over our own *Souls*, that it may be so: But in this *Respect*, as well as in every other, we find that even when *the Spirit is willing, the Flesh is weak*. How happy is it for us, that the *Blessed Jesus* knows our *Frame*, and has learnt by what he himself suffered in our frail *Nature*, to make the most *compassionate Allowance* for its various *Infirmities*! Let us learn to imitate this his gentle and gracious *Conduct*, even in an *Hour* of so much *Distress*. Let us bear with, and let us pity each other, not aggravating every *Neglect* of our *Friends* into a *Crime*; but rather speaking of their *Faults* in the mildest *Terms*, and making the most candid *Excuses* for what we cannot defend. Let us exercise such a *Temper*, even in the most gloomy and dejected *Moments* of *Life*; which surely may well be expected of us, who ourselves need so much *Compassion* and *Indulgence* almost from every one with whom we converse; and which is infinitely more, who owe our *All* to the *Forbearance* of that *GOD*, of whose *Mercy* it is, that we are not utterly consumed.

S E C T. CLXXXIII.

CHRIST is betrayed by Judas, and seized by the Guard, to whom he voluntarily surrenders himself, and is then forsaken by all his Disciples. Mat. XXVI. 47,—56. Mark XIV. 43,—52. Luke XXII. 47,—53. John XVIII. 2,—12.

JOHN XVIII. 2.

JOHN XVIII. 2.

AND Judas also which betrayed him, knew the Place: for Jesus oft-times resorted thither with his Disciples.

³ Judas then having received a Band of Men, and Officers from the Chief Priests and Pharisees, cometh thither with Lanterns, and Torches, and Weapons.

NOW when our Lord was thus retired to the Sect. 183. Garden, Judas also that betrayed him knew the Place; for Jesus often resorted thither in Company with his Disciples (a), and had particularly done it again and again, since his coming up to spend this Passover at Jerusalem. (Compare Luke xxi. 37. pag. 414.) Judas therefore taking with him a Cohort, or a Company [of] Roman [Soldiers,] with their Captain, (see ver. 12.) and some Jewish Officers with them, who were sent for that Purpose from the Chief Priests and other Pharisees belonging to the Sanhedrim, comes thither with Torches, and Lamps, and hostile Weapons; which they brought with them, tho' it was now Full Moon, to use their Arms, if they should meet with any Opposition, or to discover him by their Lights, if he should go about to hide himself, as they foolishly imagined he might, among the private Walks or other recesses of the Garden.

MARK XIV. 43. And immediately, while he yet spake, [lo, Judas, one of the Twelve,

And immediately, while he was yet speaking to his Disciples, and giving them the Alarm mentioned in the Close of the last Section, behold, this very

(a) Jesus often resorted thither with his Disciples.] It was probably a Garden, which belonged to one of Christ's Friends, and to which he had a Liberty of retiring whenever he pleased. And here accordingly he often used to spend some considerable Time in Prayer and pious Converse, in the Evenings, or Nights, after his indefatigable Labours in the City and Temple by Day. It is indeed amazing, how Flesh and Blood could go thro' such incessant Fatigues; but it is very probable, Christ might exert some miraculous Power over his own Animal Nature, to strengthen it for such difficult Services, and to preserve it in Health and Vigour; otherwise the copious Dews, which fall by Night in those Parts, must have been very dangerous, (as I have elsewhere hinted, Sect. 86. Note (c),) especially when the Body was heated by preaching in the Day, and often by travelling several Miles on Foot.

Sect. 183. very Judas, one of the Twelve Apostles, came into the Garden, and with him a great Multitude of Persons of very different Stations and Offices in Life, who were sent with Authority from the Chief Priests, and Scribes, and Elders of the People; and more effectually to execute their Orders, they were armed with Swords and Staves, to seize him by Violence, if any Resistance should be made to the Attempt: And there were also with them some Persons of superior Rank and Quality, who, full of impatient and malicious Zeal, could not forbear mingling themselves with the Dregs of the People, upon this infamous Occasion.

Mark XIV.
43.

- 44 (See Luke xxii. 52. pag. 511.) Now be that betrayed him went a little before the rest of them; [and] that they might not be mistaken in the Person, he had given them a Signal, by which they might distinguish Jesus from any others who might chance to be with him (b), saying, He whom I shall kiss at my first entering into the Garden, is the Person you are commissioned to take (c): Be sure therefore to lay hold of him immediately, and lead him away safely; for he has sometimes made strange Escapes from those that have attempted to take him, and if he get away from you after this Signal, it will be your Fault, and not mine (d). And accordingly being come into the Garden, he drew near to Jesus to kiss him, as a Signal to the Company to seize him; [and] going directly to him, with an Air of the greatest Respect, as if he had been impatient of his Absence during those few Hours which had passed since he saw him last, and was quite transported with Joy to meet him again, he said, with the fairest
- 45

Twelve, came,] and with him a great Multitude with Swords and Staves, from the Chief Priests, and the Scribes, and the Elders [of the People.] [MAT. XXVI. 47. LUKE XXII. 47.—]

44 And he that betrayed him [LUK. went before them, and] had given them a Token, saying, Whomsoever I shall kiss, that same is he; take him, [hold him fast,] and lead him away safely. [MAT. XXVI. 48. LUKE XXII. —47.—]

45 And as soon as he was come, he [LUK. drew near unto Jesus to kiss him; and] goeth straightway to him, and

(b) Had given them a Signal.] As those that came to apprehend him were Strangers to Jesus, and it was now Night, and there were Twelve Persons together, probably dressed much alike, such a Signal might be thought more necessary.

(c) He whom I shall kiss is the Person.] It is indeed probable, as Dr. Guyse, and others, observe, that our Lord in great Condescension had used (according to the Jewish Custom,) to permit his Disciples thus to salute him, when they returned to him after having been any Time absent.

(d) Lay hold of him, and lead him away safely.] Compare Luke iv. 30. John viii. 59. x. 39. — I am ready to imagine from this Precaution, that Judas might suspect, that Christ would on this Occasion renew the Miracles he had formerly wrought for his own Deliverance; tho' he had so expressly declared the contrary. See Mat. xxvi. 24. p. 434.

(e) Dost

2nd faith, [Hail] Master, Master; and kissed him. [MAT. XXVI. 49. LUKE XXII. —47.]

MAT. XXVI. 50.—[But] Jesus said unto him, Friend, wherefore art thou come? [Judas, betrayest thou the Son of Man with a Kiss?] [LUKE XXII. 48.]

fairest Appearances of Duty and Friendship, *Hail* Sect. 183. to thee, *Rabbi, Rabbi!* May the greatest Pleasure and Happiness continually attend thee! *And upon this he kissed him.* But Jesus, well understanding the perfidious Purposes concealed under this fond Address, answered with great Mildness, yet with becoming Spirit, and *said to him, Friend, wherefore art thou come?* and whence is all this Ceremony and Transport? Think of it, *Judas!* Is this the Friendship thou hast so often boasted? Alas, *dost thou betray* him, whom thou canst not but know to be *the Son of Man, with such a treacherous Kiss (e)?* And dost thou think, that he can be imposed upon by this poor Artifice? or that GOD, who has promised him so glorious and triumphant a Kingdom, will not punish such Baseness and Cruelty to him?

Mark XIV. 45. Mat. XXVI. 50.

JOHN XVIII. 4. Jesus therefore knowing all Things that should come upon him, went forth, and said unto them, Whom seek ye?

Then Jesus, tho' he fully understood what was to follow this perfidious Salutation, as *know- ing all the dreadful Things that were coming upon him (f),* yet did not attempt to escape, or to withdraw himself out of the Power of his Enemies: Nevertheless, he determined to shew them, that he could easily have done it; and therefore, as they now, upon the Signal that was given them, were drawing near to seize him, he *went forth* towards his Enemies, and *said to them, with the greatest Composure of Mind, Whom*

(e) *Dost thou betray the Son of Man with a Kiss?* There is great Reason to believe, that our Lord uses this Phrase of *the Son of Man* to Judas on this Occasion, (as he had done the same Evening at Supper twice in a Breath,) in the Sense here given; (compare Note (b) on Mat. xxvi. 24. pag. 434.) and it adds a Spirit to these Words that has not often been observed, which the attentive Reader will discern to be attended with much greater Strength and Beauty, than if our Lord had only said, *Dost thou betray me with a Kiss?*

(f) *Knowing all Things that were coming upon him.* Our Lord not only knew in general, that he should suffer some great Evil, or even Death itself; but was acquainted also with all the particular Circumstances of Ignominy and Horror, that should attend his Sufferings, which accordingly he largely foretold, (see Mat. xx. 18, 19. and the parallel Places, pag. 264.) tho' many of these Circumstances were as contingent, as can well be imagined.— It is impossible to enter aright into the heroic Behaviour of our Lord Jesus Christ, without carrying this Circumstance along with us. The Criticks are in Raptures at the Gallantry of Achilles, in going to the Trojan War, when he knew, (according to Homer,) that he should fall there: But he must have a very low Way of thinking, who does not see infinitely more Fortitude in our Lord's Conduct on this great Occasion, when this Circumstance, so judiciously, tho' so modestly suggested by St. John, is duly attended to.

Sect. 183.
John XVIII.
5.

Whom do you come to seek here? And they were so confounded at the Air of Majesty and Intrepidity with which he appeared, that without saying, they were come for him, they only answered him, We are come to seek Jesus the Nazarene. Jesus says to them, You have the Person then before you; I am [be.] And Judas also who betrayed him, then stood with them; and he who formerly had followed Christ as one of his Disciples, now sorted with his open and avowed Enemies.

6 Then as soon as he said to them, I am [be,] there went forth such a secret Energy of Divine Power with those Words, that all their united Force was utterly unable to resist it; so that they presently drew back, as afraid to approach him, tho' unarmed and unguarded; and fell at once to the Ground (g), as if they had been struck with Lightning.

7 Yet a few Moments after, recovering from this Consternation, they arose and rallied again; and then as they came up the second Time, he asked them again, Whom do you seek? And they said to him as before, Jesus the Nazarene.

8 Jesus answered them, I have already told you that I am [be:] If therefore you seek me alone, you may let these my Companions and Friends go their Way in Safety (h); and indeed I shall insist upon that, as a Condition of surrendering myself to you, which you may easily perceive:

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am be. And Judas also which betrayed him, stood with them.

6 As soon then as he had said unto them, I am be, they went backward, and fell to the Ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am be. If therefore ye seek me, let these go their Way:

(g) *They drew back, and fell to the Ground.*] As there were Scribes and Priests among them, they must have read of the Destruction of those Companies, which came to seize the Prophet Elijah; (2 Kings i. 10, 12.) a Fact, which bore so great a Resemblance to this, that it is an amazing Instance of the most obdurate Wickedness, that they should venture to renew the Assault on Christ, after so sensible an Experience both of his Power and Mercy. Nothing seems more probable, than that these Wretches might endeavour to persuade themselves and their Attendance, that this strange Repulse was effected by some Daemon, in Confederacy with Jesus, who opposed the Execution of Justice upon him; and they might, perhaps, ascribe it to the special Providence of GOD, rather than to the Indulgence of Jesus, that they had received no farther Damage. The most corrupt Heart has its Reasonings to support it, in its absurdest Notions, and most criminal Actions.

(h) *Let these go their Way.*] What Tendernefs was here towards those, who had so lately neglected him, (sleeping while he was in such an extream Agony,) that yet he would not suffer them to be terrified by so much as a short Imprisonment? And the Words also intimate, that he intended presently to dismiss them, as probably not thinking it convenient to appear before his Judges with such an Attendance. His Disciples, perhaps, might consider this Speech as an Excuse for their forsaking him; but had they viewed it in a just Light, it would rather have appeared a strong Engagement upon them to have waited for that fair Dismission, which our Lord seemed about to give them.

(i) I

9 That the Saying might be fulfilled, which he spake, Of them which thou gavest me, have I lost none.

ceive I could refuse, if I thought fit. And Sect. 183. this he said, *that the Saying he had uttered before, might farther be illustrated and accomplished, "Of those whom thou, my Heavenly Father, hast given me, I have lost, and will lose, none (i)."* (See John xvii. 12. pag. 487.)

MAT. XXVI.—50. Then came they, and laid [their] Hands on Jesus, and took him. [MARK XIV. 46.]

And then, as he was speaking this, *they that were sent to apprehend him came, and laid their Hands upon Jesus, and took him Prisoner, without his making any Manner of Resistance.* Now

LUKE XXII. 49. When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the Sword?

upon this, *when his Disciples saw that they had seized him, and began to apprehend what would be the Consequence of these Things, they said to him, Lord, shall we smite these impious Wretches with the Sword?* for we doubt not, but as few as we are, thou canst render us victorious over this armed Multitude.

MAT. XXVI. 51. And behold, one of them which were with Jesus, [JOH. i. c. Simon Peter, having a Sword,] stretched out his Hand, and [JOH. drew it, and] struck a Servant of the High Priest's, [JOH. and cut off his Right Ear. The Servant's Name was Malchus.] [MARK XIV. 47. LUKE XXII. 50. JOHN XVIII. 10.]

And without staying for his Answer; *behold; one of them that were with Jesus, [even] Simon Peter (k); having a Sword, stretched out his Hand, and drew it with a rash inconsiderate Zeal; and smote a Servant of the High-Priest, whose Name was Malchus, and who seemed peculiarly officious in seizing Christ (l); and he struck full at his Head, intending to cleave him down, but the Stroke glanced a little on one Side, so that he only cut off his Right Ear.*

52 Then said Jesus unto [Peter,] Put up again thy Sword

Mat. XXVI. 51.

Then Jesus being determined to surrender himself into the Hands of his Enemies, and still to shew that such a Surrender was the Effect, not of Compulsion, but of Choice, said unto Peter, Return

52

(i) *I have lost none.* Jansenius justly observes, that it was a remarkable Instance of the Power of Christ over the Spirits of Men, that they so far obeyed this Word, as not to seize Peter, when he had cut off the Ear of Malchus, or John while he stood by the Cross, tho' they must know them to have been of the Number of his most intimate Associates.

(k) *Even Simon Peter.* None of the Evangelists, but John, mentions the Name of Peter on this Occasion; which, perhaps, the others omitted, lest it should expose him to any Prosecution; but John, writing long after his Death, needed no such Precaution.

(l) *Smote a Servant of the High-Priest, &c.* One would have thought, as Bishop Hall observes, he should rather have struck Judas; but the Traitor, perhaps, on giving the Signal had mingled himself with the Crowd; or Peter might not understand the treacherous Design of his Kiss; or seeing Malchus more eager than the rest in his Attack on Christ, he might postpone all other Resentments, to indulge the present Sally of his Indignation.—Tho' this might seem a courageous Action, it was really very imprudent; and had not Christ by some secret Influence over-awed their Spirits, it is very probable, (as the pious Sir Matthew Hale observes,) that not only Peter, but the rest of the Apostles, would have been cut to Pieces. (Hale's Contemplations, pag. 254.)

(m) *More.*

Sect. 183. *Return thy Sword into the Sheath again; for I will not have Recourse to this, or any other Method of Defence: And indeed, all that take the Sword, shall perish by the Sword, and they that are most ready to take up Arms, are commonly the first that will fall by them; thereby, perhaps, intending farther to intimate, that the Jews, who were now drawing the Sword against him, should e'er long perish by it in a very miserable Manner, as they quickly after did in the Roman War; and that the Sword of Divine Vengeance, in one Form or another, would quickly find out all his implacable Enemies.*

Mat. XXVI.
52.

53 *And besides, Peter, dost thou think, that I want the Aid of thy feeble Arm, and that I cannot now pray to my Father, and have such Interest with him, that he would presently furnish me with a Celestial Army for my Guard, marshalled in dreadful Array, and consisting of more than*

54 *Twelve Legions of Angels (m)? But how then, if I should thus stand on my Defence, shall the Scriptures be fulfilled, even the very Prophecies which I came to accomplish, which have so expressly foretold, that thus it must be? Or how should I approve my Submission to him that sent me? You only look at Second Causes, and*

Joh. XVIII.
11.

have but an imperfect View of Things; but I consider all the Sufferings I am now to meet as under a Divine Direction and Appointment, and regard them as the Cup which my Father has given me; and when considered in that View, shall I not willingly submit to drink it? Shall I not acquiesce in what I know to be his Will? or would it be the Part of a dutiful and affectionate Son, to dispute the Determinations of his Paternal Wisdom and Love?

Then

(m) *More than Twelve Legions of Angels.*] The Roman Armies were composed of Legions, which did not always consist of the same Number of Men, but are computed at this Time to have contained above Six thousand; and Twelve Legions were more than were commonly intrusted with their greatest Generals. (See Note (e) on Luke viii. 30. Vol. i. pag. 426.) How dreadfully irresistible would such an Army of Angels have been, when one of these Celestial Spirits was able to destroy 185,000 Assyrians at one Stroke? 2 Kings xix. 35.

Sword into [the Sheath;] for all they that take the Sword, shall perish with the Sword. [JOHN XVIII. 11.—]

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve Legions of Angels?

54 But how then shall the Scriptures be fulfilled, that thus it must be?

JOHN XVIII.—11. The Cup which my Father hath given me, shall I not drink it?

(n) H

12 Then the Band, and the Captain, and Officers of the Jews, took Jesus, and bound him.

LUKE XXII. 51. And Jesus answered and said, Suffer ye thus far. And he touched his Ear, and healed him.

52 Then Jesus said [in that same Hour] unto the Chief Priests, and Captains of the Temple, and the Elders which were come to him, [and to the Multitudes,] Be ye come out as against a Thief, with Swords and Staves [for to take me?] [MAT. XXVI. 55. — MARK XIV. 48.]

53 When I was daily with you [and sat teaching] in the Temple, ye [MAR. took me not, and] stretched forth no Hands against me: but this is

Then without any Opposition he surrendered himself into the Hands of those that came to apprehend him: And all uniting in their Enmity against him, *the Band of Roman Soldiers, with the Captain at their Head, and the Jewish Officers that came with them, seized Jesus as a Malefactor, and bound him to prevent his Escape.* And as they were binding him, *Jesus answered and said, Suffer ye me at least to have my Hands at Liberty thus far, and stay but for a Moment, while I add one Act of Power and Compassion to those I have already done: And calling Malchus to him, he touched his Ear, and immediately healed him (n).*

Then *Jesus said in that same Hour, to the Chief Priests, and to the Captains of the Temple Guard (o), and to the Elders of the People, or to those Members of the Sanhedrim, who (as was said before, pag. 506.) were so forgetful of the Dignity of their Character, as to come to him themselves [with] the Dregs of the Populace at this unseasonable Time, and on this infamous Occasion; For what imaginable Reason are you come out against me, as against a Robber that would make a desperate Resistance, armed in this Way with Swords and Staves, as if you came to seize me at the Hazard of your Lives? When I was with you every Day, as I have been for some Time past, [and] publickly sat teaching in the Temple, you had Opportunities enough to have secured me, if there was any Crime with which you could have charged me; yet then you did not apprehend me, [or] offer to stretch out [your] Hands against me.*

But

(n) *He touched his Ear, and healed him.*] As this was an Act of great Compassion, so likewise it was an Instance of singular Wisdom; for it would effectually prevent those Reflections and Censures on *Jesus*, which the Rashness of *Peter's* Attack might otherwise have occasioned.

(o) *The Captains of the Temple.*] There was indeed a Roman Guard, and commanding Officer, which attended near the Temple during the Time of the great Feasts, in order to prevent any Sedition of the Jews. (See *Acts* xxi. 31, & seq. *Joseph. Antiq. lib. xviii. cap. 4.* [al. 6.] §. 3. and *Bell. Jud. lib. v. cap. 5.* [al. vi. 6.] §. 8.) But it is to be remembered, that as the Priests kept Watch in three Parts of the Temple, and the Levites in twenty-one, so their Leaders were called *Captains of the Temple*; and *Josephus* more than once speaks of one of the Jewish Priests by this Title. (*Antiq. lib. xx. cap. vi.* [al. 5.] §. 2. *cap. 9.* [al. 8.] §. 3. and *Bell. Jud. lib. ii. cap. 17.* §. 2.) See *Dr. Whistly in loc.* and *Mr. Lardner's Credib. vol. i. book i. ch. 2.* §. 15.

(p) *That*

Sect. 183. *But* I know the Reason, better than you yourselves do: You have hitherto been kept under a secret Restraint, which is now removed; and *this is your Hour*, in which GOD has let you loose against me, *and the Power of Darkneſs* is now permitted to rage with peculiar Violence; for it is under the Instigation of Satan and his Infernal Powers that you now act, with whatever pious Names you may affect to consecrate the Deed. *And in all this* I know, that both you and they are secretly over-ruled by Divine Providence, to accomplish Events most contrary to your own Schemes; and it is *done*, that what is written concerning me in *the Scriptures of the Prophets might be fulfilled (p)*. I therefore resign myself into your Hands, tho' I have given you abundant Evidence that I am not destitute of the Means of Deliverance, if I was inclined to use them.

Mat. XXVI.
56.

Luke XXII.
53.

is your Hour, and the Power of Darkneſs. [MAT. XXVI. —55. MARK XIV. 49.—]

MAT. XXVI. 56.— But all this was done, that the Scriptures of the Prophets might be fulfilled. [MARK XIV. —49.]

Then all the Disciples, who but a little while before had solemnly protested that they would never leave him, when they now saw him bound in the Hands of his Enemies, according to his repeated Predictions *forsook him and fled (q)*; each of them shifting for his own Safety as well as he could, and seeking to shelter himself either among Friends or Strangers.

—56 Then all the Disciples forsook him, and fled. [MARK XIV. 50.]

And

(p) *That the Scriptures of the Prophets might be fulfilled.*] This was a Consideration, which, if duly applied, might have prevented his *Disciples* from being *offended* at his *Sufferings*: And it strongly intimates, that he still kept up the Claim, which he had formerly made, of being the *Messiah*; and that what he was now to go thro', was so far from being at all inconsistent with that Claim, that, on the whole, it was absolutely *necessary*, in order to make it out to full Satisfaction.

(q) *All the Disciples forsook him, and fled.*] Perhaps they were afraid, that the Action of *Peter* should be imputed to them all, and might bring their Lives into Danger. But whatever they apprehended, their precipitate *Flight* in these Circumstances was the basest Cowardice and Ingratitude; considering, not only how lately they had been warned of their Danger, and what solemn Promises they had made of a courageous Adherence to *Christ*; but also, what an *Agony* they had just seen him in, what a Zeal he had a few Moments before shewed in their Defence, and what amazing Power he had exerted to terrify his Enemies into a Compliance with that Part of his Demand, which related to the Safety of his Friends. He had also at the same Time intimated his Purpose of giving them a speedy and kind *Dismission*; so that it was very indecent thus to *run away* without it; especially as *Christ's* Prophecy of their continued Usefulness in his Church, was equivalent to a Promise of their Preservation, whatever Danger they might now meet with. But *our Lord* probably permitted it, that we might learn not to depend too confidently, even on the Friendship of the very best of Men.

MARK XIV. 51. And there followed him a certain young Man, having a Linnen Cloth cast about his naked Body; and the young Men laid hold on him.

And a certain Youth, who lodged in a House Sect. 183. near the Garden, and was waked by the Noise of this Tumult, having an Affection for Christ, and apprehending him in Danger, arose out of Bed with nothing but a Linnen Cloth in which he lay, thrown about his naked Body; and he followed him a little Way, after the rest of his Disciples were gone, transported into a Forgetfulness of his own Dress, by his Concern for Jesus. And the young Men that made a Part of the Guard, suspecting he was one that belonged to Jesus, laid hold on him. But he, leaving the Sheet which was wrapped about him in their Hands, fled away from them naked, in the utmost Consternation. After which Jesus was led to the Palace of the High-Priest, and condemned there, in the Manner which will presently be related.

Mark XIV. 51.

52 And he left the Linnen Cloth, and fled from them naked.

52

I M P R O V E M E N T .

THE heroic Behaviour of the Blessed Jesus in the whole Period of his Sufferings will easily make itself observed by every attentive Eye, tho' 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 does he 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 leading as it were even then Captivity captive?

We see him generously capitulating for the Safety of his Friends, while he neglected his own; and afterwards, not only forbidding all the Defence they attempted to make, but curing that Wound, which one of his Enemies had received in this Assault on him. With what meek Majesty did he say, Suffer at least thus far? And he touched his Ear, and healed him? We hear his Words, we behold his Actions, with Astonishment: But surely our Indignation must rise within us, when we see so amiable and excellent a Person thus injured, and abused; when we see the Son of Man betrayed with a Kiss; betrayed by his intimate Friend, who had eaten of his Bread, and yet lifted up his Heel against him; (John xiii. 18.) and at the same Time forsaken by all his Disciples, even by him whom he most tenderly loved, and who had so often leant on his Bosom. Let us not wonder, if some of our Friends prove false; and others seem to forget us, when we have the greatest Need of their Assistance. When we deserve so much less Friendship than Christ did,

Sect. 183. let us not think it strange, if we find but little more. Nor can we reasonably be so much amazed, as we might otherwise have been, to see Sinners going on under the most awful Rebukes of Providence; when we consider, that these Wretches, who had been struck down to the Ground by one Word of Christ's Mouth, should immediately rise up, and stretch forth their impious Hands against him; to seize and bind him; tho' they might well have known, that they lived only by his Indulgence and Forbearance, and that the same Word that struck them down to the Ground, could have laid them dead there. Touch our Hearts, oh Lord, by thy Grace; or it will be in vain, that we are smitten with thy Rod!

John xviii.
6, 12.

Mat. xxvi.
53.
John xviii.
11.

In all the Remainder of this Story, let us remember, that Jesus voluntarily gave himself up to Sufferings, which he circumstantially foreknew; even tho' he could have commanded to his Assistance whole Legions of Angels. His Father's Will was an Answer to all that Nature could plead in its own Cause; and the good Hand from which this Cup of his severest Sufferings came, reconciled him to all the bitterest Ingredients it contained. How reasonable then is it, that we, who, having had Fathers of our Flesh that corrected us, submitted to the Rod, and gave them Reverence, should much rather, after the Example of our innocent and holy Redeemer, be in Subjection to the Father of our Spirits, and live? (Heb. xii, 9.)

S E C T. CLXXXIV.

CHRIST is conducted to the Palace of Caiaphas: Peter follows him thither, and denies him thrice. Mat. XXVI. 57, 58. 69, to the End. Mark XIV. 53, 54. 66, to the End. Luke XXII. 54,—62. John XVIII. 13,—18. 24,—27.

JOHN XVIII. 13.

Sect. 184. THE Officers and People having thus apprehended Christ, in the Manner described above, they led him away from the Garden of Gethsemane to those that had employed them, and brought him first to the House of Annas; for he was Father-in-Law to Caiaphas, who was High-Priest that Year (a), or bore the Office at that

John XVIII.
13.

JOHN XVIII. 13.

AND they led him away to Annas first, (for he was Father-in-Law to Caiaphas, which was the High-Priest that same Year.)

(a) Led him away first to Annas; &c.] It appears from Josephus, (Antiq. lib. xviii. cap. 2. [al. 3.] §. 2. pag. 873: Havercamp.) that Annas, whom he calls Ananus, had been High-

24. Now Annas — sent him bound unto Caiaphas the High-Priest.

14. Now Caiaphas was he which gave Counsel to the Jews, that it was expedient that one Man should die for the People.

MAT. XXVI. 57. And they that had laid hold on Jesus [LUK. took him, and] led him away, [LUK. and brought him into the House of] Caiaphas the High-Priest; where [all the Chief Priests, and] the Scribes, and the Elders were assembled [with him.] [MARK XIV. 53. LUKE XXII. 54.]

JOHN XVIII. 15. And Simon Peter followed Jesus [afar off,] and so did another Disciple. That Disciple was known

that Time: And Annas sent him bound to Caiaphas the High-Priest, as judging it most proper, that the rest of the Council should be convened at his Palace. Now this Caiaphas was he, whom we mentioned above, (John xi. 49, — 51. pag. 260.) who gave it as his Advice to the Jews, that it was fit, that one Man, tho' innocent, should die for the Preservation of the whole People: In which Words he uttered a Kind of Oracle, which (as we there observed,) contained a far nobler and sublimer Sense, than he himself intended or understood.

And they who had apprehended Jesus, took and led him away from Annas like a Criminal in Bonds, and according to the Directions which Annas had given them, brought him to the Palace of Caiaphas the High-Priest; where, tho' it was now the dead Time of the Night, all the Chief Priests, and the Scribes, and the Elders, or the chief Persons of the Sanhedrim, with their proper Officers, were met together on a Summons from Caiaphas, and were assembled with him, waiting for Jesus to be brought before them.

And tho' Simon Peter had at first forsaken Christ, and shifed for himself, as the rest of his Companions did, yet afterwards he and another Disciple, even the Evangelist John, bethought themselves, and determined to return; and accordingly they followed Jesus afar off (b), desiring to

High-Priest before his Son-in-Law Caiaphas; and it seems to have been by his Interest, that first Eleazar his own Son, and then Caiaphas who married his Daughter, and probably had been his Deputy, obtained that Dignity: So that tho' he had resigned that Office himself, yet the People paid so much Regard to his Experience, that they brought Christ first to him; who, no doubt, took all necessary Care to prepare Caiaphas for receiving him, as he could not but know, that this was a most critical Juncture. 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. Cyril adds, και απελευθερωσεν αυτον δεδεμενον προς Καϊαθαν τον Αρχιερα, and they sent him bound to Caiaphas the High-Priest; which Addition Erasmus, Beza, and many others have thought it necessary to admit; both to account for the Word απωλον, first, in the preceding Clause; and to reconcile John with the other Evangelists, who all agree, that the Scene of Peter's Fall was the Palace of Caiaphas, not of Annas. Yet as almost the same Words occur in ver. 24. it is sufficient to transpose that Verse, and introduce it here, as is done in the Margin of some of our Bibles.—For the Phrase of being High Priest that Year, see Note (a) on John xi. 49. pag. 260.

(b) Followed Jesus afar off.] It appears from hence, that Peter and John recovered themselves quickly after their Flight; or else they could not have followed him at some Distance, and yet be so near as to be ready to go into Caiaphas's House with him.

5-16 Peter is challenged by a Maid, as belonging to CHRIST.

Sect. 184. to see what would become of him : And as that other Disciple was known to the High-Priest (c), he was admitted without any Impediment or Examination, and went into the Palace of the High-Priest, with Jesus, and the Guard that attended him.

John XVIII. 15.

16 But Peter, who had no Acquaintance there, stood without at the Door : That other Disciple therefore, who was known to the High-Priest, went out of the inner Room, into which Jesus was then carried in order to his Examination, and spake to her that kept the Door to open it ; and so by her Consent brought in Peter. And when they had kindled a Fire in the Midst of the large Hall, and were set down together, Peter hoping to pass undiscovered, sat down among them with the Servants, to see the End of this Matter, and warmed himself at the Fire, while they were examining Jesus with Circumstances which we shall afterwards mention (d).

Luke XXII. 55.

Mark XIV. 66.

67

And as Peter was sitting among the Servants without the Room where Jesus was examined, and thought to have continued unsuspected in the Hall below, there came to him one of the Maid-Servants belonging to the Family of the High-Priest, who was indeed the same Damsel that (as we just now said,) had kept the Door : And seeing Peter as he sat warming himself by the Fire, she fixed her Eyes earnestly upon him, and observing in his Countenance the Appearance of great Concern, she said to some that stood near him, I cannot but think, that this Man is a Follower of Jesus, and was also used to be with him (e). And to try him

known unto the High-Priest, and went in with Jesus into the Palace of the High-Priest. [MAT. XXVI. 58.—MARK XIV. 54.—LUKE XXII.—54.]

16 But Peter stood at the Door without. Then went out that other Disciple which was known unto the High-Priest, and spake unto her that kept the Door, and brought in Peter.

LUKE XXII. 55. And when they had kindled a Fire in the Midst of the Hall, and were set down together, Peter sat down among them [with the Servants to see the End.] [MAR. and warmed himself at the Fire.] [MAT. XXVI.—58. MARK XIV.—54.]

MARK XIV. 66. And as Peter [sat without] beneath in the Palace, there cometh [unto him] one of the Maids of the High-Priest, [JOH. the Damsel that kept the Door:] [MAT. XXVI. 69.—JOHN XVIII. 17.—]

67 And when she saw Peter, [LUK. as he sat by the Fire] warming himself, she looked [LUK. earnestly] upon him, and said, [LUK. This Man was also with him:]

(c) That Disciple was known to the High-Priest.] We cannot imagine the Acquaintance was very intimate, considering the great Diversity of their Rank and Station in Life ; but a thousand Occurrences occasion some Knowledge of each other, between Persons whose Conditions are as unequal.

(d) And warmed himself at the Fire, while they were examining Jesus, &c.] It is remarkable, that all the Evangelists record the Fall of Peter, and none with Circumstances of greater Aggravation, than Mark, whose Gospel is said to have been reviewed by Peter himself, and indeed written from his preaching.—Tho' Christ's Examination happened during this Interval, (which occasions Matthew, Mark, and John to interrupt this Story to recount that,) I rather chose, as Luke has done, to take the whole of it together, as best suiting the Design of this Work.

(e) This Man was also with him.] Her Sex, and perhaps we may add, her Office, will not permit us to suppose, that she had been in the Garden with the Multitude that came to seize

him :) [JOH. Art not thou also *one* of this Man's Disciples?] And thou also wast with Jesus of Nazareth [of Galilee.] [MAT. XXVI. —69. LUKE XXII. 56. JOHN XVIII. —17.—] LUKE XXII. 57. And he denied him [before them all,] saying, Woman, [JOH. I am not;] I know him not, [MAR. neither understand I what thou sayest.] [MAT. XXVI. 70. MARK XIV. 68.—JOHN XVIII. —17.]

him farther, she charged him directly with it, Sect. 184. and said, Tell us truly, *Art not thou thyself also [one] of this Man's Disciples (f)?* There is a great deal of Room to think it; yea, *thou wast also with him, even with this Jesus the Nazarene of Galilee, who is now on his Trial.* And Peter was so surprized at this unexpected Discovery, that *he roundly and confidently denied him before them all (g), and said, Woman, I profess that I am not his Disciple; nay, that I do not so much as know him (b); nor do I understand what thou meanest in charging me with being one of his Associates; for I am sure thou mightest as well have fixed on any other Person in the Company.* upon this *he went out into the Portico (i); and while he was there, the Cock crew (k).*

MARK XIV. —68. And he went out into the Porch, and the Cock crew.

JOHN XVIII. 18. And the Servants and Officers stood there, who had made a Fire of Coals, (for it was cold,)

And the Servants and Officers, who had brought Jesus thither, and were now waiting for the Issue of his Trial, still stood there in the Hall, having (as was before observed,) made a large Fire of Coals;

Seize Christ: She therefore must guess by *Peter's Countenance*, that he was *one of his Friends*; unless possibly she had seen them together in the Temple, or elsewhere.

(f) *Art not thou also one of this Man's Disciples?* One would imagine from the Word [*also,*] when it is read in the Connection *John* has placed it in, that in this Question she referred to *John*; as if she had said, Art not thou one, as well as thy Companion? And if this were admitted, it would be a plain Intimation, that *John* acknowledged himself a Disciple of *Christ*. But it must be owned, that the other *Evangelists* use the same Word [*also,*] tho' they say nothing of *John's* being with *Peter*.

(g) *He denied him before them all.* How must these People be surprized, when they saw (as, no doubt, some of them did,) this *timorous Disciple* within the Compass of a few Weeks, when he was brought with *John* before the Council, not only maintaining the Cause and Honour of *Jesus*, but boldly charging the Murder of this *Prince of Life* on the Chief Men of the Nation, and solemnly warning them of their Guilt and Danger in Consequence of it. *Acts* iv. 5, —12. Perhaps when it is said there, (*ver.* 13.) that *they took Knowledge of Peter and John, that they had been with Jesus*; the Meaning may be, that some of them, or their Attendants, remembered *Peter* and *John* as the *Two* Persons, who had followed *Jesus* thus far, when the rest had forsaken him. Compare *John* xviii. 15, 16.

(b) *I do not know him.* *Christ* was so publick a Person, and so well known to *Thousands*, not at all in his Interest, that this additional *Falseness* was most unnecessary; and, as it frequently happens, when People allow themselves to transgress the Bounds of Truth, it was more like to entangle and discover him, than to clear him.

(i) *He went out into the Portico.* I apprehend, that the Word *προαυλιου* most exactly answers to the *Latin* Word *Vestibulum*, by which many good *Interpreters* render it. And considering the Magnificence of the *Jewish* Buildings at this Time, it is reasonable to conclude, that *this*, which belonged to the *High-Priest's Palace*, was some stately *Piazza* or *Colonnade*; and therefore I chose rather to render it *Portico*, than *Porch*, a Word equally applicable to the meanest Buildings of that Kind.

(k) *The Cock crew.* It is strange, this Circumstance did not remind him of *our Lord's* Prediction, and bring him to some Sense of his Sin: Perhaps it did; and he might return persuaded, that he should be more couragous, if he met with a second Attack.

(l) For

Sect. 184. *Coals*; for they had been Abroad at Midnight, and it was cold (1); and they were warming themselves at the Fire. And Simon Peter having staid a while in the Portico, as he must have been pinched by the Sharpness of the Air, and was, no doubt, in a restless Commotion of Mind on Account of what had passed, came in again, and having mingled with the Servants, stood at the

Mat. XXVI. 71. Fire-side to warm himself amongst them. And when he had thus been gone out into the Portico, and was returned into the Hall, after a little while another Maid saw him again, and said to them that were there, (as her Fellow-Servant had done just before,) Whatever he pretends, I verily believe, this Man was also with Jesus of Nazareth: And presently she began to say openly to them that stood by, Surely this is [one] of them, that have endeavoured to bring all the Nation into Confusion, and is crept in hither as a Spy, rather than

John XVIII. 25. a Friend. They therefore taking Notice of what both these Women had spoken, began to tax him with it, and said to him, What, have we a Rebel so near us? Let us know plainly, who thou art: Art not thou also, who pretendest to enter these Doors as a Friend, [one] of his Disciples, who has been doing so much Mischiefs? And as he seemed in great Confusion, another Man that stood by, saw him perplexed, and therefore charged it home upon him, and said, It is certainly so; Thou art also [one] of them, and deservest to suffer with thy Master.

Luke XXII. 58. And to remove all Suspicion as entirely as possible, that they might no more think that he belonged to Jesus, Peter again denied [him] in the strongest Manner, even with an Oath (m), and said, Man, why dost thou talk thus? I solemnly assure thee, and call GOD to witness to it, that I am not one of them; and that

Mat. XXVI. 72. And [LUK. Peter] again denied [it] with an Oath, [JOH. and said,] [LUK. Man, I am not;] I do not know the Man. [MARK XIV. 70.—LUKE XXII.—58. JOHN XVIII.—25.]

cold,) and they warmed themselves: and [Simon] Peter stood with them, and warmed himself. [JOHN XVIII. 25.—]

MAT. XXVI. 71. And when he was gone out into the Porch, [LUK. after a little while] another [Maid] saw him [again,] and said unto them that were there, This Fellow was also with Jesus of Nazareth: [and she began to say to them that stood by, This is one of them.] [MARK XIV. 69. LUKE XXII. 58.—]

JOHN XVIII.—25.— They said therefore unto him, Art not thou also one of his Disciples?

LUKE XXII.—58.— And another saw him, and said, Thou art also of them.

MAT. XXVI. 72. And [LUK. Peter] again denied [it] with an Oath, [JOH. and said,] [LUK. Man, I am not;] I do not know the Man. [MARK XIV. 70.—LUKE XXII.—58. JOHN XVIII.—25.]

(1) For it was cold.] It is well known, that the Coldness of the Nights is generally more sensible in those hotter Countries, than among us.

(m) With an Oath.] Dr. Clarke conjectures, that Peter was suffered to fall foully than any of the rest of the Apostles, (except Judas the Traitor,) and to make more remarkable Mistakes in his Conduct, that we might be cautioned against that extravagant Regard, which would afterwards be demanded to him and his pretended Successors. *Clarke's Seventeen Sermons, N^o x. pag. 236.*

(n) The

that indeed *I do not* so much as *know the Man*, Sect. 184. but came in out of mere Curiosity to learn the Occasion of this publick Alarm, without the least Interest in him, or Concern for him. Mat. XXVI. 72.

LUKE XXII. 59. And [after a while] about the Space of one Hour after, another confidently affirmed, saying, Of a Truth this Fellow also was with him; for he is a Galilean. [MAT. XXVI. 73.—MARK XIV. —70.—]

MARK XIV. —70. And they that stood by [came unto him, and] said again to Peter, Surely thou [also] art one of them; for thou art a Galilean, and thy Speech agreeth thereto, [and bewrayeth thee.] [MAT. XXVI. —73.]

JOHN XVIII. 26. One of the Servants of the High-Priest (being his Kinsman whose Ear Peter cut off,) saith, Did not I see thee in the Garden with him?

MAT. XXVI. 74. Then [JOH. Peter denied again, and] began to curse and to swear, saying, [LUK. Man, I know not what thou sayest;] I know not [this] Man [of whom ye speak.] And immediately [LUK. while he yet spake,] the Cock crew [the second Time.] [MARK XIV. 71, 72.—LUKE XXII. 60. JOHN XVIII. 27.]

And as he still continued there, *after a while*, Luke XXII. *about the Space of one Hour after* he had thus denied him, *another Man* in the Company confidently affirmed that the former Charge was just, saying, *Of a Truth this Man was also with him*, and is a Follower of this Jesus; for it is plain he also is a Galilean, and every one knows that most of his Disciples are of that Country. And upon Mark XIV.

this, *they that stood by came to him, and said to* Peter again, *Surely* it is as this Man asserts; and notwithstanding thy denying it, there is no Room to doubt but *thou art also* [one] of them, for *thou art plainly a Galilean*: And I know it, said one that was there, by *thy Speech*; for such I have observed to be thy Dialect and Accent, as agrees [to that] Country, [and] consequently discovers thee to be of Galilee, as most of this Man's seditious Followers are. John XVIII.

And *one of the domestic* Servants of the High-Priest, being a Relation of his whose Ear Peter had cut off, pressed the Charge home upon him, and said, How can you have the Assurance to deny it? Take heed what you say: *Did not I myself see thee in the Garden with him?* John XVIII. 26.

Then Peter being terrified to think of the Danger to which he should be exposed, if he was discovered to be the Person that made the Attack on the Servant of the High-Priest, which might in such a Circumstance expose him even to Capital Punishment, denied it again more violently than ever; and that he might not any more be called in question, he began to curse and to swear, and solemnly to imprecate the Judgment of God upon himself, if it were so; [saying,] as he had done before, I tell thee, *Man, I know not what* *thou meanest* by such a false and groundless Accusation; *I do not* so much as *know this Man of whom you speak*, and was so far from being in the Garden with him, that I am absolutely a perfect Stranger to him. Mat. XXVI. 74.

And he had no sooner thus denied him in this shocking Manner, but immediately,

Sect. 184. *diately, while he yet spake, the Words of Jesus were fulfilled, and according to the Warning he had given him, the Cock crew the second Time (n).*

Luke XXII. 61. *And Jesus having been examined by the Senate in a more retired Room, was now brought back into the Hall, while they were consulting what they should do with him, so that he stood within hearing when Peter thus ungratefully denied him; and hearing such shocking Language from a Voice so familiar to him, just as those dreadful Words proceeded out of his Mouth, the Lord turned about, and looked upon Peter with a Mixture of Earnestness and Tenderneſs in his Countenance, which thro' the ſecret Energy of the Spirit, that went along with it, pierced him to the very Heart: And then Peter recollected the Word of the Lord Jeſus, how he had ſaid to him but that very Evening, Before the Cock crow twice, thou ſhalt deny me thrice. (See Mark xiv. 30. pag. 496.)*

62 *And Peter could no longer bear the Place, nor ſtand in the Sight of his injured Maſter; but immediately went out, and being overwhelmed with Grief and Shame, he covered [his Head] with his Mantle (o), and ſeriously reviewed that heinous Crime, in which he had diſcovered ſo much Weakneſs and Ingratitude; and when he attentively thought thereon, and entered into all its aggravating Circumſtances, he wept bitterly, and moſt earneſtly intreated the Divine Pardon for ſo great and enormous a Sin.*

LUKE XXII. 61. And the Lord turned, and looked upon Peter; and Peter remembered the Word of the Lord [Jeſus,] how he had ſaid unto him, Before the Cock crow [MAR. twice,] thou ſhalt deny me thrice. [MAT. XXVI. 75.— MARK XIV. —72.—]

62 And Peter went out, and [MAR. when he thought thereon, he] wept bitterly. [MAT. XXVI. —75— MARK XIV. —72.]

(n) *The Cock crew.]* To reconcile this with what the Jews pretend, that all the Cocks uſed to be removed out of *Jeruſalem* at the Time of the *Paſſover*, ſome would render ο αδεισας εφωρνεον, *The Watchman proclaimed the Hour of the Night*: But this is ſo unnatural an Interpretation, that rather than admit it, one would queſtion the Truth of that *Jewiſh Tradition*, or conclude, that if the Custom it aſſerts did prevail in *Chriſt's Time*, ſome Cock was accidentally left behind, or returned unobſerved to this Place. The Hurry of ſuch a Night as this, might have occaſioned much greater Neglects, than this ſuppoſes.

(o) *Covered his Head with his Mantle.]* *Raphalius*, and ſome learned Criticks, would render επιβαλον, *throwing himſelf out of the Company* in a paſſionate Manner, which it is very probable he did: But others, and particularly *Eiſner*, (*Obſerv. Vol. i. pag. 165, 166.*) and *Lambert Bos*, (*Exercit. pag. 21, 22.*) with much better Authority, would tranſlate it *covering his Head*, which was a Token of Mourning and Shame, well becoming *Peter* on this Occaſion. (Compare 2 *Sam. xv. 30. Eſth. vi. 12. and Jer. xiv. 3, 4.*) — As for our Verſion, [*when he thought thereon,*] I can find no Paſſage in Antiquity, in which the Word has ſuch a Signification; tho' to be ſure that Phraſe expreſſes what was truly the Caſe. I have therefore inſerted it in the *Paraphraſe*, as I would take every Opportunity of paying all due Reſpect to ſo valuable a *Translation*, as ours is in the main.

IMPROVEMENT.

HOW loudly does this affecting Story speak to us, in the Words of Sect. 184. the Apostle, *Let him that thinketh he standeth, take heed lest he fall!* (1 Cor. x. 12.) Peter professed the warmest Zeal; and gave his Lord repeated, and, no doubt, very sincere Assurances of the firmest Resolutions in his Cause; and yet, except Judas the Traitor, none of his Brethren fell so low as he. But a few Hours before, he had been with Christ at the Sacred Table, and had heard from his own Lips those gracious Discourses, which, as echoed back from his Word, do still strike so strongly on the Heart of every true Believer. He had just seen those Words, remarkably, and even miraculously verified, that *Jesus having loved his own that were in the World, he loved them to the End.* (John xiii. 1.) How reasonably then might it have been expected, that his own should also have continued their most zealous and constant Affection to him? But Peter, who, if possible, was more than doubly his, as a Disciple, as an Apostle, as a distinguished Intimate, most shamefully denies him; and that, not only once, but a second, yea, and a third Time, even with Oaths and Curses, as if he would by that Diabolical Language give a sensible Proof that he did not belong to Christ: And who indeed that had heard it, would have imagined that he did? Nay, to aggravate it yet farther, it was done in the Presence of the other Disciple, and even of Christ himself, who surely was much more painfully wounded by this Perfidiousness of Peter, than by all the Rage and Fury of his Enemies. *Lord, what is Man!* What is our boasted Strength, but Weakness! and if we are left unto ourselves, how do our most solemn Resolutions melt, like Snow before the Sun! *Be thou Surety for thy Servants for Good!* (Psal. cxix. 122.)

The Lord turned, and looked upon Peter. So may he graciously look upon us, if we at any Time make any Approach towards the like Sin! May he look upon us with a Glance, which shall penetrate our Hearts, and cause Floods of penitential Sorrow to flow forth! Peter went out, and wept bitterly. He quitted that dangerous Scene, where Temptation had met and vanquished him; and chose Retirement and Solitude to give Vent to his overflowing Soul. Thus may we recover ourselves; or rather, thus may we be recovered by Divine Grace, from those Slips and Falls, which in this frail State we shall often be making! Let us retire from the Business and the Snares of Life; that we may attend to the Voice of Conscience, and of God speaking by it; and may so taste the *Wormwood and the Gall*, that our Souls may long have them in Remembrance. To conclude; let us express the Sincerity of our godly Sorrow, by a more cautious and resolute Guard against the Occasions of Sin, if we

Sect. 184. would not be found to trifle with God, when we pray *that he would not lead us into Temptation, but would deliver us from Evil.*

S E C T. CLXXXV.

CHRIST is examined at the High-Priest's Hall, and afterwards condemned by the Sanhedrim on confessing himself to be the Messiah. Mat. XXVI. 59,—68. Mark XIV. 55,—65. Luke XXII. 63, to the End. John XVIII. 19,—23. 28.—

JOHN XVIII. 19.

Sect. 185.
John XVIII.
19.

WE now return to the Examination of Christ, the Thread of the Story having been a little interrupted on the sad Occasion of Peter's Fall. *The High-Priest therefore asked Jesus, when he was before him, concerning his Disciples, and concerning his Doctrine; what it was that he taught, and with what View he had gathered so many Followers.*

20 *Jesus answered him and said, What I have taught has been delivered in the most publick Manner, and I have spoke it openly and freely to the World; I have always, as I had proper Opportunity, taught in the Synagogue, and in the Temple, whither the Jews continually resort in the greatest Numbers; and have said nothing in Secret, even to my most intimate Friends, but what has been perfectly agreeable to the Tenor of my*
21 *Publick Discourses. Why dost thou therefore ask me, whose Testimony in my own Cause will not, to be sure, be much regarded in such a Circumstance as this, when I am standing as on a Trial for my Life? Ask those that heard [me,] what I have spoken to them in the whole Series of my Ministry; for behold, they know it, and I am willing to appeal to any impartial Person among them, as to the Innocence, Propriety, and Usefulness of what I have said.*

22 *Such was the calm and rational Reply, which Jesus made to those that examined him. But when*

JOHN XVIII. 19.

THE High-Priest then asked Jesus of his Disciples, and of his Doctrine.

20 *Jesus answered him, I spake openly to the World; I ever taught in the Synagogue, and in the Temple, whither the Jews always resort, and in secret have I said nothing.*

21 *Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.*

22 *And when he had thus spoken,*

spoken, one of the Officers which stood by, struck Jesus with the Palm of his Hand, saying, Answerest thou the High-Priest so?

when he had spoken these Things, one of the Officers belonging to the Court, who then stood by, rudely gave Jesus a Blow (a), saying, Dost thou presume to answer the High-Priest thus, by sending him to others for a Reply to his Question?

Sect. 185.
John XVIII.
22.

23 Jesus answered him, If I have spoken Evil, bear Witness of the Evil: but if well, why smitest thou me?

And Jesus with his usual Mildness answered him, If thou hast been one of my Hearers, and canst say, that I at any Time have spoken Evil, either of God or Man, in the Course of my Preaching, thou wilt do well to bear thy Testimony concerning that Evil (b): But if I have spoken well, why dost thou strike me? Can Reason be answered by Blows? or can such a sober Appeal to it deserve them?

MAT. XXVI. 59. Now the Chief Priests and Elders, and all the Council, sought [for] false Witnesses against Jesus to put him to Death; [MARK XIV. 55.]

Now the Chief Priests, and the Elders of the People, and the whole Sanhedrim with all its Officers, not being able to make out a sufficient Accusation against Christ from such Answers as these, maliciously endeavoured by the vilest Means to have something criminal alledged against him; and as they were determined to condemn him, that they might colour over their Proceedings with some Form of Law, they sought for false Evidence against Jesus, that they might put him to Death; and managed the Trial in so partial and unjust a Manner, that they did in effect invite any of the most infamous of Mankind to come and depose against him, with the Assurance of being favourably heard: But they found none,

Mat. XXVI.
59.

60

60—But found none: [for]

(a) Gave Jesus a Blow.] As the Word *παρρησια* is supposed by many Etymologists to be derived from *παλδος*, a Staff or Stick, Beza would therefore render it, he smote him with a Staff: But the Word is apparently used for any Blow; and to limit it, as our Translators do, to what we commonly call a Slap on the Face, does not seem reasonable; tho' Suidas explains it so, and Mat. v. 39. intimates it may have that Sense.

(b) If I have spoken Evil, either of God or Man, in the Course of my Preaching, &c.] The pious and ingenious Mr. Bannel, (whose exemplary Life deserves frequent reading, and whose Harmony is in the main very judicious,) is the only Writer I have met with, who seems to give the true Sense of this Clause. He urges the Use of the Word *μαρτυρια* for Christ's Teaching, (ver. 20, 21.) and observes, that bearing Witness could not refer to the Answer he had just made to the High-Priest; but might properly be used as to the Course of his Preaching, which the High-Priest had not heard. He also supposes, that in Christ's Appeal to his Hearers, the Person who smote Christ was singled out by his Eye, among others, as one who had been his Auditor; and that the Language of the Blow was in effect, as if he had said, "That is what I think your Preaching deserves." But as he himself seems to assign another Reason for this Blow, even the pretended Rudeness of the Answer Christ had made to the High-Priest, I have not followed Mr. Bannel in my Paraphrase on the preceding Verse. See Bannel's Harmony, pag. 362.

U u 2

(c) Sought

Sect. 185. that fully answered their Purpose (c); for tho' *many false Witnesses came, [and] falsely testified against him, yet they found none sufficient; [for] the Testimonies they gave did not so far agree together, as that a Capital Sentence could be passed upon him on that Evidence; since such a Case required, at least, the concurrent Oath of Two Persons.* (See Deut. xvii. 6. xix. 15.)

Mat. XXVI.
60.

At last there came Two false Witnesses, [who] maliciously wresting some Words he had formerly spoken, relating to his own Death and Resurrection, *rose up, and falsely testified against him, Saying upon their Oaths, This [Fellow] said in our Hearing, I am able to destroy the Temple of GOD, and to build it up again in Three Days:* And would any one talk of destroying it, unless he was an Enemy to that Holy Place, or think of building it again so soon, unless he was in

Mark XIV. 58. League with Beelzebub? [Yea,] one of them; designing to aggravate the Matter, confidently affirmed (d), *We heard him say, I will destroy this Temple that is made with Hands, and in Three Days Time I will build up another, which shall be made without the Help of Hands, at my Command.* Yet neither thus did their Testimony exactly agree; nor was sufficient to convict him; as evidently appears from comparing the different Words in which it was expressed: And as this Difference was observed in Court; they could not for Shame proceed upon the Evidence, so as to condemn Jesus to Death for Words, which no Two

59

Persons

[for] tho' many false Witnesses came, [and bare false Witness against him,] yet found they none; [for their Witness agreed not together.] [MARK XIV. 56.]

—60 At the last [there] came two false Witnesses; [who arose, and bare false Witness against him,] [MARK XIV. 57.]

61. And said, This Fellow said, I am able to destroy the Temple of GOD, and to build it in three Days.


MARK XIV: 58. We heard him say, I will destroy this Temple that is made with Hands, and within three Days I will build another made without Hands.

59. But neither so did their Witness agree together.

(c) *Sought for false Evidence, — but found none.*] As this was a great Proof of *Christ's Innocence*, (for otherwise his Confederates might have been glad to purchase their own Security by impeaching him;) so it is a singular Instance of the *Power of GOD over Men's Minds*; that for all the Rewards these great Men could offer, no Two consistent Witnesses could be procured to charge him with any gross Crime. Possibly the Exertion of his miraculous Power in *striking to the Ground* those that were most forward to seize him, might intimidate the Spirits of some, who might otherwise have been prevailed upon.

(d) *Designing to aggravate the Matter, &c.*] This is one Instance, among many others, in which the *Bow of Malice* has been broke by over-straining it; and *Innocence* cleared up by the very Extravagance of those Charges which have been advanced against it. — It is observable, that the Words, which they thus misrepresented, were spoken by *Christ* at least *three Years* before. (Compare *John* ii. 19. *Vol. i. pag. 142.*) Their going back so far to find Matter for the Charge, was a glorious, tho' silent, Attestation of the unexceptionable Manner, in which *our Lord* had behaved himself during all the Course of his publick Ministry.

(e) If

Persons could pretend to ascertain; nor would Sect. 185. they indeed have amounted to a Capital Crime,  if they had jointly been charged upon him.

LUKE XXII. 66. And as soon as it was Day, the Elders of the People, and the Chief Priests, and the Scribes came together; and led [Jesus from Caiaphas] into their Council. [JOHN XVIII. 28.—]

However, they resolved to try him in full Luke XXII. Council, even on this slender Evidence, hoping ^{66.} that some farther Discovery would arise in the Process of the Examination. And accordingly, as soon as it was Day, the Elders of the People, and the Chief Priests, and the Scribes, who made up the Sanhedrim, assembled together; and they led Jesus away from [the House of] Caiaphas the High-Priest to their Council, or to that magnificent Chamber where their Court used to sit for the Dispatch of publick Business. And producing

MARK XIV. 60. And the High-Priest stood up in the Midst; and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? [MAT. XXVI. 62.]

what imperfect Evidence they had, to give some Pretence to their Accusations, the High-Priest stood up in the Midst of the Council, and asked Jesus, saying, Answerest thou nothing? What is it that these Men testify against thee? Is it true, or false? But Jesus, knowing how vain it would be to plead for himself in so unrighteous a Court, whose Members came determined to condemn him, was silent; and made no Reply. ^{60.}

61— But [Jesus] held his Peace, and answered nothing. [MAT. XXVI. 63.—]

But Jesus, knowing how vain it would be to plead for himself in so unrighteous a Court, whose Members came determined to condemn him, was silent; and made no Reply. ^{61.}

LUKE XXII. 67. [And they said,] Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe.

And they said to him, Why art thou so much upon the Reserve? Dost thou give up the Pretensions thou hast made, or dost thou maintain them? If thou art indeed the Messiah, tell us plainly, and it will bring Matters to a short Issue (e). And he said to them, If I tell you ever so plainly, I know that you will not believe: And if I also ask [you,] wherefore it is that you persist in this unreasonable Infidelity, you will only overbear me with renewed Violence, and will neither answer, nor dismiss me. ^{67.}

68 And if I also ask you, you will not answer me, nor let me go.

And if I also ask [you,] wherefore it is that you persist in this unreasonable Infidelity, you will only overbear me with renewed Violence, and will neither answer, nor dismiss me. ^{68.}

MAT. XXVI.—63. And [again] the High-Priest answered and said unto him, I adjure

And again the High-Priest answered and said to him, Think not that such Evasions will suffice, in an Affair of such Importance as this: Thou knowest I have a Way of coming at the certain Truth, and therefore I adjure thee in the most solemn Manner, ^{63.}

(e) If thou art the Messiah, tell us.] Probably these Wretches hoped to gain a great Advantage against Christ either Way: If he confessed it, they would condemn him on that Confession; and if he denied it, they would expose him on that Denial, as afraid to maintain the Pretensions he had made.

Sect. 185. Manner, by the Name and Authority of the living GOD, whose High-Priest I am, and to whom he has committed the Power of administering this Oath (*f*), that thou tell us directly in the plainest Terms, whether thou be the Messiah, the Son of the Ever-blessed GOD, or not?

Mat. XXVI. 63.

64 And Jesus boldly said to him, Thou hast said [*right*,] and hast mentioned me by a just Title (*g*); for I am indeed the Messiah, nor will I ever recede from that Claim: And moreover, tho' you may now condemn me to Death for asserting it, yet I solemnly declare to you all, that hereafter the Day will come, when ye shall see the Son of Man, who now stands in this despised and lowly Form at your Tribunal, exalted to all the Dignity and Glory which that high Title imports, sitting at the Right Hand of the Power and Majesty of GOD, and coming with irresistible Strength in the Clouds of Heaven, to take Vengeance on the proudest of his Enemies (*h*).

Luke XXII. 70.

And upon this, as they were willing to make sure of so important a Confession, they pressed him with the Question again, and all said, as in Amazement, Art thou then really the Son of GOD, who is promised under the Character of the Messiah? and wilt thou actually abide and stand by this Profession, that thou art? And he said to them, I will never retract it; Ye say right, and may be assured that I am.

Mat. XXVI. 65.

Then the High-Priest, with all the hypocritical Forms of pious Indignation, rent his Clothes, as in Grief for the great Dishonour done to GOD by so false an Oath (*i*), and so presumptuous a Claim,

I adjure thee by the living GOD, that thou tell us, whether thou be the Christ, the Son of [the Blessed] GOD? [MARK XIV. —61.]

64 [And] Jesus saith unto him, Thou hast said: [I am:] Nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the Right Hand [LUK. of the Power of GOD,] and coming in the Clouds of Heaven. [MARK XIV. 62. LUKE XXII. 69.]

LUKE XXII. 70. Then said they all, Art thou then the Son of GOD? And he said unto them, Ye say that I am.

MAT. XXVI. 65. Then the High-Priest rent his Clothes,

(*f*) To whom he has committed the Power of administering this Oath.] That the Jewish High-Priests had indeed such a Power, may appear from comparing Exod. xxii. 11. Lev. v. 1. and Prov. xxix. 24. xxx. 9.

(*g*) Thou hast said right.] See Note (*k*) on Mat. xxvi. 25. pag. 435.

(*h*) Ye shall see the Son of Man, &c.] There seems a plain Reference here to the View in which the Son of Man is represented Dan. vii. 13, 14. where he is said to come with the Clouds of Heaven to receive a Dominion, &c. or to appear, as GOD did on Mount Sinai in a Chariot of Clouds attended by Angelic Hosts. Our Lord looked very unlike that Person now; but nothing could be more awful, majestic, and becoming, than such an Admonition in these Circumstances.—Dr. Whitby excellently proves, in his Note on Mat. xxvi. 64. that the Right Hand of Power is a Phrase equivalent to the Right Hand of GOD.

(*i*) Rent his Clothes.] Tho' the High-Priest was forbidden to rent his Clothes in some Cases, when others were allowed to do it, (Lev. xxi. 10.) yet in Case of Blasphemy, or any

Clothes, saying, He hath spoken Blasphemy; what further Need have we of Witnesses? Behold, now ye have heard his Blasphemy. [MARK XIV. 63, 64.—]

66 What think ye? They answered and said, He is guilty of Death: [LUK. What need we any further Witness? for we ourselves have heard of his own Mouth.] [And they all condemned him to be guilty of Death.] [MARK XIV.—64. LUKE XXII. 7.]

Claim, as he pretended this to be; and he said, Sect. 185. *He has now spoken the most direct Blasphemy, in professing himself to be the Son of the most High GOD: What further Need have we of Witnesses? Behold, now you have heard his Blasphemy with your own Ears. What think ye therefore as to the Punishment he deserves? They answered and said, He is guilty of the most notorious of all Crimes, and deserves immediately to be put to Death: What Need have we indeed of any other Testimony? for we ourselves have heard [it] from his own Mouth. And thus they all condemned him as guilty of a Capital Crime: And accordingly Sentence was passed upon him, no Witness appearing in his Defence, and none daring to plead his Cause (k); tho' some of the Council, who had a Friendship for him, and particularly Joseph of Arimathea, and Nicodemus, disapproving these unrighteous Proceedings, either absented themselves, or withdrew. (Compare Luke xxiii. 50, 51. and John xix. 38. Sect. 192.)*

Mat. XXVI. 65.

66.

LUKE XXII. 63. [Then] the Men that held Jesus, mocked him, [MAR. and some began to spit] [in his Face, [MAR. and to buffet him;]

Then the Men that attended the Court, and had Jesus in Custody, finding he was condemned by the Sanhedrim, insulted him with renewed Injuries and Affronts, and carried that insolent Usage yet farther than they had done before (l); for some of them began even to spit in his Face, and to buffet

Luke XXII. 63.

any publick Calamity, it was thought allowable. (See 1 Mac. xi. 71. and Joseph. Bell. Jud. lib. ii. cap. 15. §. 2, 4.) Caiaphas therefore by this Action expressed in the strongest and most artful Manner, his Horror at hearing so vile a Wretch, as he pretended Jesus was, thus claiming the Sovereignty over Israel, and a Seat at the Right Hand of GOD; and this, when adjured upon Oath on so solemn an Occasion.

(k) No Witness appearing in his Defence, &c.] Dr. Samuel Harris, in his Observations on the Old Testament, (pag. 109, & seq. Quarto Edit.) has with much greater Learning and Ingenuity, than Solidity, endeavoured to prove this Circumstance referred to in Isaiah's Words, chap. liii. 8. *Who shall declare his Generation?* and his first and second Dissertation prefixed to his Essay chiefly center in this Point.

(l) Carried that insolent Usage yet farther than they had done before.] Luke mentions these Indignities before his being led to the Council, in which he tells us he was examined on Oath, as above: But Matthew and Mark mention them, as immediately succeeding his being condemned, as guilty of Blasphemy in the Answer he made when adjured by the High-Priest; and do not so particularly, as Luke, distinguish what happened in his Examination at the House of Caiaphas from other subsequent Circumstances. The attentive Reader will observe, how they are formed in our compound Text into one consistent Narration. I do not see it necessary to suppose, that Christ answered to Two Adjurations, the one some Hours after the other. Matthew and Mark naturally enough relate the whole of his Examination together, tho' carried on in Two different Places; and it is probable, some Insults preceded, and others,

Sect. 185. *buffet him; and others scornfully abused and beat him: And having covered his Eyes, the Officers*

Luke XXII.
64.

and Servants *struck him on the Face with the Palms of their Hands, and on the Head with Staves, and in a scoffing and contemptuous Manner asked him, saying, Now shew us, how thou canst divine; and if thou art indeed the true Messiah, prophecy to us, ob [thou] Christ, who is he that smote thee?*

65 *Such were the vile Indignities they offered him, and many other Things they blasphemously spake against him (m): So that, on the whole, had he been the vilest Malefactor, they could not have used him worse; and common Humanity, even in that Case, would not have allowed of such barbarous Insults.*

him;] and [others] smote him. [MAT. XXVI. 67.— MARK XIV. 65.—]

64 And when they had blindfolded him, [MAR. the Servants] struck him on the Face [with the Palms of their Hands,] and asked him, saying, Prophecy [unto us, thou Christ,] who is it that smote thee? [MAT. XXVI.—67, 68. MARK XIV.—65.]

65 And many other Things blasphemously spake they against him.

I M P R O V E M E N T.

Luke xxii.
63,—65.

Mark xiv.
60, 61.

John xviii.
23.

Mat. xxvi.
59, 60.

THUS was the patient *Lamb of GOD* surrounded by his Blood-thirsty Enemies: Thus did the *Dogs incompass* him, and the *strong Bulls of Basban beset him on every Side*. (*Psal. xxii. 12, 16.*) Thus was he brought as a *Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so he opened not his Mouth*: (*Isa. liii. 7, 8.*) He was taken from Judgment, and suffered the worst Kind of Murther, even that which had the Appearance of being Legal. But those *gentle Words*, which he dropped in the midst of all the Injuries which were offered him, are surely worthy ever to be recorded and remembered. It had always been his Care to *provide Things honest in the Sight of all Men*; and as he answered with a most graceful and couragious *Appeal* to all that heard him, as to the Innocence and Usefulness of his Doctrine; so it is well worthy our Observation and Reflection, that *GOD* so far restrained the Rage and Malice of Hell, that no such *false Witnesses* arose against him, as could on the whole asperse his Character, or bring it under any Brand of publick Infamy; tho' *Judas*, as well as others, might have sought a Reward, or at least an Indemnity for their own Villany, in accusing him. And indeed it is no inconsiderable Instance of *GOD's* Providential Government of the World, that wicked Men are restrained, by this one Remainder of Reverence for the Divine Omniscience, and Dread of his Vengeance,

others, yet more violent, followed, his being thus solemnly condemned by the *Sanbedrim* as guilty of *Death*.

(*m*) *Many other Things they blasphemously spake against him.*] There is something very remarkable in this Expression. They charged him with *Blasphemy* in asserting himself to be *the Son of GOD*; but the *Evangelist* fixes that Charge on them, because he really was so.

Vengeance, from destroying the Reputations and Lives of his Children, especially in Countries, where (as in our own,) the Punishment which Human Laws inflict on Perjury is so much below its Desert.

When Christ was examined on Oath, he witnessed a good Confession, and cited those that were now his Judges, to appear at his Bar. Nor was it a vain Boast! The Son of Man is now sitting at the Right Hand of Power, and will e'er long come in the Clouds of Heaven! And then they that condemned, and insulted, and pierced him, shall mourn because of him. (Rev. i. 7.) May we be now so wise, as to kiss the Son in Token of our humble Allegiance to him, lest he be then justly angry with us; yea, lest we immediately perish from the Way, when his Wrath is but beginning to be kindled! (Psal. ii. 12.)

S E C T. CLXXXVI.

CHRIST is brought before Pilate: The Jews demand Judgment against him, and Pilate examines him. Mat. XXVII.

I, 2. 11, --- 14. Mark XV. 1, --- 5. Luke XXIII. 1, --- 4. John XVIII. --- 28, --- 38.

MAT. XXVII. I. [AND straightway] when the Morning was come, all the Chief Priests [held a Consultation with the] Elders of the People, [and Scribes, and the whole Council,] against Jesus, to put him to Death. [MARK XV. 1. ---]

MAT. XXVII. I. SUCH were the vile Proceedings of this horrid and malignant Night, and thus was Christ condemned, and treated as a Malefactor by the Jewish Rulers. And as soon as Morning was come, all the Chief Priests, having put Jesus out of the Room, consulted with the Elders of the People, and the Scribes, and the whole Sanhedrim (a), what Method they should take to execute this Sentence they had passed against Jesus, and how they might contrive to put him to Death in the most severe and contemptuous Manner.

Sect. 186. Matth. XXVII. I.

2 And when they had bound him, [LUK. the whole Multitude of them arose,

And after he had been insulted by the Servants at the Council-Chamber, when for the greater Security they had bound him again (b), the whole Multi-

2

(a) All the Chief Priests consulted &c.] Many Critics explain this, of their adjourning from the House of Caiaphas, to the Place where the Sanhedrim used to meet: But I think Luke's Account of this Matter so circumstantial, that it is more reasonable to take these Words as they are explained in the Paraphrase. Compare Luke xxii. 66. pag. 525.

(b) When they had bound him again.] They bound him when he was first apprehended, but had, perhaps, loosed him while he was under Examination: Or else they now made his

Sect. 186. *Multitude of them arose, and led him away to the Prætorium, (as it was properly called,) or to the Judgment-Hall, in which the Roman Magistrate was used to sit for the Dispatch of publick Business: For the Jews being now a conquered People, and not having the Power of Life and Death in their Hands, they could not execute Jesus without a Warrant from the Romans (c); and therefore, to render his Death the more certain, as well as the more ignominious and painful, they determined immediately to carry him to them; and to ask, not a Confirmation of the Sentence which they had passed against him as a Blasphemer, but a new Sentence of Crucifixion against him, as a seditious Enemy to Cæsar's Government. Accordingly having conducted him to the Prætorium, they solemnly delivered him, as a State Prisoner of considerable Importance, to Pontius Pilate the Procurator or Governor, whom Tiberius Cæsar had, some Years before this, sent among them.*

John XVIII.
28.

And tho' by this Time it was broad Day-light, yet it was very early in the Morning, and much sooner than the Governor used to appear: He was therefore called up on this extraordinary Occasion; but they themselves went not into the Palace, of which the Judgment-Hall was a Part, because it was the House of a Gentile, and they were apprehensive lest they should be polluted, and so prevented from eating those Sacrifices, which were

arose, and] they led him away [JOH. unto the Hall of Judgment,] and delivered him to Pontius Pilate the Governor. [MARK XV. — I. LUKE XXIII. 1. JOHN XVIII. — 28.—]

JOHN XVIII.—28. *And it was early, and they themselves went not into the Judgment-Hall, lest they should be defiled; but that they might eat the Passover.*

Bands stricter than before, that so they might secure him from any Danger of a Rescue or Escape, as he passed thro' the Streets of Jerusalem.

(c) Not having the Power of Life and Death in their Hands, &c.] Tho' Mr. Mann has lately attempted to prove, that they had such a Power, (*Essay i. pag. 13, — 19.*) yet I apprehend Mr. Lardner, and other eminent Writers, have clearly demonstrated the contrary; and wonder indeed, that any can read this Story, without discerning the most convincing Evidence, that they had not; for surely nothing else could have brought them to Pilate, to confirm the Sentence they had passed, when by this Means the Execution of it was rendered so precarious. Compare *John xviii. 31. pag. 532.* (See Mr. Lardner's *Credibility*, Vol. i. pag. 50, — 88. and *Joseph: Antiq. lib. xx. cap. 9. (al. 8.) §. 1.*) The Jewish Writers own, that no such Power was exercised by the Sanhedrim for Forty Years before the Destruction of the Temple, as Dr. Lightfoot shews by several Quotations from the *Talmud*; (*Hor. Heb. on Mat. xxvi. 3. & John xviii. 31.*) tho' he supposes, it was only lost by their Difuse of it, and was not taken from them by the Romans. — The chief Arguments for their having such a Power, (from *Mat. xxvi. 66. John viii. 33. xviii. 31. Acts vii. 57, 58. xii. 2. xxii. 4, 5. xxiii. 27. xxiv. 6. xxvi. 10.*) are either directly answered in the *Notes*, or obviated in the *Paraphrase*, on those Places.

(d) *A 20.*

were offered on this First Day of unleavened Sect. 186. Bread, and were looked upon as a very considerable Part of *the Passover*, of which the Paschal Lamb, which they had eaten the Evening before, was only the Beginning. Joh. XVIII. 28.

29 Pilate then went out unto them, and said, What Accusation bring ye against this Man?

Pilate therefore, willing in this Instance to oblige the Heads of the Nation he governed, complied so far with their Religious Scruples, that he *came out of his House to them*; and, finding it was an Affair of Solemnity, he erected his Tribunal in a Pavilion adjoining to it, as the Roman Magistrates often did: *And* when Jesus was presented as a Prisoner before him, Pilate *said to them, What Accusation do you bring against this Man?*

30 They answered and said unto him, If he were not a Malefactor, we would not have delivered him up unto thee.

They answered and said to him, with some indecent Smartness in the Expression, (the Consequence of a secret Indignation to find themselves curbed by a superior Power,) We could not but have hoped, you were so well acquainted with the Sanctity of our Court, and the Integrity of our Character, as to conclude, that *if this Man were not a notorious Offender (d)*, we would not have brought and delivered him to thee; for as we would be far from any Thought of punishing an Innocent Man, so if his Crime had not been very great, we might have dealt with him ourselves without thy Concurrence.

31 Then said Pilate unto them, Take ye him, and judge him according to your Law.—

Then Pilate said to them, Take ye him back to your own Court again, and judge him according to your Law; for I am by no means desirous of interfering with you in the regular Exercise of your Judicial Power. And this he said with a View of shifting off from himself an Affair, to which in the general he could be no Stranger (e); and

(d) *A notorious Offender.*] So I render *ναρτοτος* in this Connection, because they had still the Power of inflicting slighter Punishments; so that their bringing him to Pilate was a Proof, that they judged him to have incurred a *Capital Sentence*. The Word *Malefactor* has much the same Sense in our ordinary Speech.

(e) With a View of shifting off from himself &c.] *Pilate* could not be entirely ignorant of the Case before him; for he began his Government at *Jerusalem* before *Jesus* entered on his publick Ministry; and besides many other extraordinary Things which he must formerly have heard concerning him, he had, no doubt, been informed at large of his *publick Entrance* into *Jerusalem*, the Beginning of the Week; and also of his *Apprehension*, in which the *Jewish Rulers* were assisted by a *Roman Cohort*, which could hardly be engaged in that Service without the *Governor's* express Permission. It plainly appears by his whole Conduct,

Sect. 186. and which he easily saw would be attended with many very perplexing Circumstances: *And* *John XXVIII* *31.* *Then the Jews said to him again, You well know, that it is not now lawful for us to put any Man to Death without your Concurrence: (Compare Mat. xxvii. 21 pag. 530.) But it is a Capital Crime of which the Prisoner here before you is convicted, and as after a fair Trial he has received such a Sentence in the Sanhedrim, we only wait your Warrant to proceed to Execution.*

Luk. XXIII. 2. *And, as Pilate could not but enquire of what Crime he had been convicted, they resolved to mention that Charge, which might render him most obnoxious to the Roman Power, and to represent the Matter in its most malignant View; and accordingly they began with great Violence to accuse him, saying, It is not merely on a Religious Account that we have brought him before you, but we have also found this seditious [Fellow] perverting the whole Jewish Nation, from one End of the Country to the other, and in effect forbidding to pay Tribute to Cæsar, by saying, that he himself is Messiah, a King, whom many of the Jews have expected, to rescue them from all Subjection to a foreign Power: And this Claim he has had the Assurance to avow in open Court; so that it is but a necessary Piece of Respect to thee, and to the Emperor, whose Lieutenant thou art, to bring him hither to be condemned, and indeed to leave him to be executed by you.* *And tho' they aimed at nothing more by this, than to make sure of their murderous Designs, and to add new Circumstances of Shame and Agony to the Execution; yet Providence was pleased to over-rule it with a wise Intent, that the Saying of Jesus might thus be fulfilled, which he spake more than once, (see John iii. 14. xii. 32,*

John XVIII.
32.

And tho' they aimed at nothing more by this, than to make sure of their murderous Designs, and to add new Circumstances of Shame and Agony to the Execution; yet Providence was pleased to over-rule it with a wise Intent, that the Saying of Jesus might thus be fulfilled, which he spake more than once, (see John iii. 14. xii. 32,

— The Jews therefore said unto him, It is not lawful for us to put any Man to Death.

LUKE XXIII. 2. And they began to accuse him, saying, We found this Fellow perverting the Nation, and forbidding to give Tribute to Cæsar, saying, that he himself is Christ a King.

JOHN XVIII. 32. That the Saying of Jesus might be fulfilled, which he spake, signi-

Conduct, how unwilling he was to engage in this Cause; he seems therefore cautious, not to enter into the full Sense of what the Jewish Rulers intended, when they called him a Malfactor; and answers them in ambiguous Language, which they might have interpreted as a Warrant to execute Christ, if they found it necessary; and yet, which would have left them liable to be questioned for doing it, and might have given him some Advantage against them; which a Man of his Character might have wished: *Their Reply* shews they were more aware of this Artifice, than Commentators have generally been.

(f) *And*

signifying what Death he should die.

33. and Mat. xx. 19.) signifying or implying by what Kind of Death he should die, even by being lifted up from the Earth, or by Crucifixion, which was a Roman Punishment; whereas according to the Jewish Law, (Lev. xxiv. 16.) he would have been stoned, (as his Servant Stephen afterwards was,) having been impiously adjudged by them to have deserved Death as a Blasphemer. (Compare Mat. xxvi. 65, 66. and Mark xiv. 64. pag. 527.)

Sect. 186. John XVIII. 32.

MAT. XXVII. 12. And when he was accused of the Chief Priests and Elders [of many Things,] he answered nothing. [MARK XV. 3.]

And when he was thus accused by the Chief Priests and Elders (f), who aggravated the Matter by the Addition of many other Things, either entirely false, or grossly misrepresented, reproaching him as a Blasphemer, a Sabbath-breaker, and a Magician, and, in a Word, omitting nothing which they thought might blacken his Character, he made them no Answer at all. Then Pilate

Matth. XXVII. 12.

13 Then saith Pilate unto him, [Answerest thou nothing?] Hearest thou not? [Behold] how many Things they witness against thee. [MARK XV. 4.]

said to him, Dost thou answer nothing to all this? Hearest thou not the Charges they produce against thee, or hast thou no Concern to vindicate thyself? Behold, and consider, how many, and how great Things they witness against thee. But still, as Jesus knew how little all his Apologies would signify, he continued silent, and did not answer him to any one Word: So that Pilate the Governor was greatly astonish'd, and knew not how to account for so uncommon a Behaviour.

13

14

14 And [Jesus yet] answered him to never a Word, infomuch that [Pilate] the Governor marvelled greatly. [MARK XV. 5.]

JOHN XVIII. 33. Then Pilate entred into the Judgment-Hall again, and called Jesus; [and Jesus stood before the Governor,] [LUK. and Pilate asked him, saying,] Art thou the King of the Jews? [MAT. XXVII. 11. MARK XV. 2. LUKE XXIII. 3.—]

But yet as the Governor had heard an honourable Report of Jesus, and observed in this Silence an Air of meek Majesty, and Greatness of Spirit, rather than any Consciousness of Guilt, or any Indication of a fierce Contempt, he was willing to discourse with him more privately, before he proceeded farther. Pilate therefore entered again into the Prætorium, which he had quitted to oblige the Jews, (ver. 29. pag. 531.) and called Jesus in: And ~~as~~ Jesus stood before the Governor there, Pilate asked him, saying, Art thou indeed the King of the Jews, and dost thou really pretend to any Right to govern them?

John XVIII. 33.

Jesus

(f) And when he was thus accused &c.] The Reader may, perhaps, observe, that I have transposed Mat. xxvii. 11. and Mark xv. 2. But it is only because I think, the other Evangelists relate the Story in such an Order, as to shew the Propriety of this little Transposition.

(g) My

Sect. 186.
John XVIII.
34.

Jesus answered him, Dost thou say this of thyself, from the Knowledge of any seditious Practices which thou hast ever observed in me? or is it only what thou hast gathered from the present Clamour made against me, and have others told it thee concerning me?

35 *Pilate immediately replied, Am I a Jew? or do I know any thing of your Peculiarities, further than I am informed by others? I do not at all pretend to it: But thou knowest that thine own Nation, and those who are esteemed the most sacred Persons in it, even the Chief Priests themselves, have delivered thee to me as a Malefactor, and have charged thee, among other Crimes, with Treason against Cæsar, in setting up for King of the Country: Tell me therefore freely, what hast thou done to deserve such a Charge? for the more frank thou art in thine Acknowledgment, the greater Favour mayest thou expect.*

36 *Jesus answered him, My Kingdom is not of this World, nor is it my Business or Design to erect a Temporal Dominion, and to establish any Claim which should at all interfere with that of Cæsar, or of which any Prince has Reason to be jealous. Indeed if I would have entertained such Views, I might have found Support and Encouragement, from the very Persons who are now my Accusers: And if I had asserted, that my Kingdom was of this World, and had favoured such Methods of Defence, my Servants, who professed of late so great and so publick a Regard to me, would resolutely have fought, that I might not have been delivered to the Jews (g), or would attempt even now*

34 *Jesus answered him, Sayest thou this Thing of thyself, or did others tell it thee of me?*

35 *Pilate answered, Am I a Jew? Thine own Nation, and the Chief Priests have delivered thee unto me: What hast thou done?*

36 *Jesus answered, My Kingdom is not of this World: if my Kingdom were of this World, then would my Servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from hence.*

(g) *My Servants would have fought, &c.] Tho' our Translation of *my Servants* may be more literal, yet considering that our Lord was now actually in the Hands of his Enemies, I think it plain, that it is to be taken in such an Extent. It may be objected, that the Number of Christ's Disciples, had all the Five hundred been assembled in Arms, could have been no Match for the Jewish and Roman Power at Jerusalem. But it is to be remembered, that (as Mr. Lardner with his usual good Sense observes,) the Populace appeared zealously on Christ's Side but a few Days before; and the Reason of their turning against him was, his not assuming a Temporal Kingdom, as they certainly expected he would have done. (See Lardn. Credib. Vol. i. book i. chap. 5. pag. 170.) And we may farther add, that a very small Body of Forces, under a Leader endowed with such miraculous Power, as Jesus lately exercised, might have been sufficient to vanquish all the Roman Legions. Compare Note (i) on John vi. 14. Vol. i. pag. 489.*

(b) *Every*

now to rescue me out of their Hands: *But now* Sect. 186.
my Kingdom is not from hence, ~~nor~~ to be erected
 here; and therefore I have been so far from arm- John XVIII.
 ing my Followers with Secular Weapons, that, 36.
 the Guard who came to apprehend me know, I
 have forbid their making use of those they had.

37 Pilate therefore said unto him, Art thou a King then?—

Pilate therefore said to him, Thou speakest however, of thy Kingdom, and thy Subjects: *Art thou then really a King?* 37

—[And] Jesus answered [LUK. him, and said,] Thou sayest that I am a King. To this End was I born, and for this Cause came I into the World, that I should bear Witness unto the Truth. Every one that is of the Truth, heareth my Voice. [MAT. XXVII. — 11. MARK XV. — 2. LUKE XXIII. — 3.]

And Jesus answered him and said, therein courageously witnessing a good Confession, (1 Tim. vi. 13.) *Thou sayest [right;] I am indeed,* as thou hast said, *a King;* the King of the Jews, and the appointed Head and Governor of the whole Israel of GOD; nor will I ever basely seek my Safety, by renouncing my Divine Claim to the most excellent Majesty and extensive Dominion: *Nay, for this Purpose was I born, and for this End I came into the World* from another and much better Abode, *that I might bear Witness to the Cause of Truth* in general; and in particular to this great and fundamental Branch of it: And I have given such ample Proof of this, that every honest and well-disposed Person, who is indeed a Friend of the Truth, beareth my Voice, and pays an entire Deference to my Instructions (b).

38 Pilate saith unto him, What is Truth? And when he had said this, he went out again unto the Jews, and saith [to the Chief Priests, and to the People,] I find no Fault at all [in this Man.] [LUKE XXIII. 4.]

Pilate says to him, What is the Truth which thou referrest to, and speakest of as thy Business to attest? *And when he had said this,* as Jesus made a Pause, and did not immediately make him any Answer, his Hurry would not allow him to wait for it: So he went out again to the Jews, and said to the Chief Priests and the People assembled with them abroad, I have examined the Prisoner you brought me in private; and I must freely declare, that *I find no Fault at all in this Man,* nor can I perceive that he is any Enemy, either to the Rights of Cæsar, or the Tranquillity and Happiness of the Jews; and therefore do not see

(b) Every Person who is a Friend of the Truth, beareth my Voice.] What our Lord here says incidentally, is to be regarded as an universal Maxim; all sincere Lovers of the Truth will bear him: And accordingly St. John, with all Simplicity, depending on the Evidences which he, and his Brethren, had given of their Mission from Christ, lays down the same Test. 1. John iv. 6. *We are of GOD; he that knoweth GOD, beareth us.*

(i) It.

Sect. 186. see how I can with any Justice condemn him to die. But his Accusers refused to acquiesce in this, and advanced a more circumstantial Charge against him; which gave Occasion to that Examination before Herod, which will be related in the next Section.

John XVIII.
38.

I M P R O V E M E N T.

HOW much Exactness in the Ceremonials of Religion may be found in those, who have even the most outrageous Contempt for its vital Principles and essential Duties! Yea, how much of that Exactness may be made subservient to the most mischievous and Diabolical Purposes! These *Wolves in Sheep's Clothing* would not enter into the House of a Heathen, lest they should be polluted, and become unfit to eat the Passover; yet they contrive, and urge an impious Murther, which that very Heathen, tho' he had much less Evidence of *Christ's* Innocence than they, could not be brought to permit without strong Reluctance, and a solemn, tho' vain, transferring of the Guilt from himself to them.

Luke xxiii. 2. Justly might our Lord say in the Words of *David*, *They laid to my Charge Things which I knew not.* (*Psal. xxxv. 11.*) Yet what can defend the most Innocent and Excellent against malicious Slanders and Defamations? Or who can expect, or even wish, wholly to escape, when such Accusations are brought against *Christ*, even by the Rulers of his Nation, who should have been Men of distinguished Generosity and Honour! But instead of this, they were all an Assembly of Murtherers, and lay in wait for their Prey like so many devouring Lions.

John xviii. 29, 30. Pilate would renew the Examination of the Cause; and so far he acted a cautious and an honourable Part. But, alas; how many that set out on such Maxims, want Courage and Resolution to pursue them. But the Courage of *Christ* never failed. He witnessed before *Pontius Pilate* the good Confession, we have now been reading; (*1 Tim. vi. 13.*) and owned himself a King, tho' at the same Time he declared, (what it were to be wished, all his Followers had duly regarded,) that *his Kingdom is not of this World*. Greatly do we debase it, if we imagine it is; and most unworthy is it of those that call themselves *the Ministers of his Kingdom*, to act as if they thought it was. Yet such is the Wickedness of some, and such the Blindness of others, in the *Roman Church*, that tho' of all the Churches in the World it is manifestly the most *Secular Kingdom* (i), it arrogates to itself the Name, not only of a Part, but of the whole of *Christ's Kingdom* here below.

Christ

(i) It is manifestly the most *Secular Kingdom*.] This *Mr. Boyse* of *Dublin* has finely illustrated in his most ingenious Discourse on these Words.

Christ came to bear Witness to the Truth; and a careful Attendance to Sect. 186. his Testimony will be the best Proof we can give that we love *the Truth*, and the best Method we can take to make ourselves acquainted with it. *John xviii. 37.* And of so great Importance is *the Truth*, that it surely deserves the attentive Enquiry, and the zealous Patronage of the Greatest and the Bu-
 ffiest of Mankind. Let us not therefore, when we begin to ask *what it is*, like *Pilate*, hurry on to some other Care, before we can receive a Ver. 38. satisfactory Answer; but joyfully open our Minds to the first Dawnings of that Celestial Day, till it shine more and more, to irradiate and adorn all our Souls. On the whole, imperfect as the Character of this unhappy Governor was, let us learn from him candidly to confess the Truth, so far as we have discovered it; let us learn, more steadily than he, to vin-
Luke xxiii. dicate the Innocent and Worthy, and on no Terms permit ourselves, in any Degree, to do Harm to those, in whom, on a strict and impartial Enquiry, we can find no Fault.

S E C T. CLXXXVII.

Pilate sends CHRIST to Herod, who having treated him with great Contempt, sends him back again: Pilate in vain endeavours to persuade the Jews to consent to his Release, who impiously prefer Barabbas, and persist in their Demands of a Sentence of Crucifixion against JESUS. Mat. XXVII. 15,---18. 20,---23. Mark XV. 6,---14. Luke XXIII. 5,---23. John XVIII. 39, to the End.

LUKE XXIII. 5.

LUKE XXIII. 5.

AND they were the more fierce, saying, He stirreth up the People, teaching throughout all Jewry, beginning from Galilee to this Place.

IT was observed in the preceding Section, that Sect. 187. when Pilate came out of the Palace, he bore an open Testimony to the Innocence of Jesus, *Luk. XXIII. 5.* and declared to the Priests in the Presence of the People, that "he found no Fault at all in him:" But they not only continued strongly to urge their Accusation, but were more violent than before, saying, We assuredly know, that he stirs up all the People, teaching the most dangerous and seditious Doctrines throughout all Judea, beginning from Galilee, that factious Country, where he has been most busy, and from thence making a Progress even to this Place, and gathering up

Sect. 187. Followers every where by the Way, to the apparent Danger and Damage of the State.

Luk. XXIII.
6.

6. *And when Pilate heard them speak of Galilee, he presently enquired, if the Man whom they had brought before him was a Galilean.*

7 *And finding that he was of that Country, and therefore that he properly belonged to Herod's Jurisdiction, who was Tetrarch of Galilee, he willingly embraced this Opportunity to clear himself of so perplexing an Affair, and immediately sent him away to Herod (a), who being himself a Jew, was also at Jerusalem in those Days, having come up to celebrate the Passover there.*

8 *And when Herod saw Jesus, he rejoiced exceedingly; for he had a long Time been very desirous to see him, because he had heard much concerning him in Galilee; (compare Luke ix. 7, 9.) and he now hoped, that he should have an Opportunity so far to satisfy his Curiosity, as to see some Miracle done by him, and might be able also to determine, whether he was, as he had once suspected, John the Baptist risen from the Dead. (Compare Mat. xiv. 2. Vol. i. pag. 474.)*

9 *And he examined him in many Words, concerning a Variety of Particulars, both as to his Pretensions, and the Proof of his Mission, as well as the Tenor of his Doctrine: But as Jesus knew this was not a proper Time and Circumstance to enter into those Questions, of which Herod might long ago have been informed, he made him no Answer.*

10 *And the Chief Priests and Scribes, whose Malice had prompted them to attend him thither, stood in the Presence of the King, eagerly accusing him of the same Crimes which they had before charged him with, in their Application to Pilate.*

And

(a) *He sent him to Herod.*] It may not be improper, for the sake of those who are less acquainted with the Jewish History, to observe, that this was Herod Antipas, the Tetrarch of Galilee, by whom John the Baptist had been beheaded, and whom Christ had justly represented as a Fox. (Luke xiii. 32. pag. 141.) He was Son to Herod the Great, under whom Christ was born; and Uncle to Herod Agrippa, (by whom James was beheaded, and Peter imprisoned,) who was eaten by Worms; (Acts xii. 2, 3, 23.) and Great Uncle to that Agrippa, who was by Paul's Discourse almost persuaded to become a Christian. (Acts xxvi. 28.)—Christ's Arraignment before him, when he was sent back uncondemned, was a great additional Proof of the Falseness of those Accusations, which the Jews had brought against him as a seditious Person.

6 When Pilate heard of Galilee, he asked whether the Man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's Jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that Time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long Season, because he had heard many Things of him; and he hoped to have seen some Miracle done him.

9 Then he questioned with him in many Words; but he answered him nothing.

10 And the Chief Priests and Scribes stood and vehemently accused him.

(b) A

11 And Herod with his Men of War set him at nought, and mocked him, and arrayed him in a gorgeous Robe, and sent him again to Pilate.

And Herod, with those of his Soldiers, who now attended him as his Life-Guard, looked upon Jesus with Disdain, and treated him in a very contemptuous Manner, like a poor inconsiderable Creature, who no way answered the Account they had heard of him, neither saying, nor doing any Thing to gratify their Curiosity; and having derided [him] for pretending to be a King, (as it was urged by his Accusers he had done,) in publick Contempt of that Claim, whatever it was, Herod clothed him with a splendid Robe (b), and sent him back to Pilate; thereby intimating, that he left him to do what he pleased with his Prisoner, but for his own Part, apprehended his Pretensions to Royalty worthy of Derision, rather than serious Resentment.

Sect. 187.
Luk. XXIII.
II.

12 And the same Day Pilate and Herod were made Friends together; for before they were at Enmity between themselves.

And whatever Pilate's real Intentions were, the Compliment of sending Jesus to be examined by him, was so well taken by Herod; and Herod's sending him back to the Roman Governor, was, on the other hand, such a publick Instance of Regard to him; that the same Day Pilate and Herod became Friends, and were reconciled to each other: For before this, they were at Enmity between themselves.

13 And Pilate, when he had called together the Chief Priests, and the Rulers, and the People,

And Pilate having received an Account of what had passed before Herod, called together the Chief Priests, and the Rulers, and with them the Body of the People that waited at the Tribunal;

14 Said unto them, Ye have brought this Man unto me, as one that perverteth the People: and behold, I having examined him before you,

And said to them, You have brought me this Man, Jesus of Nazareth, as one that has perverted the People, and taught Doctrines injurious to your Religion, and also to the Civil Peace and the Roman Government; and behold, I have examined [him,] both in your Presence, and in private, and heard all that could be alledged against him; but I must

(b) A splendid Robe.] Εδῆλα λαμπρὰν does not so properly signify (as Le Clerc renders it,) a white Robe; nor was it, as he supposes, intended as a Declaration of his Innocence. It was rather some gorgeous Garment, which belonged to Herod, or some of his Officers, and was, perhaps, grown old; and they clothed him with it in Derision of his having pretended to be a King. This Usage was exceeding insolent: Perhaps the Remorse of Conscience, which Herod had felt on Account of the Murder of John the Baptist, might render him cautious, how he joined in any Attempt on the Life of Jesus, which we do not find that he did.

Sect. 187. I must solemnly declare, that I have found no Crime in this Man as to the Things that you have charged him with; nor can I in my Conscience think, that you have made good any of the Ac-

Luk. XXIII. 14.

15 cufations you have brought against him: Nor yet has Herod been able to make any such Discovery; for I sent you to him with the Prisoner, that you might do your utmost to convict him before that Prince, who being a Person of your own Religion, and well acquainted with your Laws and Customs, might have known more of the Matter than myself; and yet behold, it appears to have been Herod's Judgment, that nothing worthy of Death has been done by him (c); for instead of sending him back like one who deserves a Capital Sentence, he has treated him like an Idiot, rather than a Traitor, so as plainly to shew, that he thinks him merely the Object of Ridicule, or to deserve at most but some slight Punishment.

16 And therefore when I have chastised him by scourging, which will be an Admonition to him for the future not to use those wild enthusiastical Expressions, which have given so much Umbrage and Suspicion, I will let [him] go: And I believe you may depend upon it, that he will give us no farther Trouble; nor would he have Interest enough to do it, if he were inclined to the Attempt.

Mark XV. 6. Now it was usual at the Feast of the Passover; [and] even was grown by Custom in a manner necessary (d), for the Roman Governor to release to the People any one Prisoner, whom they desired to be set at Liberty, whatever Crime it was that he was charged with. And there was then in Pilate's Custody a very infamous and noted Prisoner, whose

you, have found no Fault in this Man touching those Things whereof ye accuse him;

15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of Death is done unto him.

16 I will therefore chastise him, and release him.

MARK XV. 6. Now at that Feast [the Governor was wont] [LUK. and of Necessity he must] [release unto the People] one Prisoner, whomsoever they desired. [MAT. XXVII. 15. LUKE XXIII. 17.]

7 And there was [then a notable

(c) Nothing worthy of Death has been done by him.] Πικραγμενος ωσιω must here have this Signification, as the Margin of our Bible renders it; for tho' this is something of an unusual Construction, yet as Raphaelius (Annot. ex Polyb. pag. 259.) has produced many Instances of the like Nature, it would be much harsher to suppose, that a Capital Sentence, or any Treatment from Herod, which should intimate he thought Jesus deserved it, should be called αζηον θανατου, something worthy of Death.

(d) Usual, — and in a manner necessary.] There was no Law to oblige him to this; but as Acts of Grace are generally popular Things, this seems to have been first freely used by the Romans to please their Tributaries, and now by Custom was in a manner established. I find no substantial Reason to believe, there was in the Original of this Custom any Reference to the Deliverance of Israel from the Egyptian Bondage at this Time.

(e) Whom

notable Prisoner] named Barabbas, which lay bound with them that had made Insurrection with him [LUK. in the City,] who had committed Murder in the Insurrection, [JOH. and was a Robber.] [MAT. XXVII. 16. LUKE XXIII. 19. JOHN XVIII. —40.]

whose Name was Barabbas, that lay bound with some other Ruffians, who had made an Insurrection in the City in Conjunction with him, and who had also committed Murder in the Insurrection; and besides the Part he had acted in this seditious Riot, he was a Fellow of a most abandoned Character, and known to be a Robber, who had infested the High-ways with his Villany; so that it was generally concluded, he would receive Sentence of Death, and would be executed that Day.

Sect. 187.
Mark XV.

8 And the Multitude [therefore when they were gathered together,] crying aloud, began to desire him to do as he had ever done unto them. [MAT. XXVII. 17.—]

And as the Power of reversing or executing such Sentences then lay in the Romans, the People therefore, when they were gathered together about the Tribunal, began with a great Noise and Clamour to demand of Pilate, [that he would do] at this Passover, as he had always done to them upon the like Occasions, and would discharge a Prisoner.

9 But Pilate answered them, saying, [JOH. Ye have a Custom, that I should release unto you one at the Passover:] [Whom] will ye [JOH. therefore] that I release unto you? [Barabbas? or Jesus, which is called Christ,] the King of the Jews? [MAT. XXVII. —17. JOHN XVIII. 39.]

And Pilate hoping that he might preserve the Life of Jesus, whose Innocence he so clearly saw, determined to attempt it by this Method; and accordingly, that he might induce them to chuse him, he proposed no other Alternative; than that scandalous and outrageous Criminal, whom we have just now mentioned, and answered them, saying, You have indeed a Custom that I should release to you one at the Passover, and I am ready now to oblige you in this Affair; Whom will you therefore chuse, that I release unto you? Barabbas, that seditious and murderous Robber? or this Jesus, who is called Christ, whom some of you pretend to be; in I know not what strange Sense, the King of the Jews, and whom you see before you in the fine Robe, in which Herod

10 (For he knew that the Chief Priests had delivered him for Envy.) [MAT. XXVII. 18.]

has thought fit to array him? For he knew that the Chief Priests and Rulers had not delivered him up into his Hands from a Regard to Justice, but merely out of Envy at his Popularity; and therefore he was willing to make the Proposal to the People in such a Form, as might be most likely to secure his Life.

11 But the Chief Priests [and Elders] moved [and per-

But the Chief Priests and Elders, who were exceedingly solicitous to obtain their End, lest this Artifice of the Governor should defeat all their laboured Scheme, excited the most forward of the

Sect. 187. the People, [and] effectually persuaded the Mob they had brought with them, *that they should ask the Governor with a continual Noise and Clamour, that he would rather release Barabbas to them; that by this Means the Point they had in View might be secured, and they might be sure to destroy Jesus.* And therefore when the Go-

Mark XV.
11.

Matth. XXVII. 21. verner answered them in this Manner, and said to them again, Take Notice that your Choice lies only between these, and therefore now determine for yourselves, *which of the Two do you desire I should release unto you?* Then, as their Principals had prompted them, *they all cried out again with one Consent, in the same noisy and tumultuous Way as they had done before, saying, We will not have this [Man] but Barabbas; away with this [Man,] and release unto us Barabbas.* And thus, when Pilate would have let him go, they denied the Holy One and the Just, and desired a Murderer to be granted unto them. (Acts iii. 14.)

Luk. XXIII.
18.

Mark XV.
12.

13

And Pilate, to divert them from their Purpose, again answered and said to them, *What therefore would you have me do with this Jesus, who is called Christ, and whom, if I may believe your own Rulers, so many of you are ready to call and own as the King of the Jews (e)?* And they all presently renewed their Clamour, and cried out again as before, [and] with one Voice said to him, *Crucify him: Let him immediately be crucified; for he is fit to be treated as the vilest Slave, rather than to be called our King (f).*

Pilate

(e) *Whom you call the King of the Jews.*] Pilate often repeats this Title; and it may seem strange, that he should use it so frequently. Probably he might do it, partly to ridicule those Pretences, and bring Contempt on the Scheme of a *Messiah*; and partly to procure from the *Jews*, in their Zeal against *Christ*, the strongest and most publick Professions of their Subjection to *Cæsar*.

(f) *Let him be crucified.*] By this Cry they declared the greatest Degree of Rage that can be imagined; for it was as if they had said, "Let him whom you call *our King*, be treated like one of the vilest of your *Slaves*, who has committed the most enormous Crime." To have inflicted such a Punishment as this on any *free Jew*, would probably have been sufficient to have thrown the whole City and Nation into an Uproar; but now they were deaf to every thing, but the Clamour of Passion; and in their Madness forgot with how dangerous a Precedent they might furnish the *Roman* Governor. And indeed it turned dreadfully on themselves, when such vast Numbers of them were crucified for their Opposition to the *Romans*, during the Time of their last War. See Note (n) in the next Section, on *Mat. xxvii. 25.*

peruaded] the People, [that they should ask] that he should rather release Barabbas unto them, [and destroy Jesus.] [MAT. XXVII. 20.]

MAT. XXVII. 21.—The Governor answered and said unto them, Whether of the twain will ye that I release unto you?

LUKE XXIII. 18. And [JOH. then] they [JOH. all] cried out [JOH. again] all at once, saying, [JOH. Not this Man, but Barabbas:] away with this Man, and release unto us Barabbas. [MAT. XXVII.—21. JOHN XVIII. 40.—]

MARK XV. 12. And Pilate answered, and said again unto them, What will ye then that I shall do [with Jesus, which is called Christ,] whom ye call the King of the Jews? [MAT. XXVII. 22.—]

13 And they [all] cried out again, [and say unto him,] Crucify him: [Let him be crucified.] [MAT. XXVII.—22.]

(g) *Why?*

and eagerly cry out to have him crucified.

543

LUKE XXIII. 20. Pilate therefore willing to release Jesus, spake again to them.

Pilate therefore, being still desirous to release *Jesus*, spake to them yet again; urging them seriously to consider what they did, in thus preferring such an abandoned Mifcreant as Barabbas, to

Sect. 187.
Luk. XXIII.
20.

21 But they cried, saying, Crucify him, crucify him.

so innocent a Person. *But they*, without so much as offering any farther Reason, persisted in their Importunity, and *cried* out as before, saying, *Crucify [him,] crucify him.*

22 And [MAR. Pilate] said unto them the third Time, Why? what Evil hath he done? I have found no Cause of Death in him: I will therefore chastise him, and let him go. [MAT. XXVII. 23.—MARK XV. 14.—]

And Pilate was so intent on delivering him, that he said to them the third Time, Why will you be so cruel as to insist upon it? *what Evil has he done (g)?* I declare to you all, as I told you but now, (ver. 14. pag. 540.) that *I have found no Capital Crime in him: I will therefore*, as I said, (ver. 16.) *chastise him* by scourging, and then I hope your Rage will be moderated, and you will be prevailed upon to agree, that I should let [him] go without any farther Punishment.

23 And they were instant with loud Voices, [MAR. and cried out the more exceedingly,] requiring that he might be crucified: and the Voices of them, and of the Chief Priests, prevailed. [MAT. XXVII. —23. MARK XV. —14.]

But they, without pretending to answer the Argument he had alledged, overbore it by a wild Fury, and were urgent in pressing him with loud and importunate Voices; and the more he opposed them, they cried out the more abundantly and violently, demanding, that whatever was the Consequence of it, *he might be crucified: And* on the whole, notwithstanding the farther Remonstrance of Pilate on the Admonition of his Wife, (which will be mentioned in the next Section,) *their Voices, and [those] of the Chief Priests*, (who to encourage the Cry, had so little Sense of common Decency, as themselves to join in it,) prevailed with the Governor, tho' contrary to the Convictions of his own Conscience, to comply with their Request.

I M P R O V E M E N T.

BEHOLD, how all imaginable Circumstances seem to conspire, to *Luke xxiii.* increase the *Infamy* thrown on that *Sacred Head*, which now most worthily wears a *Crown of Eternal Glory!* *Of a Truth*, oh Lord, *against thy*

(g) *Why? what Evil has he done?* Τι γαρ κακον εποισεν; *Raphelius* (Annot. ex *Xenoph. pag. 64.*) has well proved, that γαρ is often used by the correctest *Greek Writers*, and particularly *Xenophon*, as an elegant *Expletive*, especially to introduce a *Question*.

Sect. 187. thy holy Child Jesus, both Herod, and Pontius Pilate, with the Gentiles, and the Chief Priests, and the People of Israel, were gathered together, to do whatsoever thy Hand and thy Counsel had determined before to be done.

Luke xxiii. 11. (*Acts iv. 27, 28.*) The wisest Person on Earth was by *Herod and his Soldiers derided* as a Fool; the most deserving was *condemned* by the *Chief Priests*; and the most innocent was treated as a Criminal by *Pilate*, and furiously demanded as a publick Victim by the *Jews*. All the Proofs of his Innocence are overborne by a *loud and a senseless Cry*; and those *Hosannas*, with which the Streets and Temple were so lately echoing, are

Ver. 21, 23. exchanged into *Crucify him, crucify him*. So uncertain is Human Applause! and so unrighteous may Human Judgments be!

But in the midst of all, the Blessed *Jesus* stands collected in himself. Firm as a Rock, he bears the Violence of the Storm, and is not moved *Ver. 18, 19.* by all the furious Waves, that beat upon him; and when he saw *a Robber and a Murderer* preferred before him, and *a Sentence* of the most cruel *Death* demanded against him, he silently *commits himself to him that judgeth righteously*, who e'er long brought forth his *Righteousness as Brightness*, and his *Salvation as a Lamp that burneth*. (*Compare 1 Pet. ii. 23, and Isa. lxii. 1.*)

Lord, if thou callest us out to share in thy Sufferings, may *the Spirit of GOD and of Glory* thus rest on us! And may neither the Scorn, nor the Rage of our Enemies separate us from Thee, who didst so courageously bear all this for us; nor may they ever sink us into any Weakness of Behaviour, unworthy of those, who have the Honour to call themselves *thy Followers!*

S E C T. CLXXXVIII.

Pilate, having again and again renewed his Efforts to persuade the Jews, to consent that JESUS should be released, at length yields to their Importunity, and delivers him up to be crucified. Mat. XXVII. 19, 24,---31. Mark XV. 15,---20. Luke XXIII. 24, 25. John XIX. 1,---16.

JOHN XIX. 1.

Sect. 188. *THEN*, as the Priests and People of the Jews continued their clamorous Demand, that *Jesus* should be crucified, *Pilate* thought it most advisable to seem at least to consent to it, and therefore took *Jesus*, and scourged him; hoping, that after

John XIX. 1.

JOHN XIX. 1.

THEN *Pilate* therefore took *Jesus*, and scourged him.

after he had been severely scourged, the Rage of Sect. 188. the Populace would be something abated, and they might at last be prevailed upon to consent, ^{John XIX.} that he should be dismissed.

MAT. XXVII. 27. Then the Soldiers of the Governor took Jesus [and led him away] into the common Hall [called Pretorium,] and gathered unto him the whole Band of Soldiers. [MARK XV. 16.]

Then the Soldiers of the Governor (a), knowing that it was the Roman Custom to scourge Prisoners just before they were put to Death, interpreted Pilate's Order on this Head, as a Declaration that he was immediately to be crucified; And therefore they took Jesus, [and] led him away into the Common Hall in Pilate's Palace, which was called the Prætorium, (as being the Place where the Prætor, a Roman Magistrate, used to keep his Court;) and there they gathered to him the whole Band, or Cohort, to insult and torment him, not being concerned to keep any Measures with a Person, whom they looked upon as entirely abandoned to their Will. ^{Matth. XXVII. 27.} And having

28 And they stripped him, and [clothed him with Purple, and] put on him a Scarlet Robe: [MARK XV. 17.—JOHN XIX. —2.]

stripped him of that splendid Garment in which Herod had contemptuously dressed him, in order to vary the Mockery and Affront, they wantonly clothed him in a Vest of Imperial Purple, [and] put on him a Scarlet Robe over it, that in this gaudy Dress he might have something of a mock Resemblance to a Prince: ²⁸ And farther to ridicule his Pretensions to Royalty, which they considered as an Affront to their Nation and Emperor, the Soldiers having maliciously platted a Crown of Thorns, put it upon his Head (b), and put

29 And when [JOH. the Soldiers] had platted a Crown of Thorns, they put it upon his

(a) Then the Soldiers &c.] The Evangelist John so plainly speaks of their crowning our Lord with Thorns, and these other Indignities, as previous to Pilate's last Attempt to save him, that I think it proper to transpose those Verses in Matthew and Mark, which mention these Circumstances as after his Condemnation, and immediately preceding the Execution: Some of them might probably be repeated after Pilate had delivered him to be crucified, while the Instruments of Death were preparing; and therefore Matthew and Mark mention the whole Series of these Cruelties together: Or the Word *then*, (which is used by Matthew,) may only signify, that it was done about that Time, not determining the Order of each Particular so absolutely, as to be inconsistent with the most accurate and distinct Account which John gives of the whole Process of this Affair. Many Instances of the indeterminate Use of that Particle occur in the Evangelists: See Mat. ix. 14. xxiv. 40. Mark xiii. 14, 26. Luke xxi. 10, 21. and John xix. 16.

(b) Having platted a Crown of Thorns, &c.] It is certain, they intended hereby to expose his pretended Royalty to Ridicule and Contempt; but had that been all, a Crown of Straw might have served as well. They undoubtedly meant to add Cruelty to their Scorn, which especially appeared in their striking him on the Head, when this Crown was put on.—If the best Descriptions of the Eastern Thorns are to be credited, they are much larger than any commonly known in these Parts.

Secu 288. put a large Reed, or Cane, into his Right Hand, to represent a Sceptre: And then they began in a ludicrous Manner to pay their Homage and Salutations to him, as to a new-created Prince on his Coronation Day; [and] bowing the Knee before him, they did him Reverence in a scoffing Way, and mocked him, saying, All hail, thou most magnificent King of the Jews! Hail, mighty Monarch! we give thee Joy on thine Accession to the Crown! And then approaching him, as if they would have offered him some Present, as usual on such Occasions, they smote him with their Hands; 30 And proceeded so far as to spit upon him, even in his very Face; and at last, took the Reed, or Cane, out of his Hand (c); and barbarously struck him with it on the Head; and so, as it were, nailed down the Thorns into his Forehead and Temples, and occasioned thereby exquisite Pain, as well as a great Effusion of Blood: All which this holy Sufferer bore with the utmost Meekness and Composure; neither repelling nor threatening them, but silently committing himself to the righteous invisible Judge, (1 Pet. ii. 23.)

Matth. XXVII. 19. In the mean Time, Pilate was taken up with trying and condemning some other Prisoners: who were to be executed that Day; and while he thus was sitting on the Tribunal, his Wife, having by this Time been informed, that Jesus had been brought before him, and was going to be given up to Death, sent a very importunate Message to him (d), saying, I beseech thee see to it, that thou have nothing to do with the Blood of that righteous One, against whom the Jews are now demanding Judgment; for I have suffered many Things

his Head, and a Reed in his Right Hand: and they [began to salute him, and] bowed the Knee before him, [and worshipped him,] and mocked him, saying, Hail, King of the Jews: [] O H. and they smote him with their Hands: [MARK XV. —17, 18, —19. JOHN XIX. 2.—3.]

30 And they [did] spit upon him, and took the Reed, and smote him on the Head. [MARK XV. 19.—]

MAT. XXVII. 19. When he was set down on the Judgment-Seat, his Wife sent unto him, saying, Have thou nothing to do with that just Man: for I have suffered many

(c) Took the Reed, or Cane, out of his Hand.] The Word *καλαμος* does indeed sometimes signify a slender Reed; (Mat. xi. 7. xiii. 20. and 2 John, ver. 12.) but it includes all Kind of Canes; and it is most probable, this was a Walking-Staff, which they put into his Hand as a Sceptre; for a Blow with a slight Reed would scarce have been felt, or have deserved a Mention in a Detail of such dreadful Sufferings.

(d) His Wife sent to him.] While Rome was governed by a Commonwealth, it was unusual for the Governors of Provinces to take their Wives with them; but afterwards it grew customary, and the Motion made against it in the Fourth Year of Tiberius was rejected, with some Indignation. See Tacus. *Annal.* lib. iii. cap. 33, 34.

many Things this Day in a Dream, because of him.

Things To-day on his Account in a Dream (e), and Sect. 188. have had such terrible Views represented to my Imagination in my Sleep, this very Morning, that I cannot but look upon it as something Divine, and conclude, that if thou dost upon any Terms consent to his Death, it will be attended with dreadful Consequences to thyself and thy Family.

Math. adol. XXVII. 19.

JOHN XIX. 4. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no Fault in him.

Pilate, therefore, alarmed by such a Message as John XIX. this, went into the Palace himself, to see what⁴ they were doing with the Prisoner; and when he beheld with strong Emotion all those Indignities and Torments which Jesus had borne, and saw how severely the Soldiers had scourged him, thinking that the Sight of him in so sad a Condition might move the Jews to Compassion, he determined to make one Trial more. And accordingly he came out again to the Door of the Pavilion round which they were assembled, and having ordered Jesus to be led thither, he said to them, just before he appeared; Behold, I am bringing him out to you again, that ye may know and observe it, that I can find no Fault in him, tho' the Tortures he has now undergone are such, as must surely have brought him to Confession, if he were indeed guilty.

5 Then came Jesus forth, wearing the Crown of Thorns, and the Purple Robe. And Pilate saith unto them, Behold the Man.

Then, as he spake these Words, Jesus came out of the Prætorium, wearing the Thorny Crown, and the Purple Robe, now also died in his own Blood, which steamed forth from all Parts of his Body: And [Pilate] said to them, Behold the Man! View him attentively; and when you see what dreadful Things the poor unhappy Creature has suffered, let that content you; for surely, considering his Innocence,

(e) I have suffered many Things [To-day on his Account in a Dream.] Perhaps the Word *σήμερον*, To-day, may imply, that he had dreamt these Things that Morning, since Pilate rose; and as the Heathens imagined those Dreams most significant, which came about Break of Day, the might on that Account lay the greater Stress upon them. *Jansenius* thinks, she had now a Representation of those Calamities, which afterwards befell Pilate and his Family. (See Note (r) in the Improvement.) But it is an unaccountable Thought of *Mr. Fleming*, that the Devil might be the Author of this Dream, by which he might endeavour to prevent the Death of Christ according to the Prophecies. His Two Arguments, from her calling Christ a Man, (which is merely taken from our Version, for in the Original it is only *τη δίκαιον εναντιον*, that righteous One;) and from the Disquiet which this Dream gave her, are too inconsiderable to need a particular Reply. See *Flem. Christol.* Vol. ii. pag. 325.

Sect. 188. Innocence, he has suffered already much more than enough.

John XIX.
6.

When therefore the Chief Priests and [their] attending Officers saw him, fearing lest the People should relent, they presently renewed their Exclamations, and eagerly cried out as before, saying, We know the Man sufficiently: Away with him to the Cross; crucify [him,] crucify [him,] and let Sentence be passed upon the Wretch immediately.

Pilate on this said to them, If ye are thus resolute and inexorable, I leave him in your Hands to dispose of him as you think fit: Take ye him therefore, if it must be so, and crucify [him] yourselves; but I desire to discharge myself from having any thing to do in it, either by myself, or by my Roman Guards; for, as I have told you again and again, I find no Fault in him worthy of any such Punishment.

7 *The Jews then answered him, There is no Room to represent him as a faultless Person, nor any Reason to be backward to condemn him; but these Objections you have made oblige us to mention one Circumstance, which for the Horror of it we would willingly have concealed: We have a Divine Law which we received from Heaven, by which Blasphemy is forbidden on the highest Penalties; and by this our Law he ought to die, tho' he were not chargeable with Sedition and Treason, because he has made himself the Son of the most High GOD, in such a Sense as no Creature can be; and this he declared but this Morning in open Court. (Compare Mat. xxvi. 63, 64. Mark xiv. 61, 62. and Luke xxii. 70. pag. 526.)*

8 *When Pilate therefore heard this Expression, he was still more afraid than before (f); for the Romans*

6 When the Chief Priests therefore and Officers saw him, they cried out, saying, Crucify him, crucify him.—

—Pilate saith unto them, Take ye him, and crucify him: for I find no Fault in him.

7 The Jews answered him, We have a Law, and by our Law he ought to die, because he made himself the Son of GOD.

8 When Pilate therefore heard that Saying, he was the more afraid;

(f) *He was still more afraid than before.] Tho' I think, with Mr. Gradock, and several others, the Interpretation given in the Paraphrase the most natural; yet I cannot forbear mentioning that of Mr. Lardner, who thinks, he was afraid of a Sedition among the Jews, from his Knowledge of their great Obstinacy in any thing, in which Religion might seem to be concerned: And he adds, he might be the more reasonably alarmed on this Head, as since the Beginning of his Government he had met with Two remarkable Instances of their Stiffness; one in an Attempt to bring the Image of Caesar into Jerusalem; the other in a Design, he had formed of supplying the City with Water at the Expence of the Sacred Treasury of the Temple. See Lardner's Credibility, Vol. i. pag. 317.*

(g) *Whence*

9 And' went again into the Judgment-Hall, and saith unto Jesus, Whence art thou? But Jesus gave him no Answer.

Romans believed many Poetical Stories of Men begotten by their Deities, and thought them a Kind of Demi-Gods, who could not be injured without engaging their Divine Parents in the Quarrel. And therefore apprehending that his Wife's Dream might also take its Rise from such a Cause, he entered again into the Palace, and taking him aside, he said to Jesus, Tell me plainly, from whence thou camest, and from whom art thou descended? and what is this Divine Original, which thou art charged with claiming (g)? But Jesus, knowing that his Innocence was already apparent, even to the Conviction of Pilate's Conscience, gave him no Answer to that Question.

9

10 Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not, that I have Power to crucify thee, and have Power to release thee?

Then Pilate in Surprize said to him, What dost thou make me no Reply, and not so much as speak to me in such a Circumstance as this, in which thy Life is so evidently concerned? Dost thou not know, that I have Power and Authority to crucify thee, and have Power to release thee, if I please, notwithstanding all the clamorous Demands of thine Enemies?

10

11 Jesus answered, Thou couldst have no Power at all against me, except it were given thee from Above: there.

Jesus calmly replied, Thou couldst have no Power at all against me, except it were given thee from Above, from the GOD of Heaven, whose Providence I acknowledge in all these Events (h): There-

11

(g) Whence art thou? It is strange, Mr. Locke should think, (as he does, in his Reasonableness of Christianity, Vol. i. pag. 133.) that Christ declined giving him an Answer, lest when he heard he was born at Bethlehem, he should have any such Apprehensions as Herod had entertained. Pilate probably knew nothing at all of that Prophecy, as Herod himself indeed did not, till he had learnt it from the Jewish Scribes, whom he consulted on Christ's Birth. (Mat. ii. 4, 5, 6. Vol. i. pag. 70.) The Answer which our Lord had made to his former Enquiries, shewed how far he was from declining any Danger; and the true Reason of his present Silence was, that Pilate's unsteady Conduct rendered him unworthy of farther Information.

(h) Thou couldst have no Power at all against me, except it were given thee from Above.] Some have thought, that the Word *above*, from Above, refers to the Situation of the Temple, which stood much higher than the Prætorium; and that it is, as if Jesus had said, "I know; that whatever thou dost against me, is only in Consequence of the Sentence passed in yonder Court held Above; so that their Guilt is greater than thine." But tho' this would very well account for the Connection of the latter Part of the Verse, I cannot think it altogether just; for had Providence permitted Pilate to seize Christ, as one dangerous to Cæsar's Dignity, he would have had as much Power of putting him to Death, as he now had. It is therefore much more reasonable to suppose, it refers to the Permission of GOD'S Providence. No Thought was more proper to the Occasion; and I think, the Interpretation I have given to the latter Clause in this View, is natural, tho' not very common. But if any are not satisfied with it, they may consider, whether *deus vult* may not be connected with the

Begin-

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John XIX.
11.

Therefore he who has delivered me to thee, even the Jew's High-Priest, and his Council, having far greater Opportunities of knowing him and his Law, both the greater and more aggravated Sin; yet thou thyself canst not but know, that on the Principles of natural Equity, an Innocent Person ought not to be given up to popular Fury.

12 And from this Time Pilate was so far satisfied of the Injustice of the Prosecution, and of the Innocence of Jesus, that he endeavoured the more earnestly to release him. But the Jews still insisted on his passing Sentence on him to be crucified; and apprehensive of the Governor's Design, that they effectually might put a Stop to his Intention of discharging him, they eagerly cried out, saying, If thou let this Man go off with his Life, thou art not Cæsar's Friend, tho' thou bearest his Commission, and representest his Person; for every one that makes himself a King of Judea, speaks against Cæsar our Emperor, and in effect arraigns the Legality of his Government here.

13 When Pilate therefore heard that Speech, he was very much alarmed, as he well knew how suspicious a Prince Tiberius was; and how many Spies he kept on all his Officers, that nothing might be done or permitted by them in any of the Provinces, which could at all interfere with his Authority (i): And that he might not then be charged with any Want of Zeal for Cæsar's Interest, he brought Jesus out of the Palace again, and once more sat down on the Tribunal, which was then erected (as we before observed,) without the Palace, in a Place called in Greek Lithostraton, or the Pavement, on Account of a beautiful Piece of Mosaic Work with which the Floor was adorned; but in Hebrew it was called Gabbatha, or the High-Place, because it stood on an Emi-

therefore he that delivered me unto thee hath the greater Sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this Man go, thou art not Cæsar's Friend: whosoever maketh himself a King, speaketh against Cæsar.

13 When Pilate therefore heard that Saying, he brought Jesus forth, and sat down in the Judgment-Seat, in a Place that is called the Pavement, but in the Hebrew, Gabbatha.

Beginning of the Verse, so that it might be translated, Thou couldst have no Power at all against me, unless it were given thee from Above for this Purpose. (Compare Note (f) on John vii. 21. pag. 49.)

(i) As he well knew how suspicious a Prince Tiberius was, &c.] Every Body that knows the Character of Tiberius, especially as illustrated by Suetonius in his excellent History, will see how naturally Pilate might be apprehensive on this Head.

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Eminence, so that the Judge sitting on his Throne there, might be heard and seen by a considerable Number of People (k). Sect. 188.
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14 And it was the Preparation of the Passover, and about the Sixth Hour: and he

14 And it was then the Preparation of the Passover, or the Sixth Day of the Week, and consequently the Day which fell before the Paschal Sabbath, which was observed with some peculiar Solemnity; (see John xix. 31.) Sect. 192.) and the Morning was so far advanced, that it [was] drawing on apace towards the Sixth Hour, and was now about the Third Hour, or Nine in the Morning (l), which obliged them to dispatch, that

(k) In Hebrew, Gabbatha.] There are various Etymologies of this Word. I think the most probable is that, which derives it from גבב, elevavit, and so it intimates its being raised on high. It was, perhaps, a Kind of Stage, or Scaffold, in the Midst a spacious Area belonging to the Palace, in which the Governor might place himself, on publick, and especially on judicial Occasions. It plainly appears from the Connection of the Words, that it was not in his House, but somewhere without, probably in some open Place.

(l) Was drawing on apace towards the Sixth Hour, and was now about the Third Hour, &c.] Difficulties, which seem to me quite invincible, attend the Reading which is generally received, [It was about the Sixth Hour,] whether we reckon it, according to the Roman Method of Computation, Six in the Morning, or according to the Jewish Computation, Twelve at Noon. — The best Commentators I know, (and among the rest of late, Dr. Guyse,) think the whole Difficulty of reconciling these Words of John with Mark, who tells us, (chap. xv. 25. Sect. 189.) that Christ was crucified at the Third Hour; and with Matthew and Luke, who exactly agree with him in fixing the Time of that Darkness which happened while Christ hung on the Cross; (compare Mat. xxvii. 45. Luke xxiii. 44. and Mark xv. 33. Sect. 191.) is easily solved by understanding it, according to the Roman Account, of Six in the Morning. But as John was a Jew, and elsewhere seems to use the Jewish Account, (John i. 39. iv. 6.) that very Supposition is in general improbable. Or if, out of Regard to the Considerations, which the learned, but here dubious and perplexed, Zeltnerus has urged, (see Zeltner. Hor. Pilat. pag. 14, & seq.) we were to grant it in general a supposable Case; very strong Objections will lie against supposing it here. For tho' we should, with many Criticks, take it for granted, that the Passover here fell late in April, (which was the latest it could fall,) the Sun would not rise at Jerusalem till near Five o' Clock, and one cannot suppose the Sanhedrim assembled till about Break of Day. How then is it possible, that their Condemnation of Christ, his Arraignment and Examination, first before Pilate, then before Herod, together with Pilate's repeated Examinations of him, and Confernces with the Jews about him, as also the Change of Dress, Scourging, Crowning with Thorns; &c. should all be dispatched by Six? The very Contents of the preceding Sections seem to demonstrate the contrary. — On the other hand, it could not now be Twelve at Noon, since Mark assures us to the contrary, and his Account is confirmed both by Matthew and Luke. (See the Places quoted above, and Note (d) on Mark xv. 25. Sect. 189.) — I cannot therefore but conclude with Columelus, (Observ. p. 77.) Beza, and Erasmus, that instead of the Sixth we should read the Third Hour; that is, Nine in the Morning. For this we have the Authority of the Cambridge Manuscripts, and of Pater of Alexandria, who expressly asserts it was about the Third, in the Original Copy, which he says continued till his Time; and tho', as Dr. Mill abundantly shews in his Annotation on this Place, all the best Manuscripts and ancient Versions are on the other Side, I am obliged here to follow the superior Authority of common Sense; however in Submission to the greatest Number of Copies I have still retained the common Reading in the Version, and have only given what I apprehend to be the true Reading in the Paraphrase. — Some other unsatisfactory Hypotheses will

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14.

that they might have Execution done, as usual, before Noon. And Pilate finding he must, after all, yield to the People, and consent to the Death of Jesus, lest his former Struggle should be misrepresented at Rome, was resolved to manage this Incident so, as to procure from the Jews a publick Acknowledgment of Cæsar's Authority: And therefore, pointing to Jesus, as he now appeared in this mock Pomp of Royalty, *he says to the Jews*, who were present in vast Numbers, *Behold your King*, if you think fit to own him, as it is said many of you have done. *But they again cried out with Indignation and Disdain, Away with [him,] away with [him;]* we are so far from owning him, that we desire thee to *crucify him*. *Pilate says to them*, What, *shall I crucify your King?* How strange, and how extravagant a Demand is this? And *the Chief Priests answered*, in the Name of all the People, *We have no King but the Emperor Tiberius Cæsar*, whose Royal Authority we acknowledge, and will always maintain.

Matth.
XXVII. 24.

And Pilate seeing that it signified nothing any longer to oppose the popular Torrent, *but that they rather grew more tumultuous* by the Delay, was determined however to do all he could, to make his own Conscience easy in complying with this their unjust Request; and therefore he *took Water, and washed his Hands in the Presence of the Multitude (m)*, saying, I call Heaven and Earth to Witness, that *I am innocent of the Blood of this righteous [Man;]* look you [to] the Consequences of shedding [it,] and remember you are answerable for them, whatever they may prove. *And all the People answered, saying, We will venture those Consequences: May his Blood*

25

he saith unto the Jews, Behold your King.

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no King but Cæsar.

MAT. XXVII. 24. When Pilate saw that he could prevail nothing, but that rather a Tumult was made, he took Water, and washed his Hands before the Multitude, saying, I am innocent of the Blood of this just Person: see ye to it.

25 Then answered all the People, and said, His Blood be

will be touched on in the Note last referred to. See a large and accurate View of them, in *Wolf. Cur. Phil. Vol. i. pag. 969, — 976.*

(m) He took Water, and washed his Hands, &c.] It is well known, that the Jews in some Cases were appointed to wash their Hands, as a solemn Token, that they were not themselves concerned in the Murther committed by some unknown Person: (See *Deut. xxi. 6, — 9.*) But as this was also a Rite that was frequently used by the Gentiles in Token of Innocence, it is more probable, that Pilate, who was a Gentile, did it in Conformity to them. See *Grotius, in loc. and Elshner. Observ. Vol. i. pag. 122, 123.*

(n) May

be on us, and on our Children.

Blood, if innocent, be on us, and on our Children! Sect. 188. and may the Curse of shedding it lie upon us throughout all Generations (n)!

LUKE XXIII. 24. And Pilate [willing to content the People,] gave Sentence that it should be as they required. [MARK XV. 15.—]

And when they had said this, *Pilate*, who now was something easier in his own Mind, and was desirous to satisfy the People (o), since he perceived it could be done no other Way, pronounced Sentence, that what they demanded should be done, and that Jesus should be put to Death.

25 And he released to them [Barabbas,] that for Sedition and Murther was cast into Prison, whom they had desired: [and when he had scourged Jesus,] he delivered him to their Will [to be crucified.] [MAT. XXVII. 26. MARK XV. —15. JOHN XIX. 16.—]

And in pursuance of that Sentence, *be released to them Barabbas, who* (as was said before,) *was thrown into Prison for Sedition and Murther*; but *whom*, aggravated as his Crimes were, they had impudently desired in Preference to Christ: *And having* (as we related above, John xix. 1. pag. 544.) *already scourged Jesus*, he did not renew that Torture (p); however, *be delivered him to their Will to be crucified* with such Circumstances

as

(n) *May his Blood be on us, and on our Children!* As this terrible Imprecation was dreadfully answered in the Ruin so quickly brought on the Jewish Nation, and the Calamities which have since pursued that wretched People, in almost all Ages and Countries; so it was peculiarly illustrated in the Severity, with which Titus, merciful as he naturally was, treated the Jews whom he took during the Siege of Jerusalem; of whom Josephus himself writes, (*Bell. Jud. lib. v. cap. 11. (al. vi. 12.) §. 1.*) that *μαρτυρησάτωι ανεταυρωσάτωι, having been scourged, and tortured in a very terrible Manner, they were crucified*, in the View, and near the Walls of the City; perhaps, among other Places, on Mount Calvary: And it is very probable, this might be the Fate of some of those very Persons, who now joined in this Cry, as it undoubtedly was of many of their Children. For Josephus, who was an Eye-witness, expressly declares, “that the Number of those thus crucified was so great, that there was not Room for the Crosses to stand by each other; and that at last, they had not Wood enough to make Crosses of.” A Passage which, especially when compared with the Verse before us, impresses and astonishes me beyond any other, which I recollect in the whole Story. If this were not the very Finger of GOD, pointing out their Crime in crucifying his Son, it is hard to say what could deserve to be called so.—Elsner has abundantly shewn, that among the Greeks, the Persons, on whose Testimony others were put to Death, used by a very solemn Execration, to devote themselves to the Divine Vengeance, if the Person so condemned were not really guilty. (*Elsn. Observ. Vol. i. pag. 123.—125.*)

(o) *Desirous to satisfy the People: το ικανοι τωνουσι.* As his former Administration had given them a great deal of Disgust, he might very probably think it absolutely necessary, thus to appease them: Yet they afterwards followed him with their Accusations to his Ruin; and thus by the righteous Judgment of GOD, he lost all the Advantage, which he hoped to gain by this base Compliance; as Felix did, when he afterwards injured Paul on the same unworthy Principles. *Acts xxiv. 27.*

(p) *Having already scourged Jesus: φραγελλωσας.* Many Criticks, and among the rest Elsner, (*Observ. Vol. i. pag. 125.*) have shewn, that Scourging used to precede Crucifixion; but as John, who is most exact in his Account of this Part of the Story, mentions his having been scourged before, and says nothing of the Repetition of it, (which, considering Pilate's Conviction of his Innocence, he would probably spare,) I chuse to interpret the Word in this Manner, which the Original will very well bear.

Sect. 188. as they thought proper ; and they soon shewed,
 that their tender Mercies were cruel.

Matth. XXVII. 31. *And when the Jewish Mob had thus prevailed, after they had mocked and insulted him for a while, just as the Roman Soldiers had before done in the Prætorium, deriding his Pretences to a Kingdom, and abusing him like the vilest Slave, they took the Purple Robe off from him (q), and having dressed him in his own Garments, they led him away to be crucified, in a Manner which we shall presently relate.*

MAT. XXVII. 31. And after that they had mocked him, they took the [Purple] Robe off from him, and put his own Raiment on him, and led him away to crucify him. [MARK XV. 20.]

I M P R O V E M E N T.

- John xix. 13. **L**ET us now, by a lively Act of Faith, bring forth the Blessed Jesus to our Imagination, as *Pilate brought him forth* to the People. Let us with affectionate Sympathy survey the Indignities which were offered him, when he *gave his Back to the Smilers, and his Cheeks to them that plucked off the Hair ; and bid not his Face from Shame and Spitting.*
- Ver. 1. *(Isa. 1. 6.) Behold the Man, wearing his Purple Robe, and Thorny Crown, and bearing the Reed which smote him, in his Right Hand, for a Sceptre!*
- Mat. xxvii. 29. *Behold, not merely the Man, but the Son of GOD, thus vilely degraded, thus infamously abused ! Shall we, as it were, increase his Sufferings, and, while we condemn the Fury and Cruelty of the Jews, shall we crucify him to ourselves afresh, and put him to an open Shame ? (Heb. vi. 6.) Or shall we overlook him with Slight and Contempt, and hide our Faces from him, who for our sake thus exposed his own ? (Isa. liii. 3.)*
- Ver. 7, 8. Let the Caution even of this *Heathen Judge, who feared, when he heard he so much as pretended to be the Son of GOD, engage us to reverence him ; especially considering in how powerful a Manner he has since been declared to be so. (Rom. i. 4.)* Let us in this Sense *have nothing to do with the Blood of this just Person :* But, after our Master's Example, let us learn patiently to resign ourselves to those Sufferings, which GOD shall appoint for us, remembering that none of the Enemies, and none of the
- John xix. 11. *Calamities we meet with, could have any Power against us, except it were given them from Above.*

How

(q) *They took the Purple Robe off from him.*] It is observable, that *Matthew (chap. xxvii. 28.)* mentions a *Scarlet Robe, κοκκινὴν χλαμύδα,* and *Mark (chap. xv. 20.)* a *Purple Garment, τὴν πορφυρὰν.* I take not upon me to determine, whether either of these Words be used for the other, waving, as in some other Cases, the most exact Signification ; or whether there were *two Garments* used, a *Purple Vest,* and over that a *Scarlet Robe.* However, it is probable, whatever they were, *Pilate,* or any of his chief Officers, would not cover his bleeding Body with any thing better, than an *old,* and perhaps *tattered Habit,* which answered their contemptuous Purpose much better, than the best which the *Governor's Ward-robe* could have afforded.

(r) Leave

How wisely was it ordered by Divine Providence, that *Pilate* should be obliged thus to *acquit Christ*, even while he *condemned him*; and to speak of him as *a righteous Person*, in the same Breath with which he doomed him to the *Death* of the most flagitious *Malefactor*! And how lamentably does the Power of *Worldly Interest* over *Conscience* appear, when after all the *Convictions* of his own Mind, as well as the *Admonitions* of *his Wife* under a Divine Impulse, he *gave him up* to popular Fury. *Luke xxiii.* Oh *Pilate*, how gloriously hadst thou fallen in the Defence of the *Son of GOD*! And how justly did *GOD* afterwards leave thee to perish, by the *Resentment* of that People, whom thou wast now so studious to oblige (r)!

Who can without trembling read that dreadful Imprecation, *May his Blood be upon us, and on our Children!* Words, which even to this Day have their remarkable and terrible Accomplishment, in that *Curse*, which has pursued the *Jews thro' Seventeen Hundred Years.* Lord, may it at length be averted, and even turned into a *Blessing!* May they look on him whom they have pierced, and mourn, till all the *Obstinacy* of their Hearts be subdued, till they bow down in glad Submission to that *King* whom *GOD* has set on his holy Hill, and themselves reign with him in everlasting Honour and Joy!

S E C T. CLXXXIX.

CHRIST being delivered up by Pilate to the Rage of the People, bears his Cross to Calvary, and is there nailed to it. Mat. XXVII. 32,---34. 38. Mark XV. 21,---23. 25. 27, 28. Luke XXIII. 26,---34.— John XIX. —16,---18.

JOHN XIX. —16.

JOHN XIX. 16.

AND they took Jesus, and led him away.

NOW after Pilate had passed Sentence upon Jesus, to satisfy the restless Clamour of the Jews, and had delivered him to the Soldiers

(r) Leave thee to perish, &c.] *Josephus* (*Antiq. lib. xviii. cap. 4. (al. 5.) §. 1, 2.*) expressly assures us, that *Pilate*, having slain a considerable Number of seditious *Samaritans*, was deposed from his Government by *Vitellius*, and sent to *Tiberius* at *Rome*, who died before he arrived there. And *Eusebius*, probably from *Phlegon*, (*Eccles. Hist. lib. ii. cap. 7.*) tells us, that quickly after, (having, as others say, been banished to *Vienne* in *Gaul*;) he laid violent Hands upon himself, falling on his own Sword. *Agrippa*, who was an Eye-Witness to many of his Enormities, speaks of him, in his Oration to *Caius Caesar*, as one who had been a Man of a most infamous Character; (*Philo Jud. in Leg. pag. 1034.*) and by that Manner of speaking, as *Valesius* well observes, it is plainly intimated, that he was then dead. Probably the Accusations of other *Jews* following him, had before that proved his Destruction.

Sect. 189. be crucified, his Prosecutors having gained their Point, hastened his Execution; and having insulted and abused him, (as was said before,) they took Jesus, and led him away to that terrible Punishment (a).

Luk. XXIII. 32. And to expose him to the greater Ignominy, and to prejudice the People more against him, there were also Two other Men, who were condemned to die upon the Cross for a Robbery, and were well known to be great Malefactors, that were led out of Jerusalem with him, to be executed at the same Time.

John XIX. 17. And Jesus, thus attended as a Criminal, was led thro' the City, carrying a heavy Part of his Cross on his Shoulders, according to the Custom of those who were to be crucified: And in this Manner he came out towards a Place, which lay on the Western Side of the City, but a little without the Boundaries of it (b), which was called in the Hebrew Language Golgotha, [or] the Place of a Scull; because the Bodies of many Criminals, having been executed on that little Eminence, were buried there.

Luk. XXIII. 26. And as they led him on, Jesus was now so faint with the Loss of Blood, so very sore with the Lashes and Bruises he had received, and so fatigued with the Load of such a large Piece of Timber,

LUKE XXIII. 32. And there were also Two other Malefactors led with him, to be put to Death.

JOHN XIX. 17. And he bearing his Cross, went forth into a Place called the Place of a Scull, which is called in the Hebrew, Golgotha.

LUKE XXIII. 26. And as they led him away, [they found

(a) *They took Jesus, and led him away.* It is evident, this Text is parallel to *Mat. xxvii. —31.* and *Mark xv.—20.* But I have here, as in some other Instances of two or more parallel Passages, put one at the Conclusion of a former Section, and the other at the Beginning of the next, for a better Connection.—I may also add, that this seems to me the exact Place of *Mat. xxvii. 3,—10.* in which the Evangelist relates the tragical End of Judas; but I hope I shall be indulged in transposing it, partly, that I may preserve a better Proportion in the Length of the Sections, and chiefly, that I may not interrupt the important Story of *Christ's Passion*: And I more easily allow myself to do it, because probably the very same Consideration engaged *Matthew* a little to anticipate it. Let it only here be observed, that the Death of this Traitor seems to have happened before that of his Master: So speedily did the Divine Vengeance pursue his aggravated Crime.

(b) *Carrying a heavy Part of his Cross, came out &c.* Mr. Lardner has abundantly proved from many Quotations, that it was customary not only for the Jews, (*Numb. xv. 35. 1 Kings xxi. 13. AEs vii. 58.*) but also for the Sicilians, Ephesians, and Romans, to execute their Malefactors without the Gates of their Cities. (See his *Credibility*, Vol. i. pag. 209, 210.)—What our Lord carried, was not the whole Cross, but only that transverse Piece of Wood, to which his Arms were afterwards fastened; and which was called *Antenna*, or *Furca*, going across the Stipes, or upright Beam, which was fixed in the Earth. This the Criminal used to carry, and therefore was called *Furcifer*. See *Bishop Pearson on the Creed*, pag. 203, 204.

(c) *They*

found a Man of Cyrene, Simon by Name,] [MAR. the Father of Alexander and Rufus, who passed by, coming out of the Country, and] they laid hold on him; [and him they compelled to bear his Cross:] and on him they laid the Cross, that he might bear it after Jesus. [MAT. XXVII. 32. MARK. XV. 21.].

Timber, that he was not able to proceed so fast as they desired, especially considering how little Time they had before them to finish their Work. And as he was advancing slowly to the Place of Execution, they met on the Road a poor African, who was a Native of Cyrene, named Simon; the Father of Alexander and Rufus, who afterwards became Christians, and were of some Note in the Church: This Simon at that Time was passing by, as he came out of the Country to Jerusalem; [and] they immediately laid hold on [him] as one fit for their Purpose, finding him a strong Man, and it may be suspecting that he was a Favourer of Jesus; [and] pretending that the Authority of the Roman Governor impowered them to press any they met for this Service, they compelled him to carry at least one End of his Cross; and accordingly on him they laid the Cross, that he might carry it after Jesus.

Sect. 189.
Luk. XXIII. 26.

27 And there followed him a great Company of People, and of Women, which also bewailed and lamented him.

And a great Multitude of People crowded after him to see the Crucifixion; and particularly a considerable Number of Women, who had attended his Ministry with great Delight, followed him on this sad Occasion; who were so tenderly affected with the moving Sight, as that they were unable to conceal their Sorrow, but also vented their Concern in Tears, and bewailed and lamented him in a very affectionate Manner.

27

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your Children.

But Jesus turning to them, said, Alas, ye Daughters of Jerusalem, weep not for me, who am willing to submit to all the Sufferings appointed for me, as what I know will issue in the Salvation of my People, and in my Exaltation to the highest Glory; but rather weep for yourselves, and for your Children, in Consideration of the dreadful Judgments that these Crimes will quickly bring upon this wretched People, whose Calamities will be of much longer Duration than mine.

28

29 For behold, the Days are coming, in the which they

For let it be remembered by you as my dying Words, behold, the Days are surely and quickly coming, and some of you may live to see them, in which the innocent Blood which this People have imprecated upon themselves, shall come down upon their Heads in so terrible a Manner; that they

29

Sect. 189. *they shall have Reason to say, Happy [are] the Barren Women, and the Wombs which never bare Children, and the Breasts that never suckled them :*

Luk. XXIII. 29.

For as Relations are multiplied, Sorrows shall be multiplied with them, and Parents shall see their Children subject to all the Miseries, which Famine, and Pestilence, and Sword, and Captivity, can bring upon them.

30 *Then shall they, who are now triumphing in my Death, be trembling with Horror, in Expectation of their own ; and considering present Calamities as the Fore-runners of future yet more intolerable Miseries, shall begin, in Despair of the Divine Mercy, to say to the Mountains, Fall on us ; and to the Hills, Cover us, from the more dreadful Pressure of God's*

31 *Wrath, which is kindled against us. For if they do these Things in the green Wood, what shall be done in the dry ? If such Agonies as these fall upon me, who am not only an innocent Person, but God's own Son, when I put myself in the Stead of Sinners ; what will become of those Wretches, who can feel none of my Supports and Consolations, and whose personal Guilt makes them as proper Fuel for the Divine Vengeance, as dry Wood is to the Flames ?*

Matth. XXVII. 33.

At length they arrived at the Place of Execution : *And when they were come thither, even to the Place which (we before observed) was called in Hebrew Golgotha, [or] the Place of a Scull, a little without the City [on] Mount Calvary ; (which was the usual Place for executing Criminals, and seemed a proper Spot of Ground for the Purpose, as on Account of its Eminence the Malefactors crucified there might be seen at a considerable Distance, and by a great Number of*

34 *Spectators ;) They proceeded to the fatal Purpose for which they came : And as it was customary to give to dying Criminals a Potion of strong Wine, mingled with Spices, to cheer their Spirits, and render them less sensible of their Sufferings, the Soldiers who attended him gave him nothing better to drink, than Vinegar mingled with Gall, by that odious Mixture farther expressing their Cruelty and Contempt : And when*
be

they shall say, Blessed are the Barren, and the Wombs that never bare, and the Paps which never gave Suck.

30 *Then shall they begin to say to the Mountains, Fall on us ; and to the Hills, Cover us.*

31 *For if they do these Things in a green Tree, what shall be done in the dry ?*

MAT. XXVII. 33. And when they were come to [the] Place called Golgotha, that is to say, [the] Place of a Scull, [LUK. or Calvary,] [MAR. XV. 22. LUKE XXIII. 33.—]

34 *They gave him Vinegar to drink, mingled with Gall : and when he had tasted thereof, he would not drink.*

be had tasted [of it,] that he might submit to every distasteful Circumstance which Providence allotted to him, he would not drink any large Draught of it, as knowing it would answer no valuable End to do it. *And as some of his*

MARK XV. 23. And they [*also*] gave him to drink, Wine mingled with Myrrh: but he received it not.

Friends had on that Occasion provided a Cordial Cup, *they gave him [also] a Draught of generous Wine to drink, mingled with Myrrh, and other Spices, which they thought proper on that sad Occasion (c); but he did not receive [it;] determining to bear the full Force of his Pains, unallayed by any such Preparation, and to maintain his Thoughts in the most vigorous Exercise.*

25 And it was the Third Hour, and [there] they crucified him: [LUKE XXIII. —33.—JOHN XIX. 18.—]

And it was now the Third Hour of the Day, or Nine o' Clock in the Morning, thus brought him to Mount Calvary; and there they nailed his Hands and his Feet to the Cross, and crucified him.

27 And with him they crucify [LUK. the Malefactors, or] Two Thieves, the one on his Right Hand, and the other on his Left, [JOH. and Jesus in the Midst.] [MAT. XXVII. 28. LUKE XXIII.—33.—JOHN XIX. —18.]

And they also crucified with him the Two Malefactors [or] Robbers, that were mentioned before, the one on his Right Hand, and the other on his Left; and they placed Jesus in the Midst, to prejudice the Multitude the more against him, and to induce them to regard him as the most infamous Criminal of the Three.

And

(c) *They gave him also Wine to drink, mingled with Myrrh.* Some think, that this was *four Wine*, called *Vinegar* by *Matthew*; but I apprehend the Reasons which *Dr. Edwards* has produced, (*Exercit. Part ii. N^o. 2. pag. 178, —188.*) sufficiently prove, that this *Wine mingled with Myrrh* was a different Mixture from the *Vinegar and Gall*, which he received so far as to taste it. Probably those *pious Women*, some of them (as the Story shews,) Persons in plentiful Circumstances, whose Zeal engaged them to follow him to *Calvary*, and afterwards so liberally to prepare *Unguents and Aromatic Drugs* for his *Embalming*, had provided on this sad Occasion some *rich Wine* tempered with choice *Spices*, which with perfect Propriety he refused to taste, lest Malice should insinuate, he intended thereby to render himself insensible of the Terrors of Death.

(d) *It was now the Third Hour of the Day, or Nine o' Clock in the Morning.* I can by no means agree with *Vossius*, and some other *Criticks*, to read it here *the Sixth Hour*; for there ought to be very cogent Reasons, for departing from the Authority of all the best Copies, and antient Versions: (See *Dr. Mill, in loc.*) Nor can I think with *Heinsias*, that these Words in *Mark* refer, not to the *Hour of the Day* in which *Christ* was crucified, but to the *Time* he had been upon the *Cross* when his *Garments were divided*, which *Mark* had spoken of but just before, in *ver. 24.* For as *Mark* mentions the *Sixth* and the *Ninth Hour*, (*ver. 33.*) this Interpretation would oblige us to conclude, either that *Mark* used *Two* very different Ways of Computation within the Compass of a few Verses, or else that *Christ* did not expire, till he had been *Nine Hours* on the *Cross*. And as these Objections equally lie against *Godwyn's* Hypothesis, (*Moses and Aaron, Book iii. chap. 1.*) that we are here to distinguish between the *Four larger*, and *Twelve smaller Hours*, into which the *Day* was divided; I do not think it necessary more particularly to consider it, tho' the learned *Gerhardus* in his *Harmony* prefers it to all others.

(e) *And*

Sect. 189. *And thus the Scripture was remarkably fulfilled,* (Isa. liii. 12.) *in which the Prophet Isaiah, speaking with an amazing Plainness of the Sufferings of the Messiah, saith, "And he was numbered with the Transgressors (e)."*

Mark XV.
28.

Luk:XXIII.
34.

And Jesus made no Manner of Resistance to this cruel Violence, nor did he revile them, even when they were distorting his Limbs as on a Rack, and nailing his Hands and his Feet on the full Stretch to the Wood; but in the midst of his Anguish he breathed out his Soul in a compassionate Prayer for his Murtherers; and pleading the only Excuse, which the most extensive Charity could suggest, he said, Father, forgive them, for they know not what they are doing (f): The Roman Soldiers, who were the immediate Instruments of his Death, having indeed but little Knowledge of him; and the Jews, who were the Authors of it, thro' their obstinate Prejudices not apprehending who he was; "for if they had known him, they would not have crucified the Lord of Glory." (1 Cor. ii. 8.)

28 And the Scripture was fulfilled, which saith, And he was numbered with the Transgressors.

LUKE XXIII. 34.- Then said Jesus, Father, forgive them; for they know not what they do.

I M P R O V E M E N T.

Job: xix.
17, 18.

HERE let us pause a while, and make a few serious Reflections on this amazing Story, which the *Evangelists* relate with so much Simplicity. Behold the *Son of GOD bearing his Cross*, fainting under the Load of it, and at length extended upon it, and nailed to it. *Him they took, and with wicked Hands crucified and slew him.* (Acts ii. 23.) Blessed *Jesus*, was it for this that thou didst honour our Nature by a Union to thine own, and come from thy Throne of Glory to visit these Abodes

(e) *And he was numbered with the Transgressors.*] I chuse in *Quotations from the Old Testament*, to keep as close to our *English Version* of the Passage quoted, as the *Greek* will allow me, that the Memory of the Hearer may assist him in distinguishing the *Text*; else I should have rendered ἀνομιαν, *Criminals*, as the Word ἁμαρτια which *Isaiab* uses, seems also to signify. The least Offence is a *Transgression* of the Law of GOD, or a stepping over the Boundaries he has prescribed; but this imports much more.

(f) *Father, forgive them, &c.*] This is one of the most striking Passages in the World. While they are actually nailing him to the Cross, he seems to feel the Injury these poor Creatures did to their own Souls, more than the Wounds they gave him; and as it were to forget his own Anguish, in a Concern for their Salvation. I render τι νομιαι, *what they are doing*, as thinking that *Version* most expressive of the present Circumstance; and indeed it is the exact Import of what *Grammarians* call the *Present Tense*.

Abodes of Misery and Guilt? Was it for *this* that so many gracious Dis- Sect. 189. courses were delivered, and so many Works of Love and Power performed! For *this*, that thou mightest be treated as the *worst* of Criminals, Mark xv. and suspended on a *Cross* in the Air, as if unworthy of a Place on Earth 27, 28. even to die upon! Amazing and lamentable Sight! Justly, oh *Sun*, mightest thou blush to see it! Justly, oh *Earth*, mightest thou tremble to support it!

Lord, like these pious *Women*, who had the Zeal and Fortitude to Luke xxiii. attend thee, when thine own *Apostles* forsook thee and fled, we would follow 27. thee weeping: Yet not for thee, but for ourselves; that our Guilt had Ver. 28. brought us under a *Condemnation*, from which we could be redeemed by nothing less than the *precious Blood of the Son of GOD*, that *Lamb without Blemish and without Spot*. (1 Pet. i. 19.) We would behold herein the *Goodness, and the Severity of GOD*: (Rom. xi. 22.) For justly may we in such a *View tremble for Fear of him, and be afraid of his Judgments*. (Psal. cxix. 120.) Who can support the *Weight of his Indignation*, especially when it shall come aggravated by the *Abuse of so much Love!* If these Things be done in the *Green Tree, what shall be done in the* Ver. 31. *Dry?*

We have been verily guilty concerning this Matter: (Gen. xlii. 21.) We have despised *Christ*; we have crucified him afresh. (Heb. vi. 6.) But may that *Apology* be heard in our Favour! *Father, forgive them;* Ver. 34.— *for they know not what they do!* Surely Sinners do not know what they do, when they pierce *Christ* by their Sins, and turn away their Faces from him.— May we learn *Patience, and Love to our Enemies*, from so bright an Example of it! May we, like him, *bles them that curse us, and pray for them that despitefully use us, and persecute us!* (Mat. v. 44.) Instead of being ingenious to aggravate their Faults, and to paint them in the most shocking Colours, let us rather seek for the best *Excuses*, which even the worst of Causes will fairly bear; influenced by that *Charity*, which unconstrained believes no Evil, and hopeth all Things even against Hope. (1 Cor. xiii. 5, 7.)

Gracious *Saviour!* thy dying *Prayer*, and thy dying *Blood*, were not *Ibid* like *Water spilt upon the Ground*: They came up in Remembrance before *GOD*, when thy *Gospel* began to be preached at *Jerusalem*; and *Multitudes*, who were now consenting to thy *Death*, gladly received thy *Word*, and were baptized: (Acts ii. 41.) And they are now in *Glory*, celebrating that *Grace*, which has taken out the *Scarlet and Crimson Dye* of their Sins, and turned that *Blood* which they so impiously shed, into the *Balm of their Wounds*, and the *Life of their Souls*.

S E C T. CXC.

CHRIST'S Garments are divided by Lot; and while he is himself insulted on the Cross, he shews his Mercy to the Penitent Thief. Mat. XXVII. 35,---37. 39,---44. Mark XV. 24. 26. 29,---32. Luke XXIII. ---34,---43. John XIX. 19,---24.

JOHN XIX. 23.

Sect. 190.
John XIX.
23.

24 THE Soldiers therefore, when they had thus crucified Jesus, took his Garments, which according to Custom they had stripped off, that the Shame of suffering naked might be added to all the Agony of the Cross; and, as it was usual for the Executioners to have the Garments of the Criminal whom they put to Death, they made four Parts of his Clothes, assigning to each Soldier of the Quaternion employed on that Occasion a Part, and casting Lots upon them which of the four each Man should take: And [they took] also the Vest, or inner Garment; now the Vest had one curious Circumstance attending it, viz. that it was without any Seam at all, being woven from the Top throughout in one whole Piece (a). And as this was considered by them as more valuable than ordinary, they said therefore one to another, Let us not spoil this Coat, as we must do if we go about to tear it into four Parts; but let us cast Lots for it, whose the whole of it shall be: And accordingly they did so, that the Scripture spoken by the Prophet David in the Person of the Messiah, might thus be literally fulfilled, which saith, (Psal. xxii. 18.) "They divided my Garments among them, and cast Lots for my Vesture (b)." These Things

JOHN XIX. 23.

THEN the Soldiers, when they had crucified Jesus, took his Garments, and made four Parts, to every Soldier a Part; [MAR. casting Lots upon them, what every Man should take;] and also his Coat: now the Coat was without Seam, woven from the Top throughout. [MAT. XXVII. 35.—MARK XV: 24. LUKE XXIII.—34].

24 They said therefore among themselves, Let us not rent it, but cast Lots for it, whose it shall be: that the Scripture [spoken by the Prophet] might be fulfilled, which saith, They parted my Raiment among them, and for my Vesture they did cast Lots. These Things there-

(a) Woven from the Top throughout in one whole Piece.] Perhaps this curious Garment might be the Work, and Present of some of the pious Women, who attended him, and ministered to him of their Substance. (Luke viii. 3.) The Hint here given of its Make, has set some mechanical Heads to work, to contrive a Frame for weaving such a Vest; and a good Cut of it may be seen in Calmet's Dictionary, on the Word Vestments; Vol. iii. pag. 119.

(b) They divided my Garments among them, &c.] We are no where told, that David's Goods were plundered; and there are several other Passages in the xxiii^d Psalm, particularly that

therefore the Soldiers did. [MAT. XXVII.—35.]

Things therefore the Soldiers did, tho' with the Sect. 190. utmost Freedom as to themselves, yet by the secret Disposal of Providence, which by an undiscerned Influence on their Minds led them to act, in a remarkable Correspondence to the Divine Oracle. And having done thus, they sate down near the Cross, and guarded him, and the other Two, that none might come there to rescue them, before they were quite dead (c). John XIX. 24. Matth. XXVII. 36.

MAT. XXVII. 36. And sitting down, they watched him there:

37 And set up over his Head [the Superscription of] his Accusation written, THIS IS JESUS [JOH. OF NAZARETH,] THE KING OF THE JEWS. [MARK XV. 26. LUKE XXIII. 38.—JOHN XIX. —19.]

JOHN XIX. —19. And Pilate wrote [the] Title, and put it on the Cross.

And as the usual Method was in Cases of Crucifixion, they put upon the Cross over his Head a Superscription (d), containing the Substance of his pretended Crime, written in these remarkable Words, THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS. And indeed 37

it was Pilate who wrote [this] Title, and ordered them to put it on the Cross; which howsoever it was designed by Pilate as a Reproach to Jesus, was in effect a Declaration of his real Character; and by the secret Providence of GOD, he was thus led in a remarkable and publick Manner to proclaim the Kingdom of Christ, while he meant only to expose and ridicule his Title to it.

20 This Title then read many of the Jews: for the Place where Jesus was crucified was nigh to the City: and it was written in [Letters

Many of the Jews therefore that came up to the Feast of the Passover, read this Inscription; because the Place where Jesus was crucified, was near to the City, and lay but just without the Gates. And that the Inscription might be generally understood, it was expressed by Pilate's Order 20

that in which Mention is made of piercing his Hands and his Feet, to which no Circumstance of David's personal Sufferings seems to have borne any Resemblance. It therefore seems to me exceeding probable, that in this Scripture, and some others, the Mind of the Prophet was thrown into a preternatural Extasy, in which, on some secret Intimation given to him, that he therein personated the Messiah, he wrote expressly what the Spirit dictated, without any particular Regard to himself; so that David might, for any thing I can find, with equal Propriety have written such a Psalm, if his whole Life had been as prosperous and peaceable, as the Reign of Solomon his Son. (Compare 1 Pet. i. 10,—12.)

(c) That none might come to rescue them, &c.] This was the more necessary in this Kind of Execution, because the Wounds given in Crucifixion were not generally mortal. The Person crucified died partly by the Loss of Blood, if any large Vessel was pierced by the Nails, when Nails (as here) were used; but chiefly, by the violent Distortion of the Limbs, which were stretched forth as on a Rack; a Circumstance, which must, no doubt, occasion exquisite Anguish.

(d) They put over his Head a Superscription.] This Bishop Pearson (on the Creed, p. 205.) and Mr. Lardner, (Credibility, Vol. i. Book i. chap. 7. §. 10.) have abundantly proved to be usual, in Cases of any extraordinary Punishment.

Sect. 190. der in Three Languages, and written both in Hebrew, and Greek, and Latin Letters, so that it might easily be read by Jews, Romans, and most other Foreigners (e).

John XIX.
20.

- 21 Now it is remarkable, that when this Inscription was drawn up, *the Chief Priests of the Jews* were very much offended at the Form in which it was expressed; and therefore objected against it, and said to Pilate, *Do not write, The King of the Jews*; for we entirely disown him under that Character, as thou well knowest; but rather write, *that he said, I am the King of the Jews.*
- 22 But Pilate, displeased at the Importunity by which, contrary to his Inclination and Judgment, they had extorted from him the Sentence of Death he had passed upon Jesus, answered with some Warmth, *What I have written, I have written,* and whoever may object against it, I am determined it shall stand as it is.

Matth.
XXVII. 39.

- When therefore they were unable to procure any Alteration, they were determined publickly to turn it into a Jest; and therefore some of them went in Person to Calvary, to insult and scoff at Jesus even in his last Moments. *And the common People, that stood beholding the Execution, reviled him; and even they that passed by on the Road blasphemed him, shaking their Heads at him, in a haughty insulting Manner, And saying, Ah thou vain Boaster, that wouldst destroy the Temple, and build it again in Three Days!* let us now see if thou canst save thyself; and if thou art indeed the Son of GOD, give us a Proof of thy Power now, and come down from the Cross; for in thy present Circumstances that will be the most proper Miracle thou canst work in Confirmation of thy pretended Mission. *And in like manner also the Chief Priests, together with the Scribes and Elders, and the Rulers also themselves, the*
- 40 him, in a haughty insulting Manner, *And saying, Ah thou vain Boaster, that wouldst destroy the Temple, and build it again in Three Days!* let us now see if thou canst save thyself; and if thou art indeed the Son of GOD, give us a Proof of thy Power now, and come down from the Cross; for in thy present Circumstances that will be the most proper Miracle thou canst work in Confirmation of thy pretended Mission. *And in like manner also the Chief Priests, together with the Scribes and Elders, and the Rulers also themselves, the*
- 41 Likewise also the Chief Priests, together with the Scribes and Elders, and the Rulers also themselves, the

ters of] Hebrew, [and] Greek, [and] Latin. [LUKE XXIII. —38.]

21 Then said the Chief Priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

MAT. XXVII. 39. And [LUK. the People stood beholding: and] they that passed by, reviled him, wagging their Heads, [MARK XV. 29.—LUKE XXIII. 35.—]

40 And saying, [Ah] thou that destroyest the Temple, and buildest it in three Days, save thyself; [and] if thou be the Son of GOD, come down from the Cross. [MARK XV. —29, 30.]

41 Likewise also the Chief Priests, [LUK. and the Rulers also with them derided him,

(e) In Hebrew, and Greek, and Latin.] It was written in Latin, for the Majesty of the Roman Empire; in Greek, for the Information of the vast Numbers of Hellenists that used that Language, as indeed most Provinces of the Roman Empire did; (see Brerewood's Enquiries, chap. i.—iv.) and in Hebrew, as it was the vulgar Language.—Thus the Inscription set up in the Temple, to prohibit Strangers from coming within those sacred Limits, was written in all those three Languages. Joseph. Bell. Jud. lib. vi. cap. 2. (al. vii. 4.) §. 4.

(f) H

him, and] [mocking said among themselves,] with the Scribes and Elders, [MARK XV. 31.—LUKE XXIII. —35.—]

42 He saved others, himself he cannot save: If he be [LUK. Christ, the Chosen of GOD,] the King of Israel, let him now come down from the Cross, [LUK. and save himself,] [that we may see,] and we will believe him. [MARK XV. —31, 32.—LUKE XXIII. —35.]

43 He trusted in GOD, let him deliver him now, if he will have him: for he said, I am the Son of GOD.

LUKE XXIII. 36. And the Soldiers also mocked him, coming to him, and offering him Vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

the Malice of whose Hearts had made them to forget the Dignity of their Characters, and to attend among the Mob upon this base and barbarous Occasion, joined *with them* in their Scoffs, and with a scornful Sneer *derided him*; [and] *mocking said one to another*, Ay, this is *be* that *saved others*, [and] undertook to give them perfect Deliverance and everlasting Happiness, but now you see, *he cannot save himself* from the most infamous Execution: *If he be really the true Messiah, the Elect of GOD*, and in Consequence of that Divine Choice *be the King of Israel*, as he has so often pretended, *let him now come down from the Cross*, [and] *save himself* from Death, *that we may see a Demonstration of his saving Power, and we will then believe him (f)*. Nay, they were at once so profane and so stupid, as to borrow on this Occasion the Words foretold by David, (Psal. xxii. 8.) and to say, “*He trusted in GOD*, and boasted of his Interest in him; “*let him deliver him now, if he will have him*,” or if he delighteth in him;” *for he has often said, I am the Son of GOD*: The Priests themselves not observing, that this was the very Language, which the Murtherers of the Messiah are there described as using.

And the Soldiers also, who kept Guard at that Time, joined with the rest of the Spectators, and scornfully *mocked him*; *coming to him, and offering him Vinegar* to drink in the midst of his Agonies; (compare John xix. 29. Sect. 191.) *And saying*, as the Rulers and People had done, *If thou art really, as thou hast frequently pretended, the King of the Jews (g)*, before thou undertakest to

(f) *He saved others, &c.*] Nothing could be baser, than thus to upbraid him with this *saving Power*, which was not a vain Pretence, but had produced so many noble and stupendous Effects. And it was equally unreasonable, to put the Credit of his Mission on his *coming down from the Cross*: A vigorous Spring might possibly have forced the Nails from the Hands and Feet of a crucified Person, so that he might have leaped from the Cross. What *Christ* had so lately done before their Eyes, and in part on themselves in the *Garden*, was a far more convincing Display of a Divine Power, than merely to have descended now could have been. And tho’ they promise upon this to *believe him*, there is no Room to think they would have yielded to Conviction; but all they meant was to *insult him* by it, as, thinking it impossible he should escape out of their Hands.

(g) *If thou art the King of the Jews.*] As this Claim seemed to them the most derogatory

Sect. 190. to deliver them, *save thyself* from our Power, and so begin to assert thy Claim to a supream Authority.

Luk. XXIII. 39. *And one of the Malefactors also (b), who hung on the Cross with him, regardless of that Innocence and Dignity which Jesus manifested under all his Sufferings, and unaffected with a Sense of his own aggravated Guilt, upbraided him with the same [Reproach, and] scornfully blasphemed him as an Impostor, saying, If thou art the Messiah, why dost thou not save thyself, and us, who are now dying with thee? But the other, awakened to a Sense of his Sin, and convinced in his Heart that Jesus was indeed the promised Messiah, answered his Companion, and rebuked him, saying, Dost thou not fear GOD, even now when thou thyself art in the same Condemnation? In such an awful Circumstance as this, dost thou dare to increase thy Crimes with thy dying Breath, and to behave thyself so insolently in the immediate View of GOD's righteous Tribunal? And we indeed are justly thus condemned; for we receive no more than what is due for the notorious Crimes we have committed: But this [Man] has done nothing by any means amiss, nor is there the least Insolence or Absurdity in that high Claim which he has made, tho' Appearances be for the present so much against it. And having thus rebuked his Companion, and testified his full Persuasion of the Innocence of Jesus, he then directed his Discourse to him, and said to Jesus, looking upon him with the humblest and the most contrite Regard, Lord, tho' this Wretch derides thy Mission, I firmly believe it; and I beg, that thou wouldst graciously remember me, when thou comest into*

40

41

42

39 And one of the Malefactors [also] which were hanged, [or crucified with him, cast the same in his Teeth, and] railed on him, saying, If thou be Christ, save thyself and us. [MAT. XXVII. 44. MARK XV. —32.]

40 But the other answering, rebuked him, saying, Dost thou not fear GOD, seeing thou art in the same Condemnation?

41 And we indeed justly; for we receive the due Reward of our Deeds: but this Man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom.

gatory to the Roman Authority, it is no Wonder, that the Soldiers grounded their Insult on this, rather than on his professing himself *the Son of GOD*.

(b) *One of the Malefactors also.*] We are told indeed by *Mattbew*, in the *Plural Number*, that *the Thieves cast the same in his Teeth*; and *Mark* also says, that *they that were crucified with him, reviled him*: And hence some infer, that *he* who afterwards proved *penitent*, at first joined in the *Blasphemy*: But had that been the Case, surely *Luke*, in so particular a Narrative as his, would not have omitted it. I therefore rather conclude with most *Criticks*, that it is what is commonly called an *Enallage of Numbers*, the *Plural* being (as elsewhere) put for the *Singular*. (See *Note (f)* on *Mark* xiv. 5. *Sect.* 145. *pag.* 285. and *Note (a)* on *Mark* i. 21. *Vol.* i. *Sect.* 35. *pag.* 208.

(i) *When*

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

into that thy Kingdom, to which I doubt not Sect. 190. but God will raise thee in spight of Death and Hell (i). And Jesus turning towards him, said to him with a Mixture of the greatest Dignity and Mercy, Verily I say unto thee, and solemnly assure thee of it as a most certain Truth, that this very Day thou shalt be with me in Paradise, sharing the Entertainments of that Garden of God, the Abode of happy Spirits when separate from the Body (k); and there shalt thou begin to reap the Fruits of that Faith, which breaks thro' so dark a Cloud, and honours me in the midst of this Infamy and Distress.

I M P R O V E M E N T.

HOW great and glorious does the Lord Jesus Christ appear, in the midst of all those Dishonours, which his Enemies were now heaping upon him! While these rapacious Soldiers were dividing the Spoils, parting his Raiment among them, and casting Lots for his Vesture, God was working in all, to crown him with a Glory, which none could take from him, and to make the Lustre of it so much the more conspicuous by that dark Cloud which now surrounded him.

His Enemies upbraided him as an abandoned Mifcreant, deserted both by God and Man; but he, (tho' able to have come down from the Cross in

(i) When thou comest into thy Kingdom.] Some have inferred from hence, that this Malefactor had learnt something of Christ in Prison, and have urged the Possibility of his having exercised, perhaps, a long and deep Repentance there, against the Supposition of the sudden Change, that most have supposed in this Case. But Christ's Kingdom was now the Subject of so much Discourse, that he might on that Day, and indeed in a few Minutes of it, have learnt all that was necessary, as the Foundation of this Petition. I cannot therefore but look on this happy Man, (for such, amidst all the Ignominy and Torture of the Cross, he surely was,) as a glorious Instance of the Power, as well as Sovereignty of Divine Grace, which (as many have observed,) perhaps taking the first Occasion from the preternatural Darkness, wrought so powerfully, as to produce, by a sudden and astonishing Growth in his last Moments, all the Virtues which could be crowded into so small a Space, and which were eminently manifested in his confessing his own Guilt, in his admonishing his Companion for a Crime, which he feared would prove fatal to him, in his vindicating the Character of Christ, and reposing his Confidence in him, as the Lord of a Kingdom beyond the Grave, when his Enemies were triumphing over him, and he himself, abandoned by most of his Friends, was expiring on a Cross. The Modesty, as well as the Faith of his Petition, may also deserve our attentive Remark.

(k) Thou shalt be with me in Paradise.] Bos has shewn (in his Exercit. Philol. pag. 49, 50.) that this Expression, μετ' εμου εσθ, thou shalt be with me, was the Language used when inviting Guests to an Entertainment; and the Word Paradise originally signified a Garden of Pleasure, such as those in which the Eastern Monarchs made their magnificent Banquets. See Raphel. Annot. ex Xenoph. pag. 119.

Sect. 190. in a Moment, or by one Word from thence to have *struck* these insolent Wretches *dead* on the Place, and to have sent their guilty Spirits to accompany the *Fiends*, under whose Influence they were;) yet patiently endured all, and was *as a deaf Man*, who *heard not* their Reproaches, *and as a dumb Man that openeth not his Mouth*. (Psal. xxxviii. 13.) But as soon as the *Penitent Thief* addressed him with that humble Supplication, the Language of Repentance, Faith, and Hope, *Lord, remember me when thou comest into thy Kingdom*, he immediately bears, and answers him: And in how gracious and remarkable a Phrase? *This Day shalt thou be with me in Paradise!* What a Triumph was here, not only of *Mercy* to the dying *Penitent*, but of the strongest *Faith* in GOD, that when to an Eye of Sense he seemed to be the most *deserted* and *forgotten* by him, and was on every Side beset with the *Scorn* of *them that were at Ease*, and with the *Contempt* of *the Proud*, he should speak from the *Cross*, as from a *Throne*, and undertake from thence, not only to dispense *Pardons*, but to dispose of *Seats in Paradise!*

Luke xxiii.
42.

Ver. 43.

Most ungrateful, and most foolish, is the Conduct of those, who take Encouragement from hence, to *put off their Repentance*, perhaps to a dying Moment: *Most ungrateful*, in perverting the *Grace* of the *Redeemer*, into an Occasion of renewing their Provocations against him, and hardening their Hearts in their Impieties: And *most foolish*, to imagine that what *our Lord* did in so singular a Circumstance, is to be drawn into an ordinary Precedent. *This Criminal* had, perhaps, never heard of the Gospel before; and now how cordially does he embrace it! Probably there are few *Saints in Glory*, who ever honoured *Christ* more illustriously, than this dying Sinner, acknowledging him to be *the Lord of Life*, whom he saw in the Agonies of *Death*; and pleading his Cause, when his *Friends* and *Brethren* forsook him, and stood afar off. (Compare Mat. xxvi. 56. and Luke xxiii. 49.)

But such is the Corruption of Men's Hearts, and such the Artifice of *Satan*, that all other Views of him are overlooked, and nothing remembered, but that he was a notorious Offender, who *obtained Mercy* in his departing Moments. The Lord grant, that none who read this Story here, may be added to the List of those, who *despising the Forbearance and Long-suffering of GOD*, and *not knowing that his Goodness leads to Repentance*, have been emboldened to abuse *this Scripture*, so as to perish, either without crying for Mercy at all, or crying for it in vain, after having *treasured up* an inexhaustible Store of *Wrath*, *Misery*, and *Despair!* (Rom. ii. 4, 5.)

S E C T.

S E C T. CXCI.

CHRIST, having recommended his Mother to the Care of John, and suffered many Agonies and Indignities on the Cross, expires; amazing Prodigies attending his Death, and alarming the Consciences of the Spectators. Mat. XXVII. 45,—54. Mark XV. 33,—39. Luke XXIII. 44,—48. John XIX. 25,—30.

JOHN XIX. 25.

JOHN XIX. 25.

NOW there stood by the Cross of Jesus, his Mother, and his Mother's Sister, Mary the Wife of Cleophas, and Mary Magdalene.

AND while he suffered all these Insults and Sorrows, there stood near the Cross of Jesus, his Mother (a), and his Mother's Sister, (whose Name was also Mary, who was [the Wife] of Cleopas (b),) and Mary Magdalene; and with them also, John, his intimate Friend, the Relator of this Story.

26 When Jesus therefore saw his Mother, and the Disciple standing by, whom he loved,

Jesus therefore seeing his Mother, and John, the Disciple whom he peculiarly loved, standing near, his affectionate Care and Regard to both wrought in his Heart in the midst of all his Agonies,

(a) *His Mother.*] Neither her own Danger, nor the Sadness of the Spectacle, nor the Reproaches and Insults of the People, could restrain her from performing the last Office of Duty and Tenderness to her *Divine Son* on the Cross. *Grotius* justly observes, that it was a noble Instance of Fortitude and Zeal. Now a Sword (according to *Simeon's* Prophecy, *Luke* ii. 35.) struck thro' her tender Heart, and pierced her very Soul; and perhaps the Extremity of her Sorrows might so overwhelm her Spirits, as to render her incapable of attending the Sepulchre, which we do not find that she did; nor do we indeed meet with any thing after this concerning her in the *Sacred Story*, or in *early Antiquity*; except that she continued among the Disciples after our Lord's Ascension, which *Luke* observes, *Acts* i. 14. *Andreas Cretensis*, a Writer of the *Seventh Century*, does indeed tell us, she died with John at *Ephesus*, many Years after this, in an extream old Age; and it appears from a Letter of the Council of *Ephesus* in the *Fifth Century*, that it was then believed, she was buried there. But they pretend to shew her Sepulchre at *Jerusalem*, and many ridiculous Tales are forged concerning her Death, and Assumption, or being taken up into Heaven, of which the best *Papish* Authors themselves appear heartily ashamed. See *Calmet's Dictionary*, Vol. ii. pag. 141.

(b) *His Mother's Sister, Mary [the Wife] of Cleopas.*] It is not determined in the Original, whether she was the Wife, or Mother, or Daughter of Cleopas; but Critics generally suppose, she was his Wife; and that he was also called *Alpheus*, and was the Father, as this Mary was the Mother, of James, and Joses, and Simon, and Judas, who are therefore called our Lord's Brethren, or Kinsmen. (*Mat.* xiii. 55.) See Note (e) on *John* xiv. 22. pag. 457. — *Grotius* indeed thinks, that Cleopas was her Father, and Alpheus her Husband. After all, we cannot certainly determine it; but like most other undeterminable Points, it is a Matter of no great Importance. I know none who has set it in a plainer and juster Light, than *Dr. Edwards*, *Exercit. Part* ii. N^o 1. pag. 163, & seq.

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C c c c

(c) Said

Sect. 191.
John XIX.
26.

27

nies, that he said to his Mother, Woman (c), behold thy Son; kindly look on that dear Friend of mine as thy own Child, and treat him with the same Affection and Care which thou wouldest express towards me under that Relation (d). And then be said to that Disciple, Behold thy Mother, and entertain towards her that Reverence and Love, which a Child owes to a worthy Parent; for I now solemnly with my dying Breath bequeath her to thy Care. And from that Hour that Disciple took her Home to his own [House,] and maintained her most cheerfully and respectfully, as if she had indeed been his own Mother.

Math.
XXVII. 45.

And Jesus having hung upon the Cross about Three Hours, it was now near Noon, or, according to the Jewish Manner of expressing the Time, it was about the Sixth Hour; and from the Sixth Hour, there was an amazing and supernatural Darknes over the whole Land of Judea till the Ninth Hour (e), or till Three o'Clock in the Afternoon;

loved, he saith unto his Mother, Woman, behold thy Son.

27 Then saith he to the Disciple, Behold thy Mother. And from that Hour that Disciple took her unto his own Home.

MAT. XXVII. 45. Now [LUK. it was about the Sixth Hour, and] from the Sixth Hour there was Darknes over all the Land unto the Ninth Hour. [MARK XV. 33. LUKE XXIII. 44.]

(c) Said to his Mother, Woman.] We have observed elsewhere, that Joseph probably was dead, some Time before: (Compare Note (b) on John ii. 1. Vol. i. pag. 133. and Note (a) on John vi. 42. Vol. i. pag. 505.) And as Jesus now shewed the tender Concern he had for his Mother, in committing her to the Care of John; so this Concern that he expressed for her Support, must have affected her no less, than if he had called her Mother; which some have thought, he might not chuse to do, to avoid exposing her to the Abuses of the Populace, by a Discovery of her near Relation to him. But Woman was a Title he before had used in speaking to his Mother, where no such Caution was necessary; and it was frequently applied in antient Times, even to Persons that were the most respected. See Note (d) on John ii. 4. Vol. i. pag. 134.

(d) Behold thy Son.] Some have explained these Words, as if they only signified, "Behold a Person that will carry it to thee as thy Son, and will take Care of thee." But as the Tenderness of Jesus for his Mother is expressed in the next Verse, in the Direction that he gives to John to treat her as his Mother; it seems more natural to understand this former Exhortation, as expressive of his Kindness for John, and so to take it as a Direction given to his Mother, to regard him as her Son with all the Affection of a tender Parent.

(e) There was Darknes over the whole Land.] There are so many Places, in which *Land* signifies a particular Country, and not the whole Earth, that I have chosen here to follow our Translation; and the rather, because the farther we suppose this Darknes to extend, the more unaccountable it is, that no Heathen Writers should have mentioned it, except Pblagon; if he is indeed to be excepted. A Darknes over the whole Earth at once, must have been preternatural at any Time; and it is morally impossible, that a Multitude of Accounts of it should not, even by a Tradition of many Hundred Years, have been transmitted to Posterity. What is said of the Chinese Chronicles mentioning it, must be very uncertain; and as for Josephus his Omission of it, I think Dr. More with Reason accounts for it, by his Unwillingness to mention a Fact, which had so favourable an Aspect on Christianity: And the Jews would, no doubt, disguise it as much as they could, and perhaps might persuade him, and others, that heard the Report of it at some Distance of Time or Place, that it was only a dark Cloud, or a thick Mist, which the Followers of Jesus had exaggerated, because it happened

46. And about the Ninth Hour Jesus cried with a loud Voice, saying, [Eloi, Eloi,] lama sabachthani? that is to say, [being interpreted,] My GOD, my GOD, why hast thou forsaken me? [MARK XV. 34.]

Afternoon; during which Time it was as dark, Sect. 191. as if there had been a Total Eclipse of the Sun, tho' in a natural Way it was impossible, as it was now Full Moon (f). And this Darkness, with which the Face of Nature seemed overspread, was a lively Emblem of the Darkness and Distress of Spirit, with which the Lord of Nature was then overwhelmed, and with which he struggled in the solemn Silence, and unutterable Bitterness of his Soul. But about the Ninth Hour, Jesus cried with a loud Voice, saying in the Hebrew, or rather in the Syriac Language, Eloi, Eloi, lama sabachthani (g)? that is, being interpreted into other Words, My GOD, my GOD, why hast thou forsaken me? and was as if he had said, Oh my Heavenly Father, wherefore dost thou add to all my other Sufferings those which arise from the Want of a comfortable Sense of thy Presence? Wherefore dost thou thus leave me alone in the Combat, destitute of those sacred Consolations, which thou couldst easily shed abroad upon my Soul, and which thou knowest I have done nothing to forfeit (h)?

Matth. XXVII. 46.

Jesus

happened when their Master died. Such Representations are exceeding natural to Hearts corrupted by Infidelity.

(f) As it was now Full Moon.] Mr. Shuckford, in his Preface to the Third Volume of his excellent *Connektion of the Sacred and Prophane History of the World*, has advanced some important Considerations to prove, that it is at least very uncertain, whether the Jewish Months, according to the Mosaic Institution, began with a New Moon, and consequently whether their Passover, which was fixed to the Fourteenth Day of the First Month, must always happen at Full Moon. But he allows, that towards the Decline of their State, it did. And indeed Josephus, who being a Jewish Priest, is an unexceptionable Witness in this Case, seems to put it beyond all Possibility of Doubt; expressly asserting, that the Day of Expiation, and consequently their other Feasts, were reckoned by the Age of the Moon. (*Joseph. Antiq. lib. iii. cap. 10. §. 3. Δακνη τε μηνος καλα σελτηνν.*)

(g) Eloi, Eloi, lama sabachthani? It is evident these are Syro-Chaldaic, and not properly Hebrew Words; for in the Original of Psal. xxii. 1. it is not, as here, אלהי אלהי, but לפה שבקרתי, but אלי אלי לפה שבקרתי. Dr. Edwards thinks, our Lord in his Agony repeated the Words twice, with some little Variation, saying at one Time, Eloi, and at the other, Eli. This is possible; and if it were otherwise, I doubt not but Mark has given us the Word exactly, and Matthew a Kind of Contraction of it. See Edwards's *Exercit. pag. 193. — 196.*

(h) Why hast thou forsaken me? The pious and judicious Lord Chief Justice Hale has a strange Reflection on these Words; "We may (says he) with Reverence conceive, that at the Time of this bitter Cup, the Soul of our Blessed Redeemer was for the present overshadowed with so much Astonishment and Sorrow, as to overpower and cover the distinct Sense of the Reason of his Sufferings, at least in some Measure and Degree." (*Hale's Contemplations, Vol. i. pag. 72.*) But the Sense given in the Paraphrase is much

Sect. 191.

Matth.
XXVII. 47.

Jesus by the Use of these Words; borrowed from the Beginning of the Twenty-second Psalm, gave the Spectators a useful Hint, that the whole of it referred to him; and it might well have led them to observe, how many Passages of it had then a literal Accomplishment in him: But if this was any Part of the Design, it was not apprehended by them; for the Jews took them in a different Sense, and some of them that stood by there, bearing [that] Sound of Eli, said in a scornful and insulting Manner, Behold, this [Man,] who has been used to talk as if he had Earth and Heaven at Command, resolves to keep up the Air of the Messiah to the last, and therefore calls for *Elijah* his Fore-runner, as if he had any Authority to bring that great Prophet down from Paradise to his Assistance (i).

John XIX.
28.

Immediately after this doleful Cry, Jesus, knowing that all the grievous and terrible Things he had to suffer in the Way to Death, were now upon the Point of being perfectly accomplished, and finding himself parched with a violent Drought, as the Consequence of what he had so long endured both in Mind and Body, that the Scripture might be fulfilled, (Psal. xxii. 15. and lxix. 21.) where the Messiah is described as crying out, "My Tongue cleaveth to my Jaws," and

47 [And] some of them that stood [by] there, when they heard that, said, [Behold,] this Man calleth for Elias. [MARK XV. 35.]

JOHN XIX. 28. After this, Jesus knowing that all Things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

more natural. Thus in a most humble and affectionate Manner he reminds his Heavenly Father, that he was only by Imputation a Sinner, and had himself done nothing to incur his Displeasure. — I chuse not with Dr. More (in his *Theological Works*, pag. 292.) to render it, *How far*, or to what Degree, hast thou forsaken me! because, tho' this would be a just Version of נָשָׂא, the Greek Word *naï*, which answers to it in *Matthew*, is not liable to such Ambiguity. — I conclude with adding, that this Interruption of a joyful Sense of his Father's Presence, (tho' there was, and could not but be, a rational Apprehension of his constant Favour, and high Approbation of what he was now doing,) was as necessary, as it was that Christ should suffer at all. For had GOD communicated to his Son on the Cross those strong Consolations, which he has given to some of the Martyrs in their Tortures, all Sense of Pain, and consequently all real Pain, would have been swallowed up; and the Violence done to his Body, not affecting the Soul, could not properly have been called Suffering.

(i) And some of them that stood by &c.] Whether this was, as Dr. Edwards, (*Exercit.* pag. 196, — 203.) and Mr. Cradock, (*Harm.* Part ii. pag. 256.) suppose, the Mistake of some Hellenist Jews, who did not understand the Syro-Chaldaic Language, or whether it proceeded from his being raised so high, that, amidst the rude Noise around him, they did not distinctly hear, I do not pretend to say. Perhaps the Malice of those who did hear what he said, might misrepresent his Words, to prevent any serious Reflections on the Psalm from which they were taken, and to expose him to farther Contempt.

(k) A

“and in my Thirst they gave me Vinegar to Sect. 191.
“drink,” said to them, I thirst.

29 Now there was set a Vessel full of Vinegar: [and straightway one of them ran, and took a Sponge, and filled it with Vinegar,] and put it upon Hyssop [on a Reed,] and put it to his Mouth, [and gave him to drink.][MAT. XXVII. 48. MARK XV. 36.—]

Now there was set, as usual on such Occasions, John XIX. 29. a Vessel full of Vinegar near the Cross (k); and immediately, on his asking for Drink, one of them ran, and took a Sponge, and filled [it] with this Vinegar; and putting it round [a Stalk of] Hyssop, which they had fastened on the Top of a Kind of Cane or large Reed, they put it up to his Mouth, and in a contemptuous Manner gave it him to drink. But the rest of them that stood

MAT. XXVII. 49. The rest said, [Let alone,] let us see whether Elias will come to save him, [and take him down.][MARK XV.—36.]

by, said, Let [him] alone, and let us see whether Elijah, whom he has just been calling upon, will come and save him from the Cross; [and] indeed he must take him down quickly, if at all. So little were their Hearts affected with this preternatural Darkness, which had continued now Three Hours; and thus cruelly did they insult him, even in his expiring Moments, which had been most inhuman, tho' he had really been the vilest Malefactor.

JOHN XIX. 30.—When Jesus therefore had received the Vinegar, he said, It is finished.

When Jesus therefore had received the Vinegar, John XIX. 30. he said, It is finished; that is, the important Work, for which I came into the World, is now completed, the Demands of the Law are satisfied, the Justice of GOD is atoned, and my Sufferings are now at an End.

LUKE XXIII. 46. And [when he had cried again with a loud Voice,] he said, Father, into thy Hands I commend my Spirit: and having said thus, he [JOHN bowed his Head, and] gave up the Ghost. [MAT. XXVII. 50. MARK XV. 37. JOHN XIX.—30.]

And crying out again with a great and strong Voice, which plainly shewed Luk. XXIII. 46. that much of the Strength of Nature was yet in him; he said with a lively Faith and holy Joy, Father, for so I will still call thee, tho' that Claim is thus derided by mine Enemies, I am now coming to thee, and into thy Hands I commit my departing Spirit, depositing it with thee, as a sacred Trust, which I am confident thou wilt receive and keep. And when he had said thus, declining his Head, he voluntarily dismissed or delivered up his Spirit, and expired (l).

And

(k) A Vessel full of Vinegar.] It is well known, that Vinegar and Water, (which Mixture was called *Posca*.) was the common Drink of the Roman Soldiers: Perhaps therefore this Vinegar was set here for their Use, or for that of the crucified Persons, whose Torture would naturally make them thirsty.

(l) He dismissed, or delivered up his Spirit, and expired.] The Evangelists use different Words in expressing our Lord's Death, which I a little wonder that our Translators render in.

Sect. 191.
 Matth.
 XXVII. 51.

And behold, GOD by a very awful and miraculous Interposition, avowed the Relation which his Son claimed, and evidently appeared to take the Charge of that dear and excellent Spirit, which Jesus so solemnly recommended to him: For immediately upon his Death, [*while*] the Sun was still darkened, (as was observed before, ver. 45.) the Veil of the Temple, which separated between the Holy and the Most Holy Place, tho' made of the richest and strongest Tapestry, was miraculously rent in two in the Midst, from the Top to the very Bottom; so that while the Priest was ministring at the Golden Altar, it being the Time of Evening Sacrifice, the Sacred Oracle was laid open to full View (*m*): GOD thereby declaring, as it were, the Abolition of the whole Mosaic Ritual, which depended on a Distinction between the Two Parts of the Temple; and intimating, that a Passage was opened into the Most Holy Place, by the Blood of Jesus, which was now poured out on Mount Calvary. At the same Time, to increase the Terror, the Earth trembled even to the very Spot of Ground on which the Temple

MAT. XXVII. 51. And behold, [LUK. while the Sun was darkned,] the Veil of the Temple was rent in twain [LUK. in the Mids,] from the Top to the Bottom; and the Earth did quake, and the Rocks rent; [MARK XV. 38: LUKE XXIII. 45.]

in the same Manner, he yielded, or gave up the Ghost. Mark and Luke say *ἐκνωσεν*, he expired; John, *παρέδωκε τὸ πνεῦμα*, he yielded up his Spirit; but Matthew's Language is yet more singular, *ἐπέμνησε τὸ πνεῦμα*, he dismissed his Spirit; (as the same Word *ἐπέμνησε* is used, Mat. xiii. 36. Mark iv. 36. xi. 6, and elsewhere.) Now this Expression seems admirably to suit our Lord's Words, John x. 18. No Man taketh my Life from me, but I lay it down of myself, &c. (see the Paraphrase and Note there, pag. 215.) shewing, as the strong Cry which so much impressed the Centurion did, that he died by the voluntary Act of his own Mind, according to the Power received from the Father, and in a Way peculiar to himself, by which he alone of all Men that ever existed, could have continued alive even in the greatest Tortures, as long as he pleased, or have retired from the Body whenever he thought fit. Which View of the Case, by the Way, suggests an Illustration of the Love of Christ manifested in his Death, beyond what is commonly observed; inasmuch as he did not use this Power to quit his Body, as soon as ever it was fastened to the Cross, leaving only an insensible Corpse to the Cruelty of his Murderers, but continued his Abode in it, with a steady Resolution, as long as it was proper; and then retired from it, with a Majesty and Dignity never known, or to be known, in any other Death; dying, if I may so express it, like the Prince of Life.

(*m*) While the Priest was ministring at the Golden Altar, &c.] This being so high a Day, it is probable that Caiaphas himself might now be performing the solemn Act of burning Incense just before the Veil; which if he did, it is inexpressibly astonishing, that his obdurate Heart should not be impressed with so awful and significant a Phenomenon. There is no Room to doubt, but many of the other Priests, who had a Hand in Christ's Death, saw the Pieces of the Veil, which, considering its Texture, and the other Circumstances, must as fully convince them of the Reality of this extraordinary Fact, as if they had actually been present when it was rent.

(*n*) The

52 And the Graves were opened, and many Bodies of the Saints which slept, arose,

Temple stood, and several of the Rocks in the Sect. 191. neighbouring Parts were torn asunder (n): And some of the Tombs there were opened by the Earthquake; and, which was much more astonishing, a little while after, while the Monuments continued unclosed, many Bodies of those holy Men who were sleeping there, were raised from the Dust of Death (o), And came out of the Tombs after the Resurrection of [Jesus,] and entered into Jerusalem, the Holy City, and appeared unto many (p); attesting the Truth of that important Fact, and declaring their own Rescue from the Grave, as a Kind of First-fruits of his Power over Death, which should at length accomplish a general Resurrection.

Matth. XXVII. 52.

53 And came out of the Graves after his Resurrection, and went into the Holy City, and appeared unto many.

And came out of the Tombs after the Resurrection of [Jesus,] and entered into Jerusalem, the Holy City, and appeared unto many (p); attesting the Truth of that important Fact, and declaring their own Rescue from the Grave, as a Kind of First-fruits of his Power over Death, which should at length accomplish a general Resurrection.

53

MARK XV. 39. And when the Centurion which stood over-against him, saw that he so cried out, and gave up the Ghost, [Luk. and saw

And when the Roman Centurion, who stood over-against him, and guarded the Execution, saw that he so cried out with such Strength of Voice, and such firm Confidence in God, even at the Moment.

(n) The Rocks were torn asunder.] Mr. Fleming tells us, (in his *Christology*, Vol. ii. pag. 97, 98.) that a Deist lately travelling thro' Palestine was converted; by viewing one of these Rocks, which still remains torn asunder, not in the weakest Place, but cross the Veins; a plain Proof that it was done in a supernatural Manner. Compare *Sandys's Travels*, Lib. iii. pag. 164. and *Maundrell's Journey*, pag. 73, 74.

(o) Many Bodies of holy Men were raised.] The ingenious Writer mentioned in the last Note, who abounds with a vast Number of peculiar Conjectures, thinks, that these were some of the most eminent Saints mentioned in the *Old Testament*; and that they appeared in some extraordinary Splendor, and were known by Revelation, as *Eve's* Original and Relation was to *Adam*, or *Moses* and *Elijah* to the Disciples at the *Transfiguration*. He ventures particularly to conjecture who they were; but does not mention *David* among them. (*Fleming of the First Resurrection*, pag. 29, — 38.) But *Mr. Pierce* (on *Calaf*, pag. 68.) maintains, that it is very improbable, that had other Saints of former Ages risen, *David* should have been excluded; and since *Acts* ii. 34. proves, that he did not now rise, he concludes, that the Saints who rose were some who died but a little before, perhaps such as had believed in *Christ*, and were well known to surviving Disciples. It was to be sure a most surprizing Event, and *Dr. Whitby* supposes *John* v. 25. was a Prophecy relating to it.

(p) And came out of the Tombs after the Resurrection of Jesus, &c.] Consequently it seems that the Tombs stood open all the Sabbath, when the Law would not allow any Attempt to close them. What an astonishing Spectacle! especially if their Resurrection was not instantaneously accomplished, but by such slow Degrees, as that represented in *Ezekiel's Vision*: (*Ezek. xxxvii.*) Yet I do not take upon me to say, that it was so; for it is unprofitable, too particularly to conjecture on such Circumstances which are not recorded. For this Reason also I pretend not to say, what became of these Persons; tho' as one can hardly imagine, they either immediately returned to their Graves, or that they continued to live on Earth, (because it is only said, they appeared to many,) it seems most natural to imagine, they ascended into Heaven with, or after our Lord; perhaps from some Solitude, to which they might be directed to retire during the intermediate Days, and to wait in devout Exercises for their Change; for surely had they ascended in the View of others, the Memory of such a Fact could not have been lost.

(q) Cer-

Sect. 191.
Mark XV.
39.

ment when he expired; [and] also saw what was [then] done in so miraculous a Manner, as an express Answer to that dying Prayer; he glorified GOD by a free Confession of his Persuasion of the Innocence of Jesus, saying, *Certainly this was a righteous Man*; and truly it is evident *this Man* was really what he declared himself to be, even *the Son of GOD* himself (q).

Matth.
XXVII. 54.

And the Soldiers also that attended the Centurion, even they that were with him, guarding Jesus on the Cross, seeing the Earthquake, and those other Things which were now done, feared greatly, and said in like manner, *Truly this* Jesus of Nazareth, whom we have been thus insulting and murdering, *was the Son of GOD*; and his Heavenly Father will surely avenge his Quarrel on us, and on the whole Nation of the Jews, who have delivered him to us.

Luk. XXIII.
48.

And all the Multitude (r) that were come together on this remarkable Occasion, to see this doleful Spectacle, even some of those who but a little before had been insulting him in his dying Agonies, when they saw the Things which were done, returned, beating their Breasts for Sorrow and Remorse; in terrible Expectation, that some
sad

saw what was done, he glorified GOD, saying, *Certainly this was a righteous Man,*] truly this Man was the Son of GOD. [MAT. XXVII. 54.—LUK. XXIII. 47.]

MAT. XXVII.—54. And they that were with him, watching Jesus, saw the Earthquake, and those Things that were done, and they feared greatly, saying, *Truly this was the Son of GOD.*

LUKE XXIII. 48. And all the People that came together to that Sight, beholding the Things which were done, smote their Breasts, and returned.

(q) *Certainly this was a righteous Man; &c.*] The most learned *Mr. Wasse* of *Aynho*, (whose Death since the Publication of my *First Volume* is an irreparable Loss to the Commonwealth of Letters,) has a *Dissertation* on these *Words of the Centurion*, in the *First Number* of the *Bibliotheca Literaria*, to which I am indebted for several Hints in the *Paraphrase* on these *Verses*: But I have ventured to depart from him, in not entirely incorporating *Mat. xxvii. 54.* with *Mark xv. 39.* and *Luke xxiii. 47.* as the *Two latter* only mention the Effect of this surprizing Sight on the *Centurion*, while *Matthew* gives us also an Account of the Effect it had upon the *Soldiers*, who very probably might repeat the *Words* their *Officer* had spoke but just before, in expressing their Sentiments on this Occasion.— I shall only add, that *Eljaer*, in a very learned *Note* on this Place, has shewn, that some of the *Heathens* had a Notion among them, that *Prodigies*, especially *Storms* and *Earthquakes*, sometimes attended the *Death* of extraordinary Persons, peculiarly dear to the *Gods*; and among other Passages, mentions that of *Plutarch*, in which he tells us, that when *Ptolemy* had crucified *Cleomenes*, while the Body hung dead on the Cross, a large *Serpent* wound itself round his Face, and defended it from Birds of Prey; from whence the *Egyptians* concluded, he was a *Hero* more than mortal, and a *Son of the Gods*. See *Elja. Observ. Vol. i. pag. 126, 127.*

(r) *All the Multitude.*] That is, great Numbers; for it is no way necessary to suppose, that every individual Person present was thus impressed. The *Conviction* produced by these *Prodigies* undoubtedly made Way for the *Conversion* of such a Multitude by the Preaching of the *Apostles*, on the Descent of the *Spirit*, which was but *seven Weeks* after, when these Things were fresh in their Memories. *Acts ii. 41.*

sad Calamity would speedily befall them and their Sect. 191.
Country, for the Indignities and Cruelties they had offered to Him; for whom GOD had expressed so high a Regard, even in his greatest Distress. Luk. XXIII. 48.

I M P R O V E M E N T.

AND surely We, when we return from such a View of it as this, Luke xxiii. have Reason to smite upon our Breasts too, and to be most deeply affected with what we have heard and seen in this lively Description. Let us set ourselves, as with the Mother of Jesus, and the Beloved Disciple, at John xix. the Foot of the Cross; and see, whether there be any Sorrow like unto his 25, 26. Sorrow, wherewith the Lord afflicted him, in the Day of his fierce Anger. (Lam. i. 12.) Well might the Sun grow pale at the Sight; well might the Earth tremble to support it! How obdurate must the Hearts of those Sinners be, who could make a Mock of all his Anguish, and sport themselves with his dying Groans! But surely the blessed Angels, who were now, tho' in an invisible Croud, surrounding the accursed Tree, beheld him with other Sentiments; admiring, and adoring the various Virtues which he expressed in every Circumstance of his Behaviour; and which, while this Sun of Righteousness was setting, gilded and adorned all the Horizon. Let us likewise pay our Homage to them, and observe with Admiration his Tenderness to his surviving Parent; his Meekness under all these Injuries and Provocations; his steady Faith in GOD in an Hour of the utmost Distress; and his Concern to accomplish all the Purposes of his Life, before he yielded to the Stroke of Death.

Yet with what Amazement must the holy Angels hear that Cry from the Son of GOD, from the Darling of Heaven, My GOD, my GOD, why hast thou forsaken me! Let not any of the Children of GOD wonder, if their Heavenly Father sometimes withdraw from them the sensible and supporting Manifestations of his Presence, when Christ himself was thus exercised; and let them remember, that Faith never appears with greater Glory, than when, in Language like this, it bursts thro' a thick Cloud, and owns the GOD of Israel, and the Saviour, even while he is a GOD that hideth himself from us. (Isa. xlv. 15.) May we, in our approaching Combat with the King of Terrors, find him enervated by the Death of our dear Lord, who thus conquered even when he fell! May we thus breathe out our willing and composed Spirits into our Father's Hands, with a Language and Faith like his, as knowing whom we have believed, and being persuaded that he is able to keep what we commit to him until that Day! (2 Tim. i. 12.)

With Pleasure may we survey the awful Tokens, by which GOD owned his dying Son, and wiped away the Infamy of his Cross. The Veil is

Sect. 191. now rent by the Death of *Jesus*; let us be encouraged to come boldly to the Throne of Grace, and to draw near to the Holiest of all, into which he has entered with his own Blood. (Heb. iv. 16. ix. 12.) May GOD render the Knowledge of the Cross of *Christ* the blessed Means, of shaking the Consciences of Men with powerful *Convictions*, and of raising them from the *Death of Sin* to a *Life of Holiness*! and may we be so planted together in the *Likeness of his Death*, that we may at length also be planted in the *Likeness of his Resurrection*! (Rom. vi. 5.)

S E C T. CXCII.

While CHRIST continues hanging on the Cross, his Side is pierced, but his Legs are not broken: Joseph begs the Corpse, and lays it with Respect in his own Sepulchre. Mat. XXVII. 55,—61. Mark XV. 40, to the End. Luke XXIII. 49, to the End. John XIX. 31, to the End.

LUKE XXIII. 49.

Sect. 192.
Luk. XXIII.
49.

AND while our Lord was thus expiring on the Cross, all his familiar Acquaintance mingled themselves with the Croud of Spectators, and stood at a Distance, viewing these Things with weeping Eyes and sympathizing Hearts: And of this Number there were many pious Women (a), who had attended him when he was in Galilee, and had there ministered to him, and liberally assisted him and his Disciples with their Substance; (compare Luke viii. 2, 3. Vol. i. pag. 370.) [and] had now followed him from Galilee to Jerusalem, where they had constantly attended on his Preaching in the Temple, nor would they leave him in this

LUKE XXIII. 49.

AND all his Acquaintance, and [many] Women [MAR. who, when he was in Galilee, followed him and ministered unto him, and] followed him from Galilee, stood afar off, beholding these Things: [MAT. XXVII. 55. MARK XV. 40.—41.—.]

(a) *Many pious Women.*] I hope I shall give no Offence by saying, what I am sure I say very seriously, that the frequent Mention which is made in the *Evangelists* of the generous and courageous Zeal of some *pious Women* in the Service of *Christ*, and especially of the faithful and resolute Constancy with which they attended him in these last Scenes of his Suffering, might very possibly be intended to obviate that haughty and senseless Contempt, which the Pride of *Men*, often irritated by those Vexations to which their own irregular Passions have exposed them, has in all Ages affected to throw on *that Sex*, which probably in the Sight of GOD constitute by far the better half of Mankind; and to whose Care and Tenderness the wisest and best of Men generally owe and ascribe much of the daily Comfort and Enjoyment of their Lives.

(b) There

MAT. XXVII. 56. Among which was Mary Magdalene, and Mary the Mother of James [the less,] and [of] Josès, and the Mother of Zebedee's Children, [and Salome, and many other Women which came up with him unto Jerusalem.] [MARK XV.—40.—41.]

this great and last Trial: *Among whom there* Sect. 192. *was Mary Magdalene, and Mary the Mother of James the less and of Josès; and there was also* ^{Matth.} *the Mother of the Apostles James and John,* XXVII. 56. *whom we have so often mentioned as the Sons of Zebedee the Fisherman (b); and Salome also (c), and many other zealous and affectionate Women, who came up with him to this Passover at Jerusalem, and who had the Courage to attend him, even when his Apostles themselves had forsaken him and fled.*

JOHN XIX. 31. The Jews therefore, because it was the Preparation, that the Bodies should not remain upon the Cross on the Sabbath-Day, (for that Sabbath-Day was an high Day,) besought Pilate that their Legs might be broken, and that they might be taken away.

Then as the Day was drawing to a Close, the John XIX. *Jews were very solicitous, because it was now* 31. *the Preparation for the Sabbath, that the Bodies might not remain all Night upon the Cross, which their Law expressly forbad; (Deut. xxi. 22, 23.) and more especially they were concerned, that this Profanation might not happen on the Sabbath-Day; (for that Sabbath being the First which followed the Passover, was a great Day of peculiar Solemnity (d):) They went therefore, and intreated Pilate, that he would send an Order to the Soldiers, who were watching the crucified Persons, that their Legs might be broken, more certainly to dispatch them, if they were not quite dead, and [that] they might then be taken away (e).* And Pilate upon this gave Orders, that it should accordingly be done: *The Soldiers therefore, who* 32 *guarded*

32 Then came the Soldiers, and brake the Legs of the

(b) There was also *the Mother of the Sons of Zebedee.*] Tho' the Construction of the Original be dubious, yet I think it very rational to conclude, that this *Mother of James the greater and John*, was a different Person from the *Mother of James the less and Josès*; both as *the Sons of Zebedee*, tho' such distinguished Friends of *Christ*, are never called his Brethren, as *James and Josès* are; (*Mat. xiii. 55. and Mark vi. 3. Vol. i. pag. 451.*) and as some *Scriptures* plainly intimate, that no more than *Two* of the *Apostles* were *the Sons of Zebedee.* (See *Mat. x. 2. xxvi. 37. Mark iii. 17.*)

(c) *And Salome.*] This *Salome* is commonly supposed to be *the Mother of Zebedee's Children* mentioned by *Matthew*: But as it is expressly said, that there were *many other Women present*, she might possibly be some other *Disciple*, and there is no sufficient Reason to conclude they were the same.

(d) *For that Sabbath was a great Day.*] It was (as *Dr. Whitby* in his *Paraphrase* has well observed,) not only a *Sabbath*, but the *Second Day* of the *Feast of unleavened Bread*, from whence they reckoned the *Weeks* to *Pentecost*; and also *the Day* for presenting and offering the *Sheaf of new Corn*: So that it was indeed a *treble Solemnity*.—See *Note (b)* on *Luke vi. 1. Vol. i. pag. 303.*

(e) *Might be taken away.*] It was customary, as *Bp. Pearson* (*on the Creed, pag. 218.*) has abundantly proved, to let the *Bodies* of Persons who had been executed continue on the *Crosses*

Sect. 192. guarded the Execution, *came and brake the Legs*
 of the first Malefactor, or of him that hung
 nearest the Place where they had been sitting ;
 and then, passing by Jesus, who hung in the
 Middle, they went and brake the Legs of the

John XIX.
32.

- 33 *other, who was crucified with him. But coming afterwards to Jesus, they did not break his Legs, as they saw it was needless, since it was plain he was already dead ; and they were now impressed with some Degree of Reverence even to his Corpse, by the amazing Prodigies which they*
- 34 *had just now seen. But yet one of the Soldiers had so much Boldness and Inhumanity, that he pierced his Side with a long Lance or Spear, which he had in his Hand ; and immediately there came out of the Wound, both Blood, and Water mingled with it (f) ; which made it plainly appear, that had he been living, the Wound would have been mortal, having reached his very Heart ; and consequently put it out of all Doubt, that he was really dead, before he was taken down from the Cross.*

- 35 *And as this was so important, and indeed so fundamental a Point (g), it may not be improper to add, that it was one who saw [it,] who has borne [this] Testimony, and recorded so remarkable a Circumstance ; and therefore his Witness is undoubtedly true : And, now he is writing this, he solemnly declares, that he knows by the most certain Testimony of his Senses, that what he saith is true ; and he makes this Declaration,*
that

Crosses or Stakes, till they were eaten up by Birds of Prey : But as this was forbidden to the Jews, the Roman Governors probably used to oblige them by permitting such Bodies as belonged to them to be buried.

(f) *There came out Blood and Water.*] I do not pretend to determine, whether this was, as Dr. Drake supposes, (in his *Anatomy, Vol. i. p. 106.*) the small Quantity of Water inclosed in the *Pericardium*, in which the Heart swims ; or whether the *Cruor* was now almost coagulated, and separated from the *Serum* : Either Way it was a certain Proof of *Christ's Death* ; for he could not have survived such a *Wound*, had it been given him in perfect Health.

(g) *So important, and fundamental a Point.*] The grand Evidence of *Christ's Mission* is his *Resurrection*, which implies the Certainty of his *Death* : And thus *Crucifixion* might have seemed, on a slight View, a less proper *Execution* than some others, such as, *beheading, burning,* and the like ; but *this Wound* would effectually exclude all Pretences of his having been *taken down alive* by his Friends ; and accordingly *that* is an Evasion, which false and malicious as his Enemies were, we do not find they ever had recourse to.

(b) *Not*

the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his Legs.

34 But one of the Soldiers with a Spear pierced his Side, and forthwith came there out Blood and Water.

35 And he that saw it, bare record, and his record is true : and he knoweth that he saith true, that ye might believe.

that you, whoever you are, into whose Hands this Sect. 192.
History may come sooner or later, *may believe,* John XIX.
and may be confirmed in your Adherence to that 35.
Gospel, which is established on the Death and
Resurrection of Christ.

36 For these Things were done, that the Scripture should be fulfilled, A Bone of him shall not be broken.

For however inconsiderable *these Things* may appear, they were permitted in the Course of Divine Providence to be done, that thus *the Scripture might be remarkably fulfilled*, in what it says concerning the Paschal Lamb, which did in so many Circumstances resemble Christ, (Exod. xii. 46. and Num. ix. 12.) "Not a Bone of it shall be broken" (b): A Precept, which, among many others, was given on purpose to lead the Minds of Believers, to reflect on the Harmony and Unity of Design carried on, (tho' by such a Variety of Persons, in no Concert with each other,) under the Old Testament, and under the New.

37 And again another Scripture saith, They shall look on him whom they pierced.

And again, there is another Scripture, which says, concerning the Jews, when they are to be converted to the Messiah in the latter Days, "They shall look on him whom they have pierced;" (Zech. xii. 10.) for which Reason God permitted them, not only to pierce the Hands and the Feet of Jesus with Nails, but also to open his Side by that deep and large Wound, which we have now been mentioning.

MARK XV. 42. And now [JOH. after this] when the Even was come, because it was the Preparation, that is, the Day before the Sabbath; [MAT. XXVII. 57.—JOHN XIX. 38.—]

And quickly after *these Things*, as the Evening was now come, because (as we before observed) it was the Preparation, or the last Hours of the Day before the Sabbath; for it was Friday Evening, and the Sabbath, which began at Six o'Clock, was near at hand, in which no Work could lawfully be done; *Behold, there came to the Governor's Palace a certain Rich Man of Arimathea, (a City of the Jews, antiently called Ramoth, which lay in the Tribe of Ephraim, and was the City of Samuel that celebrated Prophet;) and*

LUKE XXIII. 50. Behold [there came a rich Man of Arimathea,] [LUK. a City of the Jews] named Joseph,

Mark XV. 42.
Luk. XXIII. 50.

(b) *Not a Bone of it shall be broken.*] Dr. Arthur Young (in his *Historical Dissertation on Revelation designed to prevent Superstition*, Vol. i. pag. 196, 203, 204.) has a particular Thought on the Reason of this Prohibition, that it was intended to oppose the Manner, in which the Egyptian Sacrifices were sometimes pulled to Pieces: But I think the Reason suggested in the Paraphrase much more certain and important. It is very well illustrated in *An Essay on the several Dispensations of GOD &c.* Pref. pag. xxii, & seq.

(i) *Went*

Sect. 192. and he was named Joseph, and was a Person of considerable Note, being an honourable Counsellor, or Member of the Sanhedrim, who had a general Reputation as a benevolent and upright Man.

Luk. XXIII. 50.

- 51 The same was not concerned with the rest of his Fellow Senators in putting Jesus to Death, and had not given the Concurrence of his Vote to the Counsel and Action of them that condemned him; [but was one] who also himself humbly and affectionately waited for the Kingdom of GOD, being indeed a Disciple of Jesus, tho' secretly; because he durst not openly profess him for Fear of the Jews and their Rulers, who were so strongly prejudiced against him. This Man, awakened by the Predigies attending his Death to greater Courage than he had before, tho' he knew it must necessarily draw upon him the Hatred and Contempt of his Brethren, yet went in boldly to the Presence of Pilate (i), and begged his Permission, that he might take away the Body of Jesus, to preserve it from further Insults, and bury it in a decent and respectful Manner.

Mark XV. 44.

- 45 And when Pilate heard his Request, considering how lingering an Execution that of the Cross was, he thought it strange if he were already dead, and would not easily believe it; and therefore having called the Centurion to him, who was appointed to guard the Bodies, he asked him whether he had been dead any Time. And when he knew [it] of the Centurion, and was certainly informed, that besides all the Appearances of his having been dead before, he was afterwards stabbed to the very Heart, Pilate, without any farther Scruple, gave him leave, [and] commanded the Body to be delivered to Joseph; which he might be the more willing to do, as he was thoroughly convinced that Jesus was innocent; and as the Heathens generally thought, that the Spirits of the Departed received

(i) *Went in boldly to Pilate.* It was indeed a courageous Act for this rich and noble Senator thus publickly to own his Friendship to Christ in the midst of his greatest Infamy; and a Person of such Sagacity could not but know, that if a Resurrection should happen, nothing would have been more natural, than that he should have been brought into question as a Confederate in the pretended Fraud of conveying him away.

Joseph, [MAR. an honourable Counsellor,] and he was a good Man, and a just: [MAT. XXVII.—57.— MARK XV. 43.— LUKE XXIII. 51.—]

—51 The same had not consented to the Counsel and Deed of them; [but was one] who also himself waited for the Kingdom of GOD, [JOH. being a Disciple of Jesus, but secretly, for Fear of the Jews.] [MAT. XXVII.—57. MARK XV.—43.— JOHN XIX.—38.—]

52 This Man went [MAR. in boldly] unto Pilate, and begged [JOH. that he might take away the Body of Jesus.] [MAT. XXVII. 58.— MARK XV.—43. JOHN XIX.—38.—]

MARK XV. 44. And Pilate marvelled if he were already dead: and calling unto him the Centurion, he asked him, whether he had been any while dead.

45 And when he knew it of the Centurion, [JOH. Pilate gave him leave,] [and commanded the Body to be delivered:] to Joseph. [MAT. XXVII.—58. JOHN XIX.—38.—]

(k) Swathed

received some Advantage from the Honours of a Sect. 192.
Funeral paid to their Bodies.

46—And [Joseph] bought fine Linnen, and [JOH. came therefore, and] took down [JOH. the Body of Jesus,] and wrapped [it in a clean Linnen Cloth.] [MAT. XXVII. 59. LUKE XXIII. 53.— JOHN XIX.—38.

And Joseph therefore having bought a large Piece of fine Linnen, came to Calvary, and with proper Assistance took down the Body of Jesus from the Cross, and wrapped it up in a Kind of Winding-Sheet of clean Linnen Cloth.

JOHN XIX. 39. And there came also Nicodemus, (which at the first came to Jesus by Night,) and brought a Mixture of Myrrh and Aloes, about an hundred Pound weight.

And there came also at the same Time with Joseph to the Cross, Nicodemus, another Member of the Sanhedrim, of whom we have made repeated Mention in the preceding Story, and who was he that at the first Beginning of his publick Ministry came to Jesus by Night; (John iii. 1, 2.) and as he was now grown more courageous than before, to testify his great Regard for Jesus, he came bringing a Mixture of Myrrh and Aloes, [that weighed] about an hundred Pounds.

40 Then took they the Body of Jesus, and wound it in Linnen Clothes, with the Spices, as the manner of the Jews is to bury.

And to prepare for his Interment, without regarding the Reproach to which it might expose them, they took then the Body of Jesus, and swathed it up in a great many Folds of Linnen (k), together with the Spices, according to the Jewish Custom of burying, intending to embalm him in a more exact Manner, as soon as the Sabbath was over; and hoping that in the mean time the Spices lying near him might be a Means of preserving it from the least Taint of Corruption.

41—Now in the Place where he was crucified, there was a Garden; and in the Garden a new Sepulchre.

Now it happened very commodiously, that almost in the very Place where he was crucified, there was a Garden; and in the Garden a new Sepulchre belonging to Joseph. There laid they Jesus

42 There laid they Jesus therefore [in Joseph's own new Tomb, which he had hewn] [LUK. in Stone] [MAR. out of a Rock,] [JOH. wherein was never Man yet laid:] because [LUK. that Day was the] Jews [LUK. Preparation, and

therefore in [Joseph's] own new Tomb, which he had lately ordered to be hewn in Stone out of a solid Rock, to which therefore there could be no Passage but by the Door, and in which no Man was ever yet laid, so that there could be no Room to imagine any other Person rose from thence. And this they did, without first carrying the Body into any House to embalm it; because (as we have said before) it was the Jewish Preparation-Day,

(k) Swathed it up in Linnen.] This I take to be the most literal Translation of the Words εθνωσεν αυτον εν σθουαις: for σθουαι were a Kind of Linnen Rollers, in which, as Elfner has shewn, (Observ. Vol. i. p. 347.) the Easterns swathed up their Dead. It was, no doubt, by Miracle, that when Christ arose, he disentangled himself from these Swathes.

Sect. 192. *Day, and the Sabbath drew on*, which did not allow their undertaking a Work of so much Labour and Time : To be ready therefore for the Rest commanded on the Sabbath-Day, they used no farther Ceremony in interring him, and chose a most convenient Place to do it with Dispatch, *for the Sepulchre was very near at hand.* And Joseph having thus interred him in his own Tomb, and so “ made his Grave with the Rich in his “ Death,” as it was prophesied concerning the Messiah, (Isa. liii. 9.) he took care to make all Things secure, *and having rolled a great Stone to the Door of the Sepulchre*, to block up the Entrance, *he went away to his own Home.*

Matth. XXVII. 60. *And when Joseph and Nicodemus came, and took down Jesus from the Cross, Mary Magdalene, and the other Mary, who (as was said before,) was the Mother of James and Joses, (Mat. xxvii. 56. pag. 579.) and the rest of the Women also, who came with him from Galilee, and so affectionately attended during the Time of his Crucifixion, were now desirous to see how they disposed of him ; and therefore when they carried off the Corpse, these pious Women followed after them, and sitting over against the Sepulchre, into which they saw them enter, beheld with diligent Observation, where, and how, his Body was laid.*

56 And perceiving that they did not embalm him, but only wound him up in Linnen with the dry Spices, they resolved to perform this last Office of Duty and Affection to him in the compleatest and most respectful Manner they could ; *and therefore they immediately returned into the City, and before the Day of Preparation was quite finished, they provided a great Quantity of Spices and Balms for that Purpose, that nothing might prevent them from engaging in it, as soon as the First Day of the Week should open ; and, in the mean Time, they rested on the Sabbath-Day, according to the Divine Commandment, which they would not violate even on so solemn an Occasion as this.*

and the Sabbath drew on ;] for the Sepulchre was nigh at hand. [MAT. XXVI. 60.— MARK XV.—46.— LUKE XXIII.—53, 54.— JOHN XIX.—41.]

MAT. XXVII.—60. And he rolled a great Stone to the Door of the Sepulchre, and departed. [MARK XV.—46.]

LUKE XXIII. 55. [And Mary Magdalene, and the other Mary] [MAR. the Mother of Joses,] and the Women also which came with him from Galilee, followed after, and [sitting over against the Sepulchre,] beheld [MAR. where] and how his Body was laid. [MAT. XXVII. 61. MAR. XV. 47.]

56 And they returned, and prepared Spices and Ointments ; and rested the Sabbath-Day according to the Commandment.

I M P R O V E M E N T.

WE have seen the Sorrows of our expiring *Lord*: Let us now, Sect. 192. like these pious *Women*, raise our Eyes to him with an holy and unfeigned Affection, and behold him pale and breathless on the accursed Tree. Let us view him by Faith, till the Eye affects the Heart, and till we learn to *glory in nothing but his Cross, whereby the World may be crucified to us, and we may be crucified to the World.* (Gal. vi. 14.) Mat. xxvii. 55, 56.

How wonderfully does the Providence of **GOD** appear to have re- *John xix. 31, 33.* garded the *Body of Jesus*, which had so long been the *Temple* of the indwelling Deity; even when it was deserted of that *Spirit*, which had lately animated it; and while it *hung*, (amazing Thought, that it ever should have *hung*!) *between the Bodies of two Thieves* on a *Cross*, without the *Gates of Jerusalem*! He, who has *all Hearts* in his Hand, interposed by a secret, but powerful Influence on the *Soldiers*, who *brake the Legs* *Ver. 33, 36.* of the *Malefactors*, to spare those of *Christ*; that so nothing which looked like a *Prophecy* of him, should want its proper *Accomplishment*. But *his Side was pierced*; and how deep was the Wound, when *immediately* *Ver. 34.* *there came out of it Blood and Water*? Happy Emblem of the blessed Effect of his Death! *He came both by Water and Blood*, (as *he who saw* *Ver. 35.* *and testified* this important Fact, leads us to improve it; 1 *John v. 6.*) and at once *atones* the injured Justice of **GOD**, and *purifies* the Souls of them that believe in him.

Our Indignation rises against the Man, that could, by such an Outrage as this, abuse the *dead Body* of our Redeemer; but oh, let us seriously remember the Hand, which *our Sins* had in all that was now done. *He was wounded for our Transgressions; he was bruised for our Iniquities:* (*Isa. liii. 5.*) And therefore it is said, concerning those *on whom the Ends of the World are to come*, that *they shall look on him whom they have pierced,* *Ver. 37.* *and mourn.* (*Zech. xii. 10.*) May we mourn over him with a genuine evangelical Sorrow, when we consider *whom we have pierced*; and how deep, and how often, we have *pierced him*; and upon what slight Temptations, and under how many Engagements, rather to have bathed his Wounds with our Tears, and even to have exposed our own Hearts to the sharpest Weapon, by which the Madness of Sinners might have attempted to injure him!

The *Boldness* of *Joseph*, and even of *Nicodemus* himself, deserves our *Mark xv.* Notice on such an Occasion. They are not *ashamed* of the Infamy of *43.* his *Cross*, but come with all holy Reverence and Affection to *take down* *John xix. 39.* those sacred Remains of *Jesus*; nor did they think the finest *Linens*, or the *Mark xv.* choicest *Spices*, too valuable on such an Occasion. But who can describe *46.* their Consternation and Distress, when they saw *him*, who they *trusted* *John xix. 40.* *should have delivered Israel*, a cold and bloody Corpse in their Arms; and

Sect. 192. left him in the Sepulchre of Joseph, whom they expected to have seen on the Throne of David?—We leave for the present his Enemies in Triumph, and his Friends in Tears, till his Resurrection; which soon confounded the Rage of the former, and revived the Hopes of the latter; Hopes, which must otherwise have been for ever intombed under that Stone, with which they now covered him. But happy and comfortable is the Thought, that this his transient Visit to the Grave has (as it were) left a Perfume in the Bed of Dust, and reconciled the Believer to dwelling a while in the Place where the Lord lay!

Mat. xxvii.
60.

S E C T. CXCIII.

Judas confessing his Guilt, returns the Money he had received from the Chief Priests, and then hangs himself. The Jews the next Day demand, and procure a Guard to be set on CHRIST'S Sepulchre. Mat. XXVII. 3,—10. 62, to the End.

MAT. XXVII. 3.

Sect. 193.
Matth.
XXVII. 3.

HAVING thus finished the Account of the Death of Jesus, it may be convenient here to mention the miserable End of that perfidious Disciple, by whom he was betrayed into the Hands of his Enemies. The Jewish Rulers having delivered Jesus to the Roman Governour, and having prevailed upon him to give Orders for his Execution, then Judas, who had betrayed him, when he saw to his surprize, that he was condemned by Pilate, and that they were leading him forth to die upon the Cross, to which he seemed determined to submit, tho' he could so easily have rescued himself from it (a), was seized with great

MAT. XXVII. 3.

THEN Judas which had betrayed him, when he saw that he was condemned, repented himself, and

(a) Then Judas, &c.] For the proper Place of this Story, which is here inserted out of its Order, see Note (a) on John xix. 16. pag. 556. Matthew has introduced it immediately after the Jews had delivered Jesus to Pilate; but after this, the Jews were so intent on persuading Pilate to consent to his Death, that there was hardly Time for the Sanhedrim's adjourning to the Temple, where this Occurrence happened, before they had prevailed with Pilate to condemn him; and as Judas must have often heard his Master say, he should be crucified, Pilate's Order for his Execution must have more sensibly affected him, than the Jews passing Sentence on him, who had not then the Power of putting any one to Death.—The Word τῶν, then, with which the Evangelist begins this Story, may be taken in some

and brought again the Thirty Pieces of Silver to the Chief Priests and Elders,

great Terror and Agony of Conscience; and *repent* of the fatal Bargain he had made, where by he had brought such a Load of Guilt on his own Soul, he *carried back the Thirty Pieces of Silver, which they had given him, to the Chief Priests and the Elders, while they were together in the Temple that Morning; for they resorted thither with a specious Appearance of Piety, before they followed the Multitude to Calvary to see the Execution.* *And coming in among them in a wild Disorder, he said to them, Oh Sirs! I have sinned in a most desperate Manner, in that I have betrayed innocent Blood to you; for I am well convinced, that Jesus my Master has done nothing to deserve this Punishment, to which you have delivered him; and I am not able to bear the Thought of the Concern I have had in it. And they answered with the steady Coolness of those who knew no Shame or Remorse for their Wickedness, What [is that] to us, whether thou thinkest him innocent, or not? See thou [to that:] It is sufficient for us, that we know he is Guilty, whether such a Wretch as thou art, approvest, or condemnest our Sentence. And throwing down the Pieces of Silver Money in the Temple, in their very Presence, with all the Marks of Agony and Distress, he withdrew; and going away to the Brow of a Hill, in some retired and melancholy Place, he there banged himself; but the Rope breaking by the Force with which he threw himself off, he fell down the Precipice, and burst asunder with the Force of his Fall, so that all his Bowels gushed out (b); and he lay expiring,*

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Matth. XXVII. 3.

4 Saying, I have sinned, in that I have betrayed the innocent Blood. And they said, What is that to us? see thou to that.

5 And he cast down the Pieces of Silver in the Temple, and departed, and went and hanged himself.

some Latitude, to introduce the Mention of an Occurrence, which happened about that Time, whether a little before or after, and need not be interpreted with so much Rigour, as to determine it to an Assertion of observing the exactest Order in all Circumstances. See Note (a) on Mat. xxvii. 27. pag. 545.

(b) *And going away, he banged himself; but the Rope breaking &c.] This Method, which Mr. Le Clerc (Harm. pag. 527.) and several other learned Criticks have taken, of reconciling Matthew with what is afterwards said of this Fact, Acts i. 18. (that falling headlong, he burst asunder in the midst, and all his Bowels gushed out;) appears to me much preferable to that of those, who would render ἀπὸ τοῦ ὕψους, he was stifled, or suffocated with Excess of Grief; (see La Motte of Inspir. pag. 155.) a Version, which none of the Authorities I have seen, seem sufficient to justify. Nor is it necessary to suppose with Dr. Lightfoot, (Hor. Hebr. on Mat. xxvii. 5. and Acts i. 18.) that Judas was carried away by the Devil, and*

Sect. 193.
Matth.
XXVII. 5.

piring, in a most painful and terrible Manner; a Spectacle of Horror to all that beheld him, alive, or dead, as a Multitude of Spectators did. (Compare Acts i. 18, 19.)

6 *And the Chief Priests, taking up the Pieces of Silver, were at some Loss how they should dispose of them; for they said, It is not lawful for us to put them into the Chest which is called Corban, or the Sacred Treasury, because it is the Price of Blood, and would in Effect be offering to God the Life of a Man. And these Hypocrites scrupled such a Point of Ceremony, while they still persisted in their Resolution to destroy Jesus, which, had they desired it, they might perhaps yet have prevented. But afterwards, when they met in a Body about some other Business, having consulted together what they should do with those Pieces of Money, they bought with them that Close in the Neighbourhood of Jerusalem, which is called the Potters Field (c), for a Burying-Place of Foreigners, who had no Sepulchres of their own, and whose Bodies they scrupled to lay with those of their own holy Nation. And therefore, by the way, that Field was called in the Syriack Language, Aeldama, that is, the Field of Blood; (Acts i. 19.) and it bears that Name even to this Day, because it was purchased with that Money, which was the Price paid for the Blood of Jesus, and was in effect the Purchase of the Blood of Judas too.*

7 *And they took Counsel, and bought with them the Potters Field, to bury Strangers in.*

8 *Wherefore that Field was called, The Field of Blood, unto this Day.*

9 *Then was that fulfilled in a very remarkable Manner, which was spoken by the Prophet (d),*
(Zech.

6 *And the Chief Priests took the Silver Pieces, and said, It is not lawful for to put them into the Treasury, because it is the Price of Blood.*

7 *And they took Counsel, and bought with them the Potters Field, to bury Strangers in.*

8 *Wherefore that Field was called, The Field of Blood, unto this Day.*

9 *(Then was fulfilled that which was spoken by Jeremy*

strangled in the Air, and being thrown from thence in the Sight of all the City, was dashed in Pieces by the Violence of the Fall.

(c) *The Potters Field.] Thirty Pieces of Silver may seem a very inconsiderable Price for a Field so near Jerusalem; but as Grotius well observes, the Ground was probably much spoiled, by digging it up for Earth to make Potters Vessels; so that it was now unfit for Tillage, or Pasture, and consequently of small Value.*

(d) *Which was spoken by the Prophet.] Most Copies read it, by Jeremiah the Prophet; yet 'tis universally known, that these Words are found no where in Jeremiah, but in Zechariah, (chap. xi. 13.) It appears to me very unnatural, to say with Dr. Lightfoot, (Hor. Hebr. in loc.) that all the Prophetic Writings might be called the Book of Jeremiah; because in antient Times the Prophecy of Jeremiah was put at the Beginning of the Volume of the Prophets; nor would the granting this Fact account for the Expression, of its being spoke by him. Nor am I at all convinced by Mr. Joseph Mede's Reasonings, (see his Works, pag. 963.)*

my 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 value :

(Zech. xi. 13.) saying, " And I took the Thirty Pieces of Silver," (which Sum, the Reader will observe, was the usual Price of one who was sold for a Slave, or of one whom the Children of Israel did sell, being esteemed among them on an Average but the equitable Price of such a one ; and was here the Price of the Blood of the Son of GOD himself, that infinitely valuable Person (e) : " And they were given for the Potters Field, as (saith the Prophet,) the Lord commanded me in Vision, in Token of his just Displeasure against those, who had put such an Affront on his Pastoral Care (f)."

Sect. 193.
Matth. XXVII. 9.

10 And gave them for the Potters Field, as the Lord appointed me.)

10

But.

pag. 963.) that these Words, tho' recorded by Zechariah, or rather found in his Book, were originally spoken by Jeremiab, and by some Accident displaced : A Principle, on which the whole Credit of the Prophecies might be destroyed. It would be a much less Dishonour to the Sacred Writings, to suppose a small Error in the Pen of some early Transcriber, who might (as Bp. Hall prettily conjectures,) by the Mistake of one Letter only, (supposing the Word to be contracted;) write *Ips* for *Zps*. And tho' it is certain, that Jeremiab was the received Reading, as early as Origen's Time, yet there is room to doubt, whether any Prophet was named in the first Copies, as the Syriack Version, which is allowed to be made in the most early Times, says only, *It was spoken by the Prophet*, without mentioning by whom. On the whole, I think it more respectful to the Evangelist, to suppose that some officious Transcriber might either insert, or change the Prophet's Name, than to impute it, as Dr. Mill seems to do, to a Slip in the Author's Memory.

(e) *The Price of one who was sold, &c.*] We may either render the Words, [*τι τιμημεν, η τιμησαυτο απο υιων Ισραηλ.*] of one who was sold, even of one whom the Children of Israel did sell ; and so consider them as expressive of the common Price a Slave was rated at among them : Or we may render them, of him that was sold, or valued, (even their own Messiah,) whom the very Children of Israel sold at this shameful Price. And I think, either of these Versions would suit the Original, and convey a lively and proper Sense : I have therefore suggested both in the Paraphrase, tho' in the Version, which could not well be equally ambiguous, I have preferred the former.

(f) *And they were given for the Potter's Field, as the Lord commanded me.*] It is plain these Words are not exactly quoted, either from the Hebrew, or the Septuagint ; yet I cannot think the Difference so great, as it at first appears ; since those Words in the Parenthesis (*την τιμην τε τιμημεν, η τιμησαυτο απο υιων Ισραηλ.*) which are not in either, may be considered as the Words of the Evangelist himself, (to which he was naturally led by those of the Prophet, *A goodly Price, that I was prized at of them ;*) and if, which might easily happen, *εδωκα* be written for *εδωκα*, as *ελαρον* is ambiguous, it may be rendered, yet nearer to the Original, *I took—and gave them &c.*—As for the general Propriety of applying these Words to this Occasion, I think it may well be vindicated ; for the Connection and Sense of the Prophecy in the Old Testament seems to be this. In order to represent to Zechariah the Contempt which Israel put upon their GOD, he had a Vision to the following Purpose. He thought GOD first appointed him to appear among them as a Shepherd ; (making him by that Emblem a Representation of himself :) After some Time, he directs him to go to the Rulers of Israel, and ask them, What they thought he deserved for his Labour in that Office ? They give him the Price of a Slave, *Thirty Pieces of Silver* ; and this in the House of the Lord, where the Court sate. On this, GOD, as resenting this Indignity offered to him in the Person of his Prophet, order him to throw it down with Disdain before the first poor Labourer he met, who happened to be a Potter at work by the Temple Gates, as a fitter

Sect. 193. But to return now to the main Story. When, notwithstanding the Confession of Judas, the Jews had crucified Christ, and his Friends had taken down his Body from the Cross, and laid it in Joseph's Tomb on the Evening of the Sixth Day of the Week, *on the Morrow, or on the Sabbath itself, which followed the Day of Preparation, the Chief Priests, and other Pharisees who belonged to the grand Sanhedrim, assembled together in a Body, to wait upon Pilate, as with an Address of solemn Importance:*

63 *Saying, Sir, we remember, that this notorious Deceiver, who was Yesterday put to Death for his Crimes, while he was yet living said, After Three Days I will rise again from the Dead (g): We desire therefore, that since thou hast permitted his Friends so honourably to inter him, thou wouldst order that the Sepulchre where he is laid, may be strictly guarded and secured till the Third Day is past; lest his Disciples should come by Night, and steal him away, and upon this should tell the People, that according to his own Prediction he is risen from the Dead: And so the last Deceit will be worse than the first, and the deluded Populace will be more eager to profess their Regard to him after his Death, than they ever were while he was living.*

65 *And Pilate said to them, You have a Guard in waiting about your Court in the Temple; Go your way therefore, and order as many of them as you think fit to march to the Sepulchre, and*

to

a fitter Price for a little of his paltry Ware, than a suitable Acknowledgment of the Favours they had received from God. Now surely, if there was ever any Circumstance, in which the Children of Israel behaved themselves so, as to answer this Visionary Representation, it must be, when they gave this very Sum of *Thirty Pieces of Silver*, as a Price for the very Life of that Person, whom God had appointed their great *Shepherd*. And in order to point out the Correspondence the more sensibly, Providence so ordered it, that the Person to whom this Money went, should be a *Potter*; tho' the Prophecy would have been answered, if he had been a *Fuller*, or of any other Profession. I do not remember ever to have seen this Matter set in, what seems to me, its just and most natural Light; but *Grotius* has some valuable Hints upon it, which I wonder he did not pursue farther.

(g) *After Three Days I will rise again.*] Their intending to make the Sepulchre secure only till the Third Day ended, shewed that they understood our Lord's Expression of *rising after Three Days*, to be (as indeed it was,) equivalent to a Declaration that he would rise on the Third Day. See Note (d) on *Mat. xii. 40. Vol. i. pag. 384.* Compare also *Deut. xiv. 28. with xxvi. 12.*

MAT. XXVIII. 62. Now the next Day that followed the Day of the Preparation, the Chief Priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that Deceiver said, while he was yet alive, After Three Days I will rise again.

64 Command therefore that the Sepulchre be made sure until the Third Day, lest his Disciples come by Night, and steal him away, and say unto the People, He is risen from the Dead: So the last Error shall be worse than the first.

65 Pilate said unto them, Ye have a Watch, go your way, make it as sure as you can.

(b) Having

66 So they went and made the Sepulchre sure, sealing the Stone, and setting a Watch.

to keep Centinel there all Night, and thereby Sect. 193.
make [it] as secure as you possibly can.

And accordingly they went, and took a Detachment of Soldiers with them to the Garden of Joseph; and having first satisfied themselves that the Corpse was there (b), they secured the Sepulchre as well as they possibly could, sealing the Stone, that it might not be broke open without a Discovery of the Fraud (i); and also setting a Guard near it, who took Care to place themselves so, that they could not but take an immediate Alarm, if any had presumed to make the least Attempt to open the Sepulchre, and remove the Body, or even to embalm it. Matth. XXVII. 66.

I M P R O V E M E N T.

IN how fatal a Manner does the *Way of Transgressors* deceive them! Judas no doubt, but a few Hours before, was thinking with eager Impatience of receiving this Sum of Money, which was the Wages of Un-Mat. xxviii.
righteousness: But tho' he might for a little while roll it as a sweet Morfel under his Tongue, yet how soon was it turned into the Gall of *Asps* within him? (*Job xx. 12,—14.*)

We see the Force of *Conscience*, even in the worst of Men. He that Ver. 5.
had slighted all the Warnings that his Master gave him, and neither was affected by the Remembrance of his Goodness to him, nor by the Fear of his Displeasure, while he was set upon accomplishing his covetous Design, no sooner comes to feel the Sting of an awakened *Conscience*, but he is filled with Horror, and is unable to endure the cutting Anguish of his own Reflections. And thus could GOD in a Moment drive the most hardened Sinner into all the Agonies of Remorse and Despair, by letting

(b) Having first satisfied themselves that the Corpse was there.] Common Prudence would teach them to do this; and perhaps they might feed their Cruelty with viewing the dead Body, as Herodias did, with that sad Spectacle the *Baptist's Head*. See Note (o) on *Mark vi. 28. Val. i. pag. 478.*

(i) Sealing the Stone.] Some have conjectured, they might also cement it with Lead, or bind it with Iron; but the Sabbath would hardly have allowed this. The Guard would prevent Violence; and the Seal would be a Security against any Fraud of theirs in Confederacy with the Disciples, if that could have been suspected. But it is most senseless to say, with that wretched Opposer of the *Miracles of Christ*, who has brought upon himself such just Infamy, that this intimated a Contract between Christ and them, that he should rise in the Sight of the Jewish Rulers on the Third Day. Probably their Design was on the Fourth Day to have opened the Sepulchre, and have exposed the Corpse to public View; which, had it been in their Power, had been the most prudent Step they could have taken.— But they do not seem to have been mad enough to think, that if Jesus rose from the Dead, it must be just when they thought fit to attend.

Sect. 193. letting loose his own Thoughts upon him, to prey upon his Heart like so many hungry Vulturs, and make him a Terror to others, and an Executioner to himself.

Ver. 4.

We must surely admire the Wisdom of Providence, in extorting, even from the Mouth of this Traitor, so honourable a Testimony of the Innocence of Jesus, tho' to his own Condemnation. And who could have imagined, that the Supream Court of Israel itself should have been so little impressed with it, as coldly to answer, *What is that to us? See thou to that.* Is this the Language of Rulers, yea, of Priests? But they had cast off the Fear of that GOD, whose Ministers they were, and had devoted themselves to Gain and Ambition. They therefore felt no Remorse, even when Judas trembled before them, and appeared almost distracted, under the Sense of a Crime, in which they had been Confederates with him. But their Consciences were scared as with a red hot Iron, and all their familiar Converse with Divine Things served only, in such a Circumstance, to harden their Hearts; as tempered Steel gathers Strength from the Furnace and the Hammer.

Ver. 5.

Judas repents; he confesses his Crime; he throws away the Reward of his Guilt: Yet was there nothing of Godly Sorrow in all this. Despairing, he becomes his own Executioner; and flies to Death, and to Hell, as a Refuge from the Rage and Fury of an awakened Conscience. Fatal Expedient! thus to seal his own Damnation! But the righteous Judgment of GOD erected him as a Monument of Wrath, and verified our Saviour's Declaration, *It had been good for that Man, if he had never been born.* (Mat. xxvi. 24. and Mark xiv. 21. pag. 435.) Tremble, oh our Souls, at this Thought! that Judas, even one of the Twelve, should fall into such Depths of Sin and Ruin! May we each of us be jealous over ourselves! and may we never presume to censure whole Bodies of Men for the Fault of particular Members, when we find there was a Traitor and Reprobate among the holy Band of the Apostles.

Ver. 64.

Ver. 63.

We see the restless and implacable Malice of Christ's Enemies, which pursued him even to his Tomb, and there endeavoured to blast his Memory as an Impostor. They demanded, and procured a Guard for his Sepulchre. And here also we have a repeated Instance of GOD's taking the Wise in their own Craftiness. (Job v. 13.) The Seal, and the Guard served only more fully to attest the Doctrine of Christ's Resurrection, which they were intended to overthrow, and to grace the Triumph they opposed. Thus shall all the Rage, and all the Artifice of his Enemies, at length, promote the Purposes of his Glory: Thus shall Meat at length come out of the Eater, and Sweetness out of the Strong. (Judg. xiv. 14.) *The Wrath of Man, oh Lord, shall praise thee; and the Remainder of it shalt thou restrain, and shalt triumph over it, either by thy Grace, or thy Vengeance.* (Psal. lxxxvi. 10.)

Ver. 65, 66.

S E C T.

S E C T. CXCIV.

CHRIST rising from the Dead, the Guards flee away in Astonishment: Mary Magdalene finding the Sepulchre open, calls Peter and John, who having entered into it, return; while CHRIST himself makes his First Appearance to her. Mat. XXVIII. 1,—4. Mark XVI. 1, 2.—3, 4. Luke XXIV. 1, 2. 12. John XX. 1,—17.

MARK XVI. I.

MARK XVI. I.

AND when the Sabbath was past, Mary Magdalene, and [the other Mary,] the Mother of James, and Salome, had bought sweet Spices, that they might come and anoint him. [MAT. XXVIII. 1.—]

AND when the Sabbath was over (a), which ended in the Evening, (as was often observed before,) Mary Magdalene, and the other Mary, who was [the Mother] of James and Joses, and Salome, and Joanna, (compare Luke xxiv. 10. Sect. 195.) and some other pious Women, were so intent on embalming the Body of Jesus, that they had another Consultation about it; and not satisfied with the Preparation they had made before, they bought more Spices and Ointments (b), that after a short Repose, as soon as ever they could see to do it, they might go and anoint him with them, and inter him in the most honourable Manner they could contrive.

Sect. 194.
Mark XVI. I.

2—And very early in the Morning, [JOH. when it was yet dark,] [as it began to

And accordingly they were all ready before it was Day; and setting out very early in the Morning, while it was yet Dark, as it began to dawn towards

(a) When the Sabbath was over.] This, which Mark expresses by *διὰ τοῦ αἵματος τοῦ σαββάτου*, Matthew expresses by another Phrase, *ἐν τῇ ἑσπέρῃ τοῦ σαββάτου*, in the End of the Sabbath, or when the Sabbath, (and consequently the preceding Week, of which the Sabbath was the last Day) was over; as in Philostratus, *ἐν τῇ ἑσπέρῃ* is, when the Mysteries were ended. So that the Controversy between Majus and Wolfburg, on this Subject, seems needless; as the Criticism of the former, who supposes these Words in Matthew to belong to the Close of the former Chapter, and to refer to the Time of Sealing the Sepulchre, is very unnatural; as Wolfius has shewn, in his learned Note on Mat. xxviii. 1.

(b) They bought more Spices &c.] Luke had before observed, (Chap. xxiii. 56. pag. 584.) that they prepared Spices and Ointments, and then rested the Sabbath Day according to the Commandment: And Mark here says, that *διὰ τοῦ αἵματος τοῦ σαββάτου*, when the Sabbath was over, *ᾠψέσασα*, they bought, [not, they had bought] Spices, and then (ver. 2. very early in the Morning) came to anoint him. This I look upon as a strong Intimation, that some Time after Six in the Evening, (on what we call Saturday Night,) when the Sabbath was over, as it was then lawful to perform any common Work, their generous Hearts prompted them to purchase a larger Quantity of Aromatick Drugs for this pious Purpose.

Sect. 194. *towards the First Day of the Week, they went to visit the Sepulchre, bringing the Spices with them, which (as was said before,) they had prepared to embalm the Body of Jesus, and which indeed were a considerable Weight: And some [others] of their Female Friends went also with them to assist on this Occasion (c).*

Mark XVI.
2.

- 3 *And as they were advancing towards the Sepulchre, they were not under any Apprehension from the Soldiers that were set to guard it, who had been stationed there without their Knowledge on the Sabbath-Day; (Sect. 193. pag. 590.) but remembering the Stone that was placed at the Mouth of it, they said among themselves, Who shall roll away the Stone for us from the Door of the Sepulchre, which all of us together have not*
- 4 *Strength to remove? For they had seen Nicodemus and Joseph stop up the Entrance with it; and it was indeed very large and heavy.*

Matth.
XXVIII. 2.

But this Perplexity of theirs was altogether needless; for GOD had provided a very extraordinary Way to remove that Obstruction. *And, behold with due Regard and Admiration, it was this: There was but a little before they arrived there, a great Earthquake, (which would naturally awaken the Guards, if any of them had fallen asleep;) and very awful and astonishing were the Circumstances that attended it; for an Angel of the Lord descending from Heaven had approached.*

to dawn towards the First Day of the Week,] [LUK. they came] [to see the Sepulchre,] [LUK. bringing the Spices which they had prepared; and certain others with them.] [MAT. XXVIII. — 1. LUKE XXIV. P. JOHN XX. 1.—]

3 And they said among themselves, Who shall roll us away the Stone from the Door of the Sepulchre?

—4 For it was very great.

MAT. XXVIII. 2. And behold, there was a great Earthquake; for the Angel of the Lord descended from Heaven,

(c) *Some others of their Female Friends went also with them.*] It was indeed a Circumstance of Decency, considering the Office they were intending to perform; that the *Men*, and the *Women* should perform their respective Parts in it by themselves; which accordingly the *Evangelists* plainly intimate they did. Their *setting out alone* was a remarkable Instance of their Zeal and Courage: Perhaps some Appointment might be made with *Peter* and *John*, (who were early up, as it should seem, on this Occasion,) either to meet them, or come after them, to assist in *removing the Stone*, tho' not in *embalming the Body*.— I think *Majus* and *Elsner* justly observe, that the xxiii^d Chapter of *Luke* should not have ended at the Place it does; for here, as in several other Places, a Sentence is divided: [Τὸ μὲν σαββαίον ηὐχάσαν, — τὴ δὲ μετὰ τῶν σαββαίων — ἦλθεν &c.] Such Divisions are great Instances of Negligence in the Person by whom they were first made; but in a Work like this *Harmony*, they are less material, and hardly in some Cases avoidable.— I have here rendered the Word ἦλθεν, *went*, (and have likewise explained the Word ἐλθῶσιν in the same manner in the first Verse of this Section,) which agrees better with the Order of the Story, and is frequently the Sense, in which our Translators have rendered it elsewhere. See *Mat.* xii. 9. xiii. 36. xiv. 12. *Mark* iii. 19. *Luke* ii. 44. xiv. 1. *John* iv. 45. vi. 17. *Acts* iv. 23. xxviii. 14.

(d) They

Heaven, and came and rolled back the Stone from the Door, and sat upon it.

3 His Countenance was like Lightning, and his Raiment white as Snow.

4 And for Fear of him the Keepers did shake, and became as dead Men.

JOHN XX.—1. And Mary Magdalene seeth the Stone taken away from the Sepulchre.

approached in Sight of the Guards, and rolled away the Stone from the Door, and sat down upon it. And, at the very same Time, Jesus, like a sleeping Conqueror awaking on a sudden, burst asunder the Bands of Death, and sprung up to a new and immortal Life. But none of the Guards saw him rise, being struck into the utmost Consternation at the Sight of the Angel, who appeared to remove the Stone: *And well indeed they might be so; for his Countenance was like the Brightness of Lightning, and his long flowing Garment was as white as Snow, glittering with extraordinary Lustre beyond what their Eyes could bear. And the Guards, tho' Romans and Soldiers, trembled for Fear at the Sight of him, and became like so many dead Men, falling down on their Faces in a most helpless Condition. But quickly after presuming to lift up their Eyes, and finding he had disappeared, and left the Sepulchre open, they fled to some distant Place, to consult their own Safety in so surprizing an Occurrence (d).*

By this Time the Women, whom we mentioned before, were near the Place; and *Mary Magdalene*, transported with the distinguishing Ardour of her Affection, advanced a little before the rest; and, it being now Light enough to discern Objects, as soon as she came thither, she saw to her great Surprize, *that the Stone was already taken away from the Sepulchre (e)*, and that

(d) They fled to some distant Place, &c.] As nothing is said of any Interview between them and the Friends of *Christ*, there is great Reason to believe, that this was the Case; as indeed it is on other Accounts probable it should be.

(e) *Mary Magdalene saw that the Stone was taken away &c.*] Every attentive Reader may have observed, how difficult it is, to form the *Evangelists* into one coherent Story here, and to reconcile some seeming Contrarieties in their Accounts: Nevertheless I hope, on a careful Examination of *this*, and the following Sections, it will be found not impracticable. I shall not mention the very different Schemes other Criticks have taken, nor the particular Objections against them; but would only add a Word or two concerning that of *Dr. Guyse*, which is both new and ingenious, yet not to me satisfactory. He supposes, (in his Note on *John xx. 2.*) that there were *Two Appearances* of the *Angels* to the *Women*; and that *Mark* and *Luke* speak only of the *First*, and *Matthew* and *John* of the *Second*; that is in other Words, (as I understand it.) That as soon as it was Light, these good *Women* came to the Sepulchre, and saw an *Angel*, who told them, "He knew they sought *Jesus*, but that *he was risen*;" and inviting them "to come and see the Place where he was laid," charged them "to go and tell his Disciples, that he would go before them into Galilee."

Sect. 194. the Tomb was open. *And she was greatly astonished and alarmed at the Sight, and presently concluded that the Body was removed. She therefore stepped back, and informed her Companions of this Circumstance; upon which they [also] looked, and plainly found that it was as she represented, and that the Stone was indeed rolled away from the Entrance of the Sepulchre.*

John XX. 2. And not reflecting on the Assurance Jesus had given them of his rising again from the Dead, they knew not how to account for the Removal of the Stone; but Mary Magdalene and the other Women having consulted a little together, as well as the Confusion they were in would admit, it was thought best that some of the Disciples should be immediately acquainted with it: *She therefore runs back to the City with all possible Dispatch (f), and knowing where they lodged, she comes to Simon Peter, and to John, that other Disciple, whom Jesus peculiarly loved, (by whom this Part of the Story is most exactly and circumstantially recorded;) and finding them already up, and full of Solitude about the Events of this important Day, she says to them, Oh my Friends, the Sepulchre is broke open, and some or other must have been there, who have removed the Stone;*

nor

LUKE XXIV. 2. And [when they also looked,] they found the Stone rolled away from the Sepulchre. [MARK XVI. 4.—]

JOHN XX. 2. Then she runneth, and cometh to Simon Peter, and to the other Disciple whom Jesus loved, and saith unto them, They have

“*lilee.*” Upon this they go immediately, and tell the Disciples, (without saying any Thing, that we find, of the *Visison,*) “that some unknown Persons had taken away the Lord, and laid him they knew not where:” And then returning again to the Sepulchre, in less than an Hour, they see another, or the same Angel as before, who, as if it were perfectly unknown by any former Declaration, tells them just in the same Words, “He knew they sought Jesus, but he was risen;” and inviting them again, “to come and see the Place where he had lain,” charges them again “to go and tell his Disciples, that he went before them into Galilee.” This is such a Similarity of Words and Actions, immediately succeeding each other, as I believe can no where be paralleled.—The Scheme I offer here, (which is that, which twice at the Distance of several Years, presented itself to me, on a View of the *Evangeliſts* alone,) is incumbered with no such Difficulty, nor indeed with any worth naming, except what arises from the *Transposition* of *Mark* xvi.—2. and *Luke* xxiv. 12. on which see *Note (b)* in this *Section*, and *Note (a)* in the next.

(f) *She therefore runs back to the City &c.*] It is not expressly said, whether the other Women staid any where near the *Sepulchre*, or whether they returned to the City with her; but considering that *John*, who was an *Eye-Witness*, has mentioned only *Mary Magdalene*, and says that *she ran*, (which with their Load of *Spices* they could not all do,) it seems most probable, they staid at some Distance, till *Peter* and *John* came, and had viewed the *Sepulchre*.—*John* hints nothing at all of *Mary's* having look'd into the *Sepulchre*, before she ran back to him; and his Narration being the last, and most circumstantial, must guide us in adjusting all that is ambiguous in the rest.

(g) *They*

have taken away the Lord out of the Sepulchre, and we know not where they have laid him.

nor is there any room to doubt but *they have taken away the Lord out of the Sepulchre (g), and we know not where they have laid him*; so that I, and my Companions, whom I have left behind me, cannot find any Method of performing that last Office of Respect and Affection, which you know we intended.

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John XX. 2.

LUKE XXIV. 12. — Then arose Peter [and went forth, and that other Disciple, and came to the Sepulchre.] [JOHN XX. 3.]

And upon hearing this, without so much as staying to make any Reply, Peter, whose Heart was struck with such a Circumstance, arose in a Transport of various Passions (b), and that other Disciple whom we mentioned before, [and] went directly out, and never stopped till they came to the Sepulchre.

Luk. XXIV. 12.

JOHN XX. 4. So they ran both together: And the other Disciple did out-run Peter, and came first to the Sepulchre.

And not contented with the swiftest Pace with which they could walk, they both ran together; and as that other Disciple was the younger Man, he out-ran Peter who had the Start of him at the Beginning, and came first to the Sepulchre: And stooping down [to look into it,] he saw the Linnen Clothes, or Rollers, in which the Corpse had been wrapped up, lying there by themselves; but he did not at first enter in to the Sepulchre.

John XX. 4.

5 And he stooping down, and looking in, saw the Linnen Clothes lying; yet went he not in.

Then came Simon Peter, very quickly following him, and having stooped down to view the Sepulchre, as John had done before, he was not satisfied with this; but that he might examine this important Affair with such Exactness as it deserved, he went into the Sepulchre, and found the Body was gone, but saw the Linnen Clothes, with which it had been covered, laid by themselves, as John had observed from without.

5.

6.

6 Then cometh Simon Peter following him, and [stooping down he] went into the Sepulchre, and seeth the Linnen Clothes [laid by themselves;] [LUKE XXIV. —12.—]

Then came Simon Peter, very quickly following him, and having stooped down to view the Sepulchre, as John had done before, he was not satisfied with this; but that he might examine this important Affair with such Exactness as it deserved, he went into the Sepulchre, and found the Body was gone, but saw the Linnen Clothes, with which it had been covered, laid by themselves, as John had observed from without.

(g) *They have taken away the Lord &c.*] It is difficult to suppose with Dr. Clarke, Dr. Guyse, and many other Criticks, that she would have spoken thus, if the Angels had before this expressly assured her of *Christ's Resurrection*, and sent her back with such a Message, as they did, to the Disciples. Compare Note (m) on ver. 13.

(b) *And Peter arose.*] These Words in Luke come in after the Account given by the Women to the Eleven, and all the rest of the Disciples, (ver. 9.) of the Angels appearing to them, &c. and so make the chief Objection against the Scheme here offered to the Reader: But the Word *Then*, with which *this Verse* is introduced by our Translators, does not well answer to *δε* in the Original; and as we have often shewn before, that Luke is not always so exact in his Order, as not to admit of some Transposition, so it will run us into greater Difficulties, not to allow it in the present Case, in which it is apparently reasonable to follow *John's Order*, who was an Eye-Witness, and who gives the last and largest Account. And indeed if no Transposition may be allowed, it is absolutely impossible to make any consistent Harmony of the Evangelists at all, not only in *this Story*, but in many more; as every attentive Reader must have often observed.

(i) *But*

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John XX. 7.

out. *And he discovered another material Circumstance, which had not been remarked before, namely, that the Napkin which was about his Head, was not laid with the Linnen Clothes, but was folded up in a Place by itself (i), in such an orderly Manner, as plainly shewed, that the Body was not hastily hurried away, either by Friend, or Enemy; but made the Sepulchre appear rather like a Bed-Chamber, which a Person on his awaking in the Morning had leisurely quitted. Then that other Disciple, who came first to the Sepulchre, and being less adventurous than Peter stood hitherto without, went in also to view it; and when he saw the several Parts of the Funeral Dress in this Situation, he was immediately convinced, and believed it at least to be now very probable, that his dear Master was indeed revived (k).*

8 *For hitherto they did not know the full Meaning of those various Intimations of Scripture, to which Jesus had so often referred to convince them, that he must certainly rise from the Dead; which if they had considered, they would chearfully have expected the sure Accomplishment of them, and would not have been so much surprized at the News which Mary brought them.*

9 *Then both the Disciples went away again to their Companions in the City (l), [Peter] not being so thoroughly satisfied as John was, yet greatly*

7 *And the Napkin that was about his Head, not lying with the Linnen Clothes, but wrapped together in a Place by itself.*

8 *Then went in also that other Disciple which came first to the Sepulchre, and he saw, and believed.*

9 *For as yet they knew not the Scripture, that he must rise again from the Dead.*

10 *Then the Disciples went away again unto their own Home, [Peter wondering*

(i) *But folded up in a Place by itself.] Perhaps our Lord himself folded up the Napkin; and this remarkable Circumstance might be intended to signify the perfect Calmness and Composure, with which he arose, transported with no Rapture or Surprise at his awaking out of this long Sleep.—It would be very impertinent, to enquire whence he had his Clothes; the Angels no doubt furnished him with them; and perhaps the Diversity of their Colour, or Form, might prevent his being known by his Friends at first Sight.*

(k) *He saw, and believed.] Many Interpreters explain this only of his believing that the Body was not there; but that he must have believed before, on looking into the Sepulchre: I rather understand it as a modest Intimation, that he, first indeed of all others, believed the Truth of Christ's Resurrection, inferring it, as he reasonably might, from the Order in which he found the Sepulchre. These Words have a Force, and a Grace, on this Interpretation, which I think no other can give them. Much of the Beauty of John's Manner of Writing consists in such Hints as these, which shew the Temper of that excellent Man; and were he to be considered merely as a Human Historian, add great Weight to his Testimony. See Note (d) on John xxi. 20. Sect. 201.*

(l) *Went away again to their Companions.] So προς εαυτους seems evidently to signify: (Compare Eifner. Observ. Vol. i. pag. 348.) Accordingly presently after the Women found the Eleven, and the rest together. (Luke xxiv. 9.) Απελθεν προς εαυτων never that I know of signifies, to come to one's self, or to the Exercise or Possession of one's own Mind, as some have*

dering in himself at that which was come to pass.] [LUKE XXIV.—12.]

11 But Mary stood without at the Sepulchre, weeping: and as she wept, she stooped down, and looked into the Sepulchre,

12 And seeth Two Angels in white, sitting, the one at the Head, and the other at the Feet, where the Body of Jesus had lain:

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the Gardener, saith unto him, Sir, if thou have borne him hence, tell

wondering in himself at what had happened, and Sect. 194. very dubious as to the Event of so surprizing a Beginning.

But Mary stood near the Sepulchre after Peter John XX. and John were gone from it, not indeed going¹¹. into it as they had done, but weeping without: And as she wept, she also bowed herself down, [and looked] into the Sepulchre; And there she saw with great Surprize Two Angels in white Habits, sitting, one at the Head, and the other at the Feet, of that Niche in the Sepulchre, where the Body of Jesus had been laid: And they said to her, Woman, why dost thou weep thus? And she said to them, Alas, I have Reason enough to weep; it is because they have taken away the Body of Jesus my dear Lord, and I know not where they have laid him, or how the sacred Corpse may be neglected, or abused (m).

And just as she had said this, hearing a sudden Noise behind her, she turned back, before the Angels could give her any Answer; and she saw Jesus himself standing near her: And she knew not at first that it was Jesus, his Habit being changed, her Eyes also overflowing with Tears, and her Mind being so far from any Expectation of his Appearance, and so much distressed, that she did not so much as look up to the Face of the Person who appeared.

Then Jesus said to her with a gentle Voice, Woman, why dost thou weep thus? and whom dost thou seek? And she, supposing him to be the Gardiner (n), said to him, Sir, if thou hast for any unknown Reason borne him away from hence, where:

have strangely interpreted these Words. Luke's Expression in that Case is different; Luke xv. 17. where he says of the Prodigal, *εἰς τὸ αὐτὸν ἐλθὼν*, when he came to himself.—It was very prudent in Peter and John to retire immediately, lest they should have been questioned by the Rulers, if found near the Sepulchre.

(m) They have taken away my Lord, &c.] This Expression may very easily be accounted for, in our Manner of ranging this Story; but it is very harsh to suppose, she should speak in this Manner, if one of the Angels had a few Minutes before told her, that Christ was risen. She perhaps thought, they came to do a Kind of Homage to the Place where he had lain, if she apprehended them to be Angels; which whether she did, or did not, we do not certainly know.

(n) Supposing him to be the Gardiner.] It is very probable, Christ might speak low, or in a different Way from what he usually did; and her taking him for the Gardiner, seems to

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John XX.
15.

where the Master of the Sepulchre saw fit so honourably to lay him but a few Hours ago (o), I earnestly beg thou wouldst immediately tell me where thou hast put him, and I will remove him, and take effectual Care that his Corpse shall be decently interred elsewhere, without giving any farther Trouble here.

tell me where thou hast laid him, and I will take him away.

16 *Jesus* on this said to her, with a loud and distinct Voice, in his usual affectionate Way, *Mary*, dost thou not know me? [*And*] *Mary* thereupon turning directly towards him, and eagerly fixing her Eyes upon him, immediately discovered who it was; and transported with a Mixture of unutterable Passions, she said to him, *Rabboni*, that is to say, [*My great*] *Master*, and *Teacher*! and she could say no more; but immediately prostrated herself at his Feet to embrace them.

16 *Jesus* saith unto her, *Mary*. She turned herself, and saith unto him, *Rabboni*, which is to say, *Master*.

17 But *Jesus* said to her, Touch or embrace me not any longer now, either to pay thine Homage to me, or to confirm thy Faith; both which thou wilt have other Opportunities of doing: For I am not yet withdrawn from your World, and ascended to the Heavenly Court of my Father, as you may perhaps imagine I should presently do (p); but I shall yet for a little while longer continue upon Earth: Go therefore to my dear Brethren, and

17 *Jesus* saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my Brethren,

to intimate, there was nothing very splendid in his Dress: Accordingly when he appeared to the Two Disciples in their Way to *Emmaus*, they seem to have taken him for a Person of a Rank not much superior to their own.

(o) *Sir, if thou hast borne him hence.*] It is observable, that she accosts this Stranger in respectful Language, even when she took him for a *Servant*; (for *κτρεστος* cannot, I think, signify the Owner of the Garden;) prudently reflecting, that an Error on that Hand, would be more excusable, than on the other, supposing he should have proved one of superior Rank in a plain Dress: And also that she does not name *Jesus*, but speaks in indefinite Terms, *if thou hast borne him hence*; intimating, that he was the one Person, of whom her own Thoughts and Heart were so full, that she took it for granted, every one must know who she meant. Such Language in such a Circumstance was perfectly natural.—If there was any Hedge or Arbour near the Sepulchre, so that while she spake to *Christ*, she was not visible to her Companions; or if this Avenue was such, that while they came up to it, the Sepulchre was between her and them; or if they were now waiting at some Distance, or coming up with a slower Pace, being charged with the Weight of the Materials for embalming; (any one of which might very possibly be the Case,) a Difficulty which may offer itself to the sagacious Reader, in the Disposition of the following Section, when compared with this, will disappear at once.

(p) *Touch me not, for I am not yet ascended &c.*] *Dr. Whitby*, (in his Note on this Place,) *Mr. Fleming*, (*Christol. Vol. iii. pag. 502.*) *Mr. Cradock*, and others, interpret these Words, as I have done in the Paraphrase; and it is strange that *Mr. Whiston* should think

thren, and say unto them, I ascend unto my Father and your Father, and to my GOD and to your GOD.

and say unto them, I am risen from the Dead, and am quickly indeed to ascend into Heaven, from whence I came; yet grieve not at that Separation, but remember, that as I am going to him who is in a very peculiar Sense my Father, so I am also going to your Friend and your Father, and [to] my GOD, and your GOD; for such he is now become, thro' that Covenant which he has established with you in me (g): On the whole therefore, you have infinitely greater Reason to rejoice, than to mourn.

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John XX.
17.

And upon saying this, he immediately disappeared for the present; and the other Women, advancing to the Sepulchre, where the Angels continued, received the News of his Resurrection from them, and in Conjunction with Mary Magdalene reported it to the Disciples, with a Variety of additional Circumstances, which will be mentioned in the following Section.

I M P R O V E M E N T.

HOW fit is it, that we should sing unto the Lord a new Song; and with what thankful Hearts should we join, on his own Day, and on every Day, to congratulate the Triumph of his rising from the Dead, and to rejoice in this Birth-Day of our Hopes! Now is the Justice

think this Text inexplicable, unless we suppose " that Christ was immediately to ascend to his Father, before he could at all converse with any of them, or receive the Expressions of their Homage to him." (See the Appendix to his Sermons at Boyle's Lect. pag. 298,—300.) If there had been any Necessity for his ascending immediately, he surely would not first have appeared to her, and then to the other Women on their Way to the City. The Interpretation I have given suits the Words as well, and other Scriptures much better. She probably thought, that if he was risen, he was also returned back to his Heavenly Father, to take up his stated Abode with him again; as he quickly after did: To assure her therefore of the contrary, was exceeding proper, and the best Reason that could be given, to persuade her to wave any farther Discourse now, with which to be sure she must otherwise have been earnestly desirous to detain her dear Lord.—To suppose with Messrs. L'enfant and Beaufobre, that she meant this Adoration, as Homage to a Temporal Prince, and that our Lord's Answer was chiefly intended, as a Declaration that he must ascend to his Father, before he received his Kingdom, appears to me very unnatural.

(g) Go to my Brethren, &c.] By calling the Disciples his Brethren, and GOD their Father and their GOD, he intimates in the strongest Manner the full Forgiveness of their Fault, even without ever mentioning it; just as the Father of the Prodigal (Luke xv. 22, & seq.) intimated his Forgiveness, by calling for the best Robe, &c. without any direct Reply to what his penitent Child had said of his Unworthiness to be called his Son.—These exquisite Touches, which every where abound in the Evangelical Writings, give inexpressible Delight to a well turned Heart, and shew how perfectly Christ knew our Frame.

Sect. 194. *tice of GOD amply satisfied, or the Prisoner had never been released.*
 Now is the *Reproach of the Cross ceased*, and turned into proportionable
 Mat. xxviii. *Glory. That Reproach was rolled away at once by the descending Angel,*
 1, -4. *who appeared, not to awaken Christ from his Sleep, or to bring him a*
New Life, for he had himself a Power when ever he pleased, to resume
that which he had voluntarily resigned: (John x. 18.) But he came to
add a solemn Pomp to his Revival, and to strike the Guards with such
a Terror, as would effectually prevent any mad Attempt on this glorious
Conqueror, when he was bursting the Bonds, in which he had for a while
been held.

Ob Lord, we acknowledge the Truth of thy Promise: Thou didst not
leave his Soul in Hell, neither didst thou suffer the Flesh of thine Holy
One to see Corruption. (Psal. xvi. 10.) Now is Christ indeed risen from
the Dead, and become the First Fruits of them that slept: (1 Cor. xv. 20.)
May we in Conformity to his Holy Example be dead to Sin, and to the
World; that like as Christ was raised up from the Dead by the Glory of
the Father, even so we also may walk in Newness of Life! (Rom. vi. 4.)
Then will he that raised up Christ from the Dead, e'er long quicken our
mortal Bodies by his Spirit that dwelleth in us. (Rom. viii. 11.)

Let the Faith of what has been done with Regard to our glorified
 Head, and shall at length be accomplished with Respect to all his Mem-
 John xx. 13. *bers, daily gladden our Hearts. When our Eyes are weeping, and our*
 Ver. 17. *Souls sinking within us, let us raise our Thoughts to Jesus, our risen,*
and now ascended Redeemer; who says to all his Brethren these gracious
Words, which may justly fill us with Transports of Astonishment, with
Joy unspeakable and full of Glory, "I ascend to my Father and your Father,
" to my GOD and your GOD."

The GOD and Father of our Lord Jesus Christ is now, thro' the
Death and Resurrection of his dear Son, (whom by raising him from the
Dead he has so solemnly owned under that Relation,) become our Fa-
ther, and our GOD. As such let us honour him, love him, and re-
joice in him: And when we must leave this World, which Christ has
long since left, let it delight our Souls to think, that we shall likewise
ascend after him, and dwell with him in this propitious Divine Presence.
In the mean Time, if we are risen with Christ, let us seek those Things
which are above, where Christ now sitteth at the Right Hand of GOD;
(Col. iii. 1.) and let us be willing, in whatever Sense GOD shall ap-
point, to be made conformable to his Death, that we may also be Par-
takers of his Resurrection and Glory. (Phil. iii. 10, 11.)

S E C T. CXC.V.

CH R I S T having appeared to Mary, the other Women come to the Sepulchre, and are informed of his Resurrection by the Angels. He appears to the Women, as they return to the City; but neither their Testimony, nor that of Mary, is received by the Disciples. Mat. XXVIII. 5,—10. Mark XVI.—2. 5,—11. Luke XXIV. 3,—11. John XX. 18.

MARK XVI. 9.

MARK. XVI. 9.

NOW when *Jesus* was risen early, the First Day of the Week, he appeared first to Mary Magdalene, out of whom he had cast Seven Devils.

WE have just now seen in the preceding Section, that when [*Jesus*] was risen from the Dead, very early on the First Day of the Week, (which Day was afterwards observed by his Followers in Commemoration of this important Fact,) he made his first Appearance to Mary Magdalene, out of whom (as was formerly said,) he had some Time before ejected no less than Seven Dæmons, who by an awful Providence were permitted to join together in afflicting her. (Compare Luke viii. 2. Vol. i. pag. 370.)

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Mark XVI.

—2 And they [*i. e. the other Women*] came unto the Sepulchre at the rising of the Sun.

And it is now Time to return to [*the other Women*] her Companions, from whom she had parted when she went to the Disciples, (pag. 596.) who just in the Moment that she was engaged in this Interview with Christ, came up to the Sepulchre: And it was now about the Time of the Rising of the Sun (a). And having found the Passage open, and observed at a Distance that Peter and John had done the like, they entered into the Sepulchre themselves; but to their great Surprize, they found not the Body of the Lord *Jesus*.

—2

LUKE. XXIV. 3. And they entred [into the Sepulchre,] and found not the Body of the Lord *Jesus*. [MARK XVI. 5.—]

Luk. XXIV.

And

(a) About the Rising of the Sun.] They set out while it was yet Dark, and came within Sight of the Sepulchre for the first Time, just as it grew Light enough to discern that it was opened; (compare Mat. xxviii. 1. and John xx. 1. pag. 593.) but by that Time *Mary* had called *Peter* and *John*, and they had viewed the Sepulchre, which might all pass in much less than an Hour, the Sun was up. These Circumstances well agree with each other, and are Presumptions in Favour of the Order which we have laid down.

G g g 2

(b) Stepping

Sect. 195. *And it came to pass, that as they were in great*
 Luk. XXIV. *Perplexity on this Account, and knew not what*
 4 *to think was become of the Body, behold, to their*
inexpressible Astonishment, they saw the Two An-
gels, whom Mary had seen but a little before, (who
had disappeared upon their coming to the Sepul-
chre, but now rendered themselves visible at once,) in
the Form of Men, arrayed in splendid Habits,
[who] came and stood by them, the Women being
unable to discover how they came in: And [one of
them] appeared like a Young Man, with a beautiful
and chearful Aspect, clothed in a long white Robe,
glittering with Lustre like the purest Snow: And this
was the Angel, [who] appeared at first to the Guards,
and [had] since [been] seen by Mary, sitting on
 5 *the Right Side of the Entrance into the Sepul-*
chre. And they were greatly terrified at this
extraordinary and surprizing Sight; and stepping
back to the very Door (b), they bowed their Faces
to the Ground, and fixed their Eyes upon it, in To-
ken of the profoundest Respect (c).

Matth. XXVIII. 5. *And the Angel in a most mild and condescending*
 Manner answered and said unto the Women, *Do not*
be terrified at what you see; for we appear to com-
fort rather than afflict you, and have the best Ti-
dings to bring you that ever you heard: I know
that in the Strength of your Affection you are
come to seek that Holy and Excellent Person,
Jesus of Nazareth, who was crucified the other
Day, and buried here: But why seek ye the Liv-
ing among the Dead? and why are you come
 hither with Materials for embalming one, who is
 pos-

4 And it came to pass, as they were much perplexed thereabout, behold [they saw] Two Men [who] stood by them in shining Garments; [one of them a Young Man, who had been sitting on the Right Side, clothed in a long white Garment.] [MARK XVI.—5.—]

5— And [they were af-frighted,] and bowed down their Faces to the Earth. [MARK XVI.—5.]

MAT. XXVIII. 5. And the Angel answered and said unto the Women, [Be not affrighted:] for I know that ye seek Jesus [of Nazareth,] which was crucified: [LUKE. Why seek ye the Living among the Dead?] [MARK XVI. 6.— LUKE XXIV. —5.]

(b) Stepping back to the very Door.] This it was natural for them to do; and from the Angel's afterwards inviting them to come in, and view the Sepulchre, we may infer that they were now precisely in this Attitude.

(c) They bowed their Faces to the Ground, and fixed their Eyes upon it, &c.] The Words κλινουσι το προσωπον εις την γην, do not intimate their prostrating themselves before the Angels, but a respectful and reverential declining of their Heads, and looking downward, that they might not appear to gaze; which is well known to have been forbidden to the Jews, when GOD appeared to them: (See Exod. xix. 21. and compare Judg. xiii. 20.) And it was also considered as dangerous by the Heathen, when their Deities, or any Celestial Messengers from them, were supposed to make themselves visible; as Elfsner has finely shewn in his learned and entertaining Note here. Elfsn. Observ. Vol. i. pag. 284.

(d) Re-

LUKE XXIV. 6. He is not here, but is risen, [as he said;] [MAR. behold, where they laid him;] [come see the Place where the Lord lay:] Remember how he spake unto you, when he was yet in Galilee, [MAT. XXVIII. 6. MARK XVI.—6.

possessed of an immortal Life? *He is not here, but is risen this Morning, as he said that he should: Behold the Tomb where they laid him; the Body is not here: Come in, and satisfy yourselves by the strictest Enquiry, and view, with all the Mixture of holy Affections which are suitable to such a Circumstance, the Place where the Lord of Life and Glory, the Prince of Angels and Men, lay, for a while, a breathless Corpse: But he has now triumphed over the Grave; and you have no Reason to be surprized to hear it; for, as it was in itself most probable, so he often foretold it. Remember particularly how he spake unto you, when he was yet in Galilee with you, where I know how kindly you attended, and ministred to him (d);*

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Luk. XXIV. 6.

7 Saying, The Son of Man must be delivered into the Hands of sinful Men, and be crucified, and the Third Day rise again.

Recollect that remarkable *Saying* of his, which was so often repeated, *The Son of Man must be delivered into the Hands of Sinners, and be crucified, and the Third Day he shall rise again: (See Mat. xvi. 21. Vol. i. pag. 549. xvii. 22, 23. Vol. ii. pag. 15. and xx. 18, 19. pag. 264.)* Now this, as you well know, is the Third Day.

7

8 And they remembered his Words.

while the Angel spake thus, *they called to mind what Jesus had said, and perfectly remembered his Words.)*

8

MAT. XXVIII. 7. [But] go [your Way] quickly, and tell his Disciples [and Peter,] that he is risen from the Dead; and behold, he goeth before you into Galilee, there shall

But go quickly, added he, and communicate to your Friends the Joy which you now feel; yea, go and tell his mourning Disciples, and particularly tell Peter, who is so overwhelmed with his peculiar Sorrows, that he is risen from the Dead: And add farther, Behold, he is shortly going before you into Galilee (e); for I

Matth. XXVIII. 7.

am

(d) *Remember how he spake unto you, when he was yet in Galilee.*] This familiar Manner, in which the Angel speaks of what passed between Jesus and them in Galilee, seems to intimate, that he had then been present, tho' invisible, and heard what Jesus said. The Hint suggests many agreeable Reflections, which the pious Reader will dwell upon at Leisure.—The Mention which he afterwards makes of Peter, whether it were, or were not by a particular Charge from Christ, is also observable in the same View.

(e) *He is going before you, &c.*] When we consider this Expression of the Angel to the Women, as Mark has related it, [εἰπάτε—οτι ἀποχρησι υμῶν &c.] the Construction shews, as the learned Bos observes, (*Exercit. pag. 23.*) that these Words are the Message which the Angel puts into the Mouth of these Women, to be delivered by them to the Apostles. But what is added, [*there shall ye see him,*] may, consistent with this Criticism, be understood as in the Paraphrase, which makes the Sense more compleat, by adding a very material, and to them who so tenderly loved Jesus, a very delightful Circumstance; namely, that they should see him themselves, and not merely receive the most credible Assurances of his Resurrection from others.

(f) *Wish*

Sect. 195. am commissioned to assure you, that *there ye shall all see him, as he said to you* that he would meet you there: (Compare Mat. xxvi. 32. and Mark xiv. 28. pag. 495.) *Lo, I, who am one of the Angels that stand in the Presence of GOD, have told you this, and my Associate here is ready to attest it; and therefore, important and wonderful as the Message is, you need not at all scruple to report it.*

Mark XVI. 8. *And upon this, instead of making any farther Scrutiny, they went out quickly, and fled from the Sepulchre as fast as possible; for they trembled and were amazed at this Angelick Vision: And, who ever they met by the Way, they said nothing to any one of them, for they were afraid; [but] with Hearts full of Fear at what they had seen, and with a Mixture also of great Joy at this happy News which they had received in so awful a Manner (f), they ran with all the Speed they could to bring his Disciples Word.*

Matth. XXVIII. 9. *And as they were going on their Way to tell his Disciples (g), behold, Jesus himself met them (h), saying, in the usual Form of congratulatory Salutations, Hail, my Friends! I give you Joy of the Day. And they immediately knowing him, drew near in the most respectful Manner, and prostrating themselves before him, took hold of his Feet, and embraced them, and paid their Homage to him on this joyful Occasion.*

shall ye see him, [as he said unto you:] *Lo, I have told you.* [MARK XVI. 7.]

MARK XVI. 8. *And they went out quickly, and fled from the Sepulchre; for they trembled, and were amazed: neither said they any Thing to any Man, for they were afraid; [and with Fear and great Joy did run to bring his Disciples Word.] [MAT. XXVIII. 8.]*

MAT. XXVIII. 9. *And as they went to tell his Disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the Feet, and worshipped him.*

Then

(f) *With Fear and great Joy.*] It was so natural for such a Mixture of Passions to arise on this grand Occasion, that I think very little Stress is to be laid, on *Mark's* mentioning their Fear alone, and *Matthew's* mentioning their Joy with it, to prove they relate different Stories.

(g) *And as they were going on their Way to tell his Disciples.*] Admitting what I am persuaded most will believe, that there was but *one Vision of Angels*, and *one Message* sent by them, this will I think incontestably establish the Order in which we have ranged this Story. For if, (as *Dr. Clarke* and many other Criticks strangely suppose,) *Mary's* Interview with the Apostles (*John* xx. 2.) had happened between the *Angelick Vision*, and this Appearance of *Christ* to them, such a Connection as this would have been very unnatural. *Matthew* would on that Hypothesis rather have said, *And when they had told his Disciples, and they believed them not, Jesus met them, &c.*

(h) *Jesus himself met them.*] I cannot think with *Dr. Lightfoot*, (*Hor. Hebr. in loc.*) that this relates to his Interview with *Mary*, described before; for tho' an *Enallage* or *Exchange of Numbers* be sometimes used, (see *Note (b)* on *Luke* xxii. 39. pag. 566.) yet it is not to be admitted without Necessity. Now it is certain, *Mary* was alone, when *Christ* appeared to her; and that Appearance was at the *Sepulchre*, this between that and the City, and probably after they had dispatched some considerable Part of the Way in their Flight. The Words (*as they went to tell his Disciples*,) are indeed wanting in many antient Versions and

10 Then said Jesus unto them, Be not afraid : go tell my Brethren, that they go into Galilee, and there shall they see me.

Then Jesus, as he saw that they were still in a great deal of Confusion, did not long permit them to continue in that Posture, but comforted and dismissed them, (as he had done before with respect to Mary,) and said to them, *Be not afraid*, for you have no Reason for it; [but] as you have now the fullest Proof that I am indeed risen from the Dead, go ye therefore, and tell my dear Brethren, who ever of them you may meet here in the City (i), that they go away into Galilee, to the Place I formerly appointed; (see Note (b) on Mat. xxvi. 32. pag. 495.) and when a proper Number of them is met there, they shall see me appear publickly among them, to remove all the remaining Doubts which any of them may entertain, as to the Certainty of my Resurrection.

Sect. 195.
Matth.
XXVIII. 10.

LUKE XXIV. 9. And [they] returned from the Sepulchre, and told all these Things unto the Eleven, and to all the rest.

Now after Jesus had spoken these Words, he immediately disappeared; and the Women ran on to carry the News: *And when they were returned from the Sepulchre to Jerusalem, they told all these Things to the Eleven Apostles, and to all the rest of the Disciples, whom they met with then, or on the following Days (k), having it much at Heart to deliver this important Message in the most punctual and effectual Manner.*

Luk. XXIV.

10 — It was — Joanna, and Mary the Mother of James, and other Women that were with them, which told these

And it was Joanna, and Mary [the Mother] of James and Josés, and Salome, and the other Women that had gone with them, as above, with an Intent to embalm Christ's Body, (pag. 593, 594.) who were the

10

and Manuscripts, as Dr. Mill has shewn in his Note on this Place; but Dr. Whitby, with considerable Reason contends that they are genuine; (see his *Examen Millii*, pag. 91.) and the Sense of them seems implied in the Close of the preceding Verse.

(i) *My Brethren.*] The Reader will observe, our Lord speaks the same Language here, which he had used, *John* xx. 17. (See Note (q) on that Text, pag. 601.) No doubt, these affectionate Friends of Christ were exact in reporting this Circumstance, that their injured Lord called them his Brethren still. And both *Matthew*, and *John*, to whom the glad Tidings were immediately brought, felt it strike so powerfully on their Hearts, that they could not but record it.

(k) *And to all the rest.*] This I think refers, not only to one Report, but to the Repetition of the Testimony to any of their pious Friends who believed in Jesus: And if that be admitted, it will be an additional and certain Proof, that what is said in *ver. 12.* should be transferred in such a Manner, as is necessary for reconciling it with the Scheme we have proposed in the preceding Section. Compare Note (b) on *Luke* xxiv. 12. pag. 597.

Sect. 195. thus honoured with this Message from the Angels, and from Christ himself; and who accordingly came and *told these Things to the Apostles*, who had none of them as yet seen any Thing more themselves, than that the Sepulchre was empty, and the Linnen Clothes laid in Order.

Luk. XXVI. 10. *And Mary Magdalene [also] went along with the rest, and told the Disciples that had been so constantly with him, as they were mourning and weeping for the Loss of their dear Master, that she also had seen the Lord; and that indeed he had appeared to her the first of all the Company, and had spoken these gracious Things unto her as well as to them, relating to his Resurrection from the Dead, and had particularly sent her to acquaint them with his Purpose of ascending e'er long, to his Father and their Father, and to his GOD and their GOD. [Compare John xx. 17. pag. 601.]*

11 But such were the prevailing Prejudices that had possessed the Minds of the Disciples, and so entirely were their Spirits dejected, and their Hopes blasted by the Death of their Lord, that tho' they could not think this was related with a Design to impose upon them, yet they were ready to impute it to the Power of Imagination; and even when they heard that he was actually alive, and had been seen by her and her Companions, they did not in general believe it; but their Words seemed to most of them as an idle Tale; and they declared their Resolution never to admit the Truth of so important a Fact, till they were satisfied of it by the Testimony of their own Senses; which thro' the great Condescension of their Lord several of them were before the End of that Day, as we shall quickly relate.

these Things unto the Apostles.

MARK XVI. 10. *And [Mary Magdalene also] went and told [JOH. the Disciples] that had been with him, as they mourned and wept, [JOH. that she had seen the Lord, and that he had spoken these Things unto her.] [LUKE XXIV. —10. JOHN XX. 18.*

11. And they, when they had heard that he was alive, and had been seen of her, believed not: [and their Words seemed to them as idle Tales.]; [LUKE XXIV. 11.]

I M P R O V E M E N T.

Mat. xxviii. 6. **W**E are now again called, as by the Angel's Voice, to come and see the Place where the Lord lay, and to take an affectionate Survey of that Sepulchre, which our rising Saviour had left, and where he had laid aside the Dress of Death, as a Token that he should return to it no more. How wonderful, that he should ever have lain there! that the

Lord

Lord of Life should have dwelt among the Dead, and from the Glory Sect. 195. of the Throne of GOD, should have sunk down to the Abasement of the Grave!—But he has burst its Prison Doors, and has abolished Death, and him who had the Power of it; abolished it for himself and us. How are all its Terrors now disarmed! Ob Death, where is thy Sting! Ob Grave, where is thy Victory! (1 Cor. xv. 55.)

With what Pleasure did the Angels deliver this gracious Message of Ver. 7, 8. their Lord, as well as ours! and with what Transport did these pious Women receive it? Behold the tender Care of Christ over his People! Angels have it immediately in Charge to send the glad Tidings to his Disciples; and Jesus repeats and confirms them. Go tell my Brethren, I am Ver. 10. risen from the Dead. Lord! Is this thy Language concerning those, that but a few Hours before had forsaken thee, and one of them, with such dreadful Imprecations, denied thee! Yet even that Disciple is not excluded; nay, to him is it peculiarly addressed: Go tell my Brethren, and in particular, tell Peter, that he, poor Mourner, may especially be comforted. Mark xvi. 7. Compassionate Redeemer! thou hast brought up from the Tomb with thee, that Tenderness and Goodness which laid thee there!

Such is the Freedom and Glory of thy Grace, that thou sometimes Ver. 9. dost first manifest thyself to those, who were once in the most miserable Bondage to Satan. When ever this is the Case, may the peculiar Obligation be remembered! May every Remainder of Unbelief be subdued in our Souls; and may we joyfully communicate, to all around us, the Ti- Ver. 10. dings of a risen Saviour, and the merciful Discoveries of his Presence to us!

S E C T. CXCVI.

The Guards, returning to Jerusalem, make their Report to the Chief Priests; and are bribed to say, that the Disciples stole the Body of CHRIST while they slept. CHRIST appears to Peter, and then to Two other Disciples. Mat. XXVIII. 11,—15. Mark XVI. 12, 13.

MAT. XXVIII. 11.

MAT. XXVIII. 11.

NOW when they were going, behold, some of the Watch came into the City,

NOW while these extraordinary Things were Sect. 196. transacting, and [the Women] were going to tell the Disciples what they had heard and seen, behold, some of the Guards who had fled from the Sepulchre in great Consternation, began a little to recollect

Matth. XXVIII. 11.

Sec. 196. recollect themselves, as to the Excuse they should make for its being broke open, and the Body being gone, as it would soon be known that it was: And they came therefore into the City, and told the Chief Priests, from whom they had received their immediate Charge, all that had happened; and urged how impossible it was for them to make any Opposition, in the Presence of the Angel, who shook the very Earth with the Terror of his Appearance, and therefore might be easily supposed to take away all Power of Resistance from them. And thus these ignorant and stupid Heathen became in effect the first Preachers of Christ's Resurrection, and were Witnesses of the Truth of it to the most inveterate of his Enemies (a).

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XXVIII. 11.

City, and shewed unto the Chief Priests all the Things that were done.

12 This Report could not but strike the Chief Priests into some Amazement and Confusion; and therefore they immediately convened the Sanhedrim: And having met together with the Elders of the People, they deliberated upon it, and consulted among themselves, what they should do in so perplexing an Emergency; and particularly, whether they should dismiss the Guards with a Charge to conceal the Story they had told them, or should accuse them to the Governor, and attempt to punish them for neglecting their Duty: But considering the Manner in which the Governor had appeared affected towards Jesus, and the many Prodigies which had attended his Death, by which Pilate's Conscience must have been in some Degree awakened; and also knowing they had no positive Proof of any Negligence or Treachery in the Soldiers, they resolved to commence no Prosecution against them, and to pass it

12 And when they were assembled with the Elders, and had taken Counsel, they gave

(a) These ignorant and stupid Heathen became in effect the first Preachers &c.] Such News, coming from such Persons, must undoubtedly throw the Priests into inexpressible Confusion; but it is remarkable, that neither, the Soldiers, nor the Priests were converted, by what the one saw, or the other heard. Perhaps the Soldiers might think, that Jesus was, like some of their fabulous Heroes, the Son of some Deity, who brought him to Life again; but instead of imagining themselves concerned in the Purposes of his Resurrection, they might perhaps abuse their Knowledge of it, to confirm their Belief of some superstitious Tales of their own Priests, which bore some little Resemblance to it; as those of Aesculap, Hippolytus, Hercules, and many others did. See also Valer. Max. lib. 1. cap. viii. §. 12. and Plin. Nat. Hist. lib. vii. cap. 52.

(b) They

They hire them to say, His Disciples stole the Body, as they slept. 611

gave large Money unto the Soldiers,

it over without any Complaint; but apprehending that the most effectual Method they could take would be to endeavour to pervert their Evidence, they gave [a] large [Sum of] Money to the Soldiers (b):

Sech 196. *Matth.* XXVIII. 12.

13 Saying, Say ye, His Disciples came by Night, and stole him away while we slept.

Saying, Since this strange Thing has happened, whether there really was any Sorcery in it, or whether it was merely your Dream (c), it must for the publick Safety be concealed, or the whole Nation will be deluded and undone: We must therefore insist upon it, that neither you, nor your Companions, say any Thing of what you imagine you saw; but if any should question you about it, and pretend that this Jesus is risen, tell ye them in the general, We were weary with so long a Watch, and dropped asleep, and we conclude, that his Disciples came by Night, and stole him away while we slept (d). And

14 And if this come to the Governor's Ears, we will persuade him, and secure you.

you have no need to be afraid of being punished for your Negligence; for if this should come to be heard by the Governor, and he should blame you for sleeping on your Guard, we will persuade him to make no farther Enquiry about it, and by our Interest with him will make you easy and secure.

15 So they took the Money, and did as they were taught:

And they took the Money that was offered them, and did as they were taught; and according

(b) *They gave a large Sum of Money to the Soldiers.*] Mr. Ditton very well observes, (in his unanswerable *Demonstration of Christ's Resurrection*, pag. 296.) that had they not been afraid to put them to Death, as they were Romans, it is very probable that Caiaphas's Maxim, (*John xi. 50.*) that it was better one Man should die, than all the People perish, would have cost some of them their Lives; at least the Commanding Officer, had he been fully in their Power, would have been in imminent Danger. Could they have proved any Neglect, no Doubt these Soldiers would have been prosecuted to the utmost; (as Peter's Guards were afterwards, *Acts xii. 19.*) But, as they were destitute of all Proof, it was Prudence not to prosecute them at all; for had Pilate acquitted them, it would have been in Effect a publick Declaration, that he was convinced, *Jesus was indeed risen.*

(c) Whether there really was any Sorcery in it, &c.] They must, to be sure, be puzzled, to account for this strange Event; and laying it down as a first Principle, "that Jesus must be an Impostor," they would, to be sure, incline to impute his Resurrection, as they had ascribed his Miracles, to some Diabolical Operation. It is however probable, that such artful Men might speak of it, in such loose Terms, as the Paraphrase represents, tho' they could not seriously endeavour to persuade the Guards, they were in a Dream.

(d) *And stole him away while we slept.*] It was ridiculous to pretend to say with any Certainty, what passed while they were asleep; so that this was in Effect only hiring them to say, that they knew nothing of the Matter, and did not observe any Thing more than ordinary had passed that Night. How absurd this Pretence was, a Thousand Circumstances concur to shew; as most Writers in Defence of Christianity have demonstrated, and perhaps none, in few Words, better than Bishop Burnet on the Articles, pag. 64.

H h h h 2

(e) Even

Sect. 196. ing to their Instructions, they concealed what they had seen, and pretended that some of the Disciples must have taken the Advantage of their Weariness and Neglect, and so have carried off the Body. *And*, such are the Prejudices of that unhappy People, that *this Story*, wild and senseless as it was, *is commonly reported among the Jews even to this Day (e)*: And they still chuse, in Opposition to the most certain Evidence, to believe this extravagant Suggestion, rather than yield to the Truth of Christ's Resurrection, tho' solemnly attested to them, by many who saw and conversed familiarly with him after he was risen from the Dead; of which Number Peter was one, to whom indeed he appeared first of all the Apostles (*f*). (See 1 Cor. xv. 5.)

Mark XVI.
12.

This happened a few Hours after his Resurrection, on the First Day of the Week; and quickly after this, on the same Day, *he appeared to Two of them*, tho' in another Form, or in a different Habit from what he ordinarily wore (*g*), *as they were walking on the Way*,

taught: and this Saying is commonly reported among the Jews until this Day.

MARK XVI. 12. After that, he appeared in another Form unto Two of them, as they walked, and went into the Country.

(*e*) *Even to this Day.*] This seems to intimate, that *Matthew wrote his Gospel several Years after our Lord's Resurrection.*

(*f*) Peter was one, to whom he appeared first of all the Apostles.] Tho' the *Evangelists* have not recorded the particular Circumstances of *our Lord's Appearance to Peter*, yet it is evident that he appeared *first to Peter*, before he was seen by the rest of the *Apostles*. (Compare 1 Cor. xv. 5. and Luke xxiv. 34.) *Dr. Lightfoot* therefore supposes, that *Peter* was one of the *Two Disciples* to whom *Christ* appeared as they were going to *Emmaus*; and imagines, he was so earnestly desirous to obtain a Sight of *Christ*, that upon hearing from the *Women*, (*Mat.* xxviii. 7, 8.) that he would go before them into *Galilee*, where they should see him, he presently set out with *Cleopas* for *Galilee*; but having seen him in their Way to *Emmaus*, they hastened back to *Jerusalem* to acquaint the *Disciples* with it; upon which the rest of the *Eleven*, as they knew of *Peter's* Journey, when they saw him return so suddenly and unexpectedly, cried out, *Certainly the Lord has appeared to Simon, else he would never have come back so soon.* (See *Lightf. Hor. Hebr.* on *Mark* xvi. 13. and *Luke* xxiv. 34.) But had *Peter* been one of these *Two Disciples*, it is no Way probable that in the large Account which *Luke* has given of this Matter, *his Name* would not have been mentioned, as well as that of *Cleopas*; or that a Person of his Forwardness would have continued silent, and have left *Cleopas* to carry on the Conversation as the *chief Speaker*; Nor does it suit with the Circumstances of the Story, that after *Peter's* going to the *Sepulchre* had been related just before, they should here only speak of it, (*ver.* 24.) as what was done, not by one of themselves, but by *certain of them that were with them*: or that it should be said, when they returned to *Jerusalem*, (*ver.* 33.) that they found the *Eleven* gathered together, if one of those that returned belonged to that Number, and was one of these *Eleven*. (Compare *Note (b)* on *Luke* xxiv. 34. *Sect.* 198.)

(*g*) *He appeared to Two of them, &c.*] The only Reason which *Mafius* has, (see *Suppl. Critic.* Vol. ii. pag. 1788.) for suspecting, that *this Appearance* was different from that which *Luke* describes, as made to those that were on their Journey to *Emmaus*, (*Chap.* xxiv. 13, & *seq.*) is this: The Companions of these *Two Disciples* are represented, as *not believing*

13 And they went and told it unto the Residue: neither believed they them.

Way, and going into the Country to Emmaus a neighbouring Village (b). *And they went back directly, and told it to the rest of their Companions; yet they did not all immediately believe them,* till at length he appeared to all his Apostles together once and again, and gave them such convincing Evidence as they could not withstand. But these Facts are of so great Importance, that we shall give a particular Narration of each, and first of that which happened on the Way to Emmaus in the next Section.

Sect. 196.
Mark XVI.
13.

I M P R O V E M E N T.

SURELY there is nothing in the whole *Sacred Story*, which does in a more affecting Manner illustrate the deplorable Hardness of the Human Heart in this degenerate State, than the Portion of it which is now before us. What but the Testimony of an *Apostle* could have been sufficient to persuade us, that Men who had been but a few Hours before the Witnesses of such an awful Scene, who had beheld the *Angel descending*, had felt the *Earth trembling*, had seen the *Sepulchre* bursting open by a Divine Power, and had *fallen down* in helpless Astonishment and Confusion, perhaps expecting every Moment to be themselves destroyed, should that very Day, yea, that very Morning, suffer themselves to be *hired by a Sum of Money* to do their utmost to asperse the Character of *Christ*, and to invalidate the Evidence of his *Resurrection*, of which they were in effect *Eye Witnesses*?

Nay, how astonishing is it, that the *Chief Priests* themselves, the publick *Ministers* of the *Lord of Hosts*, could act such a Part as this? They hear this full Evidence, that *he, that Jesus* whom they had murdered, was *risen*

ing the Resurrection of *Christ*, when attested by them; whereas when the *Disciples* from *Emmaus* came to make this Report, *the rest*, before they could tell their Story, saluted them with that joyful Declaration, *The Lord is risen indeed, and hath appeared to Simon.* (Luke xxiv. 34.) But I apprehend these seemingly different Accounts may be reconciled, by observing, that various Persons in the same Company were variously impressed; and that some of those to whom the Travellers from *Emmaus* came, had, even after their Story was told, some remaining *Doubts*, appears from *Luke* himself. See *Chap.* xxiv. 37, 41. and *Note* (a) on *Mat.* xxviii. 17. *See.* 202.

(b) *Into the Country to Emmaus &c.*] *Emmaus* was a Village about Sixty Furlongs distant from *Jerusalem*, as we are told by *Luke*, (*chap.* xxiv. 13.) and *Josephus* gives the same Account of its Situation, *Bell. Jud. lib.* vii. *cap.* 6. (al. 26.) §. 6. And therefore, tho' they have been frequently confounded, *this* must have been a different Place from *that* which was afterwards called *Nicopolis*, which lay near the *Lake of Gennesareth*, at a much greater Distance from *Jerusalem*. See *Reland. Palæstin. lib.* ii. *cap.* 6. *pag.* 427, & seq.

Sec. 196. *risen from the Dead*; and they well knew, and remembered, that he had himself put the *Proof of his Mission* on this very Fact; a *Fact*, to which the *Prodigies* at his Death, which they themselves had seen and felt, added an inexpressible Weight of Probability. Who would not have expected, that they should have been alarmed, convinced, and humbled; that they should have turned the remaining Days of the *Passover* into a publick *Fast*, and have solicitously sought out him, who was so powerfully declared to be the *Son of GOD*, to cast themselves at his Feet, and intreat his Pardon and Grace! But instead of this, with invincible and growing Malice, they set themselves to oppose him, and *bribe the Soldiers* to testify a *Lye*, the most to his Dishonour of any that Hell could invent. And surely had not *Christ* been kept out of their Sight and Power, they would, notwithstanding all this, have endeavoured to bring him down to the *Tomb* again, on the very same Principles, on which they would have *slain Lazarus* after his Resurrection. (*John* xii. 10.) So true does it appear, in this renewed and unequalled Instance, that *if Men bear not Moses and the Prophets, neither will they be persuaded tho' one rose from the Dead.* (*Luke* xvi. 31.)

Ver. 13.

No Question but these very Men, when pressed with the Evidences of *Christ's Resurrection*, answered, as succeeding *Infidels* have presumptuously done, "that he should have *appeared to them*, if he expected they should "believe *he was risen.*" But what Assurance can we have, that the same *Prejudices* which overbore the *Testimony* of the *Soldiers*, might not also have resisted even the *Appearance* of *Christ* himself? Or rather, that the *Obstinacy*, which led them to overbear Conscience in one Instance, might not have done it in the other? Justly therefore did *GOD* deny, what *Wantonness*, and not Reason, might lead them to demand: Justly did he give them up to dishonour their own Understandings, as well as their Moral Character, by this mean and ridiculous *Tale*, which brought Men to testify what was done, *while they were asleep.*

Ver. 15.

The most that Common Sense could make of *their Report*, had they deserved the Character of honest Men, would have been, that they knew nothing of the Matter. And we have a Thousand Times more Reason to admire the Condescension of *GOD*, in sending his *Apostles* to these wicked *Rulers*, with such additional Proofs and Messages, than to censure his Providence in preventing *Christ's* publick Appearance. May he deliver us from the Treachery and Corruption of our own Hearts! May he give us a holy Tenderness and Integrity of Soul, that we may see *Truth* wheresoever it is, and may follow it whithersoever it leads us; lest *GOD* should *abuse our Delusions*, and give us up in his righteous Judgment to *believe a Lye*, and to think ourselves wise in that *credulous Infidelity*, which is destroying its Ten Thousands amongst us!

S E C T. CXC VII.

CHRIST appears to the Two Disciples on their Way to Emmaus, opens the Scriptures to them, and makes himself known in breaking of Bread. Luke XXIV. 13.

—33.—

LUKE XXIV. 13.

AND behold, Two of them went that same Day to a Village called Emmaus, which was from Jerusalem about Threescore Furlongs.

14 And they talked together of all these Things which had happened.

15 And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them.

16 But their Eyes were holden, that they should not know him.

LUKE. XXIV. 13.

WE are now to give some farther Account Sect. 197 of that Fact, which we hinted at above, ^{Luk. XXIV.} of our Lord's appearing to Two of his Disciples on a Journey: And the Case was this. ^{13.} *Be- bold, (for it is a very observable Story,) Two of them were travelling, that very Day on which Jesus rose from the Dead, to a Village called Emmaus, which was about Sixty Furlongs, or somewhat more than Seven Miles, from Jerusalem. And as they walked along, they discoursed together of all these wonderful and important Things which had lately happened; and which could not but lie with great Weight on their Spirits. And it came to pass, that as they talked about the Sufferings and Death of their beloved Lord, and the Report which had been spread that Morning of his Resurrection, and argued the Point together with visible Marks of the greatest Concern, Jesus also himself drew near, as one that came from Jerusalem and was going the same Way, and travelled on with them.*

But that they might not presently discover who he was, and be prevented from expressing their own Thoughts with Freedom, he appeared to them in something of a different Form and Habit from what he usually wore; (compare Mark xvi. 12. pag. 612.) and besides, whatever there might be of uncommon Vigour and Majesty in his Countenance, *their Eyes were so affected and restrained; by a secret but powerful Influence, that they did not look upon him with that Attention and Recollection which might have been expected; so that on the whole, tho' they were some considerable*

Sect. 197. siderable Time in his Company, yet *they did not know him* (a).

Luk. XXIV.
17.

And he joined himself to them, as it were by Accident, and, after the usual Salutation, *said to them, May I enquire what are these Matters which you are conferring upon between yourselves, as you walk, and about which you seem to be so much concerned? for you are very earnest in Discourse, and appear with a sorrowful Countenance.*

18 And one [of the Two] whose Name was Cleopas (b), answered and said to him, You seem to be come from Jerusalem, and tho' you may perhaps be no more than a Stranger there, yet is it possible that you should be at any Loss to know what is the Subject of our Conversation, and what it is that gives us such Concern? *Are you the only Person that sojourns in Jerusalem, and is unacquainted with the extraordinary Things* (c), which have been done there in so publick a Manner within these few Days, that they engross the Conversation of the whole City?

19 And he said to them, *What are those Things that you refer to? And they said to him, Those that relate to Jesus, who was called the Nazarene; a Man who was a Prophet of the most illustrious Character, and greatly powerful both in Actions and in Words; for he wrought the most astonishing Miracles, and taught the most instructive and excellent Doctrine, which raised him to the highest Honour before GOD, and all the People of Israel, among whom he publickly appeared*

17 And he said unto them, What manner of Communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose Name was Cleopas, answering, said unto him, Art thou only a Stranger in Jerusalem, and hast not known the Things which are come to pass there in these Days?

19 And he said unto them, What Things? And they said unto him, Concerning Jesus of Nazareth, which was a Prophet, mighty in Deed and Word before GOD, and all the People:

(a) *They did not know him.*] A different Habit, and their having no Expectation of seeing him, might, in part, prevent their knowing him: Yet as it is said, *their Eyes were restrained from knowing him*, I am ready to think, there was something more than this, even some particular Agency of GOD, to divert their Eyes from looking stedfastly upon him, or so to affect their Memories, as to render them incapable of recollecting who he was. Compare Gen. xxi. 19. Numb. xxii. 31. 2 Kings vi. 17, 18.

(b) *One of the Two, whose Name was Cleopas.*] It has already been observed, that Cleopas was the same with Alpheus, the Father of James the less and Judas, who were Two of the Apostles. (Luke vi. 15, 16.) See Note (e) on John xiv. 22. pag. 457. and Note (b) on John xix. 25. pag. 569.—Some suppose, that the other was Luke; but Dr. Lightfoot endeavours to prove, it was Peter: (See Note (f) on Mat. xxviii. 15. pag. 612.) It seems more probable, that he was not one of the Apostles, but might possibly be of the Number of the Seventy, whose Name is uncertain.

(c) *Are you the only Person that sojourns in Jerusalem, and is unacquainted &c.*] This is the emphatical Import of the Original, *συ μόνος παρακείμενος—και εκ εστρας &c.*

(d) *And*

20 And how the Chief Priests and our Rulers delivered him to be condemned to Death, and have crucified him :

21 But we trusted that it had been he, which should have redeemed Israel : and beside all this, to Day is the Third Day since these Things were done.

22 Yea, and certain Women also of our Company made us astonished, which were early at the Sepulchre :

23 And when they found not his Body, they came, saying, that they had also seen a Vision of Angels, which said that he was alive.

24 And certain of them which were with us, went to the Sepulchre, and found it

peared for several Months and Years. And Sect. 197. have you not then heard, how our Chief Priests and Rulers delivered him up to the Roman Governor, and compelled him by their Importunity to pass a Sentence of Death upon him, and so crucified him between Two Robbers? And this must needs be an unspeakable Affliction to us, who are Two of his Disciples : For we not only thought him a Messenger from GOD, as the old Prophets were ; but we verily hoped, that he had been the Messiah himself, even the very Person who should have delivered Israel from the Power of their Enemies, and have established the long-expected Kingdom of GOD among us : But now we are ready to give up all our Hopes ; for we have seen him on a Cross instead of a Throne : And besides all these melancholy [Occurrences,] tho' he had given us Intimations of his rising again on the Third Day, yet this is now the Third Day since these Things were done, or since he was condemned and crucified, and we have not yet received any convincing Evidence of his being risen from the Dead. It is true indeed some Women among us, of our Society, have greatly surprized us with an Account they brought this Morning ; who tell us, they were very early at the Sepulchre in which he was laid, with an Intent to embalm him ; And not having found his Body there, they came away in Haste to acquaint us with it ; and besides this, they say, that they saw also a Vision, or Apparition, of Angels (d), who affirmed him to be alive again, with some other strange and extraordinary Circumstances. Nay, and some Men too who were with us, of our own Company, went themselves to the Sepulchre, and found [it] to be even so as the

Luk. XXIV. 20.

21

22

23

24

(d) And say, that they saw also a Vision of Angels.] According to the Order in which the Story is digested in the preceding Sections, the Women did not return to their Company, between the Appearance of the Angels, and that of Christ to them ; and therefore I am ready to conclude, that these Travellers imagined, that which the Women took for an Appearance of Christ, was at most but a Vision of Angels ; (as some thought with respect to Peter, Acts xii. 15.) and what is added in the next Verse, with relation to Peter and John, who are the Men there spoken of, [but him they did not see,] may perhaps imply, that the Women pretended also to have seen Jesus himself.

Sect. 197. *the Women had said, that is, that the Body was gone, and saw the Funeral Linnen laid in Order there; but him they did not see; tho' the Women apprehended, he had actually appeared to them himself, and declared that he was risen, and would shew himself to his Disciples: So that as yet we know not what to think of it, and cannot but be under great Concern about it.*

Luk. XXIV.
24.

it even so as the Women had said; but him they saw not.

25 *And upon this our Lord, without discovering who he was, said to them with some Warmth, Ob ye thoughtless [Creatures,] and slow of Heart to believe all the Things that the Prophets have so frequently and clearly spoken (e); which, if you had attentively considered and believed them,*

25 *Then he said unto them, O Fools, and slow of Heart to believe all that the Prophets have spoken!*

26 *would have prevented this Surprise. Was it not necessary, in order to accomplish those Sacred Oracles, "which testify before-hand the Sufferings of Christ, and the Glory that should follow," (1 Pet. i. 11.) that the Messiah should suffer all these Things at which ye stumble, and [so] should enter into his Glory?*

26 *Ought not Christ to have suffered these Things, and to enter into his Glory?*

27 *And hereupon beginning from the Writings of Moses, and supporting his Discourse with the Authority of almost all the Prophets (f), he interpreted to them, in a much clearer Light than they had ever seen them in before, the principal Things, which either had been typified, or were foretold concerning him, in all the Scriptures.*

27 *And beginning at Moses, and all the Prophets, he expounded unto them in all the Scriptures, the Things concerning himself.*

And

(e) *Ob thoughtless Creatures, &c.]* The Word *αἰσῆλος* is by no Means of so bad a Sound, as that of *Fools*, by which we translate it: (See Note (l) on *Mat. v. 22. Vol. i. pag. 230.*) Yet as *Dr. Bullock* justly observes, (in his *Vindication of Christ's Resurrection, pag. 174.*) if the *Prophecies* of the *Old Testament* had been (as *Mr. Collins* pretends,) only *allegorical*, there could not have been Room for such a heavy Charge of *Stupidity* against these *Disciples* for not understanding them. It is, by the Way, very weak in *Mr. Collins*, and some other *Deists*, to urge the *Slowness* of *Christ's Friends* to believe his *Resurrection*, as an Argument that the *Proofs* of it were defective: On the contrary, as *Bishop Chandler* well replies, (in his *Vindication of Christianity, pag. 45, 46.*) their *believing afterwards* carries the greater Weight; for it removes all Suspicion of a Collusion between *Christ* and them in his Life-time; and also implies an impartial Examination of the Fact, and the Strength of those *Proofs* that vanquished this *Incredulity*.

(f) *Beginning from Moses, and all the Prophets.]* It is no Way necessary (with *Mr. Mede*, in his ingenious Discourse on these Words,) to suppose, that *Christ's Sufferings, Resurrection, and Exaltation*, are each of them distinctly foretold in each of those *Parts* of the *Sacred Writings*, which are mentioned here. It is enough, if *Moses* gives some Intimations concerning him, which succeeding *Prophets* carry on; and if, when all their Testimonies are taken together, all these Events are expressed by some or other of them. It was very unbecoming the Character of an honest Writer, to represent our Lord, as here attempting to

prove

He goes in with them, and in breaking Bread they know him. 619

28 And they drew nigh unto the Village, whither they went: and he made as though he would have gone further.

And by this Time they drew near to the Village *whither they were travelling*: And when they came to the House where they designed to tarry, Jesus, like one that was a Stranger, began to take his Leave; and making no Offer to turn in with them, *he seemed as if he were going farther*, intending indeed to do it, if he were not prevented by their Request. *But they even compelled him* by their friendly Importunity to go in with them (g), *saying*, Let us prevail upon you to continue this Night with us, where we assure you of a most hearty Welcome; and as indeed We are so greatly delighted and edified with your Company, that we cannot part with you, it may also be inconvenient for You to travel much farther, *for it is now towards Evening, and the Day declines apace*. And he complied with their Request, and *went in to continue with them*.

Sec. 197.
Luk. XXIV.
28.

29 But they constrained him, saying, Abide with us, for it is towards Evening, and the Day is far spent. And he went in to tarry with them.

But they even compelled him by their friendly Importunity to go in with them (g), saying, Let us prevail upon you to continue this Night with us, where we assure you of a most hearty Welcome; and as indeed We are so greatly delighted and edified with your Company, that we cannot part with you, it may also be inconvenient for You to travel much farther, for it is now towards Evening, and the Day declines apace. And he complied with their Request, and went in to continue with them.

29

30 And it came to pass, as he sat at Meat with them, he took Bread, and blessed it, and brake, and gave to them.

And it came to pass, that when Supper was ready, as he sat down to Table with them, he took a Cake of Bread; and tho' he only appeared as a Guest there, he assumed the Office of the Head of the Family, and looking up to Heaven blessed, or gave Thanks over it; and then brake it, and gave [it] to them, just in the Manner which he had formerly been used to.

30

31 And their Eyes were opened, and they knew him: and

And they were so surprized at this Circumstance, that they now looked upon him more intently than they had done before; and their Eyes were then opened (b), and to their unutterable Astonishment and Joy they knew him, and plainly saw that

31

prove his Resurrection from Scripture; which Mr. Collins pretends to have been the Case. The precise Point in View plainly was, to convince them, that there was no Reason to be scandalized at the Death of one whom they took to be the Messiah; nor in general to look on the Report of his Resurrection as a monstrous and incredible Tale. But that he was actually risen, was to be proved another Way; which accordingly our Lord immediately used, by discovering himself to them.

(g) *They compelled him &c.*] It might be rendered, *they pressed him*: (See Note (g) on Luke xiv. 23. pag. 151.) Every Body easily sees, how little Room there was for any proper Compulsion in such a Case as this. Probably one of them dwelt at Emmaus, or they were going to an Inn, or to some Friend's House, where they could use the Freedom to introduce this unknown Stranger, for whom they had so high a Veneration.

(b) *Their Eyes were opened.*] I see no Reason to conclude, with Cradock, and Brennius, that his undertaking this Office of breaking Bread, or with others, that some peculiar Gesture in performing it, was the Thing that made the Discovery. (See Note (a) on ver. 16.)

Sect. 197. that it was Jesus, their dear Master: *And* as they were preparing to acknowledge him as such, *be* and he vanished out of their Sight.
 Luk. XXIV. suddenly became invisible, and *withdrew himself*
 31. *from before them* in a Moment (i).

32 *And they said one to another*, How strange is it, that we should discover him no sooner? Sure we might easily have known him, even by that inimitable Spirit and Energy in his Discourses, so peculiar to himself; for *did not our Hearts glow*, and *burn within us* (k), *while he was talking to us by the Way*, and *while he was opening the Scriptures to us*?

32 And they said one to another, Did not our Heart burn within us, while he talked with us by the Way, and while he opened to us the Scriptures?

33 *And they were not able to conceal such good News*, or to defer the Publication of that which would give their Brethren such a holy Transport, as they felt in their own Breasts; and therefore, late as it was, *they presently rose up* from their unfinished Meal *that very Hour*, and with cheerful Speed *returned to Jerusalem*, and told it to the rest of their Companions; (compare Mark xvi. 13. pag. 613.) among whom they had soon after the Pleasure of seeing their Lord again, in the Manner we shall presently relate in the next Section.

33 — And they rose up the same Hour, and returned to Jerusalem.—

I M P R O V E M E N T.

Luke xxiv.
13, 14.

HOW delightful a Close of so melancholy a Day to these pious Travellers! A Day surely long to be remembered, by them, and by us! They were *on a Journey*; but they did not amuse themselves on it with any trifling Subject of Discourse. Their *Hearts* were set upon *Christ*, and therefore their *Tongues* were employed in speaking of him. And behold, *Christ himself*, the dear Theme of their Discourse, makes one among

Ver. 15.

The *Evangelist* strongly intimates, that the *miraculous Influence*, which before prevented their *knowing him*, was removed, tho' the other Circumstances mentioned might awaken them to more attentive Observation.

(i) Became invisible, and *withdrew himself from before them*.] *Erasmus* justly observes, that the Word *vanished* leads the Mind to think of the Person vanishing as a mere *Spectre*; he would therefore render *απαίθεσεν*, as we have done. *Beza* also observes, that *αἴσθησις* is more expressive than *αἴσθησις*, and signifies *our Lord's being separated from them* by a swift and sudden Motion.

(k) *Did not our Hearts burn within us*?] This Reading is far more expressive, as well as far more authentick, than that of some Copies, which instead of *καίοντες* here, have *καλυμμένοι*, *Was not our Heart veiled* &c.—Compare *Psal.* xxxix. 3. and *Jer.* xx. 9.

among them; he enlightens their Eyes, and warms their Hearts, and at length makes himself known to them in the breaking of Bread. Sect. 197.

So may we often be speaking of Christ, from the Fulness of our Hearts, when we go out, and when we come in! So may be still, in some Degree, join himself with us in Spirit, guiding our Souls into Divine Knowledge, and animating them with holy Love. Ver. 30, 31.

They bear an honourable, and a just Testimony, to that great Prophet whom GOD had raised up for them, as mighty before him both in Word and in Deed. But they knew not how to see thro' so dark a Cloud: Their Hopes were almost extinguished, and they could only say, We trusted this had been he, that should have redeemed Israel. Pitiable Weakness! Yet too just an Emblem of the Temper, which often prevails in the pious Mind; when the Christian is ready to give up all, if Deliverance does not proceed just in the Method he expected. Yet was Christ even then delivering Israel, in the most glorious and effectual Manner, by those very Sufferings which gave them such Distress. Verily thou art the GOD of Israel, and the Saviour, when thou art a GOD that hidest thyself from us. (*Isa. xlv. 15.*) Ver. 19.

In faithful Friendship, and with a Plainness well becoming his Office, the compassionate Redeemer upbraids them with their Slowness of Heart to believe these Things, when they had received Line upon Line, Precept upon Precept concerning them. How justly do We fall under such a Rebuke in many Instances! Let us humbly say, Lord, increase our Faith! (*Luke xvii. 5.*) Ver. 21.

We should reasonably have thought ourselves happy, in an Opportunity of hearing, or reading this Discourse of Jesus, in which he threw such Lustre on the Prophecies of the Old Testament, and proved, that, according to the Tenour of them, it was necessary, that the Messiah should thus suffer, and so enter into his Glory. As Providence has denied us this Satisfaction, let us however improve this general, and very important Hint, that Moses and all the Prophets speak of these Things. Let us delight to trace the Heavenly Beam from its earliest Dawn, and to observe how it grew brighter and brighter unto the perfect Day. May the blessed Spirit, by whom those mysterious Predictions were inspired, so direct our Enquiries, that every Veil may be taken off from our Eyes, that we may see Jesus in the Old Testament as well as in the New; and see him in both with that lively Fervour of holy Affection, which may cause our Hearts to burn within us! And oh, that we may especially find, that when we surround his Table, he makes himself known to us in the breaking of Bread, in such a Manner, as to fill our Souls with all Joy, as well as Peace in believing! (*Rom. xv. 13.*) Ver. 26, 27.

S E C T. CXC VIII.

The Two Disciples return to make their Report to the Apostles ; and while they are together, J E S U S appears to them the Evening after his Resurrection. Mark XVI. 14. Luke XXIV. —33,—43. John XX. 19,—23.

LUKE XXIV. —33.

LUKE XXIV. —33.

Sect. 198.
Luk. XXIV.
33.

IF was observed before, concerning Cleopas and the other Disciple, to whom Jesus discovered himself at Emmaus, that they immediately arose, and returned to Jerusalem, to communicate the joyful News to their Brethren there. And now when they came thither, *they found the Eleven Apostles assembled (a), and others with them*, who before these Two could begin their Story, were eager on their Part to inform the Travellers of the Satisfaction they had received, since they went out : So that as soon as they appeared, they heard several of the Company saying, Oh Brethren, here are good Tidings, which will make your Hearts leap within you ; for *the Lord is risen indeed, and has himself appeared to Simon Peter*, who is here present to testify the Truth of it (b).

34

35 And the Two Travellers declared how easily they could believe it, and recounted the Things [which had happened] to them in the Way to Emmaus ; and how, after many wise and affectionate Discourses, he was at last known by them in the breaking of Bread, as they were sitting down to Supper.

AND [they] found the Eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what Things were done in the Way, and how he was known of them in breaking of Bread.

(a) *They found the Eleven Apostles assembled.* } As Paul (1 Cor. xv. 5.) calls the Company of the Apostles *the Twelve*, tho' Judas the Twelfth Person was dead ; so Luke here calls them *the Eleven*, tho' Thomas the Eleventh Person was absent ; as evidently appears from John xx. 24.

(b) *And has appeared to Simon Peter.* } None of the Evangelists mention any Thing of the Circumstances of *this Appearance to Peter* ; but it has been observed before, (Note (f), Sect. 196. pag. 612.) that the *Apostle Paul* expressly refers to it ; 1 Cor. xv. 5. — The same *Apostle* likewise mentions an *Appearance of Christ to James* : (Ibid. ver. 7.) Yet as nothing is said of his having seen him *that Day*, it much diminishes the Credit of the Story, which Jerom gives us from the *Gospel of the Nazarenes*, that James had vowed to eat nothing after the *Paschal Supper*, till Jesus arose ; on which Account our Lord appeared first

to

Supper. But notwithstanding these repeated Testimonies of the Resurrection of Christ, yet there were some in the Company, whose Prejudices were so strong, and their Faith so weak, that they did not believe either Peter or them; (compare Mark xvi. 13. pag. 613.) tho' they were most of them convinced, (as they had just declared,) that the Lord was risen indeed (c).

Sect. 198.
Luk. XXIV.
35.

MARK XVI. 14.—
[And] afterwards [as they thus spake,] he appeared unto the Eleven as they sat at Meat. [LUKE XXIV. 36.—]

And quickly afterwards, as they were speaking of these Things among themselves, and the Company was sitting at Supper, [Jesus] himself appeared to the Eleven, who were then all together, except One of them. And this Appearance was attended with some remarkable Circumstances, which shall be now related.

Mark XVI.
14.

JOHN XX. 19. Then the same Day at Evening, being the First Day of the Week, when the Doors were shut, where the Disciples were assembled for Fear of the Jews, came Jesus [himself,] and stood in the Midst [of them,] and saith unto them, Peace be unto you. [LUKE XXIV.— 36.]

It was then on the Evening of the same Day on which he rose from the Dead, [which was] as we have before observed, the First Day of the Week, even when the Doors of the Room, where the Disciples were gathered together, were shut, and fastened on the Inside, for Fear of the Jews; as they did not know but some Officers of the High Priest might come to apprehend them, on the scandalous Pretence that they had stolen away the Body, which was now publickly laid to their Charge: It was, I say, at this Time and Place, that Jesus himself on a sudden came in, opening the Locks or Bolts by a miraculous Power (d); and he stood in the Midst of them in his usual Form, and said to them, with a mild Voice and a gracious Aspect, All Peace and Happiness be unto

John XX.
19.

to him. None of the Apostles seem to have had such a firm Expectation of Christ's Resurrection, as must have been the Foundation of such a Vow; and the Order in which Paul mentions his Appearance to James, does very ill suit with this Story.—Probably Peter was the First Man, as Mary Magdalene was the First Woman, favoured with the View of our risen Saviour.

(c) Some—did not believe &c.] Mark has expressed it in a general Way, (chap: xvi. 13.) that they went and told it to the Residue; neither believed they them: But we are undoubtedly to understand these Words with such a Limitation as in the Paraphrase. See Note (g) on Mark xvi. 12. pag. 613. and Note (a) on Mat. xxviii. 17. Sect. 202.

(d) Jesus himself came in, opening the Locks or Bolts by a miraculous Power.] Dr. Wallis (on the Sabbath, pag. 25.) thinks the Expression of the Doors being shut intends no more, than that what follows happened in the Evening, when the Doors are used to be shut up. But as the Doors are said to have been shut for Fear of the Jews, it strongly implies they were fastened within, and all that was herein miraculous was the causing them, as of themselves, to fly open, and shut again very suddenly.—Elsner has shewn, (Observ. Vol. i. pag. 351.) that

Sect. 198. unto you: Thereby graciously intimating, that he forgave their former Cowardice, and would still continue to treat them as his Friends, tho' they knew in their own Consciences they had of late behaved themselves in a Manner unworthy of that Character and Relation.

Luk. XXIV. 37. *But they were greatly amazed and terrified at this sudden unexpected Appearance; and as they knew the Doors of the Room were shut, and in the present Hurry of their Thoughts did not immediately reflect upon the Proofs he had so often given of his Divine Power, or on the Evidences they had but just before received of his Resurrection, some of them suspected, that what they saw was only a Spirit, or a mere airy Phantome, and not a real Body.*

38 *And he said to them, Why are you thus perplexed and troubled, and why do these doubtful and unreasonable Suspicions arise in your Hearts?*

39 *Behold my Hands and my Feet, which for your Satisfaction still retain the Scars of those Wounds which I received on the Cross, to convince you that it is I myself, and no other: Handle me if you please, and see, whether this be not really a solid and substantial Body; for you know, that a mere Spirit or Phantome hath not Flesh and Bones, as you see me have, but is only an empty Form presenting itself to the Eye, yet eluding the Grasp of any Hand.*

40 *And saying this, he shewed them his Hands and his Feet, and even the Mark which the Spear had left in his Side, which appeared like a large Wound, newly, tho' perfectly, healed (e): And several of them, and among the rest John the beloved*

LUKE XXIV. 37. But they were terrified and affrighted, and supposed that they had seen a Spirit.

38 And he said unto them, Why are ye troubled, and why do Thoughts arise in your Hearts?

39 Behold my Hands and my Feet, that it is I myself: handle me, and see, for a Spirit hath not Flesh and Bones, as ye see me have.

40 And when he had thus spoken, he shewed them his Hands and his Feet [and his Side.] [JOHN XX. 20.—]

that this is sometimes spoken of by some of the Pagan Writers, especially those who may be suspected of copying from the Evangelists, as the Effect of a supernatural Power attending the Appearance of their Deities, or other extraordinary Persons among them.—The Argument which the Papists bring from hence, to prove that Two Bodies may be in the same Place at the same Time, and consequently One in different Places, is so evidently built upon an absurd Interpretation of the Clause under Consideration, as not to deserve farther Notice.

(e) *He shewed them his Hands and his Feet, &c.*] Probably these Marks were retained in his Body, when raised from the Dead, on purpose to give the greater Satisfaction to the Disciples of the Truth of his Resurrection; tho' indeed without that additional Circumstance the Evidence might have been very satisfactory.

JOHN XX. —20. Then were the Disciples glad, when they saw the Lord.

beloved Apostle, who records this Circumstance, Sect. 198. had the Curiosity particularly to examine it. (Compare 1 John i. 1.) And the Disciples therefore were exceeding glad, as it might reasonably be expected they should be, when they thus saw the Lord, and learnt by such infallible Tokens that he was really alive.

LUKE XXIV. 41. And while they yet believed not for Joy, and wondred, he said unto them, Have ye here any Meat?

And for their further Satisfaction, when [some of them] were so transported, that they as yet believed not their own Eyes for Joy, and were so astonished that they hardly knew where they were, he said to them, Have you any Food here left, that I may eat? And they gave him such as they had, even Part of a broiled Fish, and of an Honeycomb, on which they had been supping just before. And taking [it] he eat before them, more fully to convince them that he was actually alive, and had a true and real Body. (Compare Acts x. 41.)

42 And they gave him a Piece of a broiled Fish, and of an Honeycomb.

43 And he took it, and did eat before them.

And when he had for a while gently upbraided and reproved them for their Unbelief; and for the Hardness of their Hearts, that they had not believed the repeated Testimony of those who had already seen him since he was risen from the Dead, and that even after his own Appearance to them, they had still entertained so many Doubts; that they might be satisfied that he had graciously forgiven them, Jesus said to them again, Peace be unto you: May all Prosperity and Happiness attend you! As [my] Father sent me, and gave me Authority to act in his Name, so also I send you to act as my Apostles, under the important Character of my Embassadors to the Children of Men.

MARK XVI.—14. And [he] upbraided them with their Unbelief, and Hardness of Heart, because they believed not them which had seen him after he was risen.

JOHN XX. 21. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And saying this, he in a solemn Manner breathed upon [them], and said to them as one that had Divine Authority, Receive ye the Holy Spirit, and take this as an Earnest of what you shall further receive not many Days hence: For thus will I shortly breathe out the miraculous Influences of my Spirit upon you, in a greater Abundance than you have ever yet received them, to qualify and furnish you for this important Office; In Consequence of which, whose soever Sins you shall

22 And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost.

23 Whose soever Sins ye remit, they are remitted unto

And saying this, he in a solemn Manner breathed upon [them], and said to them as one that had Divine Authority, Receive ye the Holy Spirit, and take this as an Earnest of what you shall further receive not many Days hence: For thus will I shortly breathe out the miraculous Influences of my Spirit upon you, in a greater Abundance than you have ever yet received them, to qualify and furnish you for this important Office; In Consequence of which, whose soever Sins you shall

Sect. 198.
John XX.
23.

remit, or shall declare to be forgiven, *they are remitted* and forgiven to them; [and] *whose soever [Sins] you shall retain*, or shall pronounce to be unpardoned, *they are assuredly retained*, and their Guilt lies upon them: For you shall have a Power, not only of declaring what is lawful or unlawful under the Gospel Dispensation, but also of sending or removing miraculous Punishments, and of discerning the Spirits of Men in such Perfection, as to be able with Certainty to declare to particular Persons in question, whether they be, or be not, in a State of Pardon and Acceptance with GOD. (See Note (b) on Mat. xvi. 19. Vol. i. pag. 546.)

to them; and whose soever Sins ye retain, they are retained.

And after this Discourse with his Disciples, and this Discovery of himself to them, Jesus departed from them for that Time, and left them to spend the rest of the Evening in those delightful Exercises of Devotion, which this great Occasion had so natural a Tendency to inspire.

I M P R O V E M E N T.

Luke xxiv.
34

WITH Pleasure let us echo back the Words of the *Apostles*, and join in that glad Anthem, which so well suits a Resurrection-Day, *The Lord is risen, he is risen indeed*. We owe our daily Praises to GOD, for the abundant Demonstration he has given us of so important a Fact, for every *Appearance of Christ* to his *Disciples*, and for all the *infallible Tokens* by which *he shewed himself to be alive after his Passion*. (*Acts* i. 3.)

Ver. 36,—
41.

He came with *Peace* and Blessings in his Mouth; he came to disperse their *Fears*, and to assure them of his forgiving Love. How strong were those *Prejudices*, which so hardly yielded to such convincing Proofs! And how rich was that *Grace*, which condescended to overcome them!

John xx.
22.

Christ breathed on the Apostles, that they might receive the *Holy Spirit*. May he also *breathe* on our Souls, and fill us with that glorious and Divine Gift, which, if it qualified the *Apostles* for their extraordinary Office, may much more furnish us for the common Duties of Life! May we try our State, by the Characters which they have laid down in their inspired Writings; in which Sense, among others, we may assure ourselves, that if they have declared *our Sins to be remitted*, they are *remitted*: And if indeed they are so, we need not be much concerned by whom they are *retained*. Vain and arrogant Men may claim a despotick

Ver. 23.

The rest tell Thomas they had seen him, but he will not believe. 627

tick Power, which GOD never gave, and which these Words are far from Sect. 198. implying. But whatsoever be the Sentence they may pass, *they whom GOD bleisseth, are blessed indeed.* (1 Chron. xvii. 27.) May we always esteem it a very small Thing to be judged of Man's Judgment; (1 Cor. iv. 3.) pitying, rather than resenting, the Rashness of those, who claim any such discretionary *Sacerdotal Power*, as can give the real Penitent any Alarm, or the Impenitent any Encouragement to continue in Sin!

S E C T. CXCIX.

CHRIST appears to the Eleven a second Time, a Week after the former, particularly offering to Thomas, who had before been absent, the most sensible Proofs of his Resurrection. John XX. 24,—29.

JOHN XX. 24.

BUT Thomas, one of the Twelve, called Didymus, was not with them when Jesus came.

25 The other Disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thrust my Hand

JOHN XX. 24.

WE mentioned in the last Section Christ's Sect. 199. appearing, on the Evening of that Day *John XX.* on which he arose, to his Disciples; but it is farther to be observed, that *Thomas, one of the Twelve,* 24 who was also called *Didymus*, or the Twin Brother, was not with them, when Jesus came. *The other Disciples therefore*, as soon as they met with him, told him, *We have seen the Lord* 25 with our own Eyes, and consequently can have no farther Doubt of the Truth of his Resurrection, for he has condescended to shew us the very Marks of those Wounds he received on the Cross. *But he said to them*, This is a Matter of too great Importance for me to believe on any Report, even on yours; and more is necessary to convince me of the Truth of it, than merely a transient Sight of mine own Eyes: For *unless I shall evidently see in his Hands*, as you say you have done, *the Mark of the Nails*, and more than that *shall put my Finger upon the very individual Mark of the Nails (a), and put my Hand upon the very*

(a) *And shall put my Finger upon the Mark of the Nails.*] I am sensible, it might seem more elegant, with the *Prussian Translators* to wave the *Repetition*, and render it, *and put my*
K k k k 2

628 *He appears again, when Thomas was present, and he believes.*

Sect. 199. very Scar made by the Spear in *his Side*, I will not by any Means, or on any Testimony whatsoever, *believe* his Resurrection.

Hand into his Side, I will not believe.

John XX.
26.

And, as there was a great Degree of faulty Obstinacy in such a Resolution, our Lord left him a whole Week under the Perplexity which it must necessarily give him: But *after Eight Days*, or on that Day seven-night from our Lord's rising, *his Disciples were again within Doors* as before, and *Thomas was with them*; [and] *Jesus came to them again, the Doors being shut* and fastened, as in the former Instance; and suddenly throwing them open, and in a Moment shutting them again, he *stood in the Midst* of them, and *said*, as in his former gracious Salutation, *Peace be unto you!*

26 And after Eight Days, again his Disciples were within, and Thomas with them: then came Jesus, the Doors being shut, and stood in the Midst, and said, Peace be unto you.

27 And *then*, to let them see that he was not unacquainted with what had lately passed among them in his Absence, as well as to convince the over-scrupulous Disciple, *he said to Thomas, Reach forth thy Finger hither, and behold, and examine my Hands; and reach thine Hand hither, and put it to my Side (b); and be not incredulous any longer, but believe on this Evidence at least, which addresses itself at once to so many of thy Senses.*

27 Then saith he to Thomas, Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side: and be not faithless, but believing.

28 *And Thomas* overwhelmed at once with such abundant Demonstration, and such humble Condescension, fell under the Conviction in a Moment; and instead of entering on any farther Scrutiny (c), *answered and said to him*, in the utmost Transport of Astonishment and Joy, *My LORD,*

28 And Thomas answered and said unto him, My LORD and my GOD.

my Finger into it: But on farther Reflection, there seems to be a Beauty in this *Repetition*, which admirably represents the Language of a *positive Man*, declaring again and again what he insisted upon; which I have therefore endeavoured to express in the *Paraphrase*, in Terms which such Persons often use.

(b) *Reach forth thy Finger hither, &c.*] It is observable that *Spinoza* himself could find out no more plausible Objection against this Evidence of the *Resurrection of Christ*, than to say, that the *Disciples* were *deceived*, in what they imagined they saw, heard, and felt; (*Vie de Spin. pag. 32.*) which if granted, would be in effect to allow, that no Men could be competent Judges of any Fact whatsoever relating to their own Sensations, and consequently would overthrow all *Human Testimony* in Courts of Judicature, and elsewhere.

(c) Instead of entering on any farther Scrutiny.] It is not said, that he actually *touch'd the Wounds*; and our Lord afterwards says, (*ver. 29.*) that *his Belief* was built on *Sight*; which seems to intimate, that this *Condescension* of our Lord, together with the additional Evidence, arising from the *Knowledge* which he plainly had of that unreasonable Demand, which *Thomas* had made in his Absence, quite overcame him: A Turn of Mind, exceeding natural to so frank a Temper, as that of *Thomas* appears to have been.

(d) *My*

LORD, and my GOD! as if he should have said, I do not only now acknowledge thee to be Jesus my Lord, infallibly risen from the Dead, but I confess thy Divine Knowledge and Power, and prostrate myself before thee, as the great Incarnate Deity, the glorious Emmanuel (d). Sect. 199.
John XX.
28.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Jesus says to him, Thomas, thou hast believed, because thou hast seen me, and hast received these sensible Demonstrations of my Resurrection; and it is well: But still more happy are they, who have not seen me themselves, and [yet] have believed on the credible Testimony of others; for they have shewn a greater Degree of Candor and Humility, which renders the Faith it produces so much the more acceptable (e). 29

I M P R O V E M E N T.

WE most evidently see in this Instance of *Thomas*, as well as in many Circumstances of the Story mentioned above, how far the *Apostles* were from being rashly credulous in the important Fact of *Christ's Resurrection*. It is apparent, they erred in the contrary Extream; yet our gracious *Lord* condescended to satisfy *Scruples*, which were carried to an Extravagance. He renewed his *Visit*, and at the same Time renewed his *Salutation* too. *Peace be unto you*, was still his Language; nor did he only speak, but act, as one who wished it, and was determined to give it. John xx. 25.
Ver. 26.

What *Peace* must it administer to the Mind of this good Man, when his *Lord* said, *Reach hither thy Finger, and behold my Hands, and reach hither* Ver. 27.

(d) *My LORD, and my GOD!*] The irrefragable Argument arising from these Words in Proof of the *Deity* of our *Blessed Lord*, (which so many good Writers have stated at large,) cannot be evaded by saying, that these Words are only an *Exclamation of Surprise*, as if he had said, *Good GOD, is it indeed thus!* For it is expressly declared, he spoke these Words to him: And no doubt, *Christ* would severely have reproved him, if there had not been just Reason to address him thus.

(e) *Happy are they, who have not seen, and yet have believed.*] If it be queried, Why a greater *Blessedness* is pronounced on those, who believe on more slender Evidence; it may be answered, that our *Lord* by no Means intended to assert, that every one, who believes without seeing, is happier than any one believing on Sight; for then the meanest *Christian* now, would be more happy than the greatest of the *Apostles*: But only, that where the Effects of that *Faith* were equal, it argued greater Simplicity, Candor, and Wisdom, to yield to reasonable Evidence without seeing, than could be argued merely from having believed on Sight, after sufficient Evidence of another Kind had been proposed. It was therefore in effect telling *Thomas*, "It would have been more acceptable to him, if he had not stood out so long." And it was doing it in such a Manner, as would be most calculated for the Comfort and Encouragement of Believers in future Ages, to whom, in many of his Speeches to the *Apostles* themselves, our *Lord* expresses a most obliging and affectionate Regard.

Sect. 199. *hither thine Hand, and put it to my Side, and be not faithless, but believing!* Evidently did he hereby shew, not only that he was risen from the Dead, but that he circumstantially *knew* those Events which had passed in his bodily Absence, and needed not human Information. Let us then ever behave ourselves as *in the Presence of Christ*. Let us act, and speak, and think, in such a Manner as may bear his Inspection; and struck with these united Demonstrations of Wisdom, Power, and Grace,

Ver. 28. let us prostrate our Souls before him, and say, *Our LORD, and our GOD! honouring the Son, as we honour the Father, (John v. 23.) and adoring the indwelling Deity through this Veil of Flesh, in which it has been pleased to enshrine itself, and kindly to attemper, tho' not entirely to conceal its Rays.*

Tho' we have not those Sensible Manifestations which were granted to *Thomas*, let it suffice us, that the *Apostles* were the appointed *Witnesses* of all these Things; and *what they saw with their Eyes, and their Hands handled of the Word of Life, that have they declared unto us.* (1 John i. 1, 3.) Let us thankfully receive so convincing a Testimony. Let us shew an upright and candid Mind, in accepting *such Evidence*, as the Wisdom of GOD has seen fit to give us; remembering that a truly rational *Faith* is the more acceptable to GOD, in proportion to the Difficulties which it is able to surmount; and that there are peculiar *Blessings* in Store for them, *who have not seen, and yet have believed.*

Ver. 29.

S E C T. CC.

CHRIST discovers himself to Peter and several other Disciples at the Sea of Tiberias, while they were fishing there.
John XXI. 1,—14.

JOHN XXI. 1.

Sect. 200. *SOME* Time after these Things (a), between the last Interview he had with the Apostles at Jerusalem, and the publick Appearance which he afterwards made to the whole Body of his Disciples, *Jesus manifested himself again to the*

John XXI.
1.

JOHN XXI. 1.

AFTER these Things, Jesus shewed himself again to the Disciples at the Sea

(a) *Some Time after these Things.*] Grotius thinks this whole Chapter was written by some Elders of the Church of Ephesus, and added to the rest of the Book by the Approbation of that Society, as agreeable to the Relations which they had heard from the Mouth of *St. John*; and *Le Clerc* follows him in this Conjecture: But *Dr. Mill* has taken Pains to invalidate it; (*Prolegom. pag. 249.*) and the Beginning of *ver. 24.* destroys the Force of *Grotius's* Argument from the latter Part of it. See *Note (f)* on that Verse, *Sect. 201.*

(b) No-

Sea of Tiberias; and on this wife shewed he himself:

Disciples, at the Sea of Tiberias, near that Moun- Sect. 200.
tain in Galilee, where he had appointed to meet them: (Mat. xxviii. 16. Sect. 202.) And the ^{John XXI.} Manner in which he now manifested [himself] to them was thus.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the Sons of Zebedee, and Two other of his Disciples.

Simon Peter, and Thomas who was called Di- 2
dymus, and Nathaniel who was an Inhabitant of Cana, a Town in Galilee often mentioned in the foregoing History (b), and also the [Two Sons] of Zebedee, James and John, and Two other of his Disciples with them (c), were one Day together in Galilee; whither they were returned after the Passover, and where they chose to continue, that pursuant to Christ's Appointment (Mat. xxviii. 7, 10. Sect. 195.) they might in a few Days meet with most of their Brethren there. And while

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entred into a Ship immediately; and that Night they caught nothing.

they were thus waiting, Simon Peter, that their Time might not lie on their Hands, and that he might make some Provision for his own Support, and for the Entertainment of his Friends, says to them, I will go a Fishing (d): And they say to him, We also will go along with thee, and give thee what Assistance we can. They went out therefore, and immediately took Ship, and spent not only that Evening, but all the following Night, in throwing their Nets; but tho' it was the properest Time for fishing, yet they caught nothing worth the mentioning.

4 But when the Morning was now come, Jesus stood on the Shore: but the Disciples

And when the Morning was now come, Jesus 4
stood upon the Shore; nevertbeless the Disciples, being at some Distance, and it not being yet perfectly

(b) Nathaniel of Cana in Galilee.] It is certain, this is the Person mentioned before, John i. 45. Dr. Lightfoot, (Hor. Hebr. on Mat. x. 3.) Mr. Fleming, (Christol. Vol. ii. pag. 176.) and some others, take him to have been Bartholomew the Apostle; but I think they give no convincing Reason for that Opinion.

(c) Two other of his Disciples.] It is indeed uncertain, who these [Two Disciples] were; tho' Dr. Lightfoot conjectures, they were Andrew and Philip; (Hor. Hebr. in loc.) which is not improbable, as they were both Inhabitants of Bethsaida, near the Sea of Tiberias. (John i. 44.) It is however a strange Argument against it, to say, "that John must be One, tho' he is not here mentioned," when he is so well known to have been One of the Sons of Zebedee, who are numbered before among those that were present.

(d) I will go a Fishing.] It appears from this Story, that several of the Apostles were now returned to Galilee, where Christ had appointed to meet them; which shews that the Discourse (Luke xxiv. 49.) in which our Lord commanded them to continue at Jerusalem, till the Holy Ghost fell upon them, comes in after this Chapter, and not before it, as it is placed in many Harmonies.

(e) They.

Sect. 200. *fectly light, knew not that it was Jesus. Then*
 as they approached, *Jesus said to them, Have you*
 any Meat with you, my Lads? or have you
 taken Fish enough to make a Meal upon? *They*
 answered him, *No; we have been toiling here all*
 5. *Night in vain. And he said to them, Let me*

6 *then advise you to throw the Net on the Right*
Side of the Ship, and you will undoubtedly find
 [some.] *And willing to try at least whether this*
Stranger conjectured right, they threw the Net
therefore as he had directed them; and now they
were not able to draw it up into the Ship again,
on account of the Multitude of Fishes, which they
had inclosed in it (e).

7 *Then John, that Disciple whom Jesus peculiarly*
loved, when he saw such astonishing Success after
all their fruitless Toil and Disappointment before,
says unto Peter, It is undoubtedly the Lord; who
has on this Occasion renewed that Miracle which
he wrought in thy Ship some Years ago, when
he first called us to attend him. (See Luke v.
3,—10. Vol. i. Sect. 34.) Simon Peter therefore
bearing him say, with the Appearance of such
good Reason, that it was the Lord, was so trans-
ported, that he immediately girded on his Coat,
(for he was in a Manner naked, having nothing
on but his inner Garment (f),) and threw him-
self directly into the Sea, and swam to Shore;
that he might pay his earliest Duty to his dear
Lord, and testify his Joy in the condescending
 8 *Visit he was making them. And the other*

Disciples came as fast as they could with the Boat,
drawing the Net [full] of Fishes after them; for
they

Disciples knew not that it was
Jesus.

5 *Then Jesus saith unto*
them, Children, have ye any
Meat? They answered him,
No.

6 *And he said unto them,*
Cast the Net on the Right
Side of the Ship, and ye shall
find. They cast therefore,
and now they were not able
to draw it for the Multitude
of Fishes.

7 *Therefore that Disci-*
ple whom Jesus loved, saith
unto Peter, It is the Lord.
Now when Simon Peter
heard that it was the Lord,
he girt his Fishers Coat unto
him, (for he was naked,) and
did cast himself into the Sea.

8 *And the other Disci-*
ples came in a little Ship, (for
they were not far from Land,
but

(e) *They were not able to draw it up into the Ship again, &c.] This was not merely a*
Demonstration of the Power of our Lord, but a kind providential Supply for them and their
Families, which might be of Service to them, when they waited afterwards in Jerusalem
according to his Order: And it was likewise a Sort of emblematical Representation of the
great Success, which should attend their Attempts to catch Men, in the Net of the Gospel.
Compare Luke v. 9, 10. Vol. i. pag. 205.

(f) *In a Manner naked, having nothing on but his inner Garment.] It is of great Im-*
portance, in order to vindicate several Stories in Scripture, which the Ignorance or Malice
of some modern Writers has charged with Indecency, to observe, that (as Grotius and many
others have shewn,) among the Jews they were said to be naked, who had only an under
Garment on. Compare 1 Sam. xix. 24. 2 Sam. vi. 20. Isa. xx. 2, 3. and Acts xix. 16.

(g) *Come*

but as it were Two Hundred Cubits,) dragging the Net with Fishes.

they were not far from the Land, but about Two hundred Cubits, or One hundred Yards.

9 As soon then as they were come to Land, they saw a Fire of Coals there, and Fish laid thereon, and Bread.

As soon then as they came ashore, they saw a Fire of burning Coals laid upon it, and a sufficient Quantity of Bread lying

10 Jesus saith unto them, Bring of the Fish which ye have now caught.

by; which Jesus had miraculously prepared, that they might see how easily he could make Provision for them, even when they were destitute of the ordinary Means of Supply. And Jesus said to them, Bring hither [some] of the Fish, which you have now taken. And Simon Peter went aboard, and with the Help of his Brethren drew the Net to Land; and it was full of great Fishes, there being no less than an Hundred and Fifty three; and tho' they were so many and so great, yet the Net was not broke.

11 Simon Peter went up, and drew the Net to Land full of great Fishes, an Hundred and fifty and three: and for all there were so many, yet was not the Net broken.

12 Jesus saith unto them, Come and dine. And none of the Disciples durst ask him, Who art thou? knowing that it was the Lord.

Then Jesus said to them, Come [and] refresh yourselves (g), after this Fatigue, that you have had for so many Hours. And none of the Disciples presumed to ask him, Who art thou? or took upon them to enquire, how he came thither, or whence he procured the Provision he then offered them? well knowing that it was the Lord, tho' he conversed with them in something of a distant Manner; and judging it most respectful, to leave it to him to direct the Discourse to more intimate and particular Subjects, in such a Manner, and by such Degrees, as he should think fit; as he presently after did.

13 Jesus then cometh, and taketh Bread, and giveth them, and Fish likewise.

Jesus therefore came, and took Bread, as the Master of the Feast, and gave [it] them; and likewise gave them some of the broiled Fish.

14 This is now the Third Time that Jesus shewed himself to his Disciples, after that he was risen from the Dead.

And this was now the Third Time, that Jesus shewed himself to such a Number of his Disciples at once (h), after he was risen from the Dead; and it was attended with some very remarkable and instructive Circumstances, which will be particularly mentioned in the next Section.

IMPROVE-

(g) *Come and refresh yourselves.*] So I chuse to render the Word *απισνωατε*, rather than *dine*; as *Homer* sometimes uses *απισνωα* to signify a *Morning's Meal*.

(h) *The Third Time he shewed himself to such a Number &c.*] *Grotius* explains this of the *Third Day* of his Appearance; for he had first appeared to several on the *Day of his Resurrection*; then after *Eight Days*, he came to his *Disciples*, when *Thomas* was present; and now again, he shewed himself at the *Sea of Tiberias*. And it is plainly necessary, that the Words should be

I M P R O V E M E N T.

Sect. 200. *CHRIST* first called these *Disciples*, when they were employed in the Duties of their proper Profession in Life; and he now *manifests himself to them*, while they were so engaged: Perhaps particularly intending thereby, to encourage an honest *Industry*, in which indeed we are far more likely to enjoy his Presence, and to converse with him, than when we throw away our Time in Idleness and Inactivity.

John xxi.
1,—3.—

V.—3,—6. A while he leaves them to *labour in vain*, that when the plentiful *Draught of Fishes* came, it might be the more remarkable. Sometimes he may deal thus with his *Ministers*, in their Endeavours to *catch Men*; that we may be convinced to whose Power we owe our Success, and may not *sacrifice to our own Net, or burn Incense to our own Drag.* (*Hab. i. 16.*)

Ver. 7. All the *Disciples* rejoiced at his Appearance; but *Peter* was the foremost to cast himself at his Feet. Conscious that so much had been forgiven him, he is solicitous to shew, that he loves much. (*Luke vii. 47.*) So may the Remembrance of our Miscarriages work upon us, to make us more vigorous in *Christ's* Service, and to inspire us with such Zeal and Affection, as many *Waters may not be able to quench, nor the Floods to drown!* (*Cant. viii. 7.*)

V. 11,—13. Let us not imagine, *this Miracle* was merely intended for a Demonstration of *Christ's* Divine Power over all that *passeth thro' the Paths of the Sea*: (*Psal. viii. 8.*) It was also the Work of *Wisdom* and *Bounty*. By the Sale of *so many large* and fine *Fishes*, a seasonable Provision was made for the Subsistence of his *Disciples* at *Jerusalem*, while they were there *waiting for the Descent of the Spirit.* (*Luke xxiv. 49.*) Let every Circumstance of this Kind encourage us to trust him, as the *Lord of Nature*, and of *Grace*, who will withhold from us no necessary Supply of either, while we are making it our humble and faithful Care to promote his Glory.

be understood with some such *Limitation*, to make them consistent with the Accounts given by the other *Evangelists* and *St. Paul*; which, when laid together, will prove, that *this* was indeed at least the *Seventh Appearance*, that *Jesus* had made since his *Resurrection*. For he appeared first to *Mary Magdalene*; (*Mark xvi. 9.*) and then to the *Women*, as they returned from the *Sepulchre*; (*Mat. xxviii. 9.*) after this he was seen of *Peter*; (*1 Cor. xv. 5.*) and then the same Day by the *Two Disciples* that were going to *Emmaus*; (*Luke xxiv. 13,—31.*) and again the same Evening he appeared to the *Disciples*, when *Thomas* was absent; (*John xx. 19.*) on that Day seven-night he appeared to the *Eleven*, when *Thomas* was with them; (*John xx. 26.*) and now after these Things he shewed himself a Seventh Time to the *Disciples* at the *Sea of Tiberias.* (*John xxi. 1.*)

S E C T. CCI.

CHRIST'S Discourse with Peter at the Sea of Tiberias, with a remarkable Prophecy concerning the Death of that Apostle. John XXI. 15,—24.

JOHN XXI. 15.

SO when they had dined, Jesus saith to Simon Peter, Simon, Son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my Lambs.

JOHN XXI. 15.

NOW when they had made a plentiful Meal Sect. 201.
 on this kind Provision which Jesus had supplied them with, there happened some Circumstances in his succeeding Discourse with his Disciples, which may be worthy of more distinct Notice; and particularly this: *Jesus said to Simon Peter, Simon [Son] of Jonas, dost thou love me more than these do (a)?* Or wilt thou now maintain, that thou hast such a zealous Regard for me, above any of thy Brethren, as thou once didst profess, when thou saidst, that tho' all should forsake me, thou wouldst not do it? (Mat. xxvi. 33. pag. 495.) *He saith unto him, Yes, Lord, thou knowest that I love thee* sincerely, tho' I presume not to say, more than any of my Brethren. [*Jesus*] *said to him, If so, feed my Lambs (b);* and as I shall
John XXI. 15.

(a) *Dost thou love me more than these do?*] The original Words, *πλεον τιμων*, are ambiguous; and besides the Sense I have given them, they might signify, *Dost thou love me more, than thou lovest these* Nets, and other Instruments of thy Trade; so as to prefer my Service to any worldly Advantages? In this Sense *Dr. Whitby* explains them, and argues for it from this Consideration, that otherwise *Peter* could not have appealed to *Christ*, that he did thus love him; since it was impossible for him exactly to judge of the Proportion between his own Love to *Christ*, and that of his Brethren. But that learned Commentator did not observe, how modestly the Reply is adjusted on that Head. *Peter* only answers, *Yea, Lord*, (or assuredly, *Lord*,) *thou knowest that I love thee*; but does not add, *more than these*. And this beautiful Circumstance in the Answer shews, how much he was humbled, and improved by the Remembrance of his Fall.

(b) *Feed my Lambs.*] The Paraphrase shews, how fair a Sense may be given to these Words, without supposing they invest *Peter* with any such distinguished Authority in the Church, as, contrary to the most convincing Arguments, the *Papists* suppose, and make this Supposition the Corner Stone of their *Babel*. *Bellarmin's* Distinction between *Lambs*, and *Sheep*, as signifying the *Laiety*, and *Clergy*, is very trifling, nor can any Example of the like Distinction be produced. It is much more natural to suppose in general, that *Lambs* here (as in *Isa.* xl. 11. and many other Places,) may signify the weakest of the Flock, which, by the way, it is by no Means to be taken for-granted, that the *Laiety* always are. So that on the whole, this Argument for the *Pope's* Supremacy seems almost as contemptible, as that which some Writers of that Communion have drawn from these Words, to prove that *Hereticks*, tho' *Princes*, are to be put to Death, by Authority derived from *Peter*; because
 L I I I 2 feeding

Sect. 201. favour thee so far, as to commit my Church, in Part, to thy Apostolick Care, remember that the most acceptable Way of expressing thy Love to me, will be by taking Care even of the weakest and feeblest of my Flock.

John XXI.
15.

16 And to impress it more upon his Mind, *he says to him again the Second Time, Simon, [Son] of Jonas, dost thou indeed love me? He answers him as he had done before, Yes, Lord, thou knowest that I love thee. [Jesus] says to him again, Feed my Sheep with Tenderness and Care, and thereby demonstrate the Truth of thine Affection to me.*

17 And that it might never be forgot by him, or any that were present, *he says to him the Third Time, Simon [Son] of Jonas, wilt thou abide by what thou hast said? Dost thou truly love me, and will that Love of thine bear a severe Trial? Peter was exceedingly grieved, that he said to him the Third Time, Dost thou love me? And he said to him with great Earnestness, My dear Lord, thou knowest all Things; thou seeest the very Hearts of Men, and, seeing mine, thou knowest that I do indeed love thee; tho' my late lamentable Fall might justly bring it into Question, and my repeated Denial of Thee renders me worthy of such a Rebuke as this repeated Enquiry implies. Jesus says to him, Well, Peter, I acknowledge thou dost indeed love me, and know how to distinguish between Frailty and Treachery; and therefore I not only own thee as a Disciple, but confirm thee in thine Apostolick Office, again requiring thee to feed my Sheep; and be assured, that I consider thy Zeal for the Edification and Comfort of my Church, as the most acceptable Token thou canst possibly give of thy Love to me.*

18 And indeed thou shalt approve that Love, not only by Labours, but by Sufferings too: For *verily, verily I say unto thee*, and would have thee to remember

16 He saith to him again the second Time, Simon, *Son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my Sheep.*

17 He saith unto him the third Time, Simon, *Son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third Time, Lovest thou me? And he said unto him, Lord, thou knowest all Things; thou knowest that I love thee. Jesus saith unto him, Feed my Sheep.*

18 Verily, verily I say unto thee, When thou wast young,

feeding the Flock implies a Power of killing Wolves. See Bayle's *Philos. Comment. Vol. i. pag. 82.*—I shall only add, that some have observed, that *apua* being the Diminutive of *apros*, signifies *the least of my Lambs*: Which may be interpreted as an Intimation of the Care, which Peter, under his Ministerial Character, (congruous to the Wisdom and Tenderness of the great Shepherd of the Sheep,) should take of little Children. See my *Ten Sermons on the Power and Grace of Christ, Sermon. vii. pag. 176, & seq. 2d. Edit.*

(c) When

young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy Hands, and another shall gird thee, and carry thee whither thou wouldst not.

19 This spake he, signifying by what Death he should glorify GOD. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about, seeth the Disciple whom Jesus loved, following; which also leaned on his Breast at Supper, and said, Lord, which is he that betrayeth thee?

member it as what shall surely come to pass, that *when thou wast a young Man, thou didst gird thyself, and walk about without Controul, whithersoever thou wouldst; but when thou art grown old (c), thou shalt stretch out thine Hands, and another shall gird thee, as a helpless Prisoner, and at length shall carry [thee] whither thou wouldst not naturally incline to go, even to those Sufferings to which Flesh and Blood have the strongest Aversion: Yet I know, that, notwithstanding thy late Miscarriage, thy Love to me will bear thee thro' all.*

And *this he said, signifying and intimating by what Kind of Death he should glorify GOD;* namely, that he should suffer Martyrdom, and die with his Hands stretched out on a Cross. *And, having said this, yet farther to illustrate and explain it, he says to him, Follow me then, as I now walk along, and shew that thou art willing to conform to my Example, and to follow me even to the Death of the Cross.*

And Peter did so with great Alacrity; but *turning about, he saw that other Disciple whom Jesus loved, silently following him, in humble Token of his Readiness likewise to suffer the greatest Extremities in the Service of so dear a Master (d).* Now by the way, it may be recollected, that this was the Apostle John, for whom our Lord had a peculiar Kindness, *who also at the Paschal Supper lay in his Bosom, and said to him, Lord,*

(c) *When thou art grown old.*] Peter's Crucifixion is said to have happened about Forty Years after this; but the Time is not exactly and certainly known.

(d) *Silently following him, in humble Token of his Readiness &c.*] There is a Spirit and Tenderness in this plain Passage, which I can never read without the most sensible Emotion. Christ orders Peter to follow him, in Token of his Readiness to be crucified in his Cause. John stays not for the Call; he rises, and follows too; but he says not one Word of his Love, and his Zeal. He chose that the Action only should speak that; and when he records this Circumstance, he tells us not what that Action meant; but with great Simplicity relates the Fact only. If here and there a generous Heart, that, like his own, glows with Love to Christ, sees and emulates it, be it so; but he is not solicitous, Men should admire it. It was addressed to his Master; and it was enough, that he understood it.—And can any one be himself base enough, to imagine that such a Man could spend his Life in promoting a pernicious Falsehood, (for such, in the Second Edition of the Ninth of my Ten Sermons, I largely prove the Apostolick Testimony to be, if it were a Falsehood,) and at last in his old Age, when his Relish for every Thing but Goodness and Immortality was gone, would so solemnly attest it, as he does in the Conclusion of his Gospel? May GOD deliver every one that reads this, from a Head so fatally beclouded by the Corruptions of the Heart!

(e) *This*

Sect. 201. Lord, who is he that will betray thee? (See John xiii. 25. pag. 433.) Peter therefore observing this Disciple, and seeing him follow Jesus in the same Manner as he did himself, tho' he was not called to it, says unto Jesus, Lord, what [shall] this Man [do,] and what is to become of him? Must he, who is now following with me, partake of the like Sufferings?

John XXI.
21.

21 Peter seeing him, saith to Jesus, Lord, and what shall this Man do?

22 Jesus says to him, Is that any immediate Concern of thine, Peter? If I will that he tarry, or continue alive, till I come in Power and great Glory to execute the Judgment I have threatened on mine Enemies, what [is that] to thee, or to any one else? Follow thou me: Mind thou thine own Duty, and endeavour to prepare for thine own Sufferings; and pry not with a vain Curiosity into secret Events, which may befall him, or any other of thy Brethren.

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Now as this Answer was not rightly understood, this Saying therefore went abroad among the Brethren, or the other Followers of Christ, that this Disciple should not die (e); and the advanced Age to which he lived gave some farther Colour for it: But it was entirely built upon a Mistake; for Jesus did not say to him, or of him, that he should not die; but only, as it was expressed before, If I will, that he tarry, or continue alive, till I come, what [is that] to thee?

23 Then went this Saying abroad among the Brethren, that, that Disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?

24 And this is the Disciple, who testifies concerning these Things, and hath written them as above: And since, as an Eye-Witness to them, he has not failed, in a proper Manner, to produce in the Churches the Credentials necessary to prove the Veracity and Exactness of his Writings, we all know that his Testimony is true, and doubt not but every candid Reader will receive it accordingly (f).

24 This is the Disciple which testifieth of these Things, and wrote these Things: and we know that his Testimony is true.

IMPROVE-

(e) This Saying therefore went abroad among the Brethren, &c.] That there was such a Notion and Tradition among the Antients, Fabricius has particularly shewn. *Cod. Apoc. Nov. Test. Vol. ii. pag. 533.*

(f) We know that his Testimony is true.] Grotius would argue from the Plural Number in these Words, (*Annot. in Job. xx. 30.*) that this last Chapter was not written by John himself, but was added to his Gospel by some other Hands. (See Note (a) on John xxi. 1. pag.

I M P R O V E M E N T.

WHAT if our Lord Jesus Christ should put the same Question to Sect. 201. us, that he did to Peter, in this remarkable Passage, and should thus repeat it again and again? Are there none of us, who should be at a Loss for an Answer? None of us, to whom he might say, *I know that you have not the Love of Christ in you?* — Or are there none of us, who apprehend, that if we had ourselves been thus pressed, we could, at the very best, only have said, *Lord, thou that knowest all Things, knowest that I cannot tell, whether I love thee, or not?* — Blush, and be confounded, Oh my Soul, if thou must reply with such Uncertainty, to a Question of so great Importance, and in a Case where all the Ardor of the Heart might be so justly expected!

But are there not still some of us, who thro' Divine Grace could reply with Pleasure, *Lord, thou knowest all Things, thou knowest, that, notwithstanding all the unallowed and lamented Infirmities of our Lives, we do indeed love thee?* — And if we are thus really conscious to ourselves of such an unfeigned Affection, let it be our daily Joy, that he who implanted this Divine Principle in our Hearts, discerns and sees it there; and knowing all Things, he perfectly knows this, however we may be suspected, however we may be censured.

Let us learn also, by what Method we are to express our Love, according to our Ability and Opportunity; even by feeding his Sheep, and promoting the Interest and Edification of his Church. Let Ministers especially do it; and let them not forget those dear Creatures, the Lambs of the Flock. Jesus the compassionate Shepherd, as we see, did not forget them; but taught his Servants, both by his Precepts, and by his Example, to gather them in their Arms, and carry them in their Bosom. (Isa. xl. 11.)

Happy are they, who, instead of indulging a vain Curiosity in Things, wherein they are not at all, or but very little concerned, are spending their Lives in such faithful Services; feeding the Flock of GOD; and taking the Oversight of it, not by Constraint, but willingly; not for filthy Lucre, but of a ready Mind; that when the chief Shepherd shall appear, they may receive an unfading Crown of Glory: (1 Pet. v. 2, 4.) A Crown, which

pag. 630.) But it is plainly said in the Beginning of this Verse, that it was he who testified and wrote these Things; and besides, that we have frequent Instances of the like Change of Numbers, (see Rom. vii. 14. and 1 Thess. ii. 18.) it is evident from the Words, *I suppose*, in the next Verse, that only One Person speaks. So that no more appears to be intended here, than if he had said, "We universally allow, that what is testified by a credible Eye-witness, and asserted by him under his Hand, must be admitted as a valid Testimony, and pass for unexceptionable Evidence: This is the Case here; and therefore regard it accordingly."

Sect. 201. which will infinitely more than repay, not only their *Labours*, but their *Sufferings* too!

Ver. 18.

Happy *Peter*! who having worn out his better Years in the Service of *Christ*, courageously stretched out his aged Arms, to be bound and borne away to Tortures and Death, and shed the last slow Ebb of his Blood as a *Martyr* for him, who had loved him and given himself for him.—And

V. 20,—23.

not less happy the beloved *Disciple*, so willing to hazard his Life in the same Cause; tho' he was not in Fact called to lay it down as a *Martyr*. Our gracious *Lord*, who sees every Purpose, and every Affection, as it rises in the Heart, favourably accepts of the willing *Mind*, and will, thro' the Riches of his Grace, entitle them to the Reward of equal Sufferings, who have waited with a like Readiness, tho' they have not been called out to the Severity of the like Trial.

S E C T. CCII.

CHRIST appears to the whole Body of the Disciples, at the appointed Mountain in Galilee; and afterwards meets the Apostles several Times at Jerusalem, and discourses with them concerning the Affairs of his Kingdom. Mat. XXVIII. 16, to the End. Mark XVI. 15,—18. Luke XXIV. 44,—49. Acts I. —2, 3.

MAT. XXVIII. 16.

Sect. 202.
Matth.
XXVIII. 16.

17 **T**HEN, quickly after the late Interview that Jesus had with his Disciples at Jerusalem, the Eleven Disciples went into Galilee, to a certain Mountain not far from the Sea of Tiberias, where Jesus had appointed to meet them. “ And he appeared to them, and to above Five hundred Brethren at once, who came together from all Parts of the Country on that important Occasion.” And they seeing him, bowed down and worshipped him; and tho' some of the Company had doubted at first, yet they were afterwards fully convinced (a). “ And the
“ greater

MAT. XXVIII. 16.

THEN the Eleven Disciples went away into Galilee, into a Mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

(a) Tho' some of the Company had doubted at first, &c.] There is no Room to think, that this refers to some of the Apostles, when Christ had so lately satisfied the most incredulous among them; nor is it easy to imagine, how any of the rest of this Company could continue to doubt of the Truth of Christ's Resurrection, when they actually saw him, and that in the Presence

“ greater Part of them continued alive, as Wit- Sect. 202.
“ nesses of the Truth of his Resurrection for se-
“ veral Years after (b); tho’ others of them died ^{Matth.}
“ in a short Time, and went to their glorified ^{XXVIII. 17.}
“ and triumphant Lord in Heaven.” See 1 Cor.
xv. 6. Thus did he manifest himself in Galilee
to a considerable Number of his Disciples at once;
“ and after that, he appeared to James (c), and
“ then, (as we shall see hereafter,) to all the
“ Apostles.” See 1 Cor. xv. 7.

But tho’ he shewed himself thus openly to his
Disciples, “ he did not publicly appear at any
“ Time to all the People; nor indeed did he
“ shew himself in any other Instance, to so large
“ an Assembly even of his own Disciples: But
“ in the several Appearances he made, he chiefly
“ conversed with the Apostles, and confined his
“ Visits to those Witnesses, that were chosen be-
“ fore by GOD to attest the Truth of his Resur-
“ rection; who had frequent Opportunities of a
“ free Conversation with him, and, as we have
“ seen before, (Luke xxiv. 30, 42, 43. and John
“ xxi. 12, 13.) did eat and drink with him after
“ he rose from the Dead.” See Acts x. 41.

ACTS I.—2. [And] thro’ the them (d), he more particularly opened to them what ACTS I.—2.

Presence of so many others; a Circumstance, incomparably more convincing to each, than if he had appeared to any one of them alone. I therefore chuse to render and paraphrase the Words, *αὐτὸς ἐδῖσασάν*, as above. Those learned Criticks, *Albert*, (*Observ. pag. 163, 164.*) and *Bos*, (*Exercit. pag. 13.*) have produced many Instances, in which *αὐ* is put for *τινες*. And all the Difficulty is removed, if we allow a small Change in the Tense, and take the Rendering of the Prussian Testament, *Even they who had before doubted*; or, which is much the same, *tho’ some had doubted*.

(b) Several Years after.] It is generally granted, that the *First Epistle to the Corinthians* was written at least *Twenty Years* after *Christ’s Resurrection*; and *Paul* there tells us, that the greater Part of these *Five hundred* then continued alive. And by the Way, it was a wife and gracious Dispensation of Divine Providence to continue their Lives so long, as each of them, wherever Providence led them, would be an authentick Witness of that important Fact, the Resurrection of our Lord, the great Fundamental of the Christian Faith.

(c) After that, he appeared to James.] It is probable, this was *James the Son of Alphaeus*, who was still living when the Apostle *Paul* wrote his *First Epistle to the Corinthians*, whereas the other *James*, the *Son of Zebedee*, had suffered Martyrdom some Years before. (*Acts xii. 2.*) But the Circumstances of this Appearance are no where recorded, nor have we any credible Account, where, or when it happened; only we learn from the Order in which it is placed by the Apostle *Paul*, that it was after *Christ’s Appearance to the Five hundred Brethren*. See Note (b) on *Luke xxiv. 34. pag. 622.*

(d) And at these Times of his conversing with them.] As I have inserted what is said in the *First Epistle to the Corinthians*, of our Lord’s Appearance to the *Five hundred Brethren*,

642 *He explains the Scriptures to them in his Visits at Jerufalem ;*

Sect. 202. what was the Nature of their Office ; [and] thro' *the Holy Spirit*, which was given not by Measure to himself, and which he had lately breathed into them, *he gave Commandments* and Instructions to the *Apostles whom he had chosen*, how they were to act :
 3 *To whom also he gave abundant Evidences of his Resurrection, and shewed himself to be alive after he had suffered Death, by many infallible Tokens, being seen of them at Times for the Space of Forty Days after his Resurrection, and speaking to them of the Things which related to the Kingdom of GOD.*

Luk. XXIV. 44. And these his last Interviews with them were chiefly at Jerufalem, to which by his Command they returned from the Mountain in Galilee ; and *Jesus also came thither, and made them repeated Visits : And on one of these Occasions, he spake unto them, saying (e), These [are] the Words which I spake to you, and these the Intimations that I often gave you, while I was yet dwelling among you, that all the Things must be exactly fulfilled, which are written in the Scriptures concerning me, both in the Pentateuch which is called the Law of Moses, and in the Books of the succeeding Prophets, and in the Psalms and other Poetical Books of the Old Testament.*

45 *And at the same Time he not only in Words expounded to them the Sense of the Sacred Writers, but also by a secret Operation on their intellectual Faculties opened their Minds, that they might understand the Scriptures in their Reference*
 46 *to him. And in a most convincing Manner he enlarged upon the important Subject, and said to them, When you consider all these Things, you must certainly perceive, that thus it was writ-*

the Holy Ghost [he gave] Commandments unto the Apostles whom he had chosen :

3 To whom also he shewed himself alive after his Passion, by many infallible Proofs, being seen of them Forty Days, and speaking of the Things pertaining to the Kingdom of GOD.

LUKE XXIV. 44. And [Jesus came, and spake unto them, saying,] These are the Words which I spake unto you, while I was yet with you, that all Things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me. [MAT. XXVIII. 18.—]

45 Then opened he their Understanding, that they might understand the Scriptures,

46 And said unto them, Thus it is written, and thus it

Brethren, and to James ; so I have thought it proper to introduce in this and the next Section, what relates to this Story in the Beginning of the Acts, (Chap. i.—2,—12.) which renders it more compleat, and finishes the Account which the Sacred Writers give us of the History of our Lord to the Time of his Ascension.

(e) On one of these Occasions he spake &c.] I use this indeterminate Form of Expression, because I see no Mark, by which we can particularly ascertain the Time when the following Discourse was delivered ; only I think it very plain, it must be after their Return to Jerufalem, (see Luke xxiv. 49.) and consequently a very few Days before our Lord's Ascension.—I have thrown all that the Three Evangelists say of these Discourses into one continued Discourse. tho' perhaps some of them might be delivered at different Times.

(f) Beginning

and tells them, that all Power was committed to him.

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it behoved Christ to suffer, and to rise from the Dead the Third Day:

47 And that Repentance and Remission of Sins should be preached in his Name among all Nations, beginning at Jerusalem.

written, and thus it was necessary that the Messiah should suffer, and should rise again from the Dead, as I have done, on the Third Day; And

Sect. 202. Luk. XXIV.

47.

that, in Consequence of this, and on this great Foundation, Repentance and Forgiveness of Sins should be preached in his Name, and by his Authority, to all the Nations of the Earth, beginning first at Jerusalem itself, tho' polluted with the Blood of the Prince of Life (f).

MAT. XXVIII. —18. All Power is given unto me in Heaven, and in Earth.

You know indeed, (added he,) how cruelly the Jews have treated me, and how ungratefully they

Matth.

XXVIII. 18.

have rejected me; but their outrageous Malice has now done its utmost, and my Heavenly Father has not only rescued me from their Hands, but is exalting me to all that Height of Dignity and Glory, which the Sacred Oracles have so pathetically described: For all Authority is now given unto me, both in Heaven, and on Earth; and in Accomplishment of what was promised to the Messiah, I am raised to a Kingdom, which comprehends both the upper, and lower Worlds, and entitles me to the Homage of Angels, as well as of Men. And yet, tho' I could so easily

Luk. XXIV.

48.

LUKE XXIV. 48. And ye are Witnesses of these Things.

command the Ministry of those more glorious Creatures, it suits best with the Scheme of my Gospel to make use of you; who shall accordingly be Witnesses of all these Things, by publishing the certain Knowledge that you have of the important Truths of my Death and Resurrection (g); and who are therefore to look upon it as the great Business

(f) *Beginning at Jerusalem.*] As for the Grammatical Construction of the Greek Word ἀρχαίμενον, it would be foreign from the Design of these Notes, to enter into it farther, than to refer the learned Reader to *Elsner*, (*Observ. Vol. i. pag. 288.*) and *Raphelius*, (*Annot. ex Herod. pag. 276, 277.*) and to the Original of Luke xxiii. 5. xxiv. 27. and Acts x. 37.) — It was both graciously and wisely appointed by our Lord, that the Gospel should begin to be preached at Jerusalem; graciously, as it encouraged the Repentance of the greatest Sinners, when they saw that even the Murtherers of Christ were not exempted from the Offers of Gospel Mercy; and wisely, as hereby Christianity was more abundantly attested, the Facts being published just on the Spot where they happened; and as the vast Concourse of People of various Nations, present there at the Feast of Pentecost, would contribute greatly to its more speedy Spread.

(g) *You shall be Witnesses of these Things.*] That this was the grand Business of the Apostles, is evident; and the ingenious Author of *Miscellanea Sacra*, (*Essay iii. pag. 17, —23.*) has taken great Pains to shew, how the Title of Witnesses, and the Office of testifying, is in the Sacred Writings appropriated to the Apostles. Yet after all, tho' it was indeed essential to the Apostolick Office, that they who bore it, should be able to testify the Facts as of their own personal Knowledge; yet it is certain, that a great many others, who were not

M m m m 2

Apostles,

644 *He bids them tarry at Jerusalem, till they receive the Spirit;*

Sect. 202. Business of your Lives, to spread the Notices and Evidences of these Facts. *And that you may*

Luk. XXIV. 49.

be fully qualified for so high an Office, *behold, I am shortly to send upon you the great Promise of my Father*, relating to the miraculous Effusion of the Holy Spirit upon you. (Compare Joel ii. 28. and Acts ii. 16, 17.) And as the Divine Wisdom sees fit to honour this Place, sinful as it is, with the first View of this surprizing Appearance, I charge you not to go from hence, before you have received those Gifts and Graces you shall be furnished with for the Discharge of your Ministry; *but do you continue here in the City of Jerusalem, till you are invested with this Power from on high (b)*; whereby you will be enabled to bear your Testimony, in so advantagious and convincing a Manner, that no Falsehood or Sophistry will be able finally to stand before you.

Mark XVI. 15.

And further he said to them, When you shall thus be furnished, *go forth into all Parts of the World, and preach the Gospel to every human Creature* under Heaven, to whom Providence may lead you, whether Jew or Gentile.

16

And take care, that you deliver it with becoming Seriousness; and let them see to it, that they receive it with proportionable Regard; for it is a Matter of infinite Importance. And accordingly I now solemnly declare, that *he who sincerely believes your Testimony, and in Token of that cordial Faith is baptized in my Name*, and continues to maintain a Temper and Conduct suitable to that Engagement,

49 And behold, I send the Promise of my Father upon you: but tarry ye in the City of Jerusalem, until ye be endued with Power from on high.

MARK XVI. 15. And he said unto them, Go ye into all the World, and preach the Gospel to every Creature.

16 He that believeth, and is baptized, shall be saved: but

Apostles, were able to testify the same; and it was their Duty, and no doubt their Care, to do it, as Providence gave them an Opportunity: And *Apostles* had many other Duties incumbent upon them, for the Edification of the Church, and in order to the Performance of them were furnished with extraordinary Gifts and Powers, for which they would have had little Occasion, had it been their only Business to testify these Facts.

(b) *Continue in the City of Jerusalem, till you are invested &c.*] This Passage utterly overthrows Mr. Whiston's Assertion, that all this Discourse was delivered on the Night Christ rose from the Dead; and that the Ascension related by Luke in the Conclusion of this Chapter, is not that at the End of Forty Days, when he quitted this Earth to return to it no more, but a previous Ascension, which was made on the Resurrection Day. For nothing can be more certain, than that the *Apostles* did quit Jerusalem between Christ's Resurrection and the Descent of the Spirit, and went into Galilee by Christ's Appointment, which was signified to them by the Angel, and by himself too.

(i) When

but he that believeth not, shall be damned.

gagement, shall certainly be saved with a complete and everlasting Salvation: But he who believeth not this my Gospel, when opened with such convincing Evidence (i), and finally persists in wilful Impenitence and Unbelief, as he rejects the most gracious Counsel of God for his Recovery, shall be condemned, by his righteous Judgment, to future and everlasting Punishment, and shall to his dreadful Experience find that Gospel, which he has despised, to be a Saviour of Death to him.

Sect. 202.
Mark XVI.
16.

MAT. XXVIII. 19. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost:

Observe then the Extent of your Commission; and go forth therefore, not only into Judea, but into all the rest of the World, and profelyte all the Nations of the Earth to the Faith and Obedience of my Gospel (k), baptizing them in the awful and venerable Name of the Father, and of the Son, and of the Holy Spirit (l); that by this
so-

(i) When opened with such convincing Evidence.] This is by no Means a proper Place, to enquire into the Proportion between the Evidence which was peculiar to the Days of the Apostles, and that which is common to our own. But I hope it will be considered, on the one Hand, how improbable it is, that a Divine Revelation, introduced as the Gospel was, should ever be left so destitute of Proofs in After-Ages, that an honest Man, after impartial Consideration, might reject it; and on the other, how fit it was, that the Danger of neglecting it should be strongly declared, lest it should seem itself to have left Men at Liberty to trifle with it.

(k) Profelyte all the Nations of the Earth.] The whole Tenour of the succeeding Books of the New Testament shews, that Christ deligned by this Commission, that the Gospel should be preached to all Mankind without Exception, not only to the Jews, but to all the idolatrous Gentiles: But the Prejudices of the Apostles led them at first to mistake the Sense, and to imagine, that it referred only to their going to preach the Gospel to the Jews among all Nations, or to those who should be willing to become Jews. — I render the Word μαθητευσαίτε, profelyte, that it may be duly distinguished from διδασκαλίαι, teaching, (in the next Verse,) with which our Version confounds it. The former seems to import Instruction in the Essentials of Religion, which it was necessary adult Persons should know and submit to, before they could regularly be admitted to Baptism; the latter may relate to those more particular Admonitions in Regard to Christian Faith and Practice, which were to be built upon that Foundation. — It is certain, that no Argument can be drawn from hence to the Prejudice of Infant Baptism; for had Christ sent out these Missionaries to propagate Judaism in the World, he might have used the same Language; “Go, and profelyte all Nations, circumcising them in the Name of the God of Israel, and teaching them to observe all that Moses commanded.”

(l) Baptizing them in the Name of the Father, &c.] Tho’ I dare not assert, that the Use of these very Words is essential to Christian Baptism, yet surely the Expression must intimate the Necessity of some distinct Regard to each of the Sacred Three, which is always to be maintained in the Administration of this Ordinance; and consequently it must imply, that more was said to those, of whose Baptism we read in the Acts, than is there recorded, before they were admitted to it. The Christian Church in succeeding Ages has acted a wise
and

Sect. 202. I am initiatory Ordinance they may profess their Subjection to each of these Divine Persons, and, maintaining suitable Regards to each, may receive from each correspondent Blessings: And see that you instruct the Converts whom you so baptize, *teaching them, to keep and observe all Things whatsoever I have commanded you*; as remembering, that I am their Lord, and you only the Messengers of my Will. *And, while you act in Pursuance of these Directions, tho' numberless Difficulties will appear in your Way, yet be not discouraged at them; for behold, I am always with you, and will be with all my faithful Ministers, who shall succeed you in the Work, even to the End of the World (m). Amen!* Oh blessed Jesus, so may it indeed be! And may this important Promise be fulfilled to us, and to our Successors, to the remotest Ages, in its full Extent (n)!

Mark XVI. 17. *And he yet farther added, So far as is necessary and expedient, a Miraculous Power shall attend you, and others, who shall join with you, or succeed you, in the first Plantation of my Church: And in particular, these Signs, and others no less wonderful, shall follow them that believe, and be performed by those, who in a lively Manner exercise their Faith in GOD, when he is inwardly exciting them to such Operations (o): In my Name they shall cast out the most obstinate and mischievous*

20 Teaching them to observe all Things whatsoever I have commanded you: and lo, I am with you always, even unto the End of the World. Amen.

MARK XVI. 17. And these Signs shall follow them that believe: In my Name shall they cast out Devils, they

and safe Part in retaining these Words; and they contain so strong an Intimation, that each of these Persons is properly GOD, and that Worship is to be paid, and Glory ascribed to each, that I cannot but hope, they will be a Means of maintaining the Belief of the one, and the Practice of the other, among the Generality of Christians, to the End of the World.

(m) *I am always with you, even to the End of the World.*] As Christ's Presence with his surviving Apostles, and other Ministers, was as necessary after the Destruction of Jerusalem, as before it, nothing seems more unreasonable than to limit these Words by such an Interpretation, as to refer them only to that Period.

(n) *Amen!* —so may it indeed be!] Tho' the Word *Amen*, with which each of the Gospels ends, seems chiefly to have been intended, as an Intimation of the Conclusion of the Book, and as an Affirmation of the certain Truth of the Things contained in it; yet I think the Turn here given to it in *Matthew* very natural, considering its Connection with that Promise, which was undoubtedly the greatest Strength and Joy of that good Man's Heart. *St. John* uses the like Turn in more express Language, in the last Verse but One of the Revelation. *Surely I come quickly. Amen. Even so come Lord Jesus.*

(o) Exercise their Faith in GOD, when he is inwardly exciting them &c.] It is exceeding evident, that the Word *believe*, in this Place, must signify something different from that Faith, which had in the preceding Verse of *Mark* been required as indispensibly necessary to Salvation; and can have no other rational Interpretation, than what is here given.

(p) *They*

they shall speak with new Tongues,

18 They shall take up Serpents, and if they drink any deadly Thing, it shall not hurt them; they shall lay Hands on the Sick, and they shall recover.

vous *Dæmons*, who may have possessed the Bodies of Men; *they shall* by an extraordinary, and hitherto unknown Effusion of my Spirit, be enabled with the greatest Fluency and Propriety to *speak in various new Languages*, which they have never learnt; *They shall take up Serpents* without being bitten or endangered by them (p); and *if*, by some secret or open Attempt made to destroy them, *they drink any deadly and malignant Poison, it shall not hurt them* (q); [and] when *they shall lay [their] Hands on the Sick* and Infirm, it shall be attended with a healing Virtue, and *they shall immediately recover*, without the Use of any farther Means. So that in Consequence of this extraordinary Confirmation, my Gospel shall meet with a very general Reception, and my Heavenly Father, according to his Promise, “ shall give me the Heathen for mine Inheritance, and the uttermost Parts of the Earth for my Possession.” (See Psalm ii. 8.)

Sect. 202
Mark XVI.
17.

18

Such was the Purport of our Lord's Discourse, and in this Manner he conversed with his Disciples till his Ascension, with the Account of which illustrious Fact we shall conclude this important History of his Life.

I M P R O V E M E N T.

WITH how ill a Grace could the *Jews* complain, of any Deficiency in the Evidence of *our Lord's Resurrection*, when he appeared *alive* to so great a Number as *Five hundred at once!* How glad must

Mat. xxviii.
16.

(p) *They shall take up Serpents.*] *Jamblicus* (*Vit. Pythag. cap. 28.*) says, that *Pythagoras* could do this; and very credible Writers have asserted, that in the *Eastern Nations* there is an Art of *charming Snakes and Serpents* by the Force of Music, so as for a while to suspend their Disposition to hurt. (See *Bechart. Hierozic. Part 2. Lib. iii. Cap. 6.* and compare *Psal. lviii. 4, 5.* and *Eccles. x. 11.*) But *this Power* was undoubtedly exerted without any such Artifice, and included (as in the Case of *Paul, Acts xxviii. 3,—5.*) an Ability to heal the most dangerous Wounds, given by the Bite of the most noxious Animals.

(q) *If* by some secret or open Attempt made to destroy them, *they drink &c.*] I add *this Clause*, that none may imagine *GOD* ever intended, that these *miraculous Powers* should be used merely for *Ostentation*, or to gratify the *Curiosity* of Spectators. Considering to what Degrees of cursed Refinement, the Art of *Poisoning* was by this Time brought, as well as how frequently *Execution* was done, by *giving Poison* to condemned Persons, in the Age and Country in which the *Apostles* lived, such a *Promise* as this will appear more important, than the Reader might at first apprehend.

Sect. 202. must these *Disciples* be, when they saw the Lord? and with what Pleasure must they hear him speaking of those Things which concerned the Kingdom of GOD?

We have surely perpetual Reason for Thankfulness, when we think of that *Commission* which *Christ* gave to his *Disciples*: Nor is it a Circumstance of little Importance, that they had it in Charge, when they published this Message of Grace, to begin at *Jerusalem*; tho' the Religious Opportunities that were abused by that ungrateful City had already been so great, and their Provocations so many. Amazing Condescension of the *Prince of Peace*, that he sent his *Embassadors of Peace* to them, when they had hardly laid aside the Weapons with which they had slain him, and were scarce rested after the cruel Fatigue, which their officious Malice had given them, in abetting his Murder! Behold, he offers them all the invaluable Blessings purchased by his *Blood*, while it was yet, as we may say, warm upon *Mount Calvary*: And on the same Principles, even unto this Day, where Sin hath abounded, there is Grace abounding much more. (*Rom. v. 20.*)

The *Commission* he gave his *Apostles*, tho' it began at *Jerusalem*, did not end there; nor was it confined within the narrow Limits of *Judea*; but they were appointed to go into all the World, and preach the Gospel to every Creature. We to this Day, in our remote Land, enjoy the Benefit of it. Let us remember the important Consequences, that will one Way or another attend the Gospel thus brought us. If we believe it, we shall be saved; but if we believe it not, we shall be damned. Life, or Death, oh my Soul, is the certain Issue of it, with regard to thee in particular. Be Surety to thy Servant, oh Lord, for Good; (*Psal. cxix. 122.*) and let my Life be precious in thy Sight!

Christ opened the Understanding of the *Apostles*, to apprehend the Sense of *Scripture*. Let us study that *Sacred Book*, with an humble Dependance upon the Aid of that *Blessed Spirit*, by whom it was dictated. And let these *Apostles*, who were thus divinely taught, be reverently regarded as our surest Guides, when we are studying the Oracles of the *Old Testament*; considering the extraordinary *Commission* with which *Christ* sent them forth, the *Power from on High* with which he endowed them, and the ample *Credentials* which he thereby gave them.

These *miraculous Donations* are now ceased; but that valuable Promise still continues in Force, that he will be with his Ministers always, even unto the End of the World. In the Strength of that Assurance, oh thou faithful and true Witness, would thine humble *Embassadors* still go forth, to all the Labours and Difficulties before them: Remember thy Word unto thy Servants, (*Psal. cxix. 49.*) and may it be unto us according to it! Amen!

S E C T. CCIII.

CHRIST, after his last Discourse with his Disciples, ascends to Heaven in their Sight, from the Mount of Olives in the Neighbourhood of Bethany; and they joyfully return to Jerusalem waiting for the Spirit. Mark XVI. 19, to the End. Luke XXIV. 50, to the End. John XX. 30, to the End. XXI. ult. Acts I. 4, — 12.

ACTS I. 4.

ACTS I. 4.

AND being assembled together with them, [he] commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father, which, saith he, ye have heard of me.

SUCH was the Conversation Jesus had with his Disciples at Jerusalem, and such the Commission he gave them: *And now at length having gathered them together on the Fortieth Day after his Resurrection, he charged them again, as he had done before, (Luke xxiv. 49. pag. 644.) not to depart from Jerusalem, to employ themselves in any secular Cares at Home; but rather to spend some succeeding Days in extraordinary Devotion, in the Temple, or in their secret Retirements; that they might, with the most becoming Temper, wait for the Accomplishment of that Promise of the Father, which [said he,] you have again and again heard from me, both before, and since my Resurrection. (Compare John xiv. 26. xv. 26. xvi. 7. and Luke xxiv. 49.) For John indeed baptized with Water,* when he was sent to call Men to Repentance; but you well know, that he declared at the same Time, there was one coming after him, who should baptize in a more glorious Manner with the Holy Spirit: (See Mat. iii. 11. Vol. i. pag. 98.) And in Accomplishment of this Prediction, as you are now to be sent forth to preach the Gospel, and to bear Witness of me as the true Messiah, that whosoever shall believe in me may obtain Remission of Sins, you shall be plentifully furnished from above with all those Graces, that may enable you to fulfil your Ministry, and by my Means shall be baptized with an extraordinary Effusion

Sect. 203.
Acts I. 4.

⁵ For John truly baptized with Water; but ye shall be baptized with the Holy Ghost, not many Days hence.

5

Sect. 203. Effusion of the Holy Spirit; and this shall be done *not many Days hence.*

Luk. XXIV. 50. *And he then took them with him out of the City, and passing over the Brook Cedron again, in a very different Manner from that in which he had lately crossed it, (John xviii. 1. pag. 494.) be led them out to the Mount of Olives, and brought them thro' that Ridge of Hills, as far as to the Boundaries of Bethany (a).*

Acts I. 6. *When therefore they were come together with such peculiar Solemnity, and Jesus had thus assembled them in a Body, (as they apprehended, on some extraordinary Occasion,) they asked him, saying, Lord, wilt thou at this Time, when they have just been guilty of such aggravated Wickedness, restore the Kingdom to Israel? And wilt thou now in such a Manner shew thy Favour to them, that Israel, that guilty Nation, which so well deserves to be destroyed, shall at this Time be raised from its Servitude, to that extensive Empire, which we have been taught to expect under the Government of the Messiah.*

7 *But as Jesus was not willing to enter into a long Debate with them, he chose to silence them in few Words, and said to them, Whatever the Schemes of Providence may be, it is not for you to know, and therefore is not proper for you to enquire, what are those Times or Seasons, which the Father has placed under his own Authority: The Messiah's Kingdom shall indeed be triumphant, and the Israel of God shall reign with him;*

LUKE XXIV. 50. —
And he led them out as far as to Bethany.

ACTS I. 6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this Time restore again the Kingdom to Israel?

7 And he said unto them, It is not for you to know the Times or the Seasons, which the Father hath put in his own Power.

(a) *As far as to the Boundaries of Bethany.] This at least must be the Import of the Word *ewes*; but what is said elsewhere, will not allow us to extend it to the Town itself: For it is plain, the Town of Bethany was about Fifteen Furlongs from Jerusalem, (John xi. 18.) whereas the Place from which our Lord ascended, on Mount Olivet, was but a Sabbath-Day's Journey, or about half that Distance from Jerusalem. (Acts i. 12.) So that to reconcile what Luke has told us in his Gospel, with the Account that he has given of our Lord's Ascension in the Acts, we must conclude, that he conducted his Disciples only to the Boundaries of Bethany, which came much nearer to Jerusalem, and took in Part of the Mount of Olives. (See Note. (a) on Mat. xxi. 1. pag. 289.) — It is indeed possible, that our Lord might make his last Visit on Earth to Lazarus and his pious Sisters; but it is manifest, he did not ascend from the Town of Bethany, where many others must have seen him, but from the Mount of Olives, where none beheld him but his own Disciples; nor is there any Intimation in the Words of the Evangelist, that he came from Bethany to the Mount of Olives on the Day of his Ascension, but rather that he went directly from Jerusalem thither.*

(b) *While*

8 But ye shall receive Power after that the Holy Ghost is come upon you: and ye shall be Witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost Part of the Earth.

him; but where, or when, or how this shall be, it is not your present Business to enquire: And therefore now let not these engage and take up your Attention; but let me rather exhort you, to mind your present Duty, and to leave the Event of Things to God: And to prepare you for the important Service you are called to, you shall indeed, as I before have told you, receive the Power of the Holy Spirit coming upon you; and by this Means you shall be qualified to be my Witnesses, both in Jerusalem, and in all Judea, and in Samaria, and even to the Ends of the Earth; and you shall gather in Subjects to my Kingdom in the remotest Regions, and subdue Multitudes to the Obedience of Faith.

Sec. 203, Acts I. 8.

LUKE XXIV.—50. And he lift up his Hands, and blessed them.

And then lifting up his Hands, in a most solemn and devout Manner, be blessed them, as one that had Authority, not only to desire, but to command a Blessing on them; and recommended them to the Guardianship and Care of his Heavenly Father, to whom, after so long an Abode on Earth, he was now returning.

51—And it came to pass, [after the Lord had spoken [ACT. these Things] unto them,] while he blessed them, he was parted from them. [MARK XVI. 19.—ACTS I. 9.—]

And it came to pass, after the Lord had spoken these Things unto them, and had discoursed with his Disciples of the Work they were to do, and of the Power they should have to qualify them for it, even while he was blessing them, he was miraculously separated from them. And while they stedfastly beheld him, and fixed their Eyes upon him with the strictest Observation, he was taken up from the Ground on which he stood, and gradually carried up into Heaven (b), as it seemed by the Ministry of attending Angels, (tho' he could, no Doubt, have ascended merely by his own Power:) And while he hovered in the Air, at some Distance from them, a bright Cloud appeared, as a Kind

51 Acts I. 9.

ACTS I.—9. And while they beheld, he was taken up, [LUKE and carried up into Heaven,] and a Cloud received

(b) While they beheld, he was taken up, &c.] Mr. Jennings has observed with his usual Sagacity and Propriety, (Serm. at Berry-Street, Vol. i. pag. 373.) that it was much more proper, our Lord should ascend to Heaven in the Sight of his Apostles, than that he should rise from the Dead in their Sight: For his Resurrection was proved, when they saw him alive after his Passion; but they could not see him in Heaven, while they continued upon Earth.

Sect. 203. a Kind of Triumphant Chariot which God had prepared on this great Occasion, and *received him out of their Sight*: And passing thro' Crouds of adoring Angels, *he ascended to a Throne highly exalted above theirs, and sate down, even at the Right Hand of GOD*, on a Seat of the highest Dignity and Authority, there to reign in the Glories of his Mediatorial Kingdom, till all Things shall be put under his Feet. (1 Cor. xv. 25, 27.)

Acts I. 9.

10 *And as they were stedfastly looking up to Heaven, while he went on in his amazing and triumphant Progress, behold, Two Angels, in the Form of Men, in white and shining Raiment, being of the Number of those whose Ministrations GOD was pleased to make use of in this illustrious Event, came and stood near them;*

11 *Who also spake to them and said, Ye Men of Galilee, why do ye stand gazing up to Heaven with such great Astonishment? Is it not what your Lord himself has often told you, that he was soon to return to the Glory from which he came? And we are now sent hither to assure you, that this Jesus, who is thus taken up from you into Heaven, shall so come again, in the very same Manner as you have now beheld him go into Heaven: For the Great Day shall surely come, when he will visibly descend from Heaven in a Cloud of Glory, attended as now with a Guard of Angels, to dispense their final Judgment to all the Inhabitants of the World: But in the mean Time, the Heavens must receive him, and you must no more expect his Company on Earth.*

Luk. XXIV. 52. *And his Disciples were so fully satisfied of his Divine Power and Glory, that they worshipped him with the humblest Reverence, tho' he was now become invisible to them; and then (as he had ordered them,) returned to Jerusalem with great Joy, from the Mount called Olivet, where he was parted from them; which is but a Sabbath-Day's Journey, or about a Mile distant from Jerusalem (c): And it exceedingly rejoiced their Hearts*

to

received him out of their Sight, [and he sat on the Right Hand of GOD.] [MARK XVI.—19. LUKE XXIV.—51.]

10 And while they looked stedfastly toward Heaven, as he went up, behold, Two Men stood by them in white Apparel;

11 Which also said, Ye Men of Galilee, why stand ye gazing up into Heaven? this same Jesus which is taken up from you into Heaven, shall so come in like Manner as ye have seen him go into Heaven.

LUKE XXIV. 52. And they worshipped him, and [then] returned to Jerusalem, with great Joy, [from the Mount called Olivet, which is from Jerusalem a Sabbath-Day's Journey:] [ACTS I. 12.]

(c) Which is a Sabbath-Day's Journey from Jerusalem.] A Sabbath-Day's Journey is generally reckoned by the Jews to be Two thousand Cubits; which was the Distance between the

53 And were continually in the Temple, praising and blessing GOD. Amen.

MARK. XVI. 20. And they went forth, and preached every where, the Lord working with them, and confirming the Word with Signs following. Amen.

to think, that Jesus their Lord was in this singular Manner honoured by his Heavenly Father, and received up into a State of everlasting Felicity and Glory, in which he would be able to protect all his Followers, and to provide in the most effectual Manner for their present and eternal Happiness. *And they were always in the Temple*, that is, they constantly attended there at proper Times, and were daily present at the Hours of Prayer (*d*), *praising and blessing GOD*, both in his House, and in their own Retirements. *Amen!* May GOD always be praised by us, and by all who receive his Gospel, for the Discoveries and Attestations of it given to these his Servants, and by them to us!

Sect. 203.
Luk. XXIV.
52.

53:

And in a few Days after this, (as will be shewn more largely in the following History,) their ascended Lord, in Remembrance of his Promise to them, sent down as a Royal Donative the extraordinary Influences of his Spirit upon them, fully to qualify them for that important Office to which they were designed. *And going forth with this Furniture, they preached the Gospel every where* throughout the whole Roman Empire; and even among the Barbarous Nations, with amazing Success; *the Lord*, according to his Promise, *working with them, and confirming the Word*.

Mark XVI.
20.

the Ark and the Camp, when they marched; (*Josh. iii. 4.*) and probably the same Proportion was observed, when they rested. This is usually computed at *about Eight Furlongs, or a Mile*. But as the Camp took in a large Extent of Ground, and this was only the Distance of those that incamped nearest to the Ark; so it is evident, that as all the People were to repair on the Sabbath-Day to the Place of GOD's publick Worship, a Sabbath-Day's Journey was more than *Two thousand Cubits* to those, whose Station in the Camp was more remote from the Ark: Yet when they were afterwards settled in Towns, they allowed no more than *Two thousand Cubits* for a Sabbath-Day's Journey. (See *Selden de Jur. Nat. et Gent. Lib. iii. cap. 9.* and *Lightfoot Hor. Hebr. on Luke xxiv. 50.* and *Acts i. 12.*) Compare Note (a) above, on *Luke xxiv. 50.*

(*d*) *Were always in the Temple.*] Some have imagined, (by comparing this with *Acts i. 13, 14.*) that the Apostles dwelt for some Time afterwards, in an upper Chamber of the Temple: But they had no such Interest with the Priests, as to allow us to suppose, they would permit them to lodge in an Apartment of the Temple. It is sufficient, that they were always there at the proper Seasons; for it is well known, that by Night the Temple was shut up. (Compare *Luke ii. 37. Vol. i. pag. 65.* and *John xviii. 20. pag. 522.*) They probably joined their Voices with the Chorus of the Levites, as no doubt other pious Israelites did; and must surely from what they had already seen and known, have learnt to use many of the Psalms sung by them, in a much sublimer Sense, than the Generality of the People could.

(e) The

Sect. 203. *Word of his Grace by the Signs and Miracles which followed it; which were at once the most solid, as well as the most obvious and popular Demonstrations of those Divine Truths which they delivered. Amen! So may the Presence of the Lord be always with his faithful Ministers! and may his Gospel be attended every where with Efficacy and Success, as well as with convincing Evidences of its Divine Authority!*

John XXI.
25.

And thus we have given a summary Account of the most remarkable Passages of the Life of Christ during the Time of his Abode on Earth: But after all, it must be considered only as a Specimen, rather than a full Narration; for there are also many other Things that Jesus said and did, and indeed many other Signs and Miracles, that Jesus wrought, both before and after his Resurrection, in the Presence of his Disciples, which are not written in this Book of the Four Evangelists, which is here completed; and which indeed are so numerous, that if every one [of them] should be recorded in all its Circumstances, I am persuaded, the Work would amount to so vast a Bulk, that the World itself could not be able to receive the Books that would be written; but the very Size of the Volumes would necessarily prevent the Generality of Mankind from procuring, or reading them (e). *But these most necessary and important Things are written, in this plain Way, and in this portable Volume, not merely that the Reader may be amused by so curious a Story, but that the*

John XX.
31.

Faith,

JOHN XXI. 25. — And there are also many other Things which Jesus did; [and many other Signs truly did Jesus in the Presence of his Disciples, which are not written in this Book;] the which, if they should be written every one, I suppose that even the World itself could not contain the Books that should be written. [JOHN XX. 30.]

JOHN XX. 31. But these are written, that ye might believe

(e) *The World itself could not be able to receive the Books &c.] There would be no great Inconvenience in allowing an Hyperbole here, as most Expositors do; of which we meet with other Instances in Scripture: (See Gen. xi. 4. Numb. xiii. 33. and compare Jobn xii. 19.) But I think the Sense given in the Paraphrase easier, and more suited to the remarkable Plainness of St. John's Style. Elfner explains this Passage, as if the Evangelist had said, "If they were all to be particularly written, the unbelieving World would not admit them, so as to be moved by them to Faith and Obedience." And he produces Instances in which $\chi\omega\pi\epsilon\omega$ has such a Signification. But as John knew, the unbelieving World would reject even what he had writ, this could be no Reason for his writing no more. — Perhaps it may be a most delightful Part of the Entertainment of the Heavenly World, to learn from our blessed Lord himself, or from those who conversed with him on Earth, a Multitude of such Particulars of his Life, as will be well worthy our everlasting Admiration. In the mean Time, the pious and attentive Study of what is here recorded, may most happily prepare us for such Discoveries, and add an unutterable Relish to them: Amen! So may it be, to the Author of this Exposition, and to all those, who do, or may peruse it!*

believe that Jesus is the Christ the Son of GOD, and that believing, ye might have Life thro' his Name. [Amen.] [JOHN XXI — 25.]

Faith, the Hope, and the Piety of Christians, may be confirmed; and especially, *that you may more firmly and assuredly believe, that Jesus is the Messiah, the Son of GOD*, partaking of the same Divine Glory with the Father, and the sure Object of his Peoples Confidence; *and that believing it, you may be so influenced by his instructive Discourses, his compleat Example, and his dying Love, that you may have Eternal Life thro' his Name.* And may GOD grant, that as it is all most certainly and circumstantially true, so it may have that happy Effect upon all those, by whom this History is perused, from Age to Age.
Amen!

Sect. 203.
John XX.
31.

I M P R O V E M E N T.

THUS did our Victorious Saviour ascend on high, and lead Captivity captive: The Chariots of GOD which attended him, were Twenty thousand, even Thousands of Angels; (Psal. lxxviii. 17, 18.) and being gone into Heaven, he is there seated on the Right Hand of GOD; Angels, Aeth. i. 9. and Authorities, and Powers being made subject to him. (1 Pet. iii. 22.) Let us his humble Followers look after him with holy Joy, and pleasing Expectation; congratulating his Triumphs, and trusting thro' his Grace to share them.

Like the Apostles let us bow down and worship him; and while we continue here below, let us make it our daily Labour and Care, to seek those Things which are above, where Christ sitteth at the Right Hand of GOD: (Col. iii. 1.) And instead of amusing ourselves with the vain Dreams of Temporal Grandeur and Felicity, or with curious Enquiries after those Times and Seasons, which the Father has reserved in his own Power; let us apply with Vigour and Zeal to that Business, which he has assigned us; labouring to the utmost to promote his Gospel, and, by a diligent Improvement of our Time and Opportunities, to prepare for his final Appearance, when the Lord himself shall descend from Heaven with more publick Splendor than he returned thither, and shall come in the Glory of his Father, and his own Glory, with a majestick Pomp, which every Eye shall see, and with the Sound of a Trumpet, which even all the Nations of the Dead shall hear.

In the mean Time, let us again thankfully own his gracious Presence with his Disciples, whom he left behind him; and with admiring Gratitude reflect upon the happy Consequences of that Presence, in the Establishment of the Gospel in the World, and the Transmission of it even unto us, in so remote an Age and Country.

Let

Sect. 203.

John xxi.
25.

Let us especially praise him for these *Sacred Records*, which contain such an authentick and exact Account of those important Facts, in which we are all so nearly concerned; *Records* incomparably more valuable than the *Writings* of our private Estates, or the *Charters* of our publick Liberties. Let us earnestly pray, that their great Design may be answered in us; and make it our importunate Request to him who is the *Giver of all Grace*, that thro' the Operations of that *Holy Spirit*, without the Influence of which even *Scripture itself*, with all our Advantages for understanding and improving it, will be but a *sealed Book* or a *dead Letter*, our Faith may be nourished and confirmed by every Portion of it which we read; and that our Hearts may be so delivered into the

John xx. 31. Mould of his Word, that *believing on Christ*, under all the Characters he bears, we *may have Life thro' his Name*; and may at length receive the *End of our Faith*, in the compleat *Salvation of our Souls*, through him, to whom with the *Father*, and the eternal *Spirit*, be undivided Honours, and everlasting Praises. *Amen, and Amen!*

E N D of the SECOND VOLUME.



A TA

A TABLE for the more ready finding the Evangelists in the foregoing

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