





Engraved by Riddle from an Original Drawing by Kneller

THE REV. JOHN WESLEY A.M.

Ætatis 88.

E X P L A N A T O R Y
N O T E S
U P O N T H E
N E W T E S T A M E N T.

By J O H N W E S L E Y, M. A.

Late Fellow of *Lincoln-College*, OXFORD.

T H E F I F T H E D I T I O N.



L O N D O N: Printed for the A U T H O R:

And sold at the NEW-CHAPEL, City-Road, and by all the Booksellers
in Town and Country.

M,DCC,LXXXVIII.

P R E F A C E.

1. **F**OR many years I have had a desire of setting down and laying together what has occurred to my mind, either in reading, thinking, or conversation, which might assist serious persons, who have not the advantage of learning, in understanding the New Testament. But I have been continually deterred from attempting any thing of this kind, by a deep sense of my own inability: of my want not only of learning for such a work, but much more of experience and wisdom. This has often occasioned my laying aside the thought. And when by much importunity I have been prevailed upon to resume it, still I determined to delay it as long as possible, that (if it should please God) I might finish my work and my life together.

2. But having lately had a loud call from God, to arise and go hence, I am convinced that, if I attempt any thing of this kind at all, I must not delay any longer. My day is far spent, and (even in a natural way) the shadows of the evening come on apace. And I am the rather induced to do what little I can in this way, because I can do nothing else: being prevented by my present weakness, from either travelling or preaching. But, blessed be God, I can still read, and write, and think. O that it may be to his glory!

3. It will be easily discerned, even from what I have said already, and much more from the Notes themselves, that they were not principally designed for men of learning; who are provided with many other helps: and much less for men of long and deep experience in the ways and word of God. I desire to sit at their feet, and to learn of them. But I write chiefly for plain, unlettered men, who understand only their mother-tongue, and yet reverence and love the word of God, and have a desire to save their souls.

4. In order to assist these in such a measure as I am able, I design first to set down the text itself, for the most part, in the common *English* translation, which is in general (so far as I can judge) abundantly the best that I have seen. Yet I do not say, it is incapable of being brought in several places nearer to the original. Neither will I affirm, That the *Greek* copies from which this translation was made, are always the most correct. And therefore I shall take the liberty, as occasion may require, to make here and there a small alteration.

5. I am

5. I am very sensible this will be liable to objection: nay, to objections of quite opposite kinds. Some will probably think, the text is altered too much: and others, that it is altered too little. To the former I would observe, That I have never knowingly, so much as in one place, altered it, for altering's sake: but there, and there only, where, First, The sense was made better, stronger, clearer, or more consistent with the context: Secondly, Where the sense being equally good, the phrase was better or nearer the original. To the latter, who think the alterations too few, and that the translation might have been nearer still, I answer, This is true; I acknowledge it might. But what valuable end would it have answered, to multiply such trivial alterations, as add neither clearness nor strength to the text? This I could not prevail upon myself to do: so much the less, because there is, to my apprehension, I know not what peculiarly solemn and venerable in the old language of our translation. And suppose this to be a mistaken apprehension, and an instance of human infirmity: yet is it not an excusable infirmity, to be unwilling to part with what we have been long accustomed to, and to love the very words, by which God has often conveyed strength or comfort to our souls?

6. I have endeavoured to make the Notes as short as possible, that the comment may not obscure or swallow up the text: and as plain as possible, in pursuance of my main design, To assist the unlearned reader: for this reason I have studiously avoided, not only all curious and critical enquiries, and all use of the learned languages, but all such methods of reasoning and modes of expression, as people in common life are unacquainted with: for the same reason, as I rather endeavour to obviate than to propose and answer objections, so I purposely decline going deep into many difficulties, lest I should leave the ordinary reader behind me.

7. I once designed to write down barely what occurred to my own mind, consulting none but the inspired Writers. But no sooner was I acquainted with that great light of the Christian world (lately gone to his reward) *Bengelius*, than I entirely changed my design, being thoroughly convinced, it might be of more service to the cause of religion, were I barely to translate his *Gnomon Novi Testamenti*, than to write many volumes upon it. Many of his excellent Notes I have therefore translated. Many more I have abridged: omitting that part which was purely critical, and giving the substance of the rest. Those various readings likewise which he has shewed to have a vast majority of ancient copies and translations on their side, I have without scruple incorporated with the text: which after his manner I have divided all along, (though not omitting the common division into chapters and verses, which is
of

of use on various accounts) according to the matter it contains, making a larger or smaller pause, just as the sense requires. And even this is such an help in many places, as one who has not tried it can scarcely conceive.

8. I am likewise indebted for some useful observations, to Dr. *Heylin's Theological Lectures*: and for many more to Dr. *Guyse*, and to the *Family Expositor* of the late pious and learned Dr. *Doddridge*. It was a doubt with me for some time, whether I should not subjoin to every note I received from them, the name of the author from whom it was taken; especially considering I had transcribed some, and abridged many more, almost in the words of the author. But upon farther consideration, I resolved to name none, that nothing might divert the mind of the reader from keeping close to the point in view, and receiving what was spoke, only according to its own intrinsic Value.

9. I cannot flatter myself so far (to use the words of one of the above-named writers) as to imagine that I have fallen into no mistakes, in a work of so great difficulty. But my own conscience acquits me of having designedly misrepresented any single passage of scripture, or of having written one line, with a purpose of inflaming the hearts of Christians against each other. God forbid that I should make the words of the most gentle and benevolent Jesus, a vehicle to convey such poison. Would to God, that all the party names, and unscriptural phrases and forms, which have divided the Christian world, were forgot: and that we might all agree to sit down together, as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his spirit, and to transcribe his life in our own!

10. Concerning the scriptures in general, it may be observed, the word of the living God, which directed the first Patriarchs also, was, in the time of *Moses*, committed to writing. To this were added, in several succeeding generations, the inspired writings of the other Prophets. Afterwards, what the Son of God preached, and the Holy Ghost spake by the Apostles, the Apostles and Evangelists wrote. This is what we now stile the *Holy Scripture*: this is that *Word of God which remaineth for ever*: of which, though *heaven and earth pass away, one jot or tittle shall not pass away*. The scripture therefore of the *Old and New Testament*, is a most solid and precious system of divine truth. Every part thereof is worthy of God; and all together are one entire body, wherein is no defect, no excess. It is the fountain of heavenly wisdom, which they who are able to taste, prefer to all the writings of men, however wise, or learned, or holy.

11. An exact knowledge of the truth was accompanied in the inspired writers with an exactly regular series of arguments, a precise expression of their meaning, and a genuine vigour of suitable affections. The chain of argument in each book is briefly exhibited in the table prefixt to it, which contains also the sum thereof, and may be of more use, than prefixing the

B

argument

argument to each chapter ; the division of the *New Testament* into chapters, having been made in the dark ages, and very incorrectly ; often separating things that are closely joined, and joining those that are entirely distinct from each other.

12. In the language of the sacred writings, we may observe the utmost depth, together with the utmost ease. All the elegancies of human compositions sink into nothing before it : God speaks not as man, but as God. His thoughts are very deep ; and thence his words are of inexhaustible virtue. And the language of his messengers also is exact in the highest degree : for the words which were given them, accurately answered the impression made upon their minds ; and hence, *Luther* says, “ Divinity is nothing but the grammar of the language of the Holy Ghost.” To understand this thoroughly, we should observe the *emphases* which lies on every word ; the holy *affections* expressed thereby, and the *tempers* shewn by every writer. But how little are these, the latter especially, regarded ? Though they are wonderfully diffused through the whole *New Testament*, and are in truth a continued commendation of Him, who acts, or speaks, or writes.

13. The *New Testament* is, all those sacred writings in which the *New Testament* or covenant is described. The former part of this contains the writings of the Evangelists and Apostles : the latter, the Revelation of Jesus Christ. In the former is, first, the history of Jesus Christ, from his coming in the flesh, to his ascension into heaven ; then, the institution and history of the Christian church, from the time of his ascension. The Revelation delivers what is to be, with regard to Christ, the church, and the universe, till the consummation of all things.

Bristol, Hot-Wells,
Jan. 4, 1754.

N O T E S

N O T E S

O N

The Gospel according to St. MATTHEW.

THE *Gospel*, (that is, good tidings) means a book containing the good tidings of our salvation by Jesus Christ.

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

St. *Matthew* particularly points out the fulfilling of the prophecies for the conviction of the Jews. St. *Mark* wrote a short compendium, and yet added many remarkable circumstances omitted by St. *Matthew*, particularly with regard to the Apostles, immediately after they were called. St. *Luke* treated principally of the office of Christ, and mostly in an historical manner. St. *John* refuted those who denied his godhead: each chusing to treat more largely on those things, which most suited the time when, and the persons to whom he wrote.

The Gospel according to St. Matthew, contains,

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>I. The birth of Christ, and what presently followed it:</p> <p style="margin-left: 20px;">a. His genealogy, C. i. 1—17</p> <p style="margin-left: 20px;">b. His birth, 18—25</p> <p style="margin-left: 20px;">c. The coming of the wife men, C. ii. 1—12</p> <p style="margin-left: 20px;">d. His flight into Egypt and return, 13—23</p> <p>II. The Introduction:</p> <p style="margin-left: 20px;">a. John the Baptist, C. iii 1—12</p> <p style="margin-left: 20px;">b. The baptism of Christ, 13—17</p> <p style="margin-left: 20px;">c. His temptation and victory, C. iv. 1—11</p> <p>III. The actions and words by which Jesus proved he was the Christ:</p> <p style="margin-left: 20px;">a. At Capernaum, 12—16</p> <p style="margin-left: 40px;">Where we may observe,</p> <p style="margin-left: 60px;">1. His preaching, 17</p> <p style="margin-left: 60px;">2. Calling Andrew, and Peter, James, and John, 18—22</p> | <p style="margin-left: 20px;">3. Preaching and healing, with a great concourse of people, 23—25</p> <p style="margin-left: 20px;">4. Sermon on the mount, C. v. vi. vii.</p> <p style="margin-left: 20px;">5. Healing the leper, C. viii. 1—4</p> <p style="margin-left: 20px;">6. the Centurion's servant, 5—13</p> <p style="margin-left: 20px;">7. Peter's mother-in-law, 14—15</p> <p style="margin-left: 20px;">8. many that were sick, 16—17</p> <p>b. In his journey (wherein he admonished two that offered to follow him) over the sea:</p> <p style="margin-left: 20px;">Here, we may observe,</p> <p style="margin-left: 40px;">1. His dominion over the winds and seas 18—27</p> <p style="margin-left: 40px;">2. The devils passing from the men into the swine, 28—34</p> <p>c. At Capernaum again, Here, C. ix.</p> <p style="margin-left: 40px;">1. He cures the paralytic, 1—8</p> <p style="margin-left: 40px;">2. Calls Matthew, and defends his conversing with publicans and sinners 9—13</p> <p style="margin-left: 60px;">3. Answers</p> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

8 N O T E S o n S t. M A T T H E W.

3. Answers concerning fasting, 14—17
4. Raises Jarius' daughter, (alter curing the issue of blood) 18—26
5. Gives sight to two blind men, 27—31
6. Dispossesses the demoniac, 32—34
7. Goes thro' the cities, and directs to pray for labourers, 35—38
8. Sends and instructs labourers, and preaches himself, C. x. 1. xi. 1.
9. Answers the message of John, 2—6
10. Commends John, reproves the unbelieving cities, invites the weary, 7—30
11. Defends the disciples plucking the corn, C. xii. 1—8
12. Heals the withered hand, 9—13
13. Retires from the Pharisees lying in wait, 14—21
14. Cures the demoniac, while the people wonder, and the Pharisees blaspheming are refuted, 22—37
15. Reproves them that require a sign, 38—45
16. Declares who are his relations, and 46—50
17. Teaches by parables, C. xiii. 1—52
- d.* At Nazareth: 53—58
- e.* In other places.
 1. Herod having killed John, doubts concerning Jesus. Jesus retiring, is sought for by the people, C. xiv. 1—13
 2. He heals the sick, and feeds five thousand, 14—21
 3. His voyage and miracles in the land of Genesareth, 22—36
 4. Unwashed hands, C. xv. 1—20
 5. The woman of Canaan, 21—28
 6. Many sick healed, 29—31
 7. Four thousand fed, 32—38
 8. Those who require a sign re- proved, C. xv. 39. xvi. 1—4
 9. The leaven of the Pharisees, 5—12
- IV. Predictions of his death and re- surrection:
 - a.* The first prediction.
 1. Preparation for it by a confir- mation that he is the Christ, 13—20
 2. The prediction itself, and re- proof of Peter, 21—28
 - b.* The second prediction.
 1. The transfiguration, and silence enjoined, C. xvii. 1—13
 2. The lunatic healed, 14—21
 3. The prediction itself, 22—23
 4. The tribute paid, 24—27
 5. Who is greatest in Christ's king- dom, C. xviii. 1—20
 6. The duty of forgiving our bro- ther, 21—35
 - c.* The third prediction.
 1. Jesus departs out of Gali- lee, C. xix. 1—2
 2. Of divorce, and celibacy, 3—12
 3. His tenderness to little chil- dren 13—14
 4. The rich man drawing back, and hence 16—22 of the salvation of the rich, 23—26 of the reward of following Christ, 27—30 of the last and the first, C. xx. 1—16
 5. The prediction itself, 17—19
 6. The request of James and John, humility enjoined, 20—28
 7. The two blind men cured, 29—31
- V. Transactions at Jerusalem before his passion:
 - a.* Sunday,
 - His royal entry into Jerusa- lem, C. xxi. 1—11
 - His purging the temple, 12—17
 - b.* Monday,
 - The barren fig-tree, 18—19
 - c.* Tuesday, transactions,
 - In the temple:
 1. The chief priests and elders consulted,
 - By a question concerning John's baptism 23—27
 - By the parables,
 - of the two sons, 28—32
 - of the vineyard: 33—44
 2. Seek to lay hands on him, 45—46
 3. The parable of the marriage- feast C. xxii. 1—14
 4. He

NOTES on St. MATTHEW. 9

4. He is questioned, concerning
 paying tribute 15—22
 the resurrection, 23—33
 the great commandment 34—40
5. Christ's question, concerning
 David's Lord, 41—46
 Caution, concerning the
 scribes and pharisees,
 C. xxiii. 1—12
 Severe reproof of them, 13—36
 and of Jerusalem, 37—39
 Out of the temple :
1. His discourse of the destruction
 of Jerusalem, and the end
 of the world, C. xxiv. 1—51
2. The ten virgins; the talents;
 the last judgment, C. xxv. 1—46
- VI. His passion, and resurrection,
 A. His passion, death, and burial,
 C. xxvi. 1—2
- a. Wednesday,
 His prediction, C. xxvi. 1—2
 The consultation of the chief
 priests and elders, 3—5
 Judas bargains to betray him, 6—16
- b. Thursday,
1. In the day-time,
 The passover prepared, 17—19
2. In the evening,
 The traitor discovered, 20—25
 The Lord's supper, 26—29
3. In the night,
 1. Jesus foretels the cowardice
 of the apostles, 33—35
 2. Is in an agony, 36—46
 3. Is apprehended, reproves
 Peter and the multitude;
 is forsaken of all, 47—56
4. Is led to Caiaphas, falsely
 accused, owns himself the
 Son of God, is condemned,
 derided, 57—68
 5. Peter denies him and weeps, 69—75
- c. Friday,
1. The height of his passion :
 In the morning,
 1. Jesus is delivered to Pilate
 C. xxvii. 1—2
 2. The death of Judas 3—10
 3. Jesus' kingdom and silence, 11—14
 4. Pilate, though warned by his
 wife, condemns him. 15—26
 5. He is mocked and led forth, 27—32
 The third hour,
 The vinegar and gall; the
 crucifixion; his garments
 divided; the inscription
 on the cross; the two rob-
 bers; blasphemies; 33—44
 From the sixth to the ninth
 hour,
 The darkness, his last agony, 45—49
2. His death, 50—
 The veil rent, and a great
 earthquake, 51—53
 The Centurion wonders, wo-
 men behold, 54—56
3. His burial, 57—61
- d. Saturday,
 The Sepulchre secured, 62—66
- B. His resurrection,
 1. Testified to the women by
 an angel, C. xxviii. 1—8
 by our Lord himself, 9—10
 2. Denied by his adversaries, 11—15
 3. Proved to his apostles, 16—20

©

St.

St. M A T T H E W.

1. **T**HE * book of the generation of Jesus Christ, the son of David, the
 2 son of Abraham. Abraham begat Isaac, and Isaac begat Jacob,
 3 and Jacob begat Judah and his brethren; And Judah begat Pharez and
 Zarah of Tamar, and Pharez begat Esrom, and Esrom begat Aram,
 4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson
 5 begat Salmon: and Salmon begat Boaz of Rahab, and Boaz begat Obed
 6 of Ruth, and Obed begat Jesse and Jesse begat David the king.
 7 And David the king begat Solomon; of the wife of Uriah: and So-
 lomom begat Rehoboam, and Rehoboam begat Abijah, and Abijah
 8 begat Afa; And Afa begat Jehoshaphat, and Jehoshaphat begat Jeho-
 9 ram, and Jehoram begat Uzziah; And Uzziah begat Jotham, and Jotham
 10 begat Ahaz, and Ahaz begat Hezekiah; And Hezekiah begat Manasseh.

V. 1. *The book of the generation of Jesus Christ*—That is, strictly speaking, the account of his birth and genealogy. This title therefore properly relates to the verses that immediately follow: but as it sometimes signifies the history of a person, in that sense it may belong to the whole book. If there were any difficulties in this genealogy, or that given by St. *Luke*, which could not easily be removed, they would rather affect the *Jewish* tables, than the credit of the *Evangelists*: for they act only as historians, setting down these genealogies, as they stood in those public and allowed records. Therefore they were to take them as they found them. Nor was it needful they should correct the mistakes, if there were any. For these accounts sufficiently answer the end for which they are recited. They unquestionably prove the grand point in view, That *Jesus* was of the family from which the promised seed was to come. And they had more weight with the *Jews* for this purpose, than if alterations had been made by inspiration itself. For such alterations would have occasioned endless disputes between them and the dis-

ciples of our Lord. *The son of David, the son of Abraham*—He is so called, because to these he was more peculiarly promised, and of these it was often foretold the *Messiah* should spring.

V. 3. *Of Tamar*—St. *Matthew* adds the names of those women also, that were remarkable in the sacred history.

V. 4. *Naasson*—Who was prince of the tribe of *Judah*, when the *Israelites* entered into *Canaan*.

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

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

V. 8. *Jehoram begat Uzziah*—*Jehoahaz*, *Joash*, and *Amaziah* coming between. So that he begat him *mediate*ly, as *Christ* is *mediate*ly the son of *David* and of *Abraham*. So the progeny of *Hezekiah*, after many generations, are called *The sons that should issue from him, which he should beget*, Isaiah xxxix. 7.

V. 11. *Josiah*

* Luke iii. 31.

- 11 and Manasseh begat Amon, and Amon begat Jofiah; And Jofiah begat
 Jechoniah and his brethren, about the time they were carried away to
 12 Babylon. And after they were brought to Babylon, Jechoniah begat
 13 Salathiel, and Salathiel begat Zerubbabel; And Zerubbabel begat Abiud,
 14 and Abiud begat Eliakim, and Eliakim begat Azor; And Azor begat
 15 Zadok, and Zadok begat Achim, and Achim begat Eliud; And Eliud
 begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob:
 16 And Jacob begat Joseph, the husband of Mary, of whom was born Jesus,
 who is called Christ.
- 17 So all the generations from Abraham to David *are* fourteen genera-
 tions: and from David to the carrying away to Babylon *are* fourteen
 generations, and from the carrying away to Babylon to Christ *are* four-
 teen generations.
- 18 Now the birth of Christ was on this wise: his mother Mary, being
 espoused to Joseph, before they came together she was found with

V. 11. *Jofiah begat Jechoniah*—Mediately, *Jehoiakim* coming between. *And his brethren*—That is, his uncles. The *Jews* term all kinsmen brethren. *About the time they were carried away*—Which was a little after the birth of *Jechoniah*.

V. 16. *The husband of Mary*—*Jesus* was generally believed to be the son of *Joseph*. It was needful for all who believed this, to know that *Joseph* was sprung from *David*. Otherwise they would not allow *Jesus* to be the *Christ*. *Jesus, who is called Christ*—The name *Jesus* respects chiefly the promise of blessing made to *Abraham*: The name *Christ*, the promise of the *Messiah's* kingdom, which was made to *David*.

It may be farther observed, That the word *Christ* in *Greek*, and *Messiah* in *Hebrew*, signify anointed, and imply the prophetic, priestly, and royal characters, which were to meet in the *Messiah*. Among the *Jews*, anointing was the ceremony whereby prophets, priests, and kings, were initiated into those offices. And if we look into ourselves, we shall find a want of *Christ* in all these respects. We are by nature at a distance from God, alienated from him, and incapable of a free access to him. Hence

we want a mediator, an intercessor, in a word, a *Christ*, in his priestly office. This regards our state with respect to God. And with respect to ourselves, we find a total darkness, blindness, ignorance of God, and the things of God. Now here we want *Christ* in his prophetic office, to enlighten our minds and teach us the whole will of God. We find also within us a strange misrule of appetites and passions. For these we want *Christ* in his royal character, to reign in our hearts, and subdue all things to himself.

V. 17. *So all the generations*—Observe, in order to compleat the three fourteens, *David* ends the first fourteen, and begins the second. (which reaches to the captivity) and *Jesus* ends the third fourteen.

When we survey such a series of generations, it is a natural and obvious reflection, *how like the leaves of a tree one passeth away, and another cometh!* Yet the earth still abideth. And with it the goodness of the Lord, which runs on from generation to generation, the common hope of parents and children.

Of those who formerly lived upon earth, and perhaps made the most conspicuous figure, how many are there whose

names

19 child by the Holy Ghost. Then Joseph her husband, being a just
 man, and yet not willing to make her a public example, purposed
 20 to put her away privately. But while he was thinking on these
 things, behold an angel of the Lord appeared to him in a dream,
 saying, Joseph, *thou* son of David, fear not to take to thee Mary thy
 21 wife; for that which is begotten in her is of the Holy Ghost. And
 she shall bring forth a son, and thou shalt call his name Jesus; for he
 22 shall save his people from their sins. (Now all this was done, that
 it might be fulfilled, which was spoken of the Lord by the prophet,
 23 saying, † Behold the virgin shall be with child, and bring forth a son,
 and they shall call his name Emmanuel, which is, being interpreted,
 24 God with us.) Then Joseph, being raised from sleep, did as the angel
 25 of the Lord had commanded him, and took unto him his wife: But he
 knew her not, till she had *brought forth her son, the first-born. And
 he called his name Jesus.

II. Now after Jesus was born in Bethlehem of Judea, in the days of

names are perished with them? How many, of whom only the names are remaining? Thus are we likewise passing away! And thus shall we shortly be forgotten! Happy are we, if, while we are forgotten by men, we are remembered by God! If our names, lost on earth, are at length found written in the book of life!

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

V. 21. *Jesus*—That is, a Saviour. It is the same name with *Joshua* (who was a type of him) which properly signifies, *The Lord, salvation. His people—Israel. And all the Israel of God.*

V. 23. *They shall call his name Emmanuel*—To be called, only means, according to the Hebrew manner of speaking, that the person spoken of shall really and effectually be what he is called, and actually fulfil that title. Thus, *Unto us a child is born—and his name shall be called wonderful, counsellor, the mighty God, the prince of peace*—that is, he shall be all these, though not so much nominally, as really, and in effect.

And thus was he called *Emmanuel*; which was no common name of *Christ*, but points out his nature and office: As he is God incarnate, and dwells by his spirit, in the hearts of his people.

It is observable, the words in *Isaiah* are, *Thou* (namely his mother) *shalt call*; but here, *They*—that is, all his people, *shall call*—shall acknowledge him to be *Emmanuel*, God with us. *Which being interpreted*—This is a clear proof, that St. *Matthew* wrote his gospel in *Greek*, and not in *Hebrew*.

V. 25. *He knew her not, till after she had brought forth*—It cannot be inferred from hence, that he knew her afterward: no more than it can be inferred from that expression (2 *Sam.* vi. 23.) *Michal had no child till the day of her death*, that she had children afterward. Nor do the words that follow, *the first-born son*, alter the case. For there are abundance of places, wherein the term *first-born* is used, though these were no subsequent children.

V. 1. *Bethlehem of Judea*—There was another *Bethlehem* in the tribe of *Zebulon*. *In the days of Herod*—Commonly called *Herod*

† *Isaiah* vii. 14.

* *Luke* ii. 7.

Herod the king, behold wise men came from the east to Jerusalem,
 2 saying, Where is he that is born king of the Jews? For we have seen
 3 his star in the east, and are come to do him homage. When Herod
 the king had heard *these things*, he was troubled, and all Jerusalem
 4 with him. And having assembled all the chief priests and scribes of
 the people, he enquired of them, Where the Christ was to be born?
 5 And they said to him, In Bethlehem of Judea; for thus it is written
 6 by the prophet, * And thou Bethlehem in the land of Judah, art in no
 wise the least among the princes of Judah; for out of thee shall come
 7 forth a governor, who shall rule my people Israel. Then Herod, having
 privately called the wise men, enquired of them with great exactness,

Herod the great, born at *Ascalon*. The scepter was now on the point of departing from *Judah*. Among his sons were *Archelaus*, mentioned ver. 22. *Herod Antipas*, mentioned ch. 14. and *Philip*, mentioned *Luke* 3. *Herod Agrippa*, mentioned *Acts* 12. was his grandson. *Wise men*—The first fruits of the *Gentiles*: probably they were *Gentile* philosophers, who, through the divine assistance, had improved their knowledge of nature, as a means of leading to the knowledge of the One, true God. Nor is it unreasonable to suppose, that God had favoured them with some extraordinary revelations of himself, as he did *Melchisedec*, *Job*, and several others who were not of the family of *Abraham*; to which he never intended absolutely to confine his favours. The title given them in the original, was anciently given to all philosophers, or men of learning; those particularly who were curious in examining the works of nature, and observing the motions of the heavenly bodies.

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

V. 2. *To do him homage*—To pay him that honour, by bowing to the earth before him, which the eastern nations used to pay to their monarchs.

V. 4. *The chief priests*—That is, not only the high-priest and his deputy, with those who formerly had borne that office; but also the chief man in each of those twenty-four courses, into which the body of the priests were divided, 1 *Chron.* xxiv. 10. *The Scribes* were those whose peculiar business it was to explain the scriptures to the people. They were the public preachers, or expounders of the law of *Moses*: whence the chief of them were called *Doctors of the law*.

V. 6. *Thou art in no wise the least among the princes of Judah*—That is, among the cities belonging to the *princes* or heads of thousands in *Judah*. When this and several other quotations from the Old Testament are compared with the original, it plainly appears, the apostles did not always think it necessary, exactly to transcribe the passages they cited, but contented themselves with giving the general sense, though with some diversity of language. The words of *Micah* which we render, *Though thou be little*, may be rendered, *Art thou little?* And then the difference which seems to be here between the prophet and the evangelist vanishes away.

D

V. 8. And

* Micah v. 2.

- 8 at what time the star appeared: And sending them to Bethlehem, he said, Go, enquire exactly concerning the young child, and if ye find *him*, bring me word again, that I also may come and do him homage.
- 9 And having heard the king, they departed; and lo the star which they had seen in the East, moved on before them, till it came and stood
- 10 over where the young child was. And seeing the star, they rejoiced
- 11 with exceeding great joy. And being come into the house, they saw the young child, with Mary his mother; and falling down, they did him homage. And opening their treasures, they presented to him
- 12 gifts, gold, frankincense, and myrrh. And having been warned of God in a dream, not to return to Herod, they retired into their own country another way.
- 13 And when they had retired, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and continue there till I shall
- 14 tell thee; for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and
- 15 retired into Egypt, And continued there till the death of Herod: that it might be fulfilled which was spoken of the Lord by the pro-
- 16 phet, saying, † Out of Egypt have I called my son. Then Herod, seeing he was deluded by the wise men, was exceeding wroth, and sending forth, slew all the male children that were in Bethlehem,

V. 8. *And if ye find him, bring me word*—Probably, Herod did not believe he was born: otherwise would not so suspicious a prince have tried to make sure work at once?

V. 10. *Seeing the star*—Standing over where the child was.

V. 11. *They presented to him gifts*—It was customary to offer some present, to any eminent person whom they visited. And so it is, as travellers observe, in the eastern countries to this day. *Gold, frankincense, and myrrh*—Probably these were the best things their country afforded; and the presents ordinarily made to great persons. This was a most seasonable providential assistance, for a long and expensive journey into *Egypt*, a country where they were en-

tirely strangers, and were to stay for a considerable time.

V. 15. *That it might be fulfilled*—That is, whereby was fulfilled. The original word frequently signifies, not the design of an action, but barely the consequence or event of it. *Which was spoken of the Lord by the prophet*—On another occasion: *Out of Egypt have I called my son*—Which was now fulfilled as it were anew: *Christ* being in a far higher sense the Son of God, than *Israel*, of whom the words were originally spoken.

V. 16. *Then Herod, seeing he was deluded by the wise men*—So did his pride teach him to regard this action, as if it were intended to expose him to the derision of his subjects. *Sending forth*—A party of soldiers: *In all the*

† Hosea xi. 1.

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

III. § In those days cometh John the Baptist, preaching in the wilderness

the confines thereof—In all the neighbouring places, of which *Rama* was one.

V. 17. *Then was fulfilled*—A passage of scripture, whether prophetic, historical, or poetical, is in the language of the New Testament fulfilled, when an event happens to which it may with great propriety be accommodated.

V. 18. *Rachel weeping for her children*—The *Benjamites*, who inhabited *Rama*, sprung from her. She was buried near this place; and is here beautifully represented, risen, as it were out of her grave, and bewailing her lost children. *Because they are not*—That is, are dead. The preservation of *Jesus* from this destruction, may be considered as a figure of God's care over his children in their greatest danger. God does not often, as he easily could, cut off their persecutors at a stroke: but he provides a hiding-place for his people, and by methods not less effectual, though less

pompous, preserves them from being swept away, even when the enemy comes in like a flood.

V. 22. *He was afraid to go thither*—Into *Judea*; and so *turned aside into the region of Galilee*—A part of the land of *Israel* not under the jurisdiction of *Archelaus*.

V. 23. *He came and dwelt in Nazareth*—(where he had dwelt before he went to *Bethlehem*) a place contemptible to a proverb. *So that* hereby was fulfilled what had been spoken in effect, by several of the prophets (though by none of them in express words) *He shall be called a Nazarene*—That is, He shall be *despised and rejected*, shall be a mark of public contempt and reproach.

V. 1. *In those days*—That is, while *Jesus* dwelt there. *In the wilderness of Judea*—This was a wilderness properly so called, a wild, barren, desolate place, as was that also where our Lord was tempted. But generally speaking, a wilderness in the New Testament,

* Jer. xxxi. 15. § Mark i. 1. Luke iii. 1.

2 of Judea, And saying, Repent ye; for the kingdom of heaven is at hand.
 3 For this is he that was spoken of by the prophet *Isaiah*, saying, || The
 voice of one crying aloud in the wilderness, Prepare ye the way of the
 4 Lord, make his paths straight. And this *John* had his raiment of
 camels hair, and a leathern girdle about his loins; and his food was
 locusts and wild honey.

5 Then went out to him *Jerusalem* and all *Judea*, and all the region
 6 round about *Jordan*, And were baptized of him in *Jordan* confessing
 7 their sins. But seeing many of the *Pharisees* and *Sadduces* coming to

ment, means only a common, or less cultivated place, in opposition to pasture and arable land.

V. 2. *The kingdom of heaven*, and the kingdom of God, are but two phrases for the same thing. They mean, not barely a future happy state in heaven, but a state to be enjoyed on earth: the proper disposition for the glory of heaven, rather than the possession of it. *Is at hand*—As if he had said, God is about to erect that kingdom, spoken of by *Daniel*, (c. ii. 44. and vii. 13, 14.) the kingdom of the God of heaven. It properly signifies here, The gospel dispensation, in which subjects were to be gathered to God by his son, and a society to be formed, which was to subsist first on earth, and afterwards with God in glory. In some places of scripture, the phrase more particularly denotes the state of it on earth: in others, it signifies only the state of glory: but it generally includes both. The *Jews* understood it of a temporal kingdom, the seat of which they supposed would be *Jerusalem*; and the expected sovereign of this kingdom, they learned from *Daniel* to call *the son of man*.

Both *John* the baptist and *Christ*, took up that phrase, *the kingdom of heaven*, as they found it, and gradually taught the *Jews* (though greatly unwilling to learn) to understand it right. The very demand of repentance, as previous to it, shewed it was a spiritual kingdom, and that no wicked man, how politic, brave, or learned forever, could possibly be a subject of it.

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

V. 4. *John* had his raiment of camels hair—Coarse and rough, suiting his character and doctrine. *A leathern girdle*—Like *Elijah*; in whose spirit and power he came. *His food was locusts and wild honey*—Locusts are ranked among clean meats, *Lev.* xi. 22. But these were not always to be had. So in default of those, he fed on wild honey.

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

Such prodigious numbers could hardly be baptized by immersing their whole bodies under water: nor can we think they were provided with change of raiment for it, which was scarce practicable for such vast multitudes. And yet they could not be immersed naked with modesty, nor in their wearing apparel with safety. It seems therefore, that they stood in ranks on the edge of the river, and that *John* passing along before them, cast water on their heads or faces, by which means he might baptize many thousands in a day. And this way most naturally signified *Christ's* baptizing them with the Holy Ghost and with fire, which *John* spoke of, as prefigured by his baptizing with water, and which was eminently fulfilled, when the Holy Ghost sat upon the disciples in the appearance of tongues, or flames of fire.

V. 7. *The Pharisees* were a very ancient sect among the *Jews*. They took their

|| *Isaiah* xl. 3.

name

his baptism, he said to them, Ye brood of vipers, who hath shewed you
 8 to flee from the wrath to come? Bring forth therefore fruit worthy of
 9 repentance: and say not confidently within yourselves, We have Abraham
 to our father; for I say unto you, God is able of these stones to raise up
 10 children to Abraham. But the axe also already lieth at the root of the
 trees; therefore every tree that bringeth not forth good fruit, is hewn
 11 down and cast into the fire. I indeed baptize you with water unto
 repentance; but he that cometh after me is mightier than I; whose shoes
 I am not worthy to bear; he shall baptize you with the Holy Ghost and
 12 with fire; Whose fan is in his hand, and he will thoroughly cleanse his

name from an *Hebrew* word, which signifies to *separate*, because they separated themselves from all other men. They were outwardly strict observers of the law, fasted often, made long prayers, rigorously kept the sabbath, and paid all tithe, even of mint, anise, and cummin. Hence they were in high esteem among the people. But inwardly, they were full of pride and hypocrisy.

The *Sadducees* were another sect among the *Jews*, only not so considerable as the *Pharisees*. They denied the existence of angels, and the immortality of the soul, and by consequence the resurrection of the dead. *Ye brood of vipers*—In like manner, the crafty *Herod* is stiled a *fox*, and persons of insidious, ravenous, prophane, or sensual dispositions, are named respectively by him who saw their hearts, *serpents, dogs, wolves, and swine*. Terms, which are not the random language of passion, but a judicious designation of the persons meant by them. For it was fitting such men should be marked out, either for a caution to others, or a warning to themselves.

V. 8. *Repentance* is of two sorts; that which is termed *legal*, and that which is stiled *evangelical* repentance. The former (which is the same that is spoken of here) is, A thorough conviction of sin. The latter is, A change of heart (and consequently of life) from all sin to all holiness.

V. 9. *And say not confidently*—The word in the original vulgarly rendered, *Think not*, seems here, and in many places, not to diminish, but rather add to the force of the word with which it is joined. *We have Abraham to our father*—It is almost incredible how great the presumption of the *Jews* was, on this their relation to *Abraham*. One of their famous sayings was, "*Abraham sits near the gates of hell, and suffers no Israelite to go down into it.*" *I say unto you*—This preface always denotes the importance of what follows. *Of these stones*—Probably pointing to those which lay before them.

V. 10. *But the axe also already lieth*—That is, There is no room for such idle pretences. Speedy execution is determined against all that do not repent. The comparison seems to be taken from a woodman, that has laid down his axe, to put off his coat, and then immediately goes to work to cut down the tree. This refers to *the wrath to come* in the 7th verse. *Is hewn down*—Instantly, without farther delay.

V. 11. *He shall baptize you with the Holy Ghost and with fire*—He shall fill you with the Holy Ghost, inflaming your hearts with that fire of love, which many waters cannot quench. And this was done, even with a visible appearance as of fire, on the day of Pentecost.

V. 12. *Whose fan*—That is, the word of the

E

floor, and gather the wheat into the garner, but will burn up the chaff with unquenchable fire.

13 * Then cometh Jesus from Galilee to Jordan unto John, to be baptized
14 by him. But John forbad him, saying, I have need to be baptized of thee,
15 and comest thou to me? And Jesus answering said to him, Suffer *it* now;
for thus it becometh us to fulfil all righteousness. Then he suffered him.
16 And Jesus being baptized, went up straightway from the water, and lo the
heavens were opened to him, and he saw the Spirit of God descending
17 like a dove, and coming upon him. And lo a voice out of the heavens,
saying, This is my beloved Son, in whom I delight.

IV. Then * was Jesus led up by the spirit into the wilderness to be tempted
2 by the devil. And having fasted forty days and forty nights, he was after-

the gospel. *His floor*—That is, His church, which is now covered with a mixture of wheat and chaff. *He will gather the wheat into the garner*—Will lay up those who are truly good, in heaven.

V. 15. *It becometh us to fulfil all righteousness*—It becometh every messenger of God, to observe all his righteous ordinances. But the particular meaning of our Lord seems to be, *That it becometh us to do* (me to receive baptism, and you to administer it) in order *to fulfil*, that is, that I may fully perform every part of the righteous law of God, and the commission he hath given me.

V. 16. *And Jesus being baptized*—Let our Lord's submitting to baptism, teach us an holy exactness, in the observance of those institutions which owe their obligation merely to a divine command. Surely thus it becometh all his followers to fulfil all righteousness.

Jesus had no sin to wash away. And yet he was baptized. And God owned his ordinance, so as to make it the season of pouring forth the Holy Spirit upon him. And where can we expect this sacred effusion, but in an humble attendance on divine appointments? *Lo the heavens were opened, and he saw the spirit of God*—St.

Luke adds, in a bodily form—Probably in a glorious appearance of fire, perhaps in the shape of a dove, *descending* with a hovering motion, till it rested *upon him*. This was a visible token of those secret operations of the blessed spirit, by which he was anointed in a peculiar manner; and abundantly fitted for his public work.

V. 17. *And lo a voice*—We have here a glorious manifestation of the ever blessed Trinity: the Father speaking from heaven, the Son spoken to, the Holy Ghost descending upon him. *In whom I delight*—What an encomium is this! How poor to this are all other kinds of praise! To be the pleasure, the delight of God, this is praise indeed: this is true glory: this is the highest, the brightest light, that virtue can appear in.

V. 1 *Then*—After this glorious evidence of his Father's love, he was completely armed for the combat. Thus after the clearest light and the strongest consolation, let us expect the sharpest temptations. *By the spirit*—Probably through a strong inward impulse.

V. 2. *Having fasted*—Whereby doubtless he received more abundant spiritual strength from God. *Forty days and forty nights*—As did Moses, the giver of the law, and *Elijah*, the

* Mark i. 9.

Luke iii. 21.

* Mark i. 12.

Luke iv. 1.

3 wards hungry. And the tempter coming to him said, If thou be the Son
 4 of God, command that these stones may be made bread. But he answering
 said, It is written, † Man shall not live by bread alone, but by every word
 5 that proceedeth out of the mouth of God. Then the devil taketh him
 with him into the holy city, and setteth him on the battlement of the
 6 temple, And saith to him, If thou be the Son of God, cast thyself down;
 for it is written, ‖ He shall charge his angels concerning thee, and in their
 hands they shall bear thee up, lest at any time thou dash thy foot against
 7 a stone. Jesus said to him, It is written again, * Thou shalt not tempt the
 8 Lord thy God. Again the devil taketh him with him to an exceeding
 high mountain, and sheweth him all the kingdoms of the world and the
 9 glory of them, And saith to him, All these things will I give thee, if thou
 10 wilt fall down and worship me. Then Jesus saith to him, Get thee hence,
 Satan; for it is written, † Thou shalt worship the Lord thy God, and him
 11 only shalt thou serve. Then the devil leaveth him, and behold angels came
 and waited upon him.
 12 ‡ But when he heard, that John was cast into prison, he retired into

the great restorer of it. *He was afterwards hungry*—And so prepared for the first temptation.

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

V. 4. *It is written*—Thus *Christ* answered, and thus we may answer all the suggestions of the devil. *By every word that proceedeth out of the mouth of God*—That is, by whatever God commands to sustain him. Therefore it is not needful I should work a miracle to procure bread, without any intimation of my Father's will.

V. 5. *The holy city*—So *Jerusalem* was commonly called, being the place God had peculiarly chosen for himself. *On the battlement of the temple*—Probably over the king's gallery, which was of such a prodigious height, that no one could look down from the top of it, without making himself giddy.

V. 6. *In their hands*—That is, with great care.

V. 7. *Thou shalt not tempt the Lord thy God*—By requiring farther evidence, of what he hath sufficiently made plain.

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

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

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

V. 11. *Angels came and waited upon him*—Both to supply him with food, and to congratulate his victory.

V. 12. *He retired into Galilee*—This journey was not immediately after his temptation. He first went from *Judea* into *Galilee*, *John* i. 43. ch. ii. 1. Then into *Judea* again, and celebrated the passover at *Jerusalem*, *John* ii. 13. He baptized in *Judea*, while *John* was baptizing at *Enon*, *John* iii. 22, 23. All this

- 13 Galilee. And leaving Nazareth, he came and dwelt at Capernaum, which
 14 is on the sea coast, in the borders of Zebulon and Naphthali: That it
 15 might be fulfilled which was spoken by Isaiah the prophet, saying, § The
 land of Zebulon and the land of Naphthali, by the way of the sea, beyond
 16 Jordan, Galilee of the Gentiles. The people who walked in darkness saw a
 great light, and to them who sat in the region of the shadow of death,
 light is sprung up.
- 17 From that time Jesus began to preach and to say, Repent, for the king-
 18 dom of heaven is at hand. † And walking by the sea of Galilee, he saw
 two brethren, Simon called Peter and Andrew his brother, casting a net
 19 into the sea, for they were fishers. And he saith to them, Come after me,
 20 and I will make you fishers of men. And straightway leaving the nets
 21 they followed him. And going on from thence, he saw two other
 brethren, James the *son* of Zebedee and John his brother, in the vessel
 22 with Zebedee their father mending their nets; and he called them. And
 leaving the vessel and their father, they immediately followed him.
- 23 And Jesus went about all Galilee, teaching in their synagogues, and
 preaching the gospel of the kingdom, and healing all manner of disease
 24 and all manner of malady among the people. And his fame went through
 all Syria; and they brought to him all sick people, that were held with

this time *John* was at liberty, ver. 25. But the Pharisees being offended, ch. iv. ver. 1. and *John* put in prison, he then took this journey into *Galilee*.

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

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

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

V. 17. *From that time Jesus began to preach*—He had preached before both to *Jews* and *Samaritans*, *John* iv. 41. 45. But from this time began his solemn, stated preaching. *Repent, for the kingdom of heaven is at hand*—Although it is the peculiar business of

Christ, to establish the kingdom of heaven in the hearts of men, yet it is observable, he begins his preaching in the same words with *John* the Baptist: Because the repentance which *John* taught, still was, and ever will be the necessary preparation for that inward kingdom. But that phrase is not only used with regard to individuals, in whom it is to be established, but also with regard to the Christian church, the whole body of believers. In the former sense it is opposed to repentance; in the latter, to the *Mosaic* dispensation.

V. 23. *The gospel of the kingdom*—The gospel, that is, the joyous message, which is the proper name of our religion: as will be amply verified in all, who earnestly and perseveringly embrace it.

V. 24. *Through all Syria*—The whole province, of which the *Jewish* country was only

§ Isa. ix. 1, 2.

† Mark i. 16.

Luke v. 1.

divers diseases and tormenting pains; and demoniacs, and lunatics, and
25 paralytics; and he healed them. And there followed him, great multitudes
from Galilee, and Decapolis, and Jerusalem, and Judæa, and *from* beyond
Jordan.

V. And seeing the multitudes, he went up into the mountain; and when
2 he was sat down his disciples came to him. And he opened his mouth and
3 taught them, saying, * *Happy are* the poor in spirit, for theirs is the
4 kingdom of heaven. *Happy are* they that mourn; for they shall be

only a small part. *And demoniacs*—Men possessed with devils; *and lunatics, and paralytics*—Men ill of the palsy, whose cases were, of all others, most deplorable and most helpless.

V. 25. *Decapolis*—A tract of land on the east-side of the sea of *Galilee*, in which were ten cities near each other.

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

V. 2. *And he opened his mouth*—A phrase which always denotes a set and solemn discourse; *and taught them*—To bless men, to make men happy, was the great business, for which our Lord came into the world. And accordingly he here pronounces eight blessings together, annexing them to so many steps in Christianity. Knowing that happiness is our common aim, and that an innate instinct continually urges us to the pursuit of it, he in the kindest manner applies to that instinct, and directs it to its proper object.

Though all men desire, yet few attain happiness, because they seek it where it is not to be found. Our Lord therefore begins his divine institution, which is the complete art of happiness, by laying down before all that have ears to hear, the true, and only true method of acquiring it.

Observe the benevolent condescension of our Lord. He seems, as it were, to lay aside his supreme authority as our legislator, that he may the better act the part of our friend and Saviour. Instead of using the lofty stile, in positive commands, he in a more gentle and engaging way, insinuates his will and our duty, by pronouncing those happy who comply with it.

V. 3. *Happy are the poor*—In the following discourse there is, 1. A sweet invitation to true holiness and happiness, ver. 3—12: 2. A persuasive to impart it to others, ver. 13—16: 3. A description of true, Christian holiness, ver. 17—ch. vii. 12: (in which it is easy to observe, the latter part exactly answers the former:). 4. The conclusion: giving a sure mark of the true way, warning against false prophets, exhorting to follow after holiness. *The poor in spirit*—They who are unfeignedly penitent, they who are truly convinced of sin; who see and feel the state they are in by nature, being deeply sensible of their sinfulness, guiltiness, helplessness. *For theirs is the kingdom of heaven*—The present, inward kingdom, righteousness, and peace, and joy in the Holy Ghost, as well as the eternal kingdom, if they endure to the end.

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

F

V. 5. *Happy*

* Luke vi. 20.

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

V. 5. *Happy are the meek*—They that hold all their passions and affections evenly balanced. *They shall inherit the earth*—They shall have all things really necessary for life and godliness. They shall *enjoy* whatever portion God hath given them here, and shall hereafter *possess* the new earth, wherein dwelleth righteousness.

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

V. 7. *The merciful*—The tender hearted: they who love all men as themselves: *They shall obtain mercy*—Whatever mercy therefore we desire from God, the same let us shew to our brethren. He will repay us a thousand fold, the love we bear to any for his sake.

V. 8. *The pure in heart*—The sanctified: they who love God with all their hearts. *They shall see God*—In all things here; hereafter in glory.

V. 9. *The peace-makers*—They that out of love to God and man do all possible good to all men. *Peace* in the scripture sense implies all blessings, temporal and eternal. *They shall be called the children of God*—Shall be acknowledged such by God and men. One would imagine a person of this amiable temper and behaviour would be the darling of mankind. But our Lord well knew it would not be so, as long as Satan was the prince of this world. He therefore warns them before of the treatment all

were to expect, who were determined thus to tread in his steps, by immediately subjoining, *Happy are they who are persecuted for righteousness sake.*

Through this whole discourse, we cannot but observe, the most exact method which can possibly be conceived. Every paragraph, every sentence is closely connected both with that which precedes, and that which follows it. And is not this the pattern for every Christian preacher? If any then are able to follow it, without any premeditation, well: If not, let them not dare to preach without it. No rhapsody, no incoherency, whether the things spoken be true or false, comes of the spirit of *Christ*.

V. 10. *For righteousness sake*—That is, because they have, or follow after the righteousness here described. He that is truly a *righteous* man, he that *mourns*, and he that is *pure in heart*, yea, *all that will live godly in Christ Jesus, shall suffer persecution*, 2 Tim. iii. 12. The world will always say, Away with such fellows from the earth. *They are made to reprove our thoughts. They are grievous to us even to behold. Their lives are not like other mens; their ways are of another fashion*, Wisd. ii. 14, 15.

V. 11. *Revile*—When present: *say all evil*—When you are absent.

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

V. 13. *Ye*

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

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

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

V. 14. *Ye are the light of the world*—If ye are thus holy, you can no more be hid than the sun in the firmament : no more than a *city on a mountain*—Probably pointing to that on the brow of the opposite hill.

V. 15. Nay, the very design of God in giving you this light, was that it might shine.

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

V. 17. *Think not*—Do not imagine, fear, hope, *that I am come*—Like your teachers, *to destroy the law or the prophets. I am not come to destroy*—The moral law, *but to fulfil*—To establish, illustrate, and explain its highest meaning, both by my life and doctrine.

V. 18. *Till all things shall be effected*—Which it either requires or foretels. For the law has its effect, when the rewards are given, and the punishments annexed to it inflicted, as well as when its precepts are obeyed.

V. 19. *One of the least*—So accounted by men : *And shall teach*—Either by word or example ; *shall be the least*—That is, shall have no part therein.

V. 20. *The righteousness of the scribes and pharisees*—Described in the sequel of this discourse.

V. 21. *Ye have heard*—From the scribes, reciting the law : *Thou shalt do no murder*—And they interpreted this, as all the other commandments, barely of the outward act. *The judgment*—The Jews had in every city a court of twenty-three men, who could sentence a criminal to be strangled. But the Sanhedrim only (the great Council

22 and whosoever shall do murder, shall be liable to the judgment. But I
 say unto you, That whosoever is angry with his brother, shall be liable
 to the judgment; and whosoever shall say to his brother, Raca, shall be
 liable to the council; but whosoever shall say, Thou fool, shall be liable
 23 to hell-fire. Therefore if thou bring thy gift to the altar, and shalt there
 24 remember, that thy brother hath ought against thee, Leave there thy
 gift before the altar, and go, first be reconciled to thy brother, and
 25 then come and offer thy gift. * Agree with thine adversary quickly,
 while thou art in the way with him, lest at any time the adversary
 deliver thee to the judge, and the judge deliver thee to the officer, and
 26 thou be cast into prison. Verily I say unto thee, Thou shalt in no wise
 come out thence, till thou hast paid the last farthing.

Council which sat at *Jerusalem*, consisting of seventy-two men) could sentence to the more terrible death of stoning. That was called the judgment, This the council.

V. 22. *But I say unto you*—Which of the prophets ever spake thus! Their language is, Thus saith the Lord. Who hath authority to use this language, but the one Lawgiver, who is able to save and to destroy? *Whosoever is angry with his brother*—Some copies add, *Without a cause*: but this is utterly foreign to the whole scope and tenor of our Lord's discourse. If He had only forbidden, the being *angry without a cause*, there was no manner of need of that solemn declaration, *I say unto you*; for the Scribes and Pharisees themselves said as much as this. Even they taught, Men ought not to be angry *without a cause*. So that this *Righteousness* does not exceed theirs. But *Christ* teaches, That we ought not for any cause to be so angry, as to call any man *Raca*, or *Fool*. We ought not for any cause to be angry at the *person* of the sinner, but at his *sin* only. Happy world! Were this plain and necessary distinction thoroughly understood, remembered, practised. *Raca* means a silly man, a trifler. *Whosoever shall say thou fool*—Shall revile or seriously reproach any man. Our Lord specifies

three degrees of murder. each liable to a former punishment than the other: not indeed from men, but from God. *Hell-fire*—In the valley of *Hinnom* (whence the word in the original is taken) the children were used to be burnt alive to *Moloch*. It was afterwards made a receptacle for the filth of the city. where continual fires were kept to consume it. And it is probable, if any criminals were burnt alive, it was in this accursed and horrible place. Therefore both to its former and latter state, it was a fit emblem of hell. It must here signify a degree of future punishment, as much more dreadful than those incurred in the two former cases, as burning alive is more dreadful than either strangling or stoning.

V. 23. *Thy brother hath ought against thee*—On any of the preceding accounts: for any unkind thought or word; or any that did not spring from love.

V. 24. *Leaving thy gift. go*—For neither thy gift nor thy prayer will atone for thy want of love: but this will make them both an abomination before God.

V. 25. *Agree with thine adversary*—With any against whom thou hast thus offended; *while thou art in the way*—Instantly, on the spot; before you part. *Lest the adversary deliver thee to the judge*—Lest he commit his cause

* Luke xii. 58.

- 27 Ye have heard, that it was said, || Thou shalt not commit adultery.
 28 But I say unto you, That whosoever looketh upon a woman to lust
 after her, hath already committed adultery with her in his heart.
 29 § But if thy right eye cause thee to offend, pluck it out, and cast *it*
 from thee; for it is profitable for thee that one of thy members should
 30 perish, and not that thy whole body should be cast into hell. And if
 thy right-hand cause thee to offend, cut it off and cast *it* from thee; for
 it is profitable for thee that one of thy members should perish, and not
 that thy whole body should be cast into hell.
 31 It hath been said, † Whosoever shall put away his wife, let him give
 32 her a writing of divorce. But I say unto you, whosoever shall put
 away his wife, save for the cause of whoredom, causeth her to commit
 adultery: and whosoever shall marry her that is put away, committeth
 adultery.
 33 Again, ye have heard that it was said to them of old, ‡ Thou shalt
 not forswear thyself, but shalt perform thine oaths unto the Lord.
 34 But I say unto you, Swear not at all, neither by heaven, for it is
 35 God's throne: Nor by the earth, for it is his footstool: Neither by

cause to God. *Till thou hast paid the last farthing*—That is, for ever, since thou canst never do this.

What has been hitherto said refers to meekness: what follows, to purity of heart.

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

V. 29, 30. If a person as dear as a right-eye, or as useful as a right-hand, cause thee thus to offend, though but in heart.

Perhaps here may be an instance of a kind of transposition, which is frequently found in the sacred writings: so that the 29th verse may refer to ver. 27, 28; and the 30th to ver. 21, 22. As if he had said, Part with any thing, however dear to you, or otherwise useful, if you cannot avoid sin while you keep it. Even cut off your

right-hand, if you are of so passionate a temper, that you cannot otherwise be restrained from hurting your brother. Pull out your eyes, if you can no otherwise be restrained from lusting after women.

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

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

V. 33. Our Lord here refers to the promise made to the *pure in heart*, of *seeing God* in all things, and points out a false doctrine of the Scribes, which arose from their not thus seeing God.

What he forbids is, The swearing at all, 1. By any creature, 2. In our ordinary conversation: both of which the Scribes and Pharisees taught to be perfectly innocent.

G

V. 36. For

|| Exod. xx. 14. § Ch. xviii. 8. Mark ix. 43. † Deut. xxiv. 1. Matt. xix. 7.
 Mark x. 2. Luke xvi. 18. ‡ Exod. xx. 7.

36 Jerufalem, for it is the city of the great king. Neither shalt thou swear
37 by thy head; for thou canst not make one hair white or black. But let
your converfation be yea, yea; nay, nay; for whatfoever is more than
theſe, is of the evil one.

38 Ye have heard that it hath been ſaid, * An eye for an eye, and a
39 tooth for a tooth. But I ſay unto you, that ye reſiſt not the evil
man: but whoſoever ſhall ſmite thee on the right cheek, turn to him
40 the other alſo; And if a man will ſue thee and take away thy coat,
41 let him have thy cloak alſo. And whoſoever ſhall compel thee to go
42 with him one mile, go with him twain. || Give to him that asketh
thee, and from him that would borrow of thee, turn not thou away.

43 Ye have heard, that it hath been ſaid, § Thou ſhalt love thy neigh-
44 bour, and hate thine enemy. But I ſay unto you, † Love your enemies,
bleſs them that curſe you, do good to them that hate you, and pray

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

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

V. 38. *Ye have heard*—Our Lord proceeds to enforce ſuch meekneſs and love on thoſe who are persecuted for righteouſneſs ſake (which he purſues to the end of the chapter) as were utterly unknown to the Scribes and Pharifees. *It hath been ſaid*—In the law, as a direction to judges, in caſe of violent and barbarous aſſaults. *An eye for an eye, and a tooth for a tooth*—And this has been interpreted, as encouraging bitter and rigorous revenge.

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

V. 40, 41. Where the damage is not great, chuſe rather to ſuffer it, though poſ-

ſibly it may on that account be repeated, than to demand *an eye for an eye*, to enter into a rigorous proſecution of the offender. The meaning of the whole paſſage ſeems to be, Rather than return evil for evil, when the wrong is purely personal, ſubmit to one bodily wrong after another, give up one part of your goods after another, ſubmit to one inſtance of compulſion after another. That the words are not literally to be underſtood, appears from the behaviour of our Lord himſelf, John xviii. 22, 23.

V. 42. Thus much for your behaviour towards the violent. As for thoſe who uſe milder methods, *Give to him that asketh thee*—Give and lend to any ſo far (but no farther, for God never contradicts himſelf) as is conſiſtent with thy engagements to thy creditors, thy family and the houſhold of faith.

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

V. 44. *Bleſs them that curſe you*—Speak all the good you can to and of them, who ſpeak all evil to and of you. Repay love in

* Deut. xix. 21. || Luke vi. 30. § Lev. xix. 18. † Luke vi. 27-35.

45 for them that despitefully use you and persecute you : That ye may
 be the children of your Father, who is in heaven ; for he maketh
 his sun to rise on the evil and on the good, and sendeth rain on the
 46 just and the unjust. For if ye love them that love you, what reward
 47 have ye ? Do not even the publicans the same ? And if ye salute your
 friends only, what do ye more *than others* ? Do not even the heathens
 48 so ? Therefore ye shall be perfect, as your Father who is in heaven
 is perfect.

VI. Take heed that ye practice not your righteousness before men, to
 be seen of them : otherwise ye have no reward from your Father

in thought, word, and deed, to those who hate you, and shew it both in word and deed.

V. 45. *That ye may be the children*—That is, that ye may continue and appear such before men and angels. *For he maketh his sun to rise*—He gives them such blessings as they will receive at his hands. Spiritual blessings they will not receive.

V. 46. *The publicans*—were officers of the revenue, farmers, or receivers of the public money : men employed by the *Romans* to gather the taxes and customs, which they exacted of the nations they had conquered. These were generally odious for their extortion and oppression, and were reckoned by the *Jews* as the very scum of the earth.

V. 47. *And if you salute your friends only*—Our Lord probably glances at those prejudices, which different sects had against each other, and intimates, that he would not have his followers imbibe that narrow spirit. Would to God this had been more attended to, among the unhappy divisions and subdivisions, into which his church has been crumbled ! And that we might at least advance so far, as cordially to embrace our *brethren in Christ*, of whatever party or denomination they are !

V. 48. *Therefore ye shall be perfect, as your father which is in heaven is perfect*—So the original runs, referring to all that holiness, which is described in the foregoing

verses, which our Lord in the beginning of the chapter recommends as happiness, and in the close of it as perfection.

And how wise and gracious is this, To sum up, and as it were, seal all his commandments with a promise ! Even the proper promise of the gospel, That he will *put those laws in our minds, and write them in our hearts* ! He well knew, how ready our unbelief would be, to cry out, This is impossible ! And therefore stakes upon it all the power, truth, and faithfulness of him, to whom all things are possible.

V. 1. In the foregoing chapter our Lord particularly described the nature of inward holiness. In this he describes that purity of intention without which none of our outward actions are holy. This chapter contains four parts, 1. The right intention and manner in giving alms, ver. 1—4. 2. The right intention, manner, form, and pre-requisites of prayer, ver. 5—15. 3. The right intention and manner of fasting, ver. 16—18. 4. The necessity of a pure intention in all things, unmixed either with the desire of riches, or worldly care and fear of want, ver. 19—34.

This verse is a general caution against vain-glory, in any of our good works : all these are here summed up together, in the comprehensive word *righteousness*. This general caution our Lord applies in the sequel to the three principal branches of it, relating to our neighbour, ver. 2—4 : to

God;

2 who is in heaven. Therefore when thou dost alms do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, 3 they have their reward. But when thou dost alms, let not thy left- 4 hand know what thy right-hand doth: That thy alms may be in secret, 5 and thy Father who seeth in secret will reward thee openly. And when thou prayest, thou shalt not be as the hypocrites; for they love to pray, standing in the synagogues, and in the corners of the streets, that they may appear unto men: verily I say unto you, they 6 have their reward. But thou when thou prayest, enter into thy closet, and having shut thy door, pray to thy Father who is in secret, and thy 7 Father, who seeth in secret shall reward thee. But when ye pray, use not vain repetitions, as the heathens; for they think they shall 8 be heard for their much speaking. Be not therefore like them;

God, ver. 5—6: and to ourselves, ver. 16—18.

To be seen—Barely the being seen, while we are doing any of these things, is a circumstance purely indifferent. But the doing them with this view, to be seen and admired, this is what our Lord condemns.

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

V. 3. *Let not thy left-hand know what thy right-hand doth*—A proverbial expression for doing a thing secretly. Do it as secretly as is consistent, 1. With the doing it at all, 2. With the doing it in the most effectual manner.

V. 5. *The synagogues*—These were properly the places where the people assembled, for public prayer, and hearing the scriptures read and expounded. They were in every city from the time of the *Babylonish* captivity, and had service in them thrice a day on three days in the week. In every synagogue was a council of grave and wise persons, over whom was a president called the ruler of the synagogue. But the word

here, as well as in many other texts, signifies any places of public concourse.

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

V. 7. *Use not vain repetitions*—To repeat any words without meaning them, is certainly a vain repetition. Therefore we should be extremely careful in all our prayers to mean what we say; and to say only what we mean from the bottom of our hearts. The vain and heathenish repetitions which we are here warned against, are most dangerous, and yet very common; which is a principal cause why so many who still profess religion, are a disgrace unto it. Indeed all the words in the world are not equivalent to one holy desire. And the very best prayers are but *vain repetitions*, if they are not the language of the heart.

V. 8. *Your father knoweth what things ye have need of*—We do not pray to inform God of our wants. Omniscient as he is, he cannot be informed of any thing which he knew not before: and he is always willing to relieve them. The chief thing wanting is, a fit disposition on our part to receive his grace and blessing. Consequently, one great office of prayer is, to produce such a disposition.

for your Father knoweth what things ye have need of, before ye ask
 9 him. * Thus therefore pray ye; Our father which art in heaven, hal-
 10 lowed be thy name. Thy kingdom come; thy will be done on earth, as
 11 *it is* in heaven. Give us this day our daily bread. And forgive us our

disposition in us: to exercise our dependence on God; to increase our desire of the things we ask for; to make us so sensible of our wants, that we may never cease wrestling till we have prevailed for the blessing.

V. 9. *Thus therefore pray ye*—He who best knew what we ought to pray for, and how we ought to pray; what matter of desire, what manner of address would most please himself, would best become us, has here dictated to us a most perfect and universal form of prayer, comprehending all our real wants, expressing all our real desires; a complete directory and full exercise of all our devotions.

Thus—For these things; sometimes, in these words, at least in this manner, short, close, full.

This prayer consists of three parts, the preface, the petitions, and the conclusion. The preface, *Our father, who art in heaven*—Lays a general foundation for prayer, comprising what we must first know of God, before we can pray in confidence of being heard. It likewise points out to us that faith, humility, love of God and man, with which we are to approach God in prayer.

I. *Our father*—Who art good and gracious to all, our creator, our preserver: the father of our Lord, and of us in him, thy children by adoption and grace: not *my* father only, who now cry unto thee, but the father of the universe, of angels and men: *Who art in heaven*—Beholding all things, both in heaven and earth; knowing every creature, and all the works of every creature, and every possible event

from everlasting to everlasting: the almighty Lord and ruler of all, superintending and disposing all things: *in heaven*—Eminently there, but not there alone, seeing thou fillest heaven and earth.

II. 1. *Hallowed be thy name*—Mayst thou, O father, be truly known by all intelligent beings, and with affections suitable to that knowledge: mayst thou be duly honoured, loved, feared, by all in heaven and in earth, by all angels and all men.

2. *Thy kingdom come*—May thy kingdom of grace come quickly, and swallow up all the kingdoms of the earth: may all mankind, receiving thee, O *Christ*, for their king, truly believing in thy name, be filled with righteousness, and peace, and joy; with holiness and happiness, till they are removed hence into thy kingdom of glory, to reign with thee for ever and ever.

3. *Thy will be done on earth as it is in heaven*—May all the inhabitants of the earth do thy will as willingly as the holy angels: may these do it continually even as they, without any interruption of their willing service; yea and perfectly as they: mayst thou, O spirit of grace, through the blood of the everlasting covenant, make them perfect in every good work to do thy will, and work in them all that is well-pleasing in thy sight.

4. *Give us*—O father (for we claim nothing of right, but only of thy free mercy) *this day*—(for we take no thought for the morrow) *our daily bread*—All things needful for our souls and bodies: not only *the meat that perisheth*, but the sacramental bread, and thy grace, the food *which endureth to everlasting life*.

H

5. *And*

* Luke xi. 2.

12 debts, as we forgive our debtors.' And lead us not into temptation, but
13 deliver us from evil. For thine is the kingdom, and the power, and the
glory, for ever and ever. Amen.

14 § For if we forgive men their trespasses, your heavenly father will
15 also forgive you. But if ye forgive not men their trespasses, neither will
16 your father forgive your trespasses. Moreover, when ye fast, be not as
the hypocrites, of a sad countenance; for they disfigure their faces, that
they may appear unto men to fast: verily I say unto you, they have their
17 reward. But thou, when thou fastest, anoint thy head, and wash thy face,
18 That thou appear not unto men to fast, but to thy father who is in secret,
and thy father who seeth in secret shall reward thee.

19 † Lay not up for yourselves treasures on earth, where moth and rust

5. *And forgive us our debts, as we also forgive our debtors*—Give us, O Lord, redemption in thy blood, even the forgiveness of sin: as thou enablest us freely and fully to forgive every man, so do thou forgive all our trespasses.

6. *And lead us not into temptation, but deliver us from evil*—Whenever we are tempted, O thou that helpest our infirmities, suffer us not to enter into temptation; to be overcome or suffer loss thereby: but make a way for us to escape, so that we may be more than conquerors through thy love, over sin and all the consequences of it. Now the principal desire of a Christian's heart being the glory of God, (ver. 9, 10.) and all he wants for himself or his brethren, being the daily bread of soul and body, (or the support of life, animal and spiritual) pardon of sin, and deliverance from the power of it and of the devil; (ver. 11, 12, 13.) There is nothing besides that a Christian can wish for; therefore this prayer comprehends all desires. Eternal life is the certain consequence, or rather completion of holiness.

III. *For thine is the kingdom*—The sovereign right of all things that are or ever were created: *The power*—The executive power, whereby thou governest all things

in thy everlasting kingdom: *And the glory*—The praise due from every creature, for thy power, and all thy wondrous works, and the mightiness of thy kingdom, which endureth through all ages, even *for ever and ever*. It is observable, that though the doxology, as well as the petitions of this prayer, is threefold, and is directed to the Father, Son, and Holy Ghost, distinctly, yet is the whole fully applicable both to every person, and to the ever-blessed and undivided Trinity.

V. 16. *When ye fast*—Our Lord does not enjoin either fasting, alms-deeds, or prayer: all these being duties which were before fully established in the church of God. *Disfigure*—By the dust and ashes which they put upon their head, as was usual at the times of solemn humiliation.

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

V. 19. *Lay not up for yourselves*—Our Lord here makes a transition from religious to common actions, and warns us of another snare, the love of money, as inconsistent with purity of intention, as the love of praise. *Where rust and moth consume*—Where all things are perishable and transient.

He

§ Mark xi. 25.

† Luke xii. 33.

20 confume, and where thieves break through and steal: But lay up
 for yourselves treasures in heaven, where neither moth nor rust doth
 21 confume, and where thieves do not break through nor steal. For
 22 where your treasure is, there will your heart be also. * The eye is
 the lamp of the body: if therefore thine eye be single, thy whole body
 23 shall be full of light. But if thine eye be evil, thy whole body shall
 be full of darkness: if therefore the light that is in thee be darkness,
 24 how great *is* that darkness? § No man can serve two masters: for
 either he will hate the one and love the other, or he will cleave to the one
 25 and neglect the other. Ye cannot serve God and Mammon. † There-
 fore I say unto you, Take no thought for your life, what ye shall
 eat, or what ye shall drink, nor for your body, what ye shall put on.
 26 Is not the life more than meat, and the body than raiment? Behold the
 birds of the air: they sow not, neither do they reap, nor gather into
 27 barns; yet your heavenly father feedeth them. Are ye not much better
 than they? And which of you, by taking thought, can add to his age
 28 the smallest measure? And why take ye thought for raiment? Consider
 the lilies of the field, how they grow; they toil not, neither do they spin:
 29 And yet I say unto you, that even Solomon in all his glory was not
 30 arrayed like one of these. Now if God so clothe the grass of the

He may likewise have a farther view in these words, even to guard us against making any thing on earth *our treasure*. For then a thing properly becomes our treasure, when we set our affections upon it.

V. 22. *The eye is the lamp of the body*—And what the eye is to the body the intention is to the soul. We may observe with what exact propriety our Lord places purity of intention, between worldly desires and worldly cares, either of which directly tend to destroy it. *If thine eye be single*—Singly fixed on God and heaven, thy whole soul will be full of holiness and happiness. *If thine eye be evil*—Not single, aiming at any thing else.

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

V. 25. 'And if you serve God, you need be careful for nothing. *Therefore take no thought*—That is, be not anxiously careful. Beware of worldly cares; for these are as inconsistent with the true service of God as worldly desires. *Is not the life more than meat?* And if God give the greater gift, will he deny the smaller?

V. 27. *And which of you*—If you are ever so careful, can even add a moment to your own life thereby? This seems by far the most easy and natural sense of the words.

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

V. 30. *The grass of the field*—Is a general expression including both herbs and flowers. *Into the still*—This is the natural sense of the

* Luke xi. 34.

§ Luke xvi. 13.

† Luke xii. 22.

field, which to day is, and to morrow is cast into the still, *will he*
 31 not much more *clothe* you, O ye of little faith? Therefore take not
 thought, saying, What shall we eat, or what shall we drink, or what
 32 shall we wear? (For after all these things do the heathens seek) for
 33 your heavenly father knoweth that ye need all these things. But seek ye
 first the kingdom of God and his righteousness, and all these things shall be
 34 added to you. Take not therefore thought for the morrow: for the
 morrow shall take thought for the things of itself: sufficient for the day
 is the evil thereof.

VII. * Judge not, that ye be not judged. For with what judgment
 2 ye judge, ye shall be judged, and with what measure ye mete, it

the passage. For it can hardly be supposed, that grass or flowers should be thrown *into the oven* the day after they were cut down. Neither is it the custom, in the hottest countries, where they dry fastest, to heat ovens with them. *If God so clothe—* The word properly implies the putting on a complete dress, that surrounds the body on all sides; and beautifully expresses that external membrane, (which like a skin in an human body) at once adorns the tender fabric of the vegetable, and guards it from the injuries of the weather. Every microscope in which a flower is viewed, gives a lively comment on this text.

V. 31. *Therefore take no thought—*How kind are these precepts! The substance of which is only this, Do thyself no harm! Let us not be so ungrateful to him, nor so injurious to ourselves, as to harass and oppress our minds with that burden of anxiety, which he has so graciously taken off. Every verse speaks at once to the understanding, and to the heart. We will not therefore indulge these unnecessary, these useless, these mischievous cares. We will not borrow the anxieties and distresses of the morrow, to aggravate those of the present day. Rather we will cheerfully repose ourselves on that heavenly Father, who knows we have need of these things;

who has given us the life, which is more than meat, and the body which is more than raiment. And thus instructed in the philosophy of our heavenly master, we will learn a lesson of faith and cheerfulness, from every bird of the air, and every flower of the field.

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

V. 34. *The morrow shall take thought for the things of itself—*That is, Be careful for the morrow, when it comes. *The evil thereof—*Speaking after the manner of men: but all trouble is, upon the whole, a real good. It is good physic which God dispenses daily to his children, according to the need, and strength of each.

Ch. vii. Our Lord now proceeds to warn us against the chief hindrances of holiness. And how wisely does he begin with *judging*? Whercin all young converts are so apt to spend that zeal, which is given them for better purposes.

V. 1. *Judge not—*Any man without full, clear, certain knowledge, without absolute necessity, without tender love.

V. 2. *With what measure ye mete, it shall be*

3 shall be measured to you. § And why beholdest thou the mote in thy
 4 brother's eye, but observest not the beam in thine own eye? Or how
 wilt thou say to thy brother, Let me pull out the mote from thine eye,
 5 and behold a beam *is* in thine own eye? Thou hypocrite, first cast out
 the beam out of thine own eye, and then shalt thou see clearly to
 6 cast the mote out of thy brother's eye. Give not that which is holy
 to dogs, neither cast your pearls before swine, lest they trample them
 7 under their feet, and turning, rend you. † Ask and it shall be given
 you, seek and ye shall find; knock and it shall be opened to you.
 8 For every one that asketh, receiveth, and he that seeketh, findeth, and
 9 to him that knocketh, it shall be opened. What man is there of
 10 you, who if his son ask bread, will give him a stone? And if he ask a
 11 fish, will he give him a serpent? If ye then being evil, know how
 to give good gifts to your children, how much more will your father
 12 who is in heaven, give good things to them that ask him? * Therefore

be measured to you—Awful words! So we may, as it were chuse for ourselves, whether God shall be severe or merciful to us. God and man will favour the candid and benevolent: but they must expect judgment without mercy, who have shewed no mercy.

V. 3. In particular, why do you open your eyes to any fault of your brother, while you yourself are guilty of a much greater? *The mote*—The word properly signifies a splinter or shiver of wood. This and a beam, its opposite, were proverbially used by the Jews, to denote the one, small infirmities, the other, gross, palpable faults.

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

V. 5. *Thou hypocrite*—It is mere hypocrisy, to pretend zeal for the amendment of others while we have none for our own. *Then*—When that which obstructed thy sight is removed.

V. 6. Here is another instance of that transposition, whereof the two things proposed, the latter is first treated of. *Give not—to dogs*—lest turning they rend you; *Cast*

not—to swine—lest they trample them under foot.

Yet even then, when *the beam is cast out of thine own eye*. Give not—That is, Talk not of the *deep things of God*, to those whom you know to be wallowing in sin: neither declare the *great things* God hath done for your soul, to prophane, furious, persecuting wretches. Talk not of perfection, for instance, to the former; nor of your own experience, to the latter. But our Lord does in no wise forbid us to reprove, as occasion is, both the one and the other.

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

V. 8. *For every one that asketh, receiveth*—Provided he *ask aright*, and ask what is agreeable to God's will.

V. 11. *To them that ask him*—But on this condition, that ye follow the example of his goodness, by doing to all as ye would they

I

all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

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

they should do to you. *For this is the law and the prophets*—This is the sum of all, exactly answering, ch. v. 17. The whole is comprized in one word, Imitate the God of love.

Thus far proceeds the doctrinal part of the sermon. In the next verse begins the exhortation to practise it.

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

V. 15. *Beware of false prophets*—Who in their preaching describe a broad way to heaven: it is their *prophesying*, their *teaching* the broad way, rather than their *walking* in it themselves, that is *here* chiefly spoken of. All those are *false prophets*, who teach any other way than that our Lord hath here marked out. *In sheep's clothing*—With outside religion, and fair professions of love: *Wolves*—Not feeding, but destroying souls.

V. 16. *By their fruits ye shall know them*—A short, plain, easy rule, whereby to know

true from false prophets: and one that may be applied by people of the meanest capacity, who are not accustomed to deep reasoning. True prophets convert sinners to God, or at least confirm and strengthen those that are converted. False prophets do not. They also are false prophets, who though speaking the very *truth*, yet are *not sent* by the spirit of God, but come in *their own name*, to declare it: their grand MARK is, '*Not turning men from the power of Satan to God.*'

V. 18. *A good tree cannot bring forth evil fruit, neither a corrupt tree good fruit*—But it is certain, the goodness or badness here mentioned, respects the doctrine, rather than the personal character: for a bad man preaching the good doctrine here delivered, is sometimes an instrument of converting sinners to God. Yet I do not aver, That all are true prophets, who speak the truth, and thereby convert sinners. I only affirm, that none are such who do not.

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

V. 21. *Not*

§ Luke xiii. 24.

|| Luke vi. 43, 44.

20 forth good fruit, is hewn down and cast into the fire. Wherefore by
their fruits ye shall know them.

21 * Not every one that saith to me, Lord, Lord, shall enter into the
kingdom of heaven, but he that doth the will of my father who
22 is in heaven. Many will say to me in that day, Lord, Lord, have
we not prophesied in thy name, and in thy name have cast out
23 devils, and in thy name have done many wonderful works? † And
then will I declare to them I never knew you: depart from me, ye
24 that work iniquity. || Therefore whosoever heareth these my sayings,
and doth them, I will liken him to a wise man, who built his
25 house on the rock. And the rain descended, and the floods came,
and the winds blew and beat on that house; and it fell not: for
26 it was founded on the rock. But every one that heareth these my
sayings, and doth them not, shall be likened to a foolish man, who
27 built his house on the sand. And the rain descended, and the floods
came, and the winds blew, and beat on that house; and it fell, and
28 great was the fall of it. And when Jesus had ended these sayings, the
29 multitudes were astonished at his teaching, for he taught them as one
having authority, and not as the scribes.

VIII. And when he was come down from the mountain, great multi-
2 tudes followed him. And § behold a leper came and worshipped
3 him, saying, Lord, if thou wilt, thou canst make me clean. And

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

V. 22. *We have prophesied*—We have declared the mysteries of thy kingdom; wrote books; preached excellent sermons; *in thy name done many wonderful works*—So that even the working of miracles is no proof that a man has saving faith.

V. 23. *I never knew you*—There never was a time that I approved of you: so that

as many souls as they had saved, they were themselves *never saved* from their sins. Lord is it *my* case?

V. 29. *He taught them*—The multitudes, *as one having authority*—With a dignity and majesty peculiar to himself as the great law-giver, and with the demonstration and power of the spirit: *And not as the scribes.*—Who only expounded the law of another; and that in a lifeless, ineffectual manner.

V. 2. *A leper came*—Leprosies in those countries were seldom curable by natural means any more than palsies or lunacy. Probably this leper, though he might not mix with the people, had heard our Lord at a distance.

V. 4. *See*

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

Jesus stretching forth his hand, touched him, saying, I will; Be thou
4 clean. And immediately his leprosy was cleansed. And Jesus
saith to him, See thou tell no man, but go, shew thyself to the
priest, and offer the gift that *Moses commanded, for a testimony to
them.

5 † And when he was entered into Capernaum, there came to him
6 a centurion, beseeching him, and saying, Lord, my servant lieth in
7 the house, ill of the palsy, grievously tormented. And Jesus saith to
8 him, I will come and heal him. The centurion answering said,
Lord, I am not worthy, that thou shouldst come under my roof;
9 but speak the word only, and my servant shall be healed. For I
am a man, under authority, having soldiers under me: and I say
unto this man, Go, and he goeth, and to another, Come, and he

V. 4. *See thou tell no man*—Perhaps our Lord only meant here, Not till thou hast shewed thyself to the priest who was appointed to enquire into the case of leprosy. But many others he commanded, Absolutely to tell none, of the miracles he had wrought upon them. And this he seems to have done, chiefly for one or more of these reasons: 1. To prevent the multitude from thronging him, in the manner related, *Mark* i. 45. 2. To fulfil the prophecy (*Isaiah* xlii. 1.) That he would not be vain or ostentatious: This reason *St. Matthew* assigns, ch. xii. 17, &c. 3. To avoid the being taken by force and made a King, *John* vi. 15. And 4. That he might not enrage the Chief Priests, Scribes, and Pharisees, who were the most bitter against him, any more than was unavoidable, *Matt.* xvi. 20, 21. *For a testimony*—That I am the *Messiah*; to them—The priests, who otherwise might have pleaded want of evidence.

V. 5. *There came to him a Centurion*—A Captain of an hundred *Roman* soldiers. Probably he came a little way towards him, and then went back. He thought himself not worthy to come in person, and there-

fore spoke the words that followed by his messengers. As it is not unusual in all languages, so in the *Hebrew* it is peculiarly frequent, to ascribe to a person himself the thing which is done, and the words which are spoken by his order. And accordingly *St. Matthew* relates as said by the centurion himself, what others said by order from him. An instance of the same kind we have, in the case of *Zebedee's* children. From *St. Matthew* (xx. 20.) we learn, it was their mother that spoke those words, which, *Mark* x. 35, 37. themselves are said to speak; because she was only their mouth.

Yet from ver. 13. *Go thy way home*, it appears, he at length came in person: probably on hearing that *Jesus* was nearer to his house than he apprehended when he sent the second message by his friend.

V. 8. *The centurion answered*—By his second messenger.

V. 9. *For I am a man under authority*—I am only an inferior officer: and what I command, is done even in my absence: how much more what thou commandest, who art Lord of all?

V. 10. *I have*

* *Lev.* xiv. 2.

† *Luke* vii. 1.

- 10 cometh, and to my servant, Do this, and he doth *it*. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.
- 11 || And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom
- 12 of heaven. But the children of the kingdom shall be cast out into the outer darkness: * there shall be weeping and gnashing of teeth.
- 13 And Jesus said to the centurion. Go thy way, and as thou hast believed, be it unto thee. And his servant was healed in that hour.
- 14 † And Jesus coming to Peter's house, saw his wife's mother lying sick
- 15 of a fever. And he touched her hand, and the fever left her; and she arose and waited upon them.
- 16 ‡ When it was evening they brought to him many demoniacs; and
- 17 he cast out the spirits with a word, and healed all that were ill: whereby was fulfilled what was spoken by the prophet Isaiah, saying,
- § Himself took our infirmities and bare our diseases.
- 18 And Jesus seeing great multitudes about him, commanded to go
- 19 to the other side. ‡ And a certain scribe came and said to him,
- 20 Master, I will follow thee whithersoever thou goest. And Jesus saith to him, The foxes have holes, and the birds of the air *have* nests;

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

V. 11. *Many from the farthest parts of the earth, shall embrace the terms and enjoy the rewards of the Gospel-Covenant established with Abraham.* But the *Jews*, who have the first title to them, shall be shut out from the feast; from grace here, and hereafter from glory.

V. 12. *The outer darkness*—Our Lord here alludes to the custom the ancients had of making their feasts in the night-time. Probably while he was speaking this, the centurion came in person.

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

V. 17. *Whereby was fulfilled what was spoken by the prophet Isaiah*—He spoke it in a more exalted sense. The Evangelist here only alludes to these words, as being capable of this lower meaning also. Such instances are frequent in the sacred writings, and are elegancies rather than imperfections. He fulfilled these words in the highest sense, by *bearing our sins in his own body on the tree*: in a lower sense, by sympathizing with us in our sorrows, and healing us of the diseases which were the fruit of sin.

V. 18. *He commanded to go to the other side*—That both himself and the people might have a little rest.

V. 20. *The son of man*—The expression is borrowed from *Dan. vii. 13*, and is the appellation

K

|| Luke xiii. 29. * Matt. xiii. 42. 50. xxii. 13. xxiv. 51. xxv. 30. † Mark i. 29: Luke iv. 38. ‡ Mark i. 32. Luke iv. 40. § Isaiah liii. 4. ‡ Luke ix. 57.

21 but the Son of man hath not where to lay his head. And another of
 his disciples said to him, Lord, suffer me first to go and bury my
 22 father. But Jesus said to him, Follow me, and leave the dead to
 bury their dead. † And when he was come into the vessel, his dis-
 23 ciples followed him. And behold there was a great tempest in the sea,
 24 so that the vessel was covered with the waves. But he was asleep.
 25 And his disciples coming to him awoke him, saying, Lord, save us;
 26 we perish. And he saith to them, Why are ye fearful: O ye of little
 faith? Then arising, he rebuked the winds and the sea, and there was a
 27 great calm. But the men marvelled, saying, What manner of man is
 this, that even the winds and the sea obey him?
 28 * And when he was come to the other side, into the country of the
 Gergesenes, there met him two demoniacs, coming out of the tombs,
 29 exceeding fierce, so that no one could pass by that way. And behold
 they cried out, saying, What have we to do with thee, Jesus, thou Son
 of God? Art thou come hither to torment us before the time?
 30 And there was at some distance from them an herd of many swine

appellation which Christ commonly gives himself: which he seems to do out of humility, as having some relation to his mean appearance in this world. *Hath not where to lay his head*—Therefore do not follow me, from any view of temporal advantage.

V. 21. *Another said*—I will follow thee without any such view; but I must mind my business first. It is not certain, that his father was already dead. Perhaps his son desired to stay with him, being very old, till his death.

V. 22. *But Jesus said*—When God calls, leave the business of the world, to them who are dead to God.

V. 24. *The ship was covered*—So man's extremity is God's opportunity.

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

V. 28. *The country of the Gergesenes*—Or of the Gadarenes. *Gergasa* and *Gadara* were towns near each other. Hence the coun-

try between them took its name, sometimes from the one, sometimes from the other. *There met him two demoniacs*—St. Mark and St. Luke mention only one, who was probably the fiercer of the two, and the person who spoke to our Lord first. But this is no way inconsistent with the account which St. Matthew gives. *The tombs*—Doubtless those malevolent spirits love such tokens of death and destruction. Tombs were usually in those days in desert places, at a distance from towns, and were often made in the sides of caves, in the rocks and mountains. *No one could pass*—Safely.

V. 29. *What have we to do with thee*—This is an Hebrew phrase which signifies, Why do you concern yourself about us? 2 Sam. xvi. 16. *Before the time*—The great day.

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

V. 31. *He*

† Mark iv. 35. Luke viii. 22.

* Mark v. 1. Luke viii. 26.

31 feeding : so the devils besought him, saying, If thou cast us out, suffer
 32 us to go into the herd of swine. And he said to them, Go. And coming
 out, they went into the swine, and behold the whole herd rushed down
 33 the precipice into the sea, and perished in the waters. But they that kept
 them fled, and going into the city, told every thing, and what had
 34 befallen the demoniacs. And behold the whole city came out to meet
 Jesus ; and seeing him, they besought him, to depart out of their
 coasts.

IX. And † going into the vessel, he passed over and came to his own
 2 city. || And behold they brought to him a paralytic, lying on a couch :
 and Jesus seeing their faith, said to the paralytic, Son, take courage :
 3 thy sins are forgiven thee. And behold certain of the scribes said within
 4 themselves, This man blasphemeth. And Jesus knowing their thoughts
 5 said, Why think ye evil in your hearts ? For which is easier ? To say,
 6 Thy sins are forgiven thee ? Or to say, Arise and walk ? But that ye
 may know that the Son of man hath power on earth to forgive sins
 (then saith he to the paralytic) Arise, take up thy couch, and go to thy
 7 house. And he arose and went to his own house. And the multitude
 8 seeing *it*, marvelled and glorified God, who had given such power to
 men.

9 * And as Jesus passed along from thence, he saw a man named

V. 31. *He said, Go*—A word of permission only, not command.

V. 33. *They besought him to depart out of their coast*—They loved their swine so much better than their souls ! How many are of the same mind ?

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

V. 2. *Seeing their faith*—Both that of the paralytic, and of them that brought him : *Son*—A title of tenderness and condescension.

V. 3. *This man blasphemeth*—Attributing to himself a power (that of forgiving sins) which belongs to God only.

V. 5. *Which is easier*—Do not both of them argue a divine power ? Therefore if

I can heal his disease, I can forgive his sins : especially as his disease is the consequence of his sins. Therefore, these must be taken away, if that is.

V. 6. *On earth*—Even in my state of humiliation.

V. 8. So what was to the Scribes an occasion of blaspheming, was to the people an incitement to praise God.

V. 9. *He saw a man named Matthew*—Modestly so called by himself. The other evangelists call him by his most honourable name *Levi*. *Sitting*—In the very height of his business, *at the receipt of custom*—The custom-house, or place where the customs were received.

V. 10. *As*

† Mark v. 18. Luke viii. 37. || Mark ii. 3. Luke v. 18. * Mark ii. 14. Luke v. 27.

Matthew, sitting at the receipt of custom, and faith to him, Follow
 10 me. And he arose and followed him. And as he sat at table in the
 house, behold many publicans and sinners came, and sat down with
 11 him and his disciples. And the Pharisees seeing *it*, said to his disciples,
 12 Why eateth your Master with publicans and sinners? But Jesus hear-
 ing *it*, said to them, They that are whole need not a physician, but they
 13 that are sick. But go ye and learn what that meaneth, † I will have
 mercy and not sacrifice; for I am not come to call the righteous, but
 sinners.

14 || Then come to him the disciples of John, saying, Why do we
 and the Pharisees fast often, but thy disciples fast not? And Jesus
 15 said to them, Can the children of the bride-chamber mourn, as long
 as the bridegroom is with them? But the days will come, when the
 bridegroom shall be taken away from them, and then shall they fast.
 16 No man putteth a piece of new cloth on an old garment: for that which
 is put in to fill, taketh from the garment and the rent is made worse.
 17 Neither do men put new wine into old leathern bottles, else the bottles

V. 10. *As Jesus sat at table in the house*—
 Of Matthew, who having invited many of
 his old companions, *made him a feast.* (Mark
 ii. 15.) and that a *great* one, though he does
 not himself mention it. The *publicans*, or
 collectors of the taxes which the *Jews* paid
 the *Romans*, were infamous for their illegal
 exactions: *Sinners*—Open, notorious sin-
 ners.

V. 11. *The Pharisees said to his disciples,*
Why eateth your master—Thus they com-
 monly ask our Lord, Why do thy disciples
 this? And his disciples, Why doth your
 master?

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

V. 14. *Then*—While he was at table.

V. 15. *The children of the bride-chamber*—
 The companions of the bridegroom. *Mourn*

—Mourning and fasting usually go toge-
 ther. As if he had said, While I am with
 them, it is a festival time, a season of re-
 joicing, not mourning. But after I am
 gone, all my disciples likewise shall be *in*
fastings often.

V. 16. This is one reason. It is not a
 proper time for them to fast. Another *is*,
 They are not ripe for it. *New cloth*—The
 words in the original properly signify, cloth
 that hath not passed through the Fuller's
 hands, and which is consequently *much*
 harsher, than what has been washed and
 worn: and therefore yielding less *than*
 that, will tear away the edges to which
 it is sewed.

V. 17. *New*—Fermenting wine will soon
 burst those bottles, the leather of which is
 almost worn out. The word properly means
 vessels made of *Goats skins*, wherein they
 formerly put wine (and do in some coun-
 tries to this day) to convey it from place to
 place.

* Hosca vi. 6. || Mark ii. 18. Luke v. 33.

burst, and the wine is spilled, and both are destroyed; but they put new wine into new bottles and both are preserved.

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

27 And as Jesus passed thence, two blind men followed him, crying
28 aloud and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and
29 Jesus saith to them, Believe ye that I am able to do this? They say

place. *Put new wine into new bottles*—Give harsh doctrine to such as have strength to receive them.

V. 18. *Just dead*—He had left her at the point of death, *Mark v. 23*. Probably a messenger had now informed him, She was dead.

V. 20. *Coming behind*—Out of bashfulness and humility.

V. 22. *Take courage*—Probably she was struck with fear, when he turned and looked upon her, (*Mark v. 33*. *Luke viii. 47*.) lest she should have offended him, by touching his garment privately: and the more so, because she was unclean, according to the law, *Lev. xv. 25*.

V. 23. *The minstrels*—The musicians. The original word means flute-players. Musical instruments were used by the Jews as

well as the *Heathens*, in their lamentations for the dead, to soothe the melancholy of surviving friends, by soft and solemn notes. And there were persons who made it their business to perform this, while others sung to their music. Flutes were used especially on the death of children; louder instruments on the death of grown persons.

V. 24. *Withdraw*—There is no need of you now: *for the maid is not dead*—Her life is not at an end: *but sleepeth*—This is only a temporary suspension of sense and motion, which should rather be termed sleep than death.

V. 25. *The maid arose*—Christ raised three dead persons to life: this child, the widow's son, and *Lazarus*: one newly departed, another on the bier. the third smelling in the grave: to shew us, that no degree

L

unto him, Yea, Lord. Then he touched their eyes, saying, Be it unto
 30 you, according to your faith. And their eyes were opened; and Jesus
 31 strictly charged them, saying, See that no man know *it*. But when they
 were gone out, they spread his fame abroad in all that country.

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

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

X. And || having called to him his twelve disciples, he gave them
 power over unclean spirits, to cast them out and to heal every dis-

degree of death is so desperate as to be past his help.

V. 33. *Even in Israel*—Where so many wonders have been seen.

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

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

V. 38. *The Lord of the harvest*—Whose peculiar work and office it is, and who alone is able to do it; *that he would thrust forth*—For it is an employ not pleasing to flesh and blood; so full of reproach, labour, danger, temptation of every kind, that nature may well be averse to it. Those who never *felt* this, never yet knew what it is, *To be labourers in Christ's harvest*. He *sends them forth*, when he calls them by his spirit, furnishes them with grace and gifts for the work, and makes a way for them to be employed therein.

V. 1. *His twelve disciples*—Hence it appears that he had already chosen out of his disciples, those whom he afterwards termed *apostles*. The number seems to have relation to the twelve patriarchs, and the twelve tribes of *Israel*.

V. 2. *The*

* Luke xi. 41. † Luke x, 2. || Mark iii, 14. vi. 7. Luke vi. 13. ix. 1.

2 ease and every malady. § Now the names of the twelve apostles
 are these; the first, Simon who is called Peter, and Andrew his bro-
 3 ther; James the *son* of Zebedee, and John his brother; Philip and
 Bartholomew, Thomas and Matthew the publican; James the *son* of
 Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the
 4 Canaanite, and Judas Iscariot, who also betrayed him. These twelve
 5 Jesus sent forth, having commanded them, saying, Go not into the
 6 way of the Gentiles, and into a city of the Samaritans enter not;
 7 But go rather to the lost sheep of the house of Israel. And as ye
 8 go, proclaim, saying, The kingdom of heaven is at hand. Heal
 the sick, cleanse the lepers, raise the dead, cast out devils: freely

V. 2. *The first, Simon*—The first who was called to a constant attendance on *Christ*; although *Andrew* had seen him before *Simon*.

V. 3. *Lebbeus*—Commonly called *Judas*, the brother of *James*.

V. 4. *Iscariot*—So called from *Iscarioth* (the place of his birth) a town of the tribe of *Ephraim*, near the city of *Samaria*.

V. 5. *These twelve Jesus sent forth*—Herein exercising his supreme authority, as God over all. None but God can give men authority to preach his word. *Go not*—Their commission was thus confined now, because the calling of the *Gentiles* was deferred till after the more plentiful effusion of the Holy Ghost on the day of *Pentecost*. *Enter not*—Not to preach; but they might, to buy what they wanted, *John* iv. 9.

V. 8. *Cast out devils*—It is a great relief to the spirits of an Infidel, sinking under a dread, that possibly the gospel may be true, to find it observed by a learned brother, that the diseases therein ascribed to the operation of the devil, have the very same symptoms, with the natural diseases of lunacy, epilepsy, or convulsions; whence he very readily and willingly concludes, that the devil had no hand in them.

But it were well to stop and consider a

little. Suppose God should suffer an evil spirit to usurp *the same power* over a man's body, as the man himself has naturally; and suppose him actually to exercise that power; could we conclude the devil had no hand therein, because his body was bent in the very same manner, wherein the man himself might have bent it naturally.

And suppose God gives an evil spirit a greater power, to affect immediately the origin of the nerves in the brain, by irritating them to produce violent motions, or so relaxing them that they can produce little or no motion: still the symptoms will be those of over tense nerves, as in madness, epilepsies, convulsions; or of relaxed nerves, as in paralytic cases. But could we conclude thence, that the devil had no hand in them? Will any man affirm, that God cannot or will not, on any occasion whatever, give such a power to an evil spirit? Or that effects, the like of which may be produced by natural causes, cannot possibly be produced by preternatural? If this be possible, than he who affirms it was so, in any particular case, cannot be justly charged with falsehood, merely for affirming the reality of a possible thing. Yet in this manner are the evangelists treated by those unhappy men, who above
 all

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

16 * Behold I send you forth as sheep in the midst of wolves; be ye
 17 therefore wise as serpents, and harmless as doves. † But beware of

all things dread the truth of the gospel, because, if it is true, they are of all men the most miserable.

Freely ye have received—All things; in particular, the power of working miracles; *freely give*—Exert that power wherever you come.

V. 9. *Provide not*—The stress seems to lie on this word: they might use what they had ready; but they might not stay a moment, to *provide* any thing more, neither take any thought about it. Nor indeed were they to take any thing with them, more than was strictly necessary. 1. Lest it should retard them. 2. Because they were to learn hereby to trust God in all future exigencies.

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

V. 11. *Inquire who is worthy*—That you should abide with him; who is disposed to receive the gospel. *There abide*—In that house, till ye leave the town.

V. 12. *Salute it*—In the usual *Jewish* form, “Peace, (that is, all blessings) be to this house.”

V. 13. *If the house be worthy*—Of it, God shall give them the peace you wish them. If not, he shall give you what they refuse. The same will be the case, when we pray for them that are not worthy.

V. 14. *Shake off the dust from your feet*—The *Jews* thought the land of *Israel* so peculiarly holy, that when they came home from any heathen country, they stopped at the borders and shook or wiped off the dust of it from their feet, that the holy land might not be polluted with it. Therefore the action here enjoined was a lively intimation, that those *Jews* who had rejected the gospel, were holy no longer, but were on a level with heathens and idolaters.

V. 17. But think not that all your innocence and all your wisdom will screen you from persecution. *They will scourge you*
 in

men; for they will deliver you to the councils, and scourge you in
 18 their synagogues. And ye shall be brought before Governors and
 Kings for my sake, for a testimony to them and to the heathens.
 19 ¶ But when they deliver you, take no thought, how or what ye shall
 speak; for it shall be given you in that very hour what ye shall speak.
 20 For it is not ye that speak: but the spirit of your Father who speak-
 21 eth in you. §§ But the brother shall deliver up the brother to death,
 and the father the child; and children shall rise up against *their*
 22 parents, and kill them. † And ye shall be hated of all men for
 my name's sake: but he that endureth to the end the same shall be
 23 saved. But when they persecute you in this city, flee to another;
 for verily I say unto you, Ye shall not have gone over the cities of
 24 Israel, till the Son of man be come. † The disciple is not above his
 25 teacher, nor the servant above his lord. It is enough for the dis-
 ciple, that he be as his teacher, and the servant as his lord. ** If
 they have called the master of the house Beelzebub, how much
 26 more them of his household? ¶ Therefore fear them not; for there is
 nothing covered, which shall not be made manifest; nor hid that
 27 shall not be known. † What I tell you in the dark, speak ye in the
 28 light; and what ye hear in the ear, proclaim on the house-tops. And

in their synagogues—In these the Jews held their courts of Judicature, about both civil and ecclesiastical affairs.

V. 19. *Take no thought*—Neither at this time, nor on any sudden call, need we be careful, how or what to answer.

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

V. 23. *Ye shall not have gone over the cities of Israel*—Make what haste ye will; till the son of man be come—To destroy their temple and nation.

V. 25. *How much more*—This cannot refer to the quantity of reproach and persecution: (For in this the servant cannot be above his Lord:) but only to the certainty of it.

V. 26. *Therefore fear them not*—For ye

have only the same usage with your Lord. *There is nothing covered*—So that however they may slander you now, your innocence will at length appear.

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

V. 28. *And be not afraid of any thing which ye may suffer for proclaiming it. Be afraid of him who is able to destroy both body*

M

¶ Luke xii. 11. §§ Luke xxi. 16. † Ch. xxiv. 13. † Luke vi. 40. John xv. 20.
 ** Ch. xii. 24. ¶ Mark iv. 22. Luke viii. 17. xii. 2. † Luke xii. 7.

be not afraid of them who kill the body, but are not able to kill the
 soul; but rather be afraid of him who is able to destroy both soul and
 29 body in hell. Are not two sparrows sold for a farthing? And one
 30 of them shall not fall to the ground, without your Father. § Yea,
 31 even the hairs of your head are all numbered. Fear ye not there-
 32 fore; ye are of more value than many sparrows. * Whosoever
 therefore shall confess me before men, him will I confess before my
 33 Father who is in heaven. But whosoever shall deny me before men,
 34 him will I also deny before my Father who is in heaven. †† Think
 not that I am come to send peace on earth: I am not come to send
 35 peace, but a sword. For I am come to set a man at variance with
 his father, and the daughter with her mother, and the daughter-in-
 36 law with her mother-in-law. || And the foes of a man *shall* be those
 37 of his own household. He that loveth father or mother more than
 me, is not worthy of me; and he that loveth son or daughter more
 38 than me, is not worthy of me; § And he that taketh not his cross
 39 and followeth after me, is not worthy of me. ‡ He that findeth
 his life, shall lose it; and he that loseth his life for my sake, shall

body and soul in hell—It is remarkable, that our Lord commands those who love God, still to fear him, even on this account, under this notion.

V. 29, 30. The particular providence of God is another reason for your not fearing man. For this extends to the very smallest things. And if he has such care over the most inconsiderable creatures, how much more will he take care of you, (provided you *confess him before men*, before powerful enemies of the truth) and that not only in this life, but in the other also?

V. 32. *Whosoever shall confess me*—Publicly acknowledge me for the promised Messiah. But this confession implies the receiving his whole doctrine, (Mark viii. 38.) and obeying all his commandments.

V. 33, 34. *Whosoever shall deny me before men*—To which ye will be strongly tempted.

For *think not that I am come*—That is, Think not that universal peace will be the immediate consequence of my coming. Just the contrary. Both public and private diversions will follow, whosoever my gospel comes with power. Yet this is not the design, though it be the event, of his coming, through the opposition of devils and men.

V. 36. *And the foes of a man*—That loves and follows me.

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

V. 38. *He that taketh not his cross*—That is, whatever pain or inconvenience cannot be avoided, but by doing some evil, or omitting some good.

V. 39. *He that findeth his life shall lose it*—
 He

§ Luke xii. 7. * Mark viii. 38. Luke ix. 26. †† Luke xii. 51. || Micah vii. 6. § Ch. xvi. 24. Luke xiv. 27. ‡ Ch. xvi. 25. John xii. 25.

40 find it. * He that entertaineth you, entertaineth me; and he that
 41 entertaineth me, entertaineth him that sent me. He that enter-
 taineth a prophet in the name of a prophet, shall receive a prophet's
 reward: and he that entertaineth a righteous man in the name of a
 42 righteous man, shall receive a righteous man's reward. † And who-
 soever shall give to drink to one of these little ones a cup of cold water
 only, in the name of a disciple, verily I say unto you, he shall in no
 XI. wife lose his reward. And when Jesus had made an end of com-
 manding his twelve disciples, he departed thence, to teach and preach
 in their cities.

2 ** Now when John had heard in the prison the works of Christ, he
 3 sent two of his disciples, And said to him, Art thou he that is to come,
 4 or look we for another? And Jesus answering said to them, Go and
 5 tell John the things which ye hear and see, † The blind receive
 their sight, the lame walk; the lepers are cleansed, and the deaf
 hear; the dead are raised, and the poor have the gospel preached
 6 to them: and happy is he whosoever shall not be offended at me.
 7 And as they departed, Jesus said to the multitudes concerning John,
 8 What went ye out into the wilderness to see? A reed shaken with the

He that saves his life, by denying me, shall lose it eternally; and he that loses his life, by confessing me, shall save it eternally. And as you shall be thus rewarded, so in proportion shall they who entertain you for my sake.

V. 41. *He that entertaineth a prophet*—That is, a preacher of the gospel; *In the name of a prophet*—That is, because he is such, shall share in his reward.

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

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

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

V. 3. *He that is to come*—The Messiah.

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

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

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

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

V. 8. *A man clothed in soft delicate raiment*—An effeminate courtier, accustomed to fawning

* Ch. xviii. 5. Luke x. 16. John xiii. 20. † Mark ix. 41. ** Luke vii. 18. † Isaiah xxix. 18. xxxv. 5.

wind? But what went ye out to see? A man clothed in soft raiment? Behold they that wear soft clothing, are in king's houses.

9 But what went ye out to see? A prophet? Yea, I say unto you,
 10 and more than a prophet. For this is he of whom it is written, || Be-
 hold I send my messenger before thy face, who shall prepare the
 11 way before thee. Verily I say unto you, among them that are born
 of women, there hath not risen a greater prophet than John the bap-
 tist; but he that is least in the kingdom of heaven, is greater than he.
 12 And from the days of John the Baptist till now the kingdom of hea-
 ven is entered by force, and they who strive with all their might
 13 take it by violence. * For all the prophets and the law prophesied
 14 until John. And if ye are willing to receive *him*, he is † Elijah, who
 15 was to come. He that hath ears to hear, let him hear. But whereto
 16 shall I liken this generation; it is like children sitting in the markets,

fawning and flattery? You may expect to find persons of such character in palaces, not in a wilderness.

V. 9. *More than a prophet*—For the prophets only pointed me out afar off: but *John* was my immediate fore-runner.

V. 11. *But he that is least in the kingdom of heaven, is greater than he*—Which an ancient author explains thus: "One perfect in the law, as *John* was, is inferior to one who is baptized unto the death of Christ. For this is the kingdom of heaven, even to be buried with Christ, and to be raised up together with him. *John* was greater than all who had been born of women; but he was cut off before the kingdom of heaven was given." [He seems to mean, that righteousness, peace, and joy, which constitute the present, inward kingdom of heaven.] "He was blameless, as to that righteousness which is by the law; but he fell short of those who are perfected by the spirit of life which is in Christ. Whosoever therefore is least in the kingdom of heaven, by Christian regeneration, is greater than any who has attained only the righ-

teousness of the law, because *the law maketh nothing perfect.*" It may farther mean, the least true Christian believer, has a more perfect knowledge of *Jesus Christ*, of his redemption and kingdom, than *John the Baptist* had, who died before the full manifestation of the gospel.

V. 12. *And from the days of John*—That is, from the time that *John* had fulfilled his ministry, men rush into my kingdom with a violence like that of those who are taking a city by storm.

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

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

V. 16. *This generation*—That is, the men of this age. They are like those froward children of whom their fellows complain, that they will be pleased no way.

V. 18. *John*

17 and calling to their fellows, And saying, We have piped unto you,
 and ye have not danced; we have mourned unto you, and ye have
 18 not lamented. For John came neither eating nor drinking, and they
 19 say he hath a devil. The Son of man came eating and drinking, and
 they say, Behold a glutton and a wine-bibber, a friend of publicans and
 20 finners; but wisdom is justified by her children. Then began he to
 upbraid the cities, wherein the most of his mighty works had been
 21 done, because they repented not. || Wo to thee, Chorazin, wo to thee,
 Bethsaida: for if the mighty works which have been done in you,
 had been done in Tyre and Sidon, they would have repented long
 22 ago in sackcloth and ashes. Moreover I say to you, It shall be
 more tolerable for Tyre and Sidon in the day of judgment than for
 23 you. And thou Capernaum, who hast been exalted to heaven, shalt
 be brought down to hell: for if the mighty works which have been
 done in thee, had been done in Sodom, it would have remained to
 24 this day. Moreover I say unto you, It shall be more tolerable for
 25 the land of Sodom in the day of judgment than for thee. § At that
 time Jesus answering said, I thank thee, O Father, Lord of heaven
 and earth, because thou hast hid these things from the wise and

V. 18. *John came neither eating nor drinking*—In a rigorous, austere way, like *Elijah*, and they say he hath a devil—Is melancholy, from the influence of an evil spirit.

V. 19. *The son of man is come, eating and drinking*—Conversing in a free familiar way. *Wisdom is justified by her children*—That is, My wisdom herein is acknowledged by those who are truly wise.

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

V. 21. *Wo to thee, Chorazin*—That is, miserable art thou. For these are not curses or imprecations, as has been commonly supposed; but a solemn, compassionate declaration of the misery they were

bringing on themselves. *Chorazin* and *Bethsaida* were cities of *Galilee*, standing by the lake of *Gennesareth*. *Tyre* and *Sidon* were cities of *Phenicia*, lying on the sea-shore. The inhabitants of them were heathens.

V. 22, 24. *Moreover I say to you*—Besides the general denunciation of wo to those stubborn unbelievers, the degree of their misery will be greater, than even that of *Tyre* and *Sidon*, yea of *Sodom*.

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

V. 25. *Jesus answering*—This word does not always imply, that something had been spoken, to which an answer is now made. It often means no more, than the *speaking in reference* to some action or circumstance preceding. The following words *Christ* speaks in reference to the case of the cities

N

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

XII. * At that time Jesus went on the sabbath through the corn, and his
 2 disciples were hungry, and plucked the ears of corn and ate. But
 the Pharisees seeing *it* said to him, Behold thy disciples do what is
 3 not lawful to do on the sabbath. But he said to them, have ye not
 read what David did, when he was hungry, and they that were with
 4 him? † How he entered into the house of God, and ate the shew-

cities above-mentioned: *I thank thee*—That is, I acknowledge and joyfully adore the justice and mercy of thy dispensations: *Because thou hast hid*—That is, because thou hast suffered these things to be hid from men, who are in other respects wise and prudent, while thou hast discovered them to those of the weakest understanding, to them who are only wise to Godward.

V. 27. *All things are delivered to me*—Our Lord here addressing himself to his disciples, shews why men wise in other things, do not know this: namely, because none can know it by natural reason; none but those to whom he revealeth it.

V. 28. *Come to me*—Here he shews, to whom *he is pleased* to reveal these things; to the weary and heavy laden: *Ye that labour*—After rest in God: *And are heavy laden*—With the guilt and power of sin: *And I will give you rest*—I alone (for none else can) *will freely give you* (what ye cannot purchase) *rest* from the guilt of sin by justification, and from the power of sin by sanctification.

V. 29. *Take my yoke upon you*—Believe in me: receive me as your prophet, priest, and king: *For I am meek and lowly in heart*—Meek toward all men, *lowly* toward God: *And ye shall find rest*—Whoever therefore does not find rest of soul, is not meek and lowly. The fault is not in the yoke of *Christ*; but in thee, who hath not taken it upon thee. Nor is it possible for any one to be discontented, but through want of meekness or lowliness.

V. 30. *For my yoke is easy*—Or rather gracious, sweet, benign, delightful: *And my burden*—Contrary to those of men, is ease, liberty, and honour.

V. 1. *His disciples plucked the ears of corn, and ate*—Just what sufficed for present necessity: dried corn was a common food among the *Jews*.

V. 3. *Have ye not read what David did*—And necessity was a sufficient plea for his transgressing the law in an higher instance.

V. 4. *He entered into the house of God*—Into the tabernacle. The temple was not yet built. *The shew-bread*—So they called the bread which the priest, who served that week,

bread, which it was not lawful for him to eat, neither for them
5 that were with him, but only for the priests? Or have ye not read in
the law, that on the sabbath-days, the priests in the temple profane the
6 sabbath and are blameless? But I say to you, That a greater than the
7 temple is here. * And if ye had known what that meaneth, I will have
8 mercy and not sacrifice, ye would not have condemned the guiltless. For
the Son of man is Lord even of the sabbath.

9 † And departing thence, he went into their synagogue. And be-
10 hold there was a man who had a withered hand. And they asked
him, saying, Is it lawful to heal on the sabbath? that they might
11 accuse him. And he said to them, What man shall there be among
you that shall have one sheep, who if it fall into a pit on the sab-
12 bath, will not lay hold on it and lift *it* out? How much then
is a man better than a sheep? Wherefore it is lawful to do good on
13 the sabbath-day. Then said he to the man, Stretch forth thy hand.
And he stretched *it* forth; and it was restored whole, as the other.
14 Then the Pharisees went out, and took council together against him,
15 how they might destroy him. And Jesus knowing *it*, withdrew from
thence; and great multitudes followed him, and he healed them all,
16 And charged them not to make him known: That it might be ful-

week, put every sabbath-day on the golden table that was in the holy place, before the Lord. The Loaves were twelve in number, and represented the twelve tribes of *Israel*: when the new were brought, the stale were taken away, but were to be eaten by the priests only.

V. 4. *The priests in the temple profane the sabbath*—That is, Do their ordinary work on this, as on a common day, cleaning all things, and preparing the sacrifices. *A greater than the temple*—If therefore the sabbath must give way to the temple, much more must it give way to me.

V. 7. *I will have mercy and not sacrifice*—That is, when they interfere with each other, I always prefer acts of mercy, before matters of positive institution: yea, before all ceremonial institutions whatever: because these being only means of religion,

are suspended of course, if circumstances occur, wherein they clash with love, which is the end of it.

V. 8. *For the son of man*—Therefore they are *guiltless*, were it only on this account, that they act by my authority, and attend on me in my ministry, as the priests attended on God in the temple: *Is Lord even of the sabbath*—This certainly implies, that the sabbath was an institution of great and distinguished importance: it may perhaps also refer to that signal act of authority which *Christ* afterwards exerted over it, in changing it from the seventh to the first day of the week. If we suppose here is a transposition of the 7th and 8th verses, then the 8th verse is a proof of the 6th.

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

V. 18. *He*

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

17 filled which was spoken by the prophet Isaiah, saying, † Behold my
 18 servant, whom I have chosen, my beloved in whom my soul de-
 lighteth: I will put my spirit upon him, and he shall shew judgment
 19 to the heathens. He shall not strive nor clamour, neither shall any man
 20 hear his voice in the streets. He shall not break a bruised reed, and
 smoking flax he shall not quench, till he send forth judgment unto victory.

21 And in his name shall the heathens trust.

22 || Then was brought to him a demoniac, blind and dumb; and he
 23 healed him, so that the blind and dumb both spake and saw. And
 all the multitude were amazed and said, Is not this the son of David?

24 * But the Pharisees hearing *it* said, This fellow casteth not out devils
 25 but by Beelzebub the prince of the devils. And Jesus knowing their
 thoughts said to them, Every kingdom divided against itself is brought
 to desolation, and every city or house divided against itself shall
 26 not be established. And if Satan cast out Satan, he is divided against
 27 himself: how then shall his kingdom be established? And if I by Beel-
 zebub cast out devils, by whom do your children cast *them* out?

V. 18. *He shall shew judgment to the heathens*—That is, he shall publish the merciful gospel to them also: the Hebrew word signifies either mercy or justice.

V. 19. *He shall not strive, nor clamour; neither shall any man hear his voice in the streets*—That is, he shall not be contentious, noisy, or ostentatious; but gentle, quiet, and lowly. We may observe, each word rises above the other, expressing still a higher degree of humility and gentleness.

V. 20. *A bruised reed*—A convinced sinner; one that is bruised with the weight of sin: *Smoking flax*—One that has the least good desire, the faintest spark of grace: *Till he send forth judgment unto victory*—That is, till he make righteousness completely victorious over all its enemies.

V. 21. *In his name*—That is, in him.

V. 22. *A demoniac, blind and dumb*—Many undoubtedly suppose these defects to be merely natural. But the spirit of God saw otherwise, and gives the true account

both of the disorder and the cure. How many other disorders, seemingly natural, may even now be owing to the same cause?

V. 23. *Is not this the son of David*—That is, the Messiah.

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

V. 26. *How shall his kingdom be established*—Does not that subtle spirit know, this is not the way to establish his kingdom.

V. 27. *By whom do your children*—That is, His disciples, *cast them out*—It seems some of them really did this; although the sons of Sceva could not. *Therefore they shall be your judges*—Ask them, if Satan will cast out Satan: let them be even judges in this matter. And they shall convict you of obstinacy and partiality, who impute that in me to *Beelzebub*, which in them you impute to God. Besides, how can I rob him of his subjects, till I have conquered him?

The

† Isaiah xlii. 1, &c.

|| Luke xi. 14.

* Mark iii. 22.

28 Therefore they shall be your judges. But if it be by the spirit of
 God *that* I cast out devils, then the kingdom of God is come upon
 29 you. How can one enter into the strong one's house, and plunder
 his goods, unless he first bind the strong one? And then he will
 30 plunder his house. He that is not with me is against me, and he that
 31 gathereth not with me, scattereth. † Wherefore I say unto you, All
 manner of sin and blasphemy shall be forgiven to men: but the blas-
 32 phemy against the spirit shall not be forgiven to men. And whosoever
 speaketh against the son of man, it shall be forgiven him: but whosoever
 speaketh against the Holy Ghost, it shall not be forgiven him, neither
 33 in this world, nor in that to come. * Either make the tree good and
 its fruit good, or make the tree corrupt and its fruit corrupt; for
 34 the tree is known by its fruit. Ye brood of vipers, how can ye,
 being evil, speak good things? For out of the abundance of the

*The kingdom of God is come upon you—Un-
 awares: before you expected: so the word
 implies.*

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

V. 30. *He that is not with me is against me
 —For there are no neutrals in this war.
 Every one must be either with Christ or
 against him; either a loyal subject or a
 rebel. And there are none upon earth,
 who neither promote nor obstruct his king-
 dom. For he that does not gather souls to
 God, scatters them from him.*

V. 31. *The blasphemy against the spirit—
 How much stir has been made about this?
 How many sermons, yea, volumes have
 been written concerning it? And yet there
 is nothing plainer in all the Bible. It is
 neither more nor less, than the ascribing
 those miracles to the power of the devil,
 which Christ wrought by the power of the
 Holy Ghost.*

V. 32. *Whosoever speaketh against the son
 of man—In any other respects: It shall be
 forgiven him—Upon his true repentance:
 But whosoever speaketh against the Holy Ghost,
 it shall not be forgiven, neither in this world
 nor in the world to come—This was a pro-
 verbial expression among the Jews, for a
 thing that would never be done. It here
 means farther, he shall not escape the
 punishment of it, either in this world or
 in the world to come. The judgment of
 God shall overtake him, both here and
 hereafter.*

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

V. 34. *In another kind likewise, the tree
 is known by its fruit—Namely, the heart by
 the conversation.*

O

V. 36. Ye

† Mark iii. 28. Luke xii. 10.

* Matt. vii. 16. Luke vi. 48.

35 heart the mouth speaketh. A good man out of the good treasure
of his heart bringeth forth good things: and an evil man out of the
36 evil treasure bringeth forth evil things. But I say to you, That every
idle word which men shall speak, they shall give an account thereof
37 in the day of judgment. For by thy words thou shalt be justified, or
by thy words thou shalt be condemned.

38 † Then certain of the Scribes and Pharisees answered, saying,
39 Master, we would see a sign from thee. And he answering said to
them, An evil and an adulterous generation seeketh a sign, and there
40 shall no sign be given it, but the sign of the prophet *Jonah*. || For as
Jonah was three days and three nights in the belly of the great fish, so
shall the son of man be three days and three nights in the heart of the
41 earth. The men of Ninevah shall rise up in the judgment with this
generation and shall condemn it; for they repented at the preaching
42 of *Jonah*; and behold a greater than *Jonah* is here. * The queen

V. 36. Ye may perhaps think, God does not so much regard your words. *But I say to you*—That not for blasphemous and prophane words only, but *for every idle word which men shall speak*—For want of seriousness or caution, for every discourse which is not conducive to the glory of God, *they shall give account in the day of judgment.*

V. 37. *For by thy words* (as well as thy tempers and works) *thou shalt* then be either acquitted or condemned. Your words as well as actions shall be produced in evidence for or against you, to prove whether you was a true believer or not. And according to that evidence you will either be acquitted or condemned in the great day.

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

V. 39. *An adulterous generation*—Whose heart wanders from God, though they profess him to be their husband. Such adulterers are all those who love the world, and all who seek the friendship of it. *Seeketh a sign*—After all they have had already, which were abundantly sufficient to con-

vince them, had not their hearts been estranged from God, and consequently averse to the truth. *The sign of Jonah*—Who was herein a type of *Christ*

V. 40. *Three days and three nights*—It was customary with the eastern nations, to reckon any part of a natural day of twenty-four hours, for the whole day. Accordingly they used to say, a thing was done after three or seven days, if it was done on the third or seventh day, from that which was last-mentioned. Instances of this may be seen 1 *Kings* xx. 29. and in many other places. And as the *Hebrews* had no word to express a natural day, they used night and day, or day and night for it. So that to say, a thing happened *after three days and three nights*, was with them the very same, as to say, it happened after three days, or on the third day. See *Esther* iv. 16. v. 1. *Gen.* vii. 4. 12. *Exod.* xxiv. 18, xxxiv. 28.

V. 42. *She came from the uttermost parts of the earth*—That part of *Arabia* from which she came, was the uttermost part of the earth

† *Matt.* xvi. 1. *Luke* xi. 16. 29.

|| *Jonah* ii. 1. * 1 *Kings* x. 1.

of the south shall rise up in the judgment with this generation and shall condemn it; for she came from the uttermost parts of the earth, to hear the wisdom of Solomon; and behold a greater than Solomon
 43 is here. † When the unclean spirit is gone out of a man, he walketh
 44 through dry places, seeking rest, and findeth none. Then he saith,
 I will return to my house whence I came out, and when he is come,
 45 he findeth it empty, swept and garnished. Then goeth he and taketh
 with him seven other spirits more wicked than himself, and they enter
 in and dwell there, and the last state of that man is worse than the first.
 So shall it be also to this wicked generation.

46 † While he yet talked to the multitude, behold his mother and his
 47 brethren stood without, seeking to speak to him. And one said to
 him, Behold thy mother and thy brethren stand without, seeking to speak
 48 to thee. And he answering said to him that told him, Who is my
 49 mother, and who are my brethren? And stretching forth his hand to-
 50 ward his disciples he said, Behold my mother and my brethren. For
 whosoever shall do the will of my Father who is in heaven, the same
 is my brother and sister and mother.

earth that way, being bounded by the sea.

V. 43. But how dreadful will be the consequence of their rejecting me? *When the unclean spirit goeth out*—Not willingly, but being compelled by one that is stronger than he. *He walketh*—Wanders up and down through dry places—Barren, dreary, desolate; or, places not yet watered with the gospel: *Seeking rest and finding none*—How can he, while he carries with him his own hell? And is it not the case of his children too? Reader, is it thy case?

V. 44. *Whence I came out*—He speaks, as if he had come out of his own accord: see his pride! *He findeth it empty*—Of God, of Christ, of his spirit: *Swept*—From love, lowliness, meekness, and all the fruits of the spirit: *And garnished*—With levity and security: so that there is nothing to keep him out, and much to invite him in.

V. 45. *Seven other spirits*—That is, a great many; a certain number being put for an uncertain: *More wicked than himself*—Whence it appears, that there are degrees of wickedness among the devils themselves: *They enter in and dwell*—For ever, in him who is forsaken of God. *So shall it be to this wicked generation*—Yea and to apostates in all ages.

V. 46. *His brethren*—His kinsmen: they were the sons of Mary the wife of Cleophas or Alpheus, his mother's sister, and came now seeking to take him, as one beside himself, Mark iii. 21.

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

V. 49, 50. See the highest severity, and the highest goodness! Severity to his natural, goodness to his spiritual relations! In a manner disclaiming the former, who opposed

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

posed the will of his heavenly father, and owning the latter, who obeyed it.

V. 2. *He went into the vessel*—Which constantly waited upon him, while he was on the sea-coast.

V. 3. *In parables*—The word is here taken in its proper sense, for apt similes or comparisons. This way of speaking, extremely common in the eastern countries, drew and fixed the attention of many, and occasioned the truths delivered to sink the deeper into humble and serious hearers. At the same time, by an awful mixture of justice and mercy, it hid them from the proud and careless.

In this chapter our Lord delivers seven parables; directing the four former (as being of general concern) to all the people: the three latter to his disciples.

Behold the sower—How exquisitely proper is this parable to be an introduction to all the rest? In this our Lord answers a very obvious and a very important question. The same sower, *Christ*, and the same preachers sent by him, always sow the same seed: why has it not always the same effect? He that hath ears to hear, let him hear!

V. 4. *And while he sowed, some seeds fell by the highway-side, and the birds came and devoured them*—It is observable, that our Lord points out the grand hindrances of our bearing fruit, in the same order as they occur. The first danger is, that the birds will devour the seed. If it escape this, there is then another danger, namely, Let it be scorched and wither away. It is long after this, that the thorns spring up and choke the good seed.

A vast majority of those who hear the word of God, receive the word as by the *highway-side*. Of those who do not lose it by the birds, yet many receive it as *on stony places*. Many of them who receive it in a better soil, yet suffer *the thorns to grow up and choke it*. So that few even of these endure to the end, and *bear fruit unto perfection*: yet in all these cases, it is not the Will of God that hinders, but their own voluntary perverseness.

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

V. 11. *To you, who have, it is given to know the mysteries of the kingdom of heaven*—
The

to know the mysteries of the kingdom of heaven; but to them it is
 12 not given. For * whosoever hath, to him shall be given; and he
 shall have abundance: but whosoever hath not, from him shall be
 13 taken away even what he hath. Therefore I speak to them in pa-
 rables, because seeing they see not, and hearing they hear not nei-
 14 ther do they understand. And in them is fulfilled the prophecy of
Isaiah who saith, † Hearing ye will hear, but in no wise under-
 15 stand, and seeing ye will see, but in no wise perceive. For the heart
 of this people is waxed fat, and *their* ears are dull of hearing, and
 their eyes have they closed: lest at any time they should see with
their eyes, and hear with *their* ears, and understand with *their* hearts,
 16 and should be converted and I should heal them. || But blessed are
 17 your eyes, for they see, and your ears, for they hear. For verily I
 say unto you, That many prophets and righteous men have desired to
 see the things which ye see, and have not seen *them*, and to hear the
 18 things which ye hear, and have not heard *them*. Hear ye therefore
 19 the parable of the sower. When any one heareth the word of the

The deep things, which flesh and blood cannot reveal, pertaining to the inward, present kingdom of heaven. *But to them who have not, it is not given—Therefore speak I in parables,* that ye may understand, while they do not understand.

V. 12. *Whosoever hath*—That is, improves what he hath, uses the grace given according to the design of the giver; *to him shall be given*—More and more, in proportion to that improvement. *But whosoever hath not*—Improves it not, *from him shall be taken even what he hath*. Here is the grand rule of God's dealing with the children of men: a rule, fixt as the pillars of heaven. This is the key to all his providential dispensations; as will appear to men and angels in that day.

V. 13. *Therefore I speak to them in parables, because seeing they see not*—In pursuance of this general rule, I do not give more know-

ledge to this people, because they use not that which they have already: having all the means of seeing, hearing, and understanding, they use none of them; they do not effectually see, or hear, or understand any thing.

V. 14. *Hearing ye will hear, but in no wise understand*—That is, *Ye will surely hear*: all possible means will be given you; yet they will profit you nothing: because your heart is sensual, stupid, and insensible; your spiritual senses are shut up; yea, you *have closed your eyes* against the light; as being unwilling to understand the things of God, and afraid, not desirous that he *should heal you*.

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

V. 19. *When any one heareth the word and considereth it not*—The first and most general cause

P

* Ch. xxv. 29. Mark iv. 25. Luke viii. 18. xix. 26. † *Isaiah* vi. 9. John xii. 40.
 Acts xxviii. 26. || Luke x. 23.

kingdom, and considereth *it* not, the wicked one cometh, and catcheth away what was sown in his heart. This is he who received seed
 20 by the highway-side. But he who received the seed on stony *places*,
 is he that heareth the word and immediately receiveth it with joy.
 21 Yet he hath not root in himself, and so endureth but for a while; for
 when tribulation or persecution ariseth because of the word, straight-
 22 way he is offended. He that received the seed among thorns, is he
 that heareth the word: and the care of this world and the deceitfulness
 23 of riches choke the word, and it becometh unfruitful. But he that re-
 ceived seed on the good ground, is he that heareth the word and consider-
 eth *it*: who also beareth fruit, and bringeth forth, some an hundred *fold*,
 some sixty, some thirty.

24 He proposed to them another parable, saying, The kingdom of

cause of unfruitfulness. *The wicked one cometh*—Either inwardly; filling the mind with thoughts of other things: or by his agents. Such are all they that introduce other subjects, when men should be considering what they have heard.

V. 20. The seed sown on *stony places*, therefore *sprung up soon*, because it did not sink deep. (ver. 5.) *He received it with joy*—Perhaps with extasy: struck with the beauty of truth, and drawn by the preventing grace of God.

V. 21. *Yet hath he not root in himself*—No deep work of grace; no change in the ground of his heart. Nay, he has no deep conviction; and without this, good desires soon wither away. *He is offended*—He finds a thousand plausible pretences, for leaving so narrow and rugged a way.

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

choke it, destroy all its life and power, and *it becometh unfruitful*.

Cares are *thorns* to the poor; wealth to the rich; the desire of other things to all. *The deceitfulness of riches*—Deceitful indeed! For they smile and betray: kiss, and smite into hell. They put out the eyes, harden the heart, steal away all the life of God: fill the soul with pride, anger, love of the world: make men enemies to the whole cross of *Christ*! and all the while are eagerly desired, and vehemently pursued, even by those who believe there is a God!

V. 23. *Some an hundred fold, some sixty, some thirty*—That is, in various proportions; some abundantly more than others.

V. 24. *He proposed another parable*—In which he farther explains the case of unfruitful hearers. *The kingdom of heaven* (as has been observed before) sometimes signifies eternal glory: sometimes the way to it, inward religion: sometimes, as here, the gospel dispensation: the phrase is likewise used, for a person or thing relating to any of those: so in this place, it means, *Christ* preaching the gospel, who *is like a man sowing good seed*—The expression *is like*, both here and in several other places, only means, That the thing spoken of may be
 illustrated

25 heaven is like a man sowing good seed in his field. But while men
 slept, his enemy came and sowed darnel amidst the wheat, and went
 26 away. And when the blade was sprung up and brought forth fruit,
 27 then appeared the darnel also. So the servants of the householder
 came to him, and said, Sir, didst not thou sow good seed in thy field?
 Whence then hath it darnel? He said to them, an enemy hath done
 28 this. The servants said to him, Wilt thou then, that we go and gather
 29 them up? But he said, No: lest gathering up the darnel, ye root up the
 30 wheat with them. Suffer both to grow together till the harvest; and at
 the time of the harvest I will say to the reapers, Gather ye together first
 the darnel, and bind it in bundles to burn it, but gather the wheat into
 my barn.

31 He proposed to them another parable, saying, * The kingdom of
 heaven is like a grain of mustard-seed, which a man took and sowed in his
 32 field; Which indeed is the least of all seeds, but when it is grown up, it

illustrated by the following similitude.
Who sowed good seed in his field—God sowed
 nothing but good in his whole creation.
Christ sowed only the good seed of truth
 in his church.

V. 25. *But while men slept*—They ought
 to have watched: the Lord of the field
 sleepeth not. *His enemy came and sowed*
darnel—This is very like wheat, and com-
 monly grows among wheat rather than
 among other grain: but *tares* or vetches
 are of the pulse kind, and bear no resem-
 blance to wheat.

V. 26. *When the blade was sprung up, then*
appeared the darnel—It was not discerned
 before: it seldom appears, as soon as the
 good seed is sown: all at first appears to
 be peace, and love, and joy.

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

“No evil can from Thee proceed;
 'Tis only suffer'd, not decreed:
 As darkness is not from the sun,
 Nor mounts the shades, till he is gone.”

* Mark iv. 30.

V. 28. *He said, an enemy hath done this*—
 A plain answer to the great question, con-
 cerning the origin of evil. God made men
 (as he did angels) *intelligent* creatures, and
 consequently *free* either to chuse good or
 evil: but he implanted no evil in the hu-
 man soul: *An enemy* (with man's concur-
 rence) *hath done this*.

Darnel, in the church, is properly out-
 side christians, such as have the form of
 godliness, without the power. Open sin-
 ners, such as have neither the form nor
 the power, are not so properly darnel, as
 thistles and brambles: these ought to be
rooted up without delay, and not suffered in
 the christian community. Whereas should
 fallible men attempt to *gather up the darnel*,
 they would often *root up the wheat with*
them.

V. 31. *He proposed to them another parable*
 —The former parables relate chiefly to un-
 fruitful hearers; these that follow to those
 who bear good fruit. *The kingdom of heaven*
 —Both the gospel dispensation, and the
 inward kingdom.

V. 32. *The least*—That is, One of the
 least: a way of speaking extremely com-
 mon

Luke xiii. 18.

is the greatest of herbs, and becometh a tree, so that the birds of the air come and lodge in the branches of it.

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

34 All these things spake Jesus to the multitude in parables, and without a
35 parable spake he not unto them: Whereby was fulfilled what was spoken by the prophet, saying, || I will open my mouth in parables; I will utter things hid from the foundation of the world.

36 Then Jesus having sent the multitude away, went into the house: and his disciples came to him, saying, Declare to us the parable of
37 the darnel of the field: He answering said to them, He that soweth
38 the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom, but the darnel are the children
39 of the wicked one. The enemy that sowed them is the devil; the
40 harvest is the end of the world; the reapers are the angels. As therefore the darnel is gathered and burnt with fire, so shall it be at
41 the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and
42 them that do iniquity; And shall cast them into the furnace of fire;
43 there shall be the wailing and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

44 Again the kingdom of heaven is like treasure hid in a field, which a

mon among the *Jews*. *It becometh a tree*—In those countries it grows exceeding large and high. So will the christian doctrine spread in the world, and the life of *Christ* in the soul.

V. 33. *Three measures*—This was the quantity which they usually baked at once; *till the whole was leavened*—Thus will the gospel leaven the world, and grace the christian.

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

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

kingdom—That is, The children of God, the righteous.

V. 41. *They shall gather all things that offend*—Whatever had hindered or grieved the children of God; whatever things or persons, had hindered the good seed which *Christ* had sown from taking root or bearing fruit. The *Greek* word is, *All scandals*.

V. 44. The three following parables are proposed not to the multitude, but peculiarly to the apostles: the two former of them relate to those who receive the gospel; the third, both to those who receive and those who preach it. *The kingdom of heaven*

† Luke xiii. 20.

|| Psal. lxxviii. 2.

man having found hideth, and for joy thereof goeth and felleth all that he hath, and buyeth that field.

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

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

53 And when Jesus had finished these parables, he departed thence :
54 * And coming into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence hath HE this wisdom
55 and these mighty works? Is not this the Carpenter's son? Is not his

heaven is like treasure hid in a field—The kingdom of God within us, is a treasure indeed, but a treasure hid from the world, and from the most wise and prudent in it. He that *finds* this treasure (perhaps when he looked not for it) hides it deep in his heart, and gives up all other happiness.

V. 45. *The kingdom of heaven*—That is, one who earnestly seeks for it: in the 47th verse means, The gospel preached, which is *like a net* gathering of every kind: just so the gospel wherever it is preached, gathers at first both good and bad, who are for a season full of approbation and warm with good desires. But christian discipline, and strong, close exhortation, begin that separation in this world, which shall be accomplished by the angels of God, in the world to come.

V. 52. *Every Scribe instructed unto the*

kingdom of heaven—That is, every duly-prepared preacher of the gospel, has a treasure of divine knowledge, out of which he is able to bring forth all sorts of instructions. The word *treasure* signifies any collection of things whatsoever, and the places where such collections are kept.

V. 53. *He departed thence*—He crossed the lake from *Capernaum*: And came once more *into his own country*—*Nazareth*: But with no better success than he had had there before.

V. 54. *Whence hath HE*—Many texts are not understood, for want of knowing the proper emphasis: and others are utterly misunderstood, by placing the emphasis wrong. To prevent this in some measure, the emphatical words are here printed in capital letters.

V. 55. *The carpenter's son*—The *Greek* word

* Mark vi. 1.

Q Luke iv. 16, 22.

mother called Mary? And his brethren, James and Joses and Simon
 56 and Jude? And his sisters, are they not all with us? Whence then hath
 57 HE all these things? † And they were offended at him. But Jesus said
 to them, A prophet is not without honour, save in his own country, and
 58 in his own house. And he wrought not many mighty works there, be-
 cause of their unbelief.

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

word means, One that works either in wood, iron, or stone. *His brethren*—Or kinsmen. They were the sons of Mary, sister to the virgin, and wife of *Cleophas* or *Alpheus*—*James*; styled by St. Paul also, the *Lord's brother*, Gal. i. 19. *Simon*—Surnamed the *Canaanite*.

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

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

V. 1. *At that time*—When our Lord had spent about a year in his public ministry. *Tetrarch*—King of a fourth part of his father's dominion.

V. 2. *He is risen from the dead*—*Herod* was a Sadducee: and the Sadducees denied

the resurrection of the dead. But Sadduceism staggers, when conscience awakes.

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

V. 4. *It is not lawful for thee to have her*—It was not lawful indeed for either of them to have her. For her father *Aristobulus* was their own brother. *John's* words were rough like his raiment. He would not break the force of truth, by using soft words even to a king.

V. 5. *He would have put him to death*—In his fit of passion; but he was then restrained by fear of the multitude; and afterwards, by the reverence he bore him.

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

V. 8. *Being before instructed by her mother*—Both as to the matter and manner of her petition: *She said, Give me here*—Fearing if he had time to consider, he would not do

† John iv. 44. * Mark vi. 14. Luke ix. 7. ‡ Mark vi. 17.

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

14 And coming forth he saw the multitude, and was moved with
15 tender compassion for them, and healed their sick. * And in the evening his disciples came to him, saying, This is a desert place, and the time is now past: send the multitude away, that going into
16 the villages, they may buy themselves victuals. But Jesus said to
17 them, They need not go: give ye them to eat. They say to him,
18 We have here but five loaves and two fishes. He said, Bring them
19 hither to me. And he commanded the multitude to sit down on the grass; and taking the five loaves and the two fishes, looking up to
20 heaven, he blessed and brake, and gave the loaves to his disciples,
21 and the disciples to the multitude. And they all ate and were satisfied: and they took up of the fragments that remained twelve baskets
22 full. And they that had eaten were about five thousand men, besides women and children. ‡ And he constrained his disciples, to

do it: *John the Baptist's head in a charger*—A large dish or bowl.

V. 9. *And the king was sorry*—Knowing that *John* was a good man: *Yet for the oath's sake*—So he murdered an innocent man from mere tenderness of conscience!

V. 10. *And he sent and beheaded John in the prison, and his head was given to the damsel*—How mysterious is the providence which left the life of so holy a man in such infamous hands! Which permitted it to be sacrificed to the malice of an abandoned harlot, the petulency of a vain girl, and the rashness of a foolish, perhaps drunken prince, who made a pro-

phet's head the reward of a dance! But we are sure the Almighty will repay his servants in another world, for whatever they suffer in this.

V. 13. *Jesus withdrew into a desert place*—1. To avoid *Herod*; 2. Because of the multitude pressing upon him; (*Mark* vi. 32.) and 3. To talk with his disciples, newly returned from their progress; (*Luke* ix. 10.) *Apart*—From all but his disciples.

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

V. 22. *He constrained his disciples*—Who were unwilling to leave him.

V. 24. *In*

† *Mark* vi. 32, 34. *Luke* ix. 10. *John* vi. 1. * *Mark* vi. 35. *Luke* ix. 12. *John* vi. 5. ‡ *Mark* vi. 45. *John* vi. 15.

go straightway into the vessel, and go before him to the other side,
 23 till he sent the multitude away. And having sent the multitude
 24 away, he went up into a mountain apart to pray. And in the even-
 ing he was there alone: but the vessel was now in the midst of the
 25 sea, tossed by the waves; for the wind was contrary. In the fourth
 26 watch of the night he went to them, walking on the sea. And the
 disciples seeing him walking on the sea, were affrighted, saying, It
 27 is an apparition: and they cried out for fear. But Jesus immediately
 28 spake to them, saying, Take courage: it is I: be not afraid. And
 Peter answering, said, Lord, if it be thou, bid me come to thee on
 29 the waters. And he said, Come. And Peter going down from the
 30 vessel, walked on the waters, to go to Jesus. But seeing the wind
 31 boisterous, he was afraid; and beginning to sink, he cried, Lord,
 save me. And immediately Jesus reaching forth his hand, caught
 him, and saith to him, O thou of little faith, wherefore didst thou
 32 doubt? And when they were come into the vessel, the wind ceased.
 33 Then they that were in the vessel, came and worshipped him, saying,
 Of a truth thou art the son of God.
 34 And having crossed over, they came into the land of Genesaret.
 35 § And when the men of that place had knowledge of him, they sent
 out into all that country round about, and brought to him all that
 36 were diseased; and besought him, that they might touch but the
 hem of his garment; and as many as touched were made perfectly
 whole.

XV. * Then came to Jesus Scribes and Pharisees who were of Jeru-
 2 salem, saying, Why do thy disciples transgress the tradition of the

V. 24. *In the evening*—Learned men say the *Jews* reckoned two evenings; the first beginning at three in the afternoon, the second, at sun-set. If so, the latter is meant here.

V. 25. *The fourth watch*—The *Jews* (as well as the *Romans*) usually divided the night into four watches, of three hours each. The first watch began at six, the second at nine, the third at twelve, the fourth at three in the morning. *If it be thou*—It is the same as *since* it is thou. The particle *if* frequently bears this meaning,

both in ours and in all languages. So it means *John* xiii. 14. and 17. *St. Peter* was in no doubt, or he would not have quitted the ship.

V. 30. *He was afraid*—Though he had been used to the sea, and was a skillful swimmer. But so it frequently is. When grace begins to act, the natural courage and strength are withdrawn.

V. 33. *If thou be the son of God*—They mean, the *Messiah*.

V. 2. *The elders*—The chief doctors or teachers among the *Jews*.

V. 3. *They*

§ Mark vi. 54.

* Mark vii. 1

3 elders? For they wash not their hands when they eat bread. But he answering said, Why do ye also transgress the commandment of
 4 God through your tradition? For God said, † Honour thy father and thy mother: and he that revileth father or mother, let him die the
 5 death. But ye say, Whosoever shall say to his father or mother, *It is a gift*, by whatsoever thou mightest have been profited by me: He
 6 shall in no wise honour his father or his mother. Thus have ye made
 6 void the command of God through your tradition. Ye hypocrites, well
 8 did Isaiah prophecy of you, saying, * This people draweth nigh to
 9 me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of
 10 men. And calling the multitude unto him he said to them,
 11 Hear and understand. Not that which goeth into the mouth defileth the man, but what cometh out of the mouth, this defileth the
 12 man. Then came his disciples and said to him, Knowest thou that
 13 the Pharisees hearing this saying, were offended; He answered and
 said, Every plant which my heavenly father hath not planted shall
 14 be rooted up. † Let them alone: they are blind leaders of the blind: but if the blind lead the blind, both will fall into a ditch.
 15 Then answered Peter and said to him, Declare to us this parable.
 16 And Jesus said, Are ye also yet without understanding? Do ye not
 17 yet understand, that whatever entereth into the mouth, goeth into

V. 3. *They wash not their hands when they eat bread*—Food in general is termed *bread* in the Hebrew: so that to *eat bread* is the same as to make a meal.

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

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

V. 7. *Well did Isaiah prophecy of you saying*—That is, The description which *Isaiah* gave of your fathers, is exactly applicable to you. The words therefore which were a description of them, are a prophecy with regard to you.

V. 8. *Their heart is far from me*—And without this, all outward worship is mere mockery of God.

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

V. 13. *Every plant*—That is, every doctrine.

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

V. 17. *Are ye also without understanding?* How fair and candid are the sacred historians? Never concealing or excusing their own blemishes.

R

V. 19: First

† Exod. xx. 12. xxi. 17. † Isaiah xxix. 13. † Luke vi. 39.

18 the belly, and is cast into the vault? But the things which proceed
 19 out of the mouth, come out of the heart, and they defile the man. For
 out of the heart proceed evil thoughts, murders, adulteries, fornications,
 20 thefts, false witness, railings. These are the things which defile a man;
 21 but to eat with unwashen hands defileth not a man. || And Jesus
 22 going thence, retired to the coasts of Tyre and Sidon. And behold
 a woman of Canaan, coming out of those coasts, cried to him, saying,
 Have mercy on me, O Lord, thou son of David: my daughter is
 23 grievously vexed with a devil. But he answered her not a word.
 24 And his disciples came and besought him saying, Send her away, for she
 crieth after us. But he answering said, I am not sent but to the lost sheep
 25 of the house of Israel. Then she came and worshipped him, saying,
 26 Lord, help me. But he answering said, It is not right to take the
 27 children's bread and cast *it* to the dogs. And she said, True, Lord:
 yet the dogs eat of the crumbs which fall from their master's table.
 28 And Jesus answering said to her, O woman, great *is* thy faith: be
 it unto thee as thou wilt. And her daughter was healed from that
 hour.

29 * And Jesus passing thence, came nigh the sea of Galilee; and
 30 going up into a mountain, he sat down there. And great multitudes
 came to him, having with them the lame, blind, dumb, disabled,
 and many others; and cast them at the feet of Jesus, and he healed
 31 them: So that the multitudes wondered, seeing the dumb to speak,

V. 19. First *evil thoughts*—then *murders*—and the rest. *Railings*—The Greek word includes all reviling, backbiting, and evil-speaking.

V. 22. *A woman of Canaan*—Canaan was also called *Syrophœnicia*, as lying between *Syria* properly so called, and *Phœnicia*, by the sea-side. *Cried to him*—From afar. *Thou son of David*—So she had some knowledge of the promised *Messiah*.

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

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

V. 25. *Then came she*—Into the house where he now was.

V. 28. *Thy faith*—Thy reliance on the power and goodness of God.

V. 29. *The sea of Galilee*—The Jews gave the name of seas to all large lakes. This was an hundred furlongs long, and forty broad. It was called also, *The sea of Tiberias*. It lay on the borders of *Galilee*, and the city of *Tiberias* stood on its western shore. It was likewise stiled, *The lake of Genesareth*: perhaps a corruption of *Cinnereth*, the name which it was anciently called, *Numb.* xxxiv. 11.

V. 32. *They*

|| Mark vii. 24. * Mark vii. 31.

the disabled whole, the lame to walk, and the blind to see; and
 32 they glorified the God of Israel. † Then Jesus calling his disciples
 to him said, I have tender compassion on the multitude, because
 they continue with me now three days, and have nothing to eat:
 and I am not willing to send them away fasting, lest they faint in
 33 the way. And his disciples say to him, Whence should we have so
 many loaves in the wilderness, as to satisfy so great a multitude?
 34 And Jesus saith to them, How many loaves have you? They said
 35 seven, and a few small fishes. And he commanded the multitude
 36 to sit down on the ground. And taking the seven loaves and the
 fishes, he gave thanks and brake *them* and gave to his disciples,
 37 and the disciples to the multitude. And they all ate and were satisfied,
 and they took up of the fragments that remained seven baskets full.
 38 And they that had eaten were four thousand men, besides women and
 children.

39 And having sent away the multitude, he took ship again, and came
 XVI. into the coasts of Magdala. § Then the Pharisees and Sadducees came
 to him and tempting, desired him to shew them a sign from heaven.
 2 § He answering said to them, In the evening ye say, *It will be fair*
 3 weather; for the sky is red: And in the morning, *It will be foul*
 weather to-day; for the sky is red and lowring. O ye hypocrites,
 ye know to discern the face of the sky; can ye not *discern* the
 4 signs of the times? A wicked and adulterous generation seeketh after
 a sign; but there shall no sign be given to it, but the sign of the prophet
 Jonah. And he left them and departed.

5 * And when his disciples were come to the other side, they had
 6 forgotten to take bread. † And Jesus said to them, Take heed and

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

V. 36. *He gave thanks, or blessed* the food.—That is, He praised God for it, and prayed for a blessing upon it.

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

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

V. 4. *A wicked and adulterous generation*—Ye would seek no farther sign, did not your wickedness, your love of the world, which is spiritual adultery, blind your understanding.

V. 6. *Beware of the leaven of the Pharisees*—That is, of their false doctrine: this is elegantly so called: for it spreads in the soul or the church, as leaven does in meal.

V. 7. *They*

† Mark viii. 1. § Mark viii. 11. Matt. xii. 38. § Luke xii. 54. * Mark viii. 14.

† Luke xii. 1.

7 beware of the leaven of the Pharisees and Sadducees. And they
 8 reasoned among themselves, saying, We have taken no bread. Jesus
 knowing *it* said to them, O ye of little faith, Why reason ye among
 9 yourselves, because ye have taken no bread? Do ye not understand
 nor remember the five loaves of the five thousand, and how many baskets
 10 ye took up? Neither the seven loaves of the four thousand, and how
 11 many baskets ye took up? How do ye not understand, that I spake not
 to you concerning bread, to beware of the leaven of the Pharisees and
 12 Sadducees? Then they understood, that he did not bid *them* beware
 of the leaven of bread, but of the doctrine of the Pharisees and Sad-
 ducees.

13 || And Jesus coming into the coasts of Cesarea Philippi, asked his
 14 disciples saying, Whom do men say that the Son of man is? And
 they said, Some *say*, John the Baptist; others Elijah; others Jere-
 15 miah; or one of the prophets. He saith to them, But whom say ye
 16 that I am? And Simon Peter answering said, Thou art the Christ,
 17 the Son of the living God. And Jesus answering said to him, Happy
 art thou, Simon Barjonah; for flesh and blood have not revealed
 18 this to thee, but my Father who is in heaven. And I say also to

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

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

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

V. 13. *And Jesus coming*—There was a large interval of time between what has been related, and what follows. The passages that follow were but a short time before our Lord suffered.

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

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

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

V. 18. *On this rock*—Alluding to his name, which signifies a rock, namely the faith which thou hast now professed; *I will build my church*—But perhaps when our Lord uttered these words, He pointed to himself, in like manner as when he said, *Destroy this temple*—(*John* ii. 19.) meaning the temple of his body. And it is certain, that as he is spoken of in scripture, as the only foundation of the church, so this is that which the apostles and evangelists laid in their preaching. It is in respect of laying this, that the names of the twelve apostles (not of St. Peter only) were equally inscribed on the *twelve foundations* of the city

thee, Thou art Peter, and on this rock I will build my church, and
 19 the gates of hell shall not prevail against it. * And I will give thee
 the keys of the kingdom of heaven: and whatsoever thou shalt bind
 on earth shall be bound in heaven, and whatsoever thou shalt loose on
 20 earth shall be loosed in heaven. Then charged he his disciples, to tell
 no one, that he was the Christ.

21 † From that time Jesus began to shew his disciples, that he must
 go to Jerusalem and suffer many things from the elders and chief
 priests and scribes, and be killed, and be raised again the third day.

22 Then Peter taking hold of him, rebuked him, saying, Favour thyself,
 23 Lord: this shall in no wise be unto thee. But he turning said to Peter,

city of God, *Rev. xxi. 14.* *The gates of hell*—As gates and walls were the strength of cities, and as courts of judicature were held in their gates, this phrase properly signifies the power and policy of Satan and his instruments. *Shall not prevail against it*—Not against the Church universal, so as to destroy it. And they never did. There hath been a small remnant in all ages.

V. 19. *I will give thee the keys of the kingdom of heaven*—Indeed not to him alone (for they were equally given to all the apostles at the same time, *John xx. 21, 22, 23.*) but to him were first given the keys both of doctrine and discipline. He first after our Lord's resurrection exercised the apostleship, *Acts i. 15.* And he first by preaching opened the kingdom of heaven, both to the *Jews*, (*Acts ii.*) and to the *Gentiles*, (*Acts x.*)

Under the terms of *binding* and *loosing* are contained all those acts of discipline which Peter and his brethren performed as apostles: and undoubtedly what they thus performed on earth, God confirmed in heaven.

V. 20. *Then charged he his disciples to tell no one that he was the Christ*—Jesus himself had not said it expressly even to his apostles, but left them to infer it from his doctrine

and miracles. Neither was it proper the apostles should say this openly, before that grand proof of it, his resurrection. If they had, they who believed them would the more earnestly have sought to take and make him a king; and they who did not believe them, would the more vehemently have rejected and opposed such a *Messiah*.

V. 21. *From that time Jesus began to tell his disciples, that he must suffer many things*—Perhaps this expression, *began*, always implies his entering on a set and solemn discourse. Hitherto he had mainly taught them only one point, that he was the *Christ*. From this time he taught them another, that *Christ* must through sufferings and death enter into his glory. *From the elders*—The most honourable and experienced men; *the chief priests*—Accounted the most religious; *and the Scribes*—The most learned body of men in the nation. Would not one have expected, that these should have been the very first to receive him? But *not many wise, not many noble* were called. *Favour thyself*—The advice of the world, the flesh and the devil to every one of our Lord's followers.

V. 23. *Get thee behind me*—Out of my sight. It is not improbable, Peter might step before him, to stop him. *Satan*—Our Lord

S

* Matt. xviii. 18. † Mark viii. 31. Luke ix. 22. Ch. xvii. 12. xx. 18.

Get thee behind me, Satan; thou art an offence to me: for thou favourest not the things of God, but the things of men.

- 24 * Then said Jesus to his disciples, If any man be willing to come after me, let him deny himself, and take up his cross and follow me.
25 † For whosoever will save his life, shall lose it, and whosoever will lose

Lord is not recorded to have given so sharp a reproof to any other of his apostles, on any occasion. He saw it was needful for the pride of *Peter's* heart, pulled up with the commendation lately given him. Perhaps the term *Satan*, may not barely mean, thou art my *enemy*, while thou fanciest thyself most my friend; but also, thou art acting the very part of *Satan*, both by endeavouring to hinder the redemption of mankind, and by giving me the most deadly advice, that can ever spring from the pit of hell. *Thou favourist not*—Dost not relish or desire. We may learn from hence, 1. That whosoever says to us in such a case, *Favour thyself*, is acting the part of the devil: 2. That the proper answer to such an adviser is, *Get thee behind me*: 3. That otherwise he will be *an offence to us*, an occasion of our stumbling, if not falling: 4. That this advice always proceeds from the not relishing the things of God, but the things of men. Yea, so far is this advice, *favour thyself*, from being fit for a Christian either to give or take, that *if any man will come after Christ*, his very first step is, to *deny or renounce himself*: in the room of his own will, to substitute the will of God, as his one principle of action.

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

Should we not consider all crosses, all things grievous to flesh and blood, as what

they really are, as opportunities of embracing God's will, at the expence of our own? And consequently as so many steps, by which we may advance towards perfection? We should make a swift progress in the spiritual life, if we were faithful in this practice. Crosses are so frequent, that whoever makes advantage of them, will soon be a great gainer. Great crosses are occasions of great improvement: and the little ones, which come daily and hourly, make up in number, what they want in weight. We may in these daily and hourly crosses, make effectual oblations of our will to God; which oblations, so frequently repeated; will soon amount to a great sum. Let us remember then (what can never be sufficiently inculcated) That God is the author of all events: that none is so small or inconsiderable, as to escape his notice and direction. Every event therefore declares to us the will of God, to which thus declared, we should heartily submit. We should renounce our own to embrace it; we should approve and chuse what his choice warrants as best for us. Herein should we exercise ourselves continually; this should be our practice all the day long. We should in humility accept the little crosses that are dispensed to us, as those that best suit our weakness. Let us bear these little things, at least for God's sake, and prefer his will to our own in matters of so small importance. And his goodness will accept these mean oblations; for he despiseth not the day of small things.

V. 25. *Whosoever shall save his life*—At the expence of his conscience: whosoever in

* Ch. x. 38. † Ch. x. 49. Mark viii. 35. Luke ix. 24. xvii. 33. John xii. 25.

26 his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a
27 man give, in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels; and then shall he render to
28 every man according to his work. Verily I say to you, there are some standing here who shall not taste of death, till they see the Son of man coming in his kingdom.

XVII. * And after six days, Jesus taketh Peter, and James, and John
2 his brother, and bringeth them up into an high mountain apart, And was transfigured before them, and his face shone as the sun, and
3 his raiment became white as the light. And behold there appeared to
4 them Moses and Elijah talking with him. Then Peter answering said to Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tents, one for thee, and one for Moses, and one for Elijah.
5 While he was yet speaking, behold a bright cloud overshadowed them, and behold a voice out of the cloud, saying, This is my beloved Son,
6 in whom I delight; hear ye him. And the disciples hearing *it*, fell on

in the very highest instance, that of life itself, will not *renounce himself*, shall be lost eternally. But can any man hope, he should be able *thus* to renounce himself, if he cannot do it in the smallest instances? *And whosoever will lose his life, shall find it—* What he loses on earth, he shall find in heaven.

V. 27. *For the Son of man shall come—*For there is no way to escape the righteous judgment of God.

V. 28. And as an emblem of this, there are some here who shall live to see the *Messiah* coming to set up his mediatorial kingdom, with great power and glory, by the increase of his church, and the destruction of the temple, city, and polity of the *Jews*.

V. 1. *A high mountain—*Probably mount *Tabor*.

V. 2. *And was transfigured—*Or transformed. The indwelling deity darted out its rays through the veil of the flesh: and

that with such transcendent splendor, that he no longer bore the *form of a servant*. His face shone with divine majesty, like the sun in its strength; and all his body was so irradiated by it, that his cloaths could not conceal its glory, but became white and glittering as the very light, with which he covered himself as with a garment.

V. 3. *There appeared Moses and Elijah—*Here for the full confirmation of their faith in *Jesus*. *Moses* the giver of the law. *Elijah* the most zealous of all the prophets, and God speaking from heaven, all bore witness to him.

V. 4. *Let us make three tents—*The words of rapturous surprize. He says *three*, not *six*: because the apostles desired to be with their master.

V. 5. *Hear ye him—*As superior even to *Moses* and the prophets. See *Deut.* xviii. 17.

V. 7. *Be*

* Mark ix. 2. Luke ix. 28.

7 their face and were fore afraid. And Jesus came and touched them,
 8 and said, Arise, and be not afraid. And lifting up their eyes they saw
 9 no man, but Jesus only. And as they came down from the moun-
 10 tain, Jesus charged them, saying, Tell the vision to no man, till the
 11 Son of man be risen again from the dead. And his disciples asked
 12 him, saying, Why then say the Scribes, That Elijah must come first?
 13 And Jesus answering said to them, Elijah truly doth come first, and
 14 will regulate all things. But I say to you, That Elijah is come
 15 already, and they acknowledged him not, but have done to him
 16 whatever they listed. So shall the Son of man suffer from them.
 17 Then the disciples understood, that he spoke to them of John the
 18 Baptist.

14 * And when they were come to the multitude, there came to him a
 15 man, kneeling down to him, and saying, Lord have mercy on my
 16 son, for he is lunatic, and suffereth grievously; for often he falleth
 17 into the fire and often into the water. And I brought him to thy
 18 disciples, but they could not cure him. Then Jesus answering said,
 O unbelieving and perverse generation, how long shall I be with
 you? How long shall I suffer you? Bring him hither to me. And
 Jesus rebuked the devil, and he went out of him, and the child was

V. 7. *Be not afraid*—And doubtless the same moment he gave them courage and strength.

V. 9. *Till the vision to no man*—Not to the rest of the disciples, lest they should be grieved and discouraged because they were not admitted to the sight; nor to any other persons, lest it should enrage some the more, and his approaching sufferings should make others disbelieve it; *till the Son of man be risen again*—Till the resurrection should make it credible, and confirm their testimony about it.

V. 10. *Why then say the Scribes, That Elijah must come first*—Before the *Messiah*? If no man is to know of his coming? Should we not rather tell every man, that he is come, and that we have seen him, witnessing to thee as the *Messiah*?

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

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

V. 15. *He is lunatic*—This word might with great propriety be used, though the case was mostly preternatural: as the evil spirit would undoubtedly take advantage of the influence which the changes of the moon have on the brain and nerves.

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

V. 20. *Because*

* Mark ix. 14. Luke ix. 37.

19 cured from that hour. Then the disciples coming to Jesus apart
 20 said, Why could not we cast them out? † And Jesus said to them,
 Because of your unbelief. For verily I say unto you, If ye have
 faith as a grain of mustard-seed, ye shall say to this mountain, Re-
 move hence to yonder place, and it shall remove, and nothing shall be
 21 impossible to you. Howbeit this kind goeth not out, but by prayer and
 fasting.

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

24 And when they were come to Capernaum, they that received the
 tribute-money came to Peter and said, Doth not your master pay the
 25 tribute? He saith, Yes. And when he came into the house, Jesus pre-
 vented him, saying, What thinkest thou, Simon? Of whom do the kings
 of the earth take custom or tribute? Of their own sons, or of strangers?
 He saith to him, Of strangers. Jesus saith to him, Then are the sons free.
 26 Yet that we may not offend them, go to the sea, and cast an hook, and

V. 20. *Because of your unbelief*—Because in this particular they had not faith. *If ye have faith as a grain of mustard-seed*—That is, the least measure of it. But it is certain, the faith which is here spoken of, does not always imply saving faith. Many have had it who thereby *cast out devils*, and yet will at last have their portion with them. It is only a supernatural persuasion given a man, that God will work *thus* by him at that hour. Now *though I have all this faith, so as to remove mountains, yet if I have not the faith which worketh by love, I am nothing*.

To remove mountains was a proverbial phrase among the Jews, and is still retained in their writings, to express a thing which is very difficult, and to appearance impossible.

V. 21. *This kind*—Of devils. *goeth not out but by prayer and fasting*—What a testimony is here of the efficacy of fasting, when ad-

ded to fervent prayer! Some kinds of devils the apostles had cast out before this, without fasting.

V. 24. *When they were come to Capernaum*—Where our Lord now dwelt. This was the reason why they stayed till he came thither, to ask him for the tribute. *Doth not your master pay tribute*—This was a tribute or payment of a peculiar kind, being half a shekel (that is fifteen-pence) which every master of a family used to pay yearly to the service of the temple, to buy salt, and little things not otherwise provided for. It seems to have been a voluntary thing, which custom rather than any law had established.

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

V. 26. *Then are the sons free*—The sense is, This is paid, for the use of the house

take the fish that first cometh up. And when thou hast opened his mouth, thou shalt find a piece of money. That take and give them for me and thee.

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

of God. But I am the Son of God. Therefore I am free from any obligation of paying this to my own Father.

V. 27. *Yet that we may not offend them*—Even those unjust, unreasonable men, who claim what they have no manner of right to: do not contest it with them, but rather yield to their demand, than violate peace or love. O what would not one of a loving spirit do for peace? Any thing which is not expressly forbidden in the word of God. *A piece of money*—The original word is a *stater*, which was in value two shillings and sixpence: just the sum that was wanted. *Give for me and thee*—Peter had a family of his own: the other apostles were the family of Jesus.

How illustrious a degree of knowledge and power did our Lord here discover? Knowledge, penetrating, into this animal, though beneath the waters; and power, in directing this very fish to Peter's hook, though he himself was at a distance? How must this have encouraged both him and his brethren in a firm dependence on divine Providence?

V. 1. *who is the greatest in the kingdom of*

heaven?—Which of us shall be thy prime minister? They still dreamed of a temporal kingdom.

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

V. 3. *Except ye be converted*—The first step towards entering into the kingdom of grace, is to *become as little children*: lowly in heart, knowing yourselves utterly ignorant and helpless, and hanging wholly on your Father who is in heaven, for a supply of all your wants. We may farther assert, (though it is doubtful, whether this text implies so much) Except ye be turned from darkness to light, and from the power of Satan to God: except ye be entirely, inwardly changed, renewed in the image of God, ye cannot enter into the kingdom of glory. Thus must every man be converted in this life, or he can never enter into life eternal. *Ye shall in no wise enter*—So far from being great in it.

V. 5, 6. And all who are in this sense little children, are unspeakably dear to me.

* Mark ix. 36. Luke x. 47. § Ch. xix. 14. † Ch. x. 40. Luke x. 16. John xiii. 20.
 || Mark ix. 42. Luke i. 1.

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

me. Therefore help them all you can, as if it were myself in person, and see that ye offend them not: that is, that ye turn them not out of the right way, neither hinder them in it.

V. 7. *Wo to the world because of offences*—That is, unspeakable misery will be in the world through them: *for it must needs be that offences come*—Such is the nature of things, and such the weakness, folly, and wickedness of mankind, that it cannot be but they will come: *but wo to that man*—That is, miserable is that man, *by whom the offence cometh*. Offences are, all things whereby any one is turned out of, or hindered in the way of God.

V. 8. 9. *If thy hand, foot, eye, cause thee to offend*—If the most dear enjoyment, the most beloved and useful person, turn thee out of, or hinder thee in the way. Is not this an hard saying? Yes: if thou take counsel with flesh and blood.

V. 10. *See that ye despise not one of these*

little ones—As if they were beneath your notice. Be careful to *receive* and not to *offend*, the very weakest believer in *Christ*: for as inconsiderable as some of these may appear to thee, the very angels of God have a peculiar charge over them: even those of the highest order, who continually appear at the throne of the Most High. To *behold the face of God* seems to signify the waiting near his throne; and to be an allusion to the office of chief ministers in earthly courts, who daily converse with their princes.

V. 11. Another, and yet a stronger reason for your not despising them is, that I myself came into the world to save them.

V. 14. *So it is not the will of your father*—Neither doth my father despise the least of them. Observe the gradation. The angels, the son, the father!

V. 15. But how can we avoid giving offence to some? Or being offended at others?

* Ch. v. 29. Mark ix. 43. † Luke xix. 10. † Luke xv. 4. † Luke xvii. 3.

brother shall sin against thee, go and reprove him, between thee and
 16 him alone: if he will hear thee, thou hast gained thy brother. But if
 he will not hear, take with thee one or two more, that by the mouth
 17 of two or three witnesses every word may be established. And if he
 will not hear them tell *it* to the church; but if he will not hear the
 18 church, let him be to thee as the heathen and the publican. Verily
 I say to you, * Whatsoever ye shall bind on earth, shall be bound in
 heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.
 19 Again I say to you, That if two of you shall agree on earth, touching
 any thing that they shall ask, it shall be done for them by my Father

others? Especially suppose they are quite in the wrong? Suppose they commit a known sin? Our Lord here teaches us how: he lays down a sure method of avoiding all offences. Whosoever closely observes this threefold rule, will seldom offend others, and never be offended himself. If any do any thing amiss, of which thou art an eye or ear-witness, thus saith the Lord, *If thy brother*—Any who is a member of the same religious community: *sin against thee*,
 1. *Go and reprove him alone*—If it may be, in person; if that cannot be so well done, by thy messenger; or in writing. Observe, Our Lord gives no liberty to omit this; or to exchange it for either of the following steps. If this does not succeed,
 2. *Take with thee one or two more*—Men whom he esteems or loves, who may then confirm and enforce what thou sayest; and afterwards if need require, bear witness of what was spoken. If even this does not succeed, then and not before,
 3. *Tell it to the elders of the Church*—Lay the whole matter open before those, who watch over yours and his soul. If all this avail not, have no farther intercourse with him, only such as thou hast with heathens.

Can any thing be plainer? *Christ* does here as expressly command all Christians who see a brother do evil, to take this

way, not another, and to take these steps, in this order, as he does to honour their father and mother.

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

If we proceed from the private carriage of man to man, to proceedings of a more public nature, in what Christian nation are Church censures conformed to this rule? Is this the form in which ecclesiastical judgments appear, in the popish, or even the protestant world? Are these the methods used even by those who boast the most loudly of the authority of *Christ* to confirm their sentences? Let us earnestly pray, that this dishonour to the Christian name may be wiped away, and that common humanity may not, with such solemn mockery, be destroyed *in the name of the Lord*.

Let him be to thee as the heathen—To whom thou still owest earnest good-will, and all the offices of humanity.

V. 18. *Whatsoever ye shall bind on earth*—By excommunication, pronounced in the spirit and power of *Christ*. *Whomsoever ye shall loose*—By absolution from that sentence. In the primitive church, Absolution meant no more than a discharge from church censure. *Again I say*—And not only your intercession for the penitent, but all your united prayers shall be heard.

How

20 who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him and said, Lord, how often shall my brother sin against me, and I forgive him? 'Till seven times? Jesus
22 faith to him, I say not unto thee, 'till seven times, but 'till seventy times seven. Therefore the kingdom of heaven is like a king, who
23 was minded to settle accounts with his servants. And when he had begun to settle, one was brought to him who owed him ten thousand talents. But 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
24 to be made. Then the servant falling prostrate at his feet, said, Lord, have patience with me, and I will pay thee all. And the lord of that
25 servant, moved with tender compassion, loosed him and forgave him the debt. But that servant going out, found one of his fellow-servants
26 who owed him an hundred pence, and seized him by the throat, saying, Pay me that thou owest. And his fellow-servant falling at his
27 feet, besought him saying, Have patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till he should
28 pay the debt. But his fellow-servants, seeing what was done, were very sorry, and came and gave their lord an exact account of all that
29 was done. Then his lord calling him, said to him, Thou wicked servant, I forgave thee all that debt, because thou intreatedst me.
30 Shouldst not thou also to have had compassion on thy fellow-servant,
31 as I had pity on thee? And his lord being wroth, delivered him to the

How great then is the power of joint prayer; *If two of you*—Suppose a man and his wife.

V. 20. *Where two or three are gathered together in my name*—That is, to worship me. *I am in the midst of them*—By my spirit, to quicken their prayers, guide their counsels, and answer their petitions.

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

V. 23. *Therefore*—In this respect.

V. 24. *One was brought who owed him ten thousand talents*—According to the usual computation, if these were talents of gold, this

would mount to seventy-two millions sterling. If they were talents of silver, it must have been four millions, four hundred thousand pounds. Hereby our Lord intimates the vast number and weight of our offences against God, and our utter incapacity of making him any satisfaction.

V. 25. *As he had not to pay, his Lord commanded him to be sold*—Such was the power which creditors antiently had over their insolvent debtors in several countries.

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

V. 31. *His lord delivered him to the tormentors*

U

35 tormenters, till he should pay all that was due to him. So likewise will my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses.

XIX. * And Jesus, when he had finished these sayings, departed from 2 Galilee, and came into the coasts of Judea beyond Jordan. And 3 great multitudes followed him, and he healed them there. And the Pharisees came to him, tempting him and saying, Is it lawful for a 4 man to put away his wife for every cause? And he answering said to them, Have ye not read, that he who made *them*, made them 5 male and female from the beginning? And said, § For this cause a man shall leave father and mother and cleave to his wife, and they 6 twain shall be one flesh? Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not man 7 put asunder. They say to him, Why then did Moses † command

menters—Imprisonment is a much severer punishment in the eastern countries than in ours. State-criminals, especially when condemned to it, are not only confined to a very mean and scanty allowance, but are frequently loaded with clogs or heavy yokes, so that they can neither lie nor sit at ease: and by frequent scourgings, and sometimes rackings are brought to an untimely end. *Till he should pay all that was due to him*—That is, without all hope of release: for this he could never do.

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

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

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

V. 4. *The Pharisees came tempting him*—Trying to make him contradict *Moses*. *For every cause*—That is, for any thing which he dislikes in her. This the Scribes allowed.

V. 4. *He said, Have ye not read*—So instead of contradicting him, our Lord confutes them by the very words of *Moses*. *He who made them, made them male and female from the beginning*—At least from the beginning of the *Mosaic creation*. And where do we read of any other? Does it not follow, that God's making *Eve* was part of his original design, and not a consequence of *Adam's* beginning to fall? By making them one man and one woman, he condemned polygamy; my making them *one flesh*, he condemned divorce.

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

V. 7. *Why did Moses command*—*Christ* replies,

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

8 to give a writing of divorce, and put her away? He saith to them,
 Because of the hardness of your hearts, Moses permitted you to put
 9 away your wives; but from the beginning it was not so. And I say
 to you, whosoever shall put away his wife, except for whoredom,
 and marry another, committeth adultery, and he that marrieth her
 10 that is put away, committeth adultery. His disciples say to him, If the
 11 case of a man with *his* wife be so, it is not expedient to marry, But he
 said to them, All men do not receive this saying, but they to whom it is
 12 given. For there are eunuchs, who were born so from their mother's
 womb, and there are eunuchs, who were made eunuchs by men; and
 there are eunuchs, who have made themselves eunuchs for the
 kingdom of heaven's sake. He that is able to receive *it*, let him re-
 ceive *it*.

13 || Then were brought to him little children, that he might lay *his*
 14 hands on them and pray: but his disciples rebuked them. * But Jesus
 said, Suffer the little children to come to me, and forbid them not; for of
 15 such is the kingdom of heaven. And he laid his hands on them and
 departed thence.

plies, *Moses permitted* [not commanded] *it*, *because of the hardness of your hearts*—Because neither your fathers nor you could bear the more excellent way.

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

V. 11. *But he said to them*—This is not universally true: it does not hold, with regard to all men, but with regard to those only to whom is given this excellent gift of God. Now this is given to three sorts of persons, to some by natural constitution, without their choice: to others by violence against their choice; and to others by grace with their choice; who steadily withstand their natural inclinations, that they may wait upon God without distraction.

V. 12. *There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake*—Happy they! who have obtained from marriage (though without condemning,

or despising it) that they might walk more closely with God! *He that is able to receive it, let him receive it*—This gracious command (for such it is unquestionably, since to say, Such a man may live single, is saying nothing. Whoever doubted this?) is not designed for all men: but only for those few who are able to receive it. O let these receive it joyfully!

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

The disciples rebuked them—That is, them that brought them: probably thinking such an employ beneath the dignity of their Master.

V. 14. *Of such is the kingdom of heaven*—Little children, either in a natural or spiritual sense, have a right to enter into my kingdom.

V. 16. *And*

16 † And behold one came and said to him, Good master, what
 17 good thing shall I do, that I may have eternal life? And he said to
 him, Why callest thou me good? *There is none good but one,*
 that is God: but if thou wilt enter into life, keep the command-
 18 ments. He saith to him, Which? Jesus said, § Thou shalt do no mur-
 der: thou shalt not commit adultery; thou shalt not steal; thou
 19 shalt not bear false witness; Honour *thy* father and mother, and thou
 20 shalt love thy neighbour as thyself. The young man saith to him, All
 21 these things have I kept from my childhood: what lack I yet? Jesus
 saith to him, If thou desirest to be perfect, go, sell what thou hast and
 give to the poor, and thou shalt have treasure in heaven; and come,
 22 follow me. But the young man hearing that saying, went away sorrow-
 ful: for he had great possessions.

23 Then said Jesus to his disciples, Verily I say to you, a rich man
 24 shall with difficulty enter into the kingdom of heaven. And again
 I say to you, It is easier for a camel to go through the eye of a needle,
 25 than for a rich man to enter into the kingdom of God. His disciples
 hearing *it*, were exceedingly amazed, saying, Who then can be saved?

V. 16. *And behold one came*—Many of the poor had followed him from the beginning. *One rich man came* at last.

V. 17. *Why callest thou me good?*—Whom thou supposest to be only a man. *There is none good*—Supremely, originally, essentially, but God. *If thou wilt enter into life, keep the commandments*—From a principle of loving faith. Believe, and thence love and obey. And this undoubtedly is the way to eternal life. Our Lord therefore does not answer ironically, which had been utterly beneath his character, but gives a plain, direct, serious answer to a serious question.

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

V. 21. *If thou desirest to be perfect*—That is, to be a real Christian: *Sell what thou hast*—He who reads the heart, saw his bosom-

fin was love of the world; and knew, *He* could not be saved from this, but by *literally* renouncing it. To *him* therefore he gave this particular direction, which he never designed for a general rule. For *Him* this was necessary to salvation: to us, it is not so. *To sell all* was an absolute duty to him: to many of us, it would be an absolute sin. *The young man went away*—Not being willing to have salvation, at so high a price.

V. 24. *It is easier for a camel to go through the eye of a needle*—A proverbial expression) *than for a rich man to go through the straight gate*: that is, humanly speaking, it is an absolute impossibility. Rich man, tremble! feel this impossibility; else thou art lost for ever!

V. 25. *His disciples were amazed, saying, Who then can be saved?*—If rich men with all their advantages cannot? Who? A poor man: a peasant: a beggar:—ten thousand

But Jesus looking upon *them*, said to them, With men this is impossible ; but with God all things are possible.

27 Then Peter answering said to him, Behold we have forsaken all, and
28 followed thee. What shall we have therefore? Jesus said to them, Verily
I say to you, that ye who have followed me, in the renovation, when the
Son of man shall sit on the throne of his glory, ye also shall sit upon
29 twelve thrones, judging the twelve tribes of Israel. And every one that
hath forsaken house, or brethren, or sisters, or father or mother, or wife,
or children, or land, for my name's sake, shall receive an hundred fold,
30 and inherit everlasting life. * But many first *will* be last, and the last
will be first.

XX. For the kingdom of heaven is like an householder, who went out

and of them ; sooner than one that is rich.

V. 26. *Jesus looking upon them*—To compose their hurried spirits. O what a speaking look was there? *Said to them*—With the utmost sweetness: *With men this is impossible*—It is observable, He does not retract what he had said: no, nor soften it in the least degree, but rather strengthens it, by representing the salvation of a rich man, as the utmost effort of omnipotence.

V. 28. *In the renovation*—In the final renovation of all things: *Ye shall sit*—In the beginning of the judgment they shall stand: (2 Cor. v. 10.) then being absolved, they shall sit with the judge: (1 Cor. vi. 2.) *On twelve thrones*—So our Lord promised, without expressing any condition: yet as absolute as the words are, it is certain, there is a condition implied, as in many scriptures, where none is expressed. In consequence of this, *those twelve* did not sit on *those twelve thrones*: for the throne of Judas another took, so that he never sat thereon.

V. 29. *And every one*—In every age and country; not you my apostles only: *that hath forsaken houses or brethren, or wife, or children*—Either by giving any of them up,

when they could not be retained with a clear conscience; or by willingly refraining from acquiring them: *Shall receive an hundred fold*—In value, though not in kind, even in the present world.

V. 30. *But many first*—Many of those who were first called, *shall be last*—Shall have the lowest reward; those who came after them being preferred before them: and yet possibly both the first and the last may be saved, though with different degrees of glory.

V. 1. That some of those who were first called may yet be last, our Lord confirms by the following parable: of which the primary scope is, to shew, That many of the *Jews* would be rejected, and many of the *Gentiles* accepted; the secondary, That of the *Gentiles*, many who were first converted, would be last and lowest in the kingdom of glory, and many of those who were last converted, would be first and highest therein. *The kingdom of heaven is like*—That is, The manner of God's proceeding in his kingdom, resembles that of an *householder*. *In the morning*—At six called by the *Romans* and *Jews*, the first hour. From thence reckoning on to the evening, they called
X
nine.

* Ch. xx. 16. Mark x. 31. Luke xiii. 30.

2 early in the morning to hire labourers into his vineyard. And having
 agreed with the labourers for a penny a day, he sent them into his
 3 vineyard. And going out about the third hour, he saw others standing
 4 idle in the market-place, And said to them, Go ye also into the
 vineyard, and whatsoever is right, I will give you. And they went.
 5 Again going out about the sixth and ninth hour, he did likewise. And
 6 going out about the eleventh hour, he found others standing idle,
 7 and said to them, Why stand ye here all the day idle? They say to
 him, Because no man hath hired us. He said to them, Go ye also
 8 into the vineyard, and whatsoever is right ye shall receive. And in
 the evening the lord of the vineyard said to the steward, Call the
 labourers, and pay them their hire, beginning from the last to the
 9 first. And when they came who *were hired* about the eleventh hour,
 10 they received every one a penny. But when the first came, they
 supposed that they should have received more; and they likewise
 11 received every one a penny. And having received it, they mur-
 12 mured against the householder, saying, These last have wrought one
 hour, and thou hast made them equal unto us, who have borne the
 13 burden and the heat of the day. And he answering said to one of
 them, Friend I do thee no wrong. Didst not thou agree with me for
 14 a penny? Take what is thine, and go: it is my will, to give to this

nine, the third hour; twelve, the sixth; three in the afternoon, the ninth; and five the eleventh. *To hire labourers into his vineyard*—All who profess to be Christians are in this sense labourers, and are supposed during their life, to be working in God's vineyard.

V. 2. The Roman penny was about sevenpence halfpenny *English*. This was then the usual price of a day's labour.

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

V. 8. *In the evening*—Of life; or of the world.

V. 9. *Who were hired about the eleventh hour*—Either the *Gentiles*, who were called long after the *Jews* into the vineyard, the Church of *Christ*; or those in every age, who did not hear, or at least understand the gospel-call, till their day of life was drawing

to a period. Some circumstances of the parable seem best to suit the former, some the latter of these senses.

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

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

V. 14. *It is my will to give to the last called among the Heathens, even as to the first called among the Jews: yea, and to the late converted publicans and sinners, even as to those who are called before.*

15 last even as to thee. Is it not lawful for me to do what I will with
16 my own? Is thine eye evil, because I am good? * So the last
shall be first, and the first last: for many are called, but few chosen.

17 † And Jesus going up to Jerusalem, took the twelve disciples apart
18 in the way, and said to them, Behold we go up to Jerusalem, and the
Son of man will be betrayed to the chief priests and scribes, and they
19 will condemn him to death, And will deliver him to the Gentiles
to mock and scourge and crucify *him*; and the third day he shall rise
again.

20 * Then came to him the mother of Zebedee's children with her
21 sons, worshipping *him* and desiring a certain thing of him. And he
said to her, What wilt thou? She saith to him, Grant that these my
two sons may sit, the one on thy right-hand, and the other on thy
22 left in thy kingdom. But Jesus answering said, Ye know not what
ye ask. Are ye able to drink the cup, that I am about to drink, or
to be baptized with the baptism that I am baptized with? They say
23 unto him, We are able. And he saith to them, Ye shall indeed drink
my cup, and be baptized with the baptism that I am baptized with:
but to sit on my right-hand and on my left is not mine to give, save

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

the gospel: *but few chosen*—Only those who obey it.

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

V. 21. *In thy kingdom*—Still they expected a temporal kingdom.

V. 22. *Ye know not what is implied in being advanced in my kingdom, and necessarily pre-required thereto.* All who share in my kingdom, must share in my sufferings. Are you able and willing to do this? Both these expressions, *The cup, the baptism*, are to be understood of his sufferings and death. The like expressions are common among the *Jews*.

V. 23. *But to sit on my right-hand*—*Christ* applies to the glories of heaven, what his disciples

“ Consign an unborn soul to hell?
Or damn him from his mother's womb?”

Is thine eye evil, because I am good?—Art thou envious, because I am gracious? Here is an evident reference to that malignant aspect, which is generally the attendant of a selfish and envious tongue.

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

* Ch. xix. 30. xxii. 14. † Mark x. 32. Luke xvii. 31. * Mark x. 35.

24 to them for whom it is prepared of my Father. And the ten hearing
 25 *it*, were moved with indignation against the two brethren. But Jesus
 calling them to him said, Ye know that the princes of the Gentiles
 lord it over them, and they that are great exercise authority upon
 26 them. § It shall not be so among you; but whosoever desireth to be
 27 great among you, let him be your minister; And whosoever desireth to
 28 be chief among you, let him be your servant: Even as the Son of man
 came not to be served; but to serve, and to give his life a ransom for
 many.

29 || And as they were going from Jericho, a great multitude followed him.
 30 And behold two blind men sitting by the way side, hearing that Jesus
 was passing by, cried out, saying, Have mercy on us, O Lord, thou Son
 31 of David. And the multitude charged them to hold their peace: but
 they cried out the more, saying, Have mercy on us, O Lord, thou
 32 Son of David. And Jesus standing still called them and said, What
 33 do ye desire that I should do for you? They say to him, Lord, that
 34 our eyes may be opened. So Jesus moved with tender compassion,
 touched their eyes, and immediately their eyes received sight, and they
 followed him.

XXI. * And when they drew nigh to Jerusalem, and came to Beth-
 phage, at the mount of Olives, then sent Jesus two disciples, saying
 2 to them, Go into the village over against you, and straightway ye
 shall find an ass tied, and a colt with her: loose and bring *them* to
 3 me. And if any man say ought to you, say, The Lord hath need of

disciples were so stupid as to understand of the glories of earth. But he does not deny, That this is his to give. It is his to give in the strictest propriety, both as God, and as the Son of man. He only asserts, That he gives it to none but those for whom it is originally prepared; namely, those who endure to the end in the *faith that worketh by love*.

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

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

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

V. 31. *The multitude charged them to hold their peace*—And so they will all who begin to cry after the Son of *David*: but let those who feel their need of him, cry the more, otherwise they will come short of a cure.

V. 5. *The*

§ Ch. xxiii. 11. || Mark x. 46. Luke xviii. 35. * Mark xi. 1. Luke xix. 29. John xii. 21.

4 them: and he will fend them immediately. This was done that it
 5 might be fulfilled which was spoken by the prophet, saying, † Tell
 ye the daughter of Sion, Behold thy King cometh to thee, meek
 6 and sitting on an afs, even a colt the sole of an afs. And the disciples
 7 went and did as Jesus had commanded them, And brought the afs and
 8 the colt, and put on their clothes and set *him* thereon: And a very great
 multitude spread their garments in the way; and others cut down branches
 9 from the trees and strewed *them* in the way. And the multitudes that
 went before and that followed after cried, saying, Hosanna to the Son of
 David; blessed in the name of the Lord *is* he that cometh: Hosanna
 in the highest.

10 And as he came into Jerusalem, all the city was in a commotion,
 11 saying, Who is this? And the multitude said, This is Jesus, the prophet,
 from Nazareth of Galilee.

V. 5. *The daughter of Sion*—That is, the inhabitants of *Jerusalem*: the first words of this passage are cited from *Isa.* lxii. 11. the rest from *Zech.* ix. 9. The ancient Jewish Doctors were wont to apply these prophecies to the Messiah. *On an afs*—The Prince of peace did not take an horse, a warlike animal: but he will ride on that by and by, *Rev.* xix. 11. In the patriarchal ages, illustrious persons thought it no disgrace to make use of this animal: but it by no means appears, That this opinion prevailed or this custom continued till the reign of *Tiberius*. Was it a mean attitude wherein our Lord then appeared? Mean even to contempt? I grant it: I glory in it; it is for the comfort of my soul; for the honour of his humility, and for the utter confusion of all worldly pomp and grandeur.

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

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

V. 9. *The multitudes cried, saying*—Probably from a divine impulse; for certainly

most of them understood not the words they uttered. *Hosanna*—(Lord save us) was a solemn word in frequent use among the *Jews*. The meaning is, “We sing *Hosanna* “to the Son of *David*. Blessed is he, the “*Messiah*, of the Lord. Save, thou that “art in the highest heavens.” Our Lord restrained all public tokens of honour from the people, ’till now, lest the envy of his enemies should interrupt his preaching before the time. But this reason now ceasing, he suffered their acclamations, that they might be a public testimony against their wickedness, who in four or five days after cried out, Crucify him, crucify him. The expressions recorded by the other evangelists are somewhat different from these: but all of them were undoubtedly used by some or others of the multitude.

V. 11. *This is Jesus from Nazareth*—What a stumbling-block was this? If he was of *Nazareth*, he could not be the *Messiah*. But they who earnestly desired to know the truth, would not stumble thereat: for upon enquiry (which such would not fail to make) they would find, he was not of *Nazareth*, but *Bethlehem*.

Y

V. 12. *He*† *Zech.* ix. 9.

- 12 * And Jesus went into the temple, and cast out all that sold and
bought in the temple, and overthrew the tables of the money-
13 changers, and the seats of them that were selling doves; And faith
to them, It is written, † My house shall be called the house of
14 prayer, but ye have made it a den of thieves. And the blind and
15 the lame came to him in the temple, and he healed them. But
the chief priests and the scribes, seeing the wonders that he did, and
the children crying in the temple, saying, Hosanna to the Son of
16 David, were sore displeased, And said to him, Hearst thou what
these say? And Jesus saith to them, Yea: have ye never read, || Out
of the mouth of babes and sucklings thou hast perfected praise?
17 § And leaving them he went out of the city to Bethany, and lodged
there.
- 18 Now in the morning, as he was returning to the city he hungered.
19 And seeing a fig-tree in the way, he came to it, and found nothing
thereon but leaves only. And he saith to it, Let no fruit grow on
thee henceforward for ever. And presently the fig-tree withered away.
20 And the disciples seeing *it* marvelled, saying, How soon is the fig-
21 tree withered away? Jesus answering said to them, ‡ Verily I say
to you, if ye have faith and doubt not, ye shall not only do this
miracle of the fig-tree, but also if ye say to this mountain, Be
thou lifted up, and be thou cast into the sea; it shall be done.
22 And all things whatsoever ye shall ask in prayer, believing, ye shall
receive.
- 23 * And when he came into the temple, the chief priests and the

V. 12. *He cast out all that sold and bought*—Doves and oxen for sacrifice. He had cast them out three years before (*John* ii. 14.) bidding them *not make that house an house of merchandize*: upon the repetition of the offence, he uses sharper words. *In the temple*—That is, in the outer court of it, where the *Gentiles* used to worship. *The money-changers*—The exchangers of foreign money into current coin, which those who came from distant parts might want to offer for the service of the temple.

V. 13. *A den of thieves*—A proverbial expression, for an harbour of wicked men.

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

V. 21. *Jesus answering said, If ye have faith*—Whence we may learn, that one great end of our Lord in this miracle, was to confirm and increase their faith: another was, to warn them against unfruitfulness.

V. 23. *When he came into the temple, the chief priests came*—Who thought he violated their

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

elders of the people came to him as he was teaching, and said, By what authority dost thou these things? And who gave thee this
 24 authority? And Jesus answering said to them, I will also ask you one thing, which if ye tell me, I will likewise tell you, by what
 25 authority I do these things. The baptism of John, whence was it? From heaven or from men? And they reasoned among themselves, saying, If we say from heaven, he will say, Why then did ye not
 26 believe him? But if we say, of men: we fear the multitude; for 27 all hold John as a prophet. And they answering said to Jesus, We cannot tell. And he said to them, Neither tell I you, by what
 28 authority I do these things. But what think you? A man had two sons; and coming to the first, he said, Son, go to work to day
 29 in my vineyard. He answering said, I will not; but afterward re-
 30 penting he went. And coming to the other, he said likewise. And
 31 he answered, I go, sir: but went not. Which of the two did the will of his father? They say to him, The first. Jesus saith to them,
 Verily I say to you, the publicans and the harlots go into the kingdom
 32 of God before you. For John came to you in a way of righteous-

their right: *And the elders of the people*—Probably, members of the Sanhedrim, to whom that title most properly belonged: which is the more probable, as they were the persons under whose cognizance the late action of *Christ*, in purging the temple, would naturally fall. These with the chief priests, seem purposely to have appeared in a considerable company, to give the more weight to what they said, and if need were, to bear a united testimony against him. *As he was teaching*—Which also they supposed he had no authority to do, being neither Priest, nor Levite, nor Scribe. Some of the Priests (though not as Priests) and all the Scribes were authorized teachers. *By what authority dost thou these things?*—Publicly teach the people? And drive out those who had our commission to traffic in the outer court?

V. 24. *I will ask you one thing*—Who have asked me many: *the baptism*, that is the whole ministry, of *John*, was it from

heaven, or from men?—By what authority did he act and teach? Did man or God give him that authority? Was it not God? But if so, the consequence was clear. For *John* testified, that *Jesus* was the *Christ*.

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

V. 27. *Neither tell I you*—Not again, in express terms: he had often told them before, and they would not believe him.

V. 30. *He answered, I go, sir: but went not*—Just so did the Scribes and Pharisees: they professed the greatest readiness and zeal in the service of God: but it was bare profession, contradicted by all their actions.

V. 32. *John came in a way of righteousness*—Walking in it, as well as teaching it. *The publicans and harlots*—The most notorious sinners were reformed, though at first they said, *I will not*. And ye seeing the amazing change which was wrought in them, though at first ye said, *I go, sir*. *repented*

nefs, and ye believed him not; but the publicans and the harlots
 believed him. And ye seeing *it*, repented not afterward, that ye
 33 might believe him. * Hear another parable. There was a cer-
 tain houfholder, who planted a vineyard, and hedged it round about,
 and digged a wine-press in it, and built a tower, and let it out to
 34 husbandmen, and went into a far country. And when the season of
 fruit drew near, he sent his servants to the husbandmen to receive
 35 the fruits of it. And the husbandmen taking his servants, beat one,
 36 and killed another, and stoned another. Again he sent other servants
 37 more than the former; and they did to them in like manner. Last of
 38 all he sent to them his son, saying, They will reverence my son. But
 the husbandmen seeing the son, said among themselves, This is the
 39 heir; come let us kill him and take possession of his inheritance. And
 40 taking him, they cast *him* out of the vineyard and slew *him*. When
 therefore the Lord of the vineyard cometh, what will he do to those
 41 husbandmen; They say to him, he will miserably destroy those wicked
 men, and will let out the vineyard to other husbandmen who will render
 42 him the fruits in their seasons. Jesus saith to them, Have you never read
 in the scriptures, † The stone which the builders rejected, is become
 the head of the corner? This is the Lord's doing, and it is marvellous.
 43 in our eyes. Therefore, I say to you, The kingdom of God shall be
 taken from you, and given to a nation, bringing forth the fruits thereof.

repented not afterward—Were no more con-
 vinced than before. O how is this scripture
 fulfilled at this day!

V. 33. *A certain houfholder planted a vine-
 yard*—God planted the church in *Canaan*:
and hedged it round about—First with the
 law, then with his peculiar Providence:
and digged a wine press—Perhaps it may
 mean *Jerusalem*: *and built a tower*—The
 temple: *and went into a far country*—That
 is, left the keepers of his vineyard, in
 some measure, to behave as they should see
 good.

V. 34. *He sent his servants*—His extraor-
 dinary messengers, the prophets: *to the hus-
 bandmen*—The ordinary preachers or mini-
 sters among the *Jews*.

V. 41. *They say*—Perhaps some of the
 bystanders, not the chief Priests or Phari-
 sees; who, as St. *Luke* relates, said, God
forbid. (*Luke* xx. 16.)

V. 42. *The builders*—The Scribes and
 Priests whose office it was, to build up the
 Church. *Is become the head of the corner*—
 Or the chief corner-stone: he is become
 the foundation of the Church, on which the
 whole building rests, and its principal cor-
 ner-stone: for uniting the *Geniiles* to it, as
 the chief corner-stone of an house supports
 and links its two sides together.

V. 43. *Therefore*—Because ye reject this
 corner-stone. *The kingdom of God*—That
 is, the Gospel.

V. 14. *Whosoever*

* Mark xii, 1. Luke xx, 9. † Psalm cxviii, 22.

44 § And whosoever shall fall on this stone shall be broken: but on whom-
 45 foever it shall fall, it will grind him to powder. And the chief priests
 46 and the Pharisees, hearing his parables, knew he spoke of them. But
 when they sought to apprehend him, they feared the multitude, because
 they took him for a prophet.

XXII. And Jesus answering, spake to them again in parables, saying,
 2 The kingdom of heaven is like a king, who made a marriage-feast
 3 for his son. And sent forth his servants to call them that were in-
 4 vited to the marriage; but they would not come. Again he sent
 forth other servants, saying, Tell them who were invited, behold
 I have prepared my dinner, my oxen and fatlings *are* killed, and
 5 all things *are* ready: come to the marriage. But they slighting *it*, went
 6 one to his farm, another to his merchandise. And the rest laying
 7 hold on his servants, treated *them* shamefully and slew *them*. And the
 king hearing *it* was wroth, and sending forth his troops, destroyed
 8 those murderers and burnt their city. Then saith he to his servants, The
 marriage feast is prepared, but they who were invited were not worthy.
 9 Go ye therefore into the highways, and invite whomsoever ye find to
 10 the wedding-banquet. So those servants going out into the ways, ga-
 thered together all whomsoever they found, both bad and good.
 11 And the feast was abundantly supplied with guests. But the king
 coming in to see the guests, saw there a man who had not on a

V. 44. *Whosoever shall fall on this stone shall be broken*—Stumbles at *Christ*, shall even then receive much hurt. He is said to fall on this stone, who hears the Gospel, and does not believe. *But on whomsoever it shall fall*—In vengeance, it will utterly destroy him. It will fall on every unbeliever, when *Christ* cometh in the clouds of heaven.

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

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

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

V. 4. *Fatlings*—Fatted beasts and fowls.

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

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

V. 9. *Go into the highways*—The word properly signifies, the byways, or turnings of the road.

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

V. 11. *The guests*—The members of the visible church.

Z

V. 12. *A wedding*

§ Luke xx. 18.

12 wedding-garment, And faith to him, Friend, how camest thou in
 13 hither, not having a wedding-garment? And he was speechless. Then
 said the king to his servants, Bind him hand and foot, and take
 him away, and cast *him* into the outer darkness: there shall be the
 14 weeping and the gnashing of teeth. * For many are called, but few
 chosen.

15 † Then went the Pharisees and consulted together how to insnare
 16 him in his talk. And they send to him their disciples with the He-
 rodians, saying, Master, we know that thou art true, and teachest
 the way of God in truth; neither carest thou for any man: for
 17 thou regardest not the person of men. Tell us therefore, What
 18 thinkest thou? Is it lawful to give tribute to Cæsar, or not? But
 Jesus knowing their wickedness, said, Why tempt ye me, ye hypo-
 19 crites? Shew me the tribute-money. And they brought to him a
 20 penny. He saith to them, Whose *is* this image and superscription?
 21 They say to him, Cæsar's. Then said he to them, Render therefore
 to Cæsar the things that are Cæsar's, and to God the things that are
 22 God's. And hearing *it* they marvelled. And they left him and went
 away.

23 * The same day came the Sadducees, who say there is no resur-
 24 rection, and asked him, saying, Master, Moses said, † If a man die

V. 12. *A wedding-garment*—The righ-
 teousness of *Christ*, first imputed, then im-
 planted. It may easily be observed, this
 has no relation to the Lord's supper, but
 to God's proceeding at the last day.

V. 14. *Many are called; few chosen*—
 Many hear: few believe. Yea, many are
 members of the visible, but few of the in-
 visible church.

V. 16. *The Herodians*, were a set of men
 peculiarly attached to *Herod*, and conse-
 quently zealous for the interest of the
Roman government, which was the main
 support of the dignity and royalty of his
 family. *Thou regardest not the person of*
men—Thou favourest no man for his riches
 or greatness.

V. 17. *Is it lawful to give tribute to*

Cæsar?—If he had said, yes, the Phari-
 sees would have accused him to the people,
 as a betrayer of the liberties of his country.
 If he had said, no, the *Herodians* would
 have accused him to the *Roman* governor.

V. 18. *Ye hypocrites*—Pretending a scruple
 of conscience.

V. 20. *The tribute money*—A *Roman* coin,
 stamped with the head of *Cæsar*, which was
 usually paid in tribute.

V. 21. *They say to him Cæsar's*—Plainly
 acknowledging, by their having received
 his coin, that they were under his govern-
 ment. And indeed this is a standing rule.
 The current coin of every nation shews who
 is the supreme governor of it. *Render there-
 fore, ye Pharisees, to Cæsar, the things which*
ye yourselves acknowledge to be Cæsar's:
And,

* Ch. xx. 16. † Mark xii. 13. Luke xx. 20. * Mark xii. 18. † Deut. xxv. 5.

having no children, his brother shall marry his wife and raise up issue
 25 to his brother. Now there were with us seven brethren: and the first,
 having married a wife died, and having no issue, left his wife to his
 26 brother. Likewise the second also, and the third, unto the seventh.
 27 Last of all the woman died also. Therefore in the resurrection, whose
 28 wife shall she be of the seven? For they all had her. Jesus answering
 29 said to them, Ye err, not knowing the scriptures, nor the power of God.
 30 For in the resurrection, they neither marry nor are given in marriage,
 31 but are as the angels of God in heaven. But touching the resurrection
 of the dead, have ye not read that which was spoken to you by
 32 God, saying, || I am the God of Abraham, and the God of Isaac, and
 the God of Jacob. He is not a God of the dead, but of the living.
 33 And the multitude hearing *it*, were astonished at his doctrine.
 34 || But the Pharisees having heard, that he had silenced the Saddu-
 35 cees, were gathered together. And one of them a scribe, asked *him* a
 36 question, trying him and saying, Master, which is the great command-
 37 ment in the law? Jesus said to him, * Thou shalt love the Lord thy
 God with all thy heart, and with all thy soul, and with all thy mind.
 38 This is the first and great commandment. And the second is like unto it,
 39 † Thou shalt love thy neighbour as thyself. On these two commandments
 40 hang all the law and the prophets.

And ye Herodians, while ye are zealous for Cæsar, see that ye render to God the things that are God's.

V. 25. *Now there were with us seven brethren*—This story seems to have been a kind of common-place objection, which no doubt they brought up on all occasions.

V. 29. *Ye err, not knowing the scriptures*—Which plainly assert a resurrection. *Nor the power of God*—Which is well able to effect it. How many errors flow from the same source?

V. 30. *They are as the angels*—Incorruptible and immortal. So is the *power* of God shewn in them! So little need have they of marriage!

V. 31. *Have ye not read*—The Sadducees had a peculiar value for the books of *Moses*.

Out of these therefore our Lord argues with them.

V. 32. *I am the God of Abraham*—The argument runs thus: God is not the God of the dead, but of the living: (for that expression, *Thy God*, implies both benefit from God to man, and duty from man to God) but he is the God of *Abraham, Isaac, and Jacob*: therefore *Abraham, Isaac, and Jacob* are not dead, but living. Therefore the soul does not die with the body. So indeed the Sadducees supposed, and it was on this ground that they denied the resurrection.

V. 33. *At his doctrine*—At the clearness and solidity of his answers.

V. 35. *A scribe asked him a question, trying him*—Not, as it seems, with any ill design: but barely to make a farther trial of that wisdom,

|| Exod. iii. 6. || Mark xii. 28. Luke x. 25, * Deut. vi. 5. † Lev. xix. 18.

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

XXIII. Then spake Jesus to the multitudes and to his disciples, saying,
 2 The Scribes and Pharisees sit in the chair of Moses: all things there-
 3 fore whatsoever they bid you observe, observe and do; but do not
 4 ye after their works; for they say and do not. § For they bind heavy
 burdens and grievous to be borne, and lay *them* on men's shoulders,
 5 but they will not move them with their finger. † But all their works
 they do, to be seen of men: they make broad their phylacteries, and en-
 6 large the fringes of their garments: And love the uppermost places in
 7 feasts, and the chief seats in the synagogues: And salutations in the
 8 markets, and to be called by men, Rabbi, Rabbi. But be not ye

wisdom, which he had shewn in silencing the Sadducees.

V. 43. *How doth David then by the spirit*—By inspiration, call him Lord? If he be merely the son, (or descendent) of David? If he be, as you suppose, a mere man, the son of a man?

V. 44. *The Lord said to my Lord*—This his dominion, to which David himself was subject, shews both the heavenly majesty of the King, and the nature of his kingdom. *Sit thou on my right-hand*—That is, remain in the highest authority and power.

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

V. 1. *Then*—Leaving all converse with his adversaries, whom he now left to the hardness of their hearts.

V. 2. *The Scribes sit in the chair of Moses*—That is, read and expound the law of Moses, and are their appointed teachers.

V. 3. *All things therefore*:—Which they

read out of the law, and inforce therefrom.

V. 5. *Their phylacteries*: The Jews understanding those words literally, *It shall be as a token upon thy hand, and as frontlets between thine eyes* (Exod. xiii. 16.) *And thou shalt bind these words for a sign upon thine hand, and they shall be as frontlets between thine eyes* (Deut. vi. 8.) used to wear little scrolls of paper or parchment, bound on their wrist and foreheads, on which several texts of scripture were writ. These they supposed, as a kind of charm, which preserved them from danger. And hence they seem to have been called *Phylacteries* of preservatives.

The fringes of their garments:—Which God had enjoined them to wear, to remind them of *doing all the commandments*, Numb. xv. 38. These, as well as their Phylacteries, the Pharisees affected to wear broader and larger than other men.

V. 8. 9. 10. *The Jewish Rabbi's* were also called *Father* and *Master*, by their several disciples

‡ Luke xx. 41. § Psalm cx. 1. § Luke xi. 46. † Mark xii. 38.

9 called Rabbi; for one is your teacher, and all ye are brethren. And
 10 call no man your father on earth: for one is your father who is in
 11 heaven. Neither be ye called Masters; for one is your master, *even*
 12 Christ. * But he that is greatest among you shall be your servant.
 13 † Whosoever shall exalt himself, shall be humbled, and he that shall
 humble himself, shall be exalted.

14 But wo to you, Scribes, and Pharisees, hypocrites; for ye shut the
 kingdom of heaven against men: ye go not in, neither suffer ye
 15 them that are entering to go in. ‡ Wo to you, Scribes and Phari-
 fees, hypocrites: for ye devour widow's houses, and for a pretence
 make long prayers; therefore ye shall receive the greater damnation.
 16 Wo to you, Scribes and Pharisees, hypocrites; for ye compass sea and
 land to make one proselyte, and when he is become so, ye make him
 17 twofold more the child of hell than yourselves. Wo to you, ye blind
 guides; who say, Whosoever shall swear by the temple, it is nothing;
 but whosoever shall swear by the gold of the temple, he is bound.
 18 Ye fools and blind: for which is greater? The gold? Or the
 19 temple that sanctifieth the gold? And whosoever shall swear by the
 altar, *ye say*, it is nothing; but whosoever shall swear by the gift that
 20 is upon it, is bound. Ye fools and blind; for which *is* greater, the
 gift, or the altar that sanctifieth the gift? He therefore that sweareth

disciples, whom they required, 1. To believe implicitly what they affirmed, without asking any farther reason; 2. To obey implicitly what they enjoined, without seeking farther authority. Our Lord therefore by forbidding us either to give or receive the title of *Rabbi, Master, or Father*, forbids us either to receive any such reverence, or to pay any such, to any but God.

V. 12. *Whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted*—It is observable, that no one sentence of our Lord's, is so often repeated, as this: it occurs, with scarce any variation, at least ten times in the Evangelists.

V. 13. *Wo to you*—Our Lord pronounced eight blessings upon the mount: he

pronounces eight woes here: not as imprecations, but solemn, compassionate declarations of the misery, which these stubborn sinners were bringing upon themselves. *Ye go not in*—For ye are not poor in spirit; and ye hinder those that would be so.

V. 16. *Wo to you, ye blind guides*—Before he had stiled them *hypocrites*, from their personal character: now he gives them another title, respecting their influence upon others. Both these appellations are severely put together, in the 23d and 25th verses: and this severity rises to the height, in the 33d verse. *The gold of the temple*—The treasure kept there. *He is bound*—To keep his oath.

V. 20. *He that sweareth by the altar, sweareth by it, and all things thereon*—Not only by the

* Ch. xx. 26. † Luke xiv. 11. xviii. 14. ‡ Mark xii. 40. Luke xx. 47.

21 by the altar, sweareth by it and by all things thereon. And he that sweareth by the temple, sweareth by it and him that dwelleth therein.
 22 And he that sweareth by heaven, sweareth by the throne of God,
 23 and by him that sitteth thereon. Wo to you, Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have neglected the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to have neglected the others.
 24 Ye blind guides, who strain out a gnat, and swallow a camel.
 25 Wo to you, Scribes and Pharisees, hypocrites; for ye cleanse the outside of the cup and of the dish; but within they are full of rapine and intemperance. Thou blind Pharisee, cleanse first, the inside of the cup
 26 and the dish, that the outside of them may be clean also. Wo to you, Scribes and Pharisees, hypocrites; for ye are like whited sepulchres, which outwardly indeed appear beautiful, but within are full
 28 of dead men's bones and of all uncleanness. So ye likewise outwardly appear righteous to men; but within are full of hypocrisy and iniquity. Wo to you, Scribes and Pharisees, hypocrites; for ye build the tombs of the prophets, and adorn the sepulchres of the righteous,
 30 And I say, If we had been in the days of our fathers, we would not
 31 have been partakers with them in the blood of the prophets. Wherefore ye testify against yourselves, that ye are the sons of them who

the gift, but by the holy fire, and the sacrifice; and above all, by that God to whom they belong; inasmuch as every oath by a creature, is an implicit appeal to God.

V. 23. *Judgment*—That is, Justice: *Faith*—The word here means fidelity.

V. 24. *Ye blind guides, who teach others to do as you do yourselves, to strain out a gnat*—From the liquor you are going to drink! and *swallow a camel*—It is strange, that glaring false print, *strain at a gnat*, which quite alters the sense, should run through all the editions of our *English Bibles*.

V. 25. *Full of rapine and intemperance*—The censure is double (taking intemperance in the vulgar sense. These miserable men procured unjustly what they used in-

temperately. No wonder tables so furnished prove a snare, as many find by sad experience. Thus luxury punishes fraud, while it feeds disease with the fruits of injustice. But intemperance in the full sense, takes in not only all kinds of outward intemperance, particularly, in eating and drinking, but all intemperate or immoderate desires, whether of honour, gain, or sensual pleasure.

V. 29. *Ye build the tombs of the prophets*—And that is all; for ye neither observe their sayings, nor imitate their actions.

V. 30. *We would not have been partakers*—So ye make fair professions, as did your fathers.

V. 31. *Wherefore ye testify against yourselves*—By your smooth words as well as devilish actions, *that ye are the genuine sons of*

32 killed the prophets. Fill ye up then the measure of your fathers.
 33 Ye serpents, ye brood of vipers, how can ye escape the damnation of
 34 hell? * Wherefore behold I send to you prophets, and wise men,
 and scribes; and *some* of them ye will kill and crucify, and *some* of
 them ye will scourge in your synagogues, and persecute from city to
 35 city: That upon you may come all the righteous blood shed on the
 earth, from the blood of Abel the righteous, to the blood of Ze-
 chariah the son of Barachiah, whom ye slew between the temple
 36 and the altar. Verily I say to you, all these things shall come upon
 37 this generation. † O Jerusalem, Jerusalem, that killest the prophets, and

of them who killed the prophets of their own times, while they professed the utmost veneration for those of past ages.

From the third to the thirtieth verse is exposed every thing that commonly passes in the world for religion, whereby the pretenders to it keep both themselves and others from entering into the kingdom of God; from attaining, or even seeking after those tempers, in which alone true Christianity consists. As, 1. Punctuality in attending on public and private prayer, ver. 4—14. 2. Zeal to make profelytes to our opinion or communion, though they have less of the spirit of religion than before, ver. 15. 3. A superstitious reverence for consecrated places or things, without any for him to whom they are consecrated, ver. 19—22. 4. A scrupulous exactness in little observances, though with the neglect of justice, mercy, and faith, ver. 23, 24. 5. A nice cautiousness to cleanse the outward behaviour, but without any regard to inward purity, ver. 25, 26. 6. A specious face of virtue and piety, covering the deepest hypocrisy and villany, ver. 27, 28. 7. A profest veneration for all good men: except those among whom they live.

V. 32. *Fill ye up*—A word of permission, not of command: as if he had said, I contend with you no longer: I leave you to yourselves: you have conquered: now

ye may follow the devices of your own hearts. *The measure of your fathers*—Wickedness: ye may now be as wicked as they.

V. 33. *Ye serpents*—Our Lord having now lost all hope of reclaiming these, speaks so as to affright others from the like sins.

V. 34. *Wherefore*—That it may appear you are the true children of those murderers, and have a right to have their iniquities visited on you: *Behold I send*—Is not this speaking as one having authority? *Prophets*—Men with supernatural credentials: *Wise men*—Such as have both natural abilities and experience; and *scribes*—Men of learning: but all will not avail.

V. 35. *That upon you may come*—The consequence of which will be, that upon you will come the vengeance of all the righteous blood shed on the earth—*Zechariah the son of Barachiah*—Termed *Jehoiada*. 2 Chron. xxiv. 20. where the story is related: *Ye slew*—Ye make that murder also of your fathers your own, by imitating it: *Between the temple*—That is the inner temple, and *the altar*—Which stood in the outer court. Our Lord seems to refer to this instance, rather than any other, because he was the last of the prophets on record that were slain by the Jews for reproving their wickedness; and because God's requiring this blood, as well as that of *Abel*, is particularly taken notice of in scripture.

V. 38. *Behold*

* Luke xi. 49.

† Luke xiii. 34.

stoneſt them who were ſent unto thee, how often would I have gathered thy children together, even as a bird gathereth her young under
 38 *her wings*; and ye would not! Behold your houſe is left unto you deſolate. For I ſay to you, ye ſhall not ſee me from this time, till ye ſay, Bleſſed is he that cometh in the name of the Lord.

XXIV. || And Jeſus going out of the temple departed: and his diſci-
 2 ples came to *him*, to ſhew him the buildings of the temple. And Jeſus ſaid to them, Do ye ſee all theſe things? Verily I ſay to you, There ſhall not be left here one ſtone upon another, which ſhall not
 3 be thrown down. And as he ſat on the Mount of Olives, his diſciples came to him privately, ſaying, Tell us when ſhall theſe things be? And what *ſhall be* the ſign of thy coming, and of the end of the
 4 world? And Jeſus answering ſaid, Take heed that no man deceive
 5 you. For many will come in my name, ſaying, I am the Chriſt, and

V. 38. *Behold your houſe*—The temple, which is now your houſe, not God's: *Is left unto you*—Our Lord ſpoke this, as he was going out of it for the laſt time: *Deſolate*—Forſaken of his God and his *Chriſt*, and ſentenced to utter deſtruction.

V. 39. *Ye—Jews* in general: men of *Jeruſalem* in particular: *Shall not ſee me from this time*—Which includes the ſhort ſpace till his death, *till*, after a long interval of deſolation and miſery, *ye ſay*, *Bleſſed is he that cometh in the name of the Lord*—Ye receive me with joyful and thankful hearts. This alſo ſhall be accompliſhed in its ſeaſon.

V. 2. *There ſhall not be left one ſtone upon another*—This was moſt punctually fulfilled: for after the temple was burnt, *Titus*, the Roman General, ordered the very foundations of it to be dug up: after which the ground on which it ſtood was ploughed up by *Turnus Rufus*.

V. 3. *As he ſat on the mount of Olives*—Whence they had a full view of the temple. *What ſhall theſe things be? And what ſhall be the ſign of thy coming, and of the end*

of the world?—The diſciples enquire con- fuſedly, 1. Concerning the *time* of the de- ſtruction of the temple; 2. Concerning the *ſigns* of *Chriſt's* coming, and of the end of the world, as if they imagined theſe two were the ſame thing.

Our Lord answers diſtinctly, concern- ing, 1. The deſtruction of the temple and city, with the *ſigns* preceding, ver 4, &c. 15, &c. 2. His own coming, and the end of the world, with the *ſigns* thereof, ver. 29—31. 3. The *time* of the deſtruction of the temple, ver. 32, &c. 4. The *time* of the end of the world, ver. 36.

V. 4. *Take heed that no man deceive you*—The caution is more particularly deſigned for the ſucceeding Chriſtians, whom the Apoſtles then repreſented. The firſt ſign of my coming is, the riſe of falſe prophets. But it is highly probable, many of theſe things refer to more important events, which are yet to come.

V. 5. *Many ſhall come in my name*, firſt, *False Chriſts*, next *falſe prophets*, ver. 11: at length both together, ver. 24. And indeed never did ſo many impoſtors appear
 in

6 will deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled; for all *these* things must come to pass: 7 but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences and 8 earthquakes in divers places: All *these are* the beginning of sorrows. 9 † Then will they deliver you up to affliction, and will kill you; and 10 ye shall be hated of all nations for my name's sake. And then will many be offended, and will betray one another, and hate one 11 another. And many false prophets will rise and will deceive many. 12 And because iniquity shall abound, the love of many will wax cold. 13 * But he that shall endure to the end, the same shall be saved. 14 † And this gospel of the kingdom shall be preached in all the world, 15 for a testimony to all nations; and then shall the end come. § When therefore ye see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place (he that readeth let him under-

in the world, as a few years before the destruction of *Jerusalem*: undoubtedly because that was the time, wherein the *Jews* in general expected the *Messiah*.

V. 6. Wars—Near: Rumours of war—At a distance. *All these things must come to pass*—As a foundation for lasting tranquility. *But the end*—Concerning which ye inquire, is not yet—So far from it, that this is but the beginning of sorrows.

V. 9. Then shall they deliver you up to affliction—As if you were the cause of all these evils. *And ye shall be hated of all nations*—Even of those who tolerate all other sects and parties: but in no nation will the children of the devil tolerate the children of God.

V. 10. Then shall many be offended—So as utterly to make shipwreck of faith and a pure conscience. But hold ye fast faith (ver. 11.) in spite of false prophets: Love, even when iniquity and offences abound (ver. 12.) And hope, unto the end (ver. 13.) He that does so shall be snatched out of the burning. *The love of many will wax cold*—The generality of those who love God, will (like

the Church at *Ephesus*, Rev. ii. 4.) Leave their first love.

V. 14. This gospel shall be preached in all the world—Not universally; this is not done yet: but in general, through the several parts of the world, and not only in *Judaea*: And this was done, by St. Paul and the other Apostles, before *Jerusalem* was destroyed. *And then shall the end come*—Of the city and temple.

Josephus's History of the Jewish war, is the best commentary on this chapter. It is a wonderful instance of God's providence, that he, an eye-witness, and one who lived and died a *Jew*, should (especially in so extraordinary a manner) be preserved, to transmit to us a collection of important facts, which so exactly illustrate this glorious prophecy, in almost every circumstance.

V. 15. When ye see the abomination of desolation—Daniel's term is, *The abomination that maketh desolate* (c. xi. 31.) that is, The standards of the desolating legions, on which they bear the abominable images of their idols; *standing in the holy place*—Not only the temple and the mountain on which it

B. b

stood,

† Matt. x. 17. † Mark xiii. 10. * Matt. x. 22. † Mark xiv. 13. Luke xxi. 17.
§ Mark. xiii. 14. Luke xxi. 20. Dan. ix. 27.

16 stand;) Then let them who are in Judea flee to the mountains:
 17 let not him that is on the house-top, come down to take any thing
 18 out of his house; Neither let him who is in the field return back to
 19 take his clothes. But wo to them that are with child, and to them
 20 that give suck in those days. And pray ye that your flight be not in
 21 the winter, neither on the sabbath. For then shall be great tribulation,
 such as was not from the beginning of the world to this time, nor
 22 ever shall be. And unless those days were shortened, no flesh would be
 23 saved; but for the elect's sake, those days shall be shortened. † Then
 24 if any say to you, Lo here is Christ, or there; believe *it* not. For
 false Christs and false prophets will arise, and shew great signs and
 wonders, so that they would deceive (if possible) even the elect.
 25 Behold I have told you before. Therefore if they say to you, behold,
 26 he is in the desert, go not forth: Behold *he is* in the secret chambers,
 27 believe *it* not. For as the lightning goeth from the east, and shineth
 even to the west, so shall also the coming of the Son of man be.

stood, but the whole city of *Jerusalem*, and several furlongs of land round about it, were accounted *holy*: particularly the mount on which our Lord now sat, and on which the *Romans* afterwards planted their ensigns. *He that readeth let him understand*—Whoever reads that prophecy of *Daniel*, let him deeply consider it.

V. 16. *Then let them who are in Judea, flee to the mountains*—So the Christians did, and were preserved. It is remarkable, that after the *Romans*, under *Cestius Gallus*, made their first advance towards *Jerusalem*, they suddenly withdrew again, in a most unexpected and indeed impolitic manner. This the Christians took as a signal to retire, which they did, some to *Pella*, and others to *Mount Libanus*.

V. 17. *Let not him that is on the house-top, come down to take any thing out of his house*—It may be remembered, that their stairs used to be on the outside of their houses.

V. 19. *Wo to them that are with child, and to them that give suck*—Because they cannot so readily make their escape.

V. 20. *Pray ye that your flight be not in the winter*—They did so; and their flight was in the spring: *Neither on the sabbath*—Being on many accounts inconvenient: besides that many would have scrupled to travel far on that day. For the *Jews* thought it unlawful to walk above two thousand paces (two miles) on the sabbath-day.

V. 21. *Then shall be great tribulation*—Have not many things spoken in this chapter, as well as in *Mark* xiii. and *Luke* xxi. a farther and much more extensive meaning, than has yet been fulfilled?

V. 22. *And unless those days were shortened*—By the taking of *Jerusalem* sooner than could be expected: *No flesh would be saved*—The whole nation would be destroyed: *But for the elect's sake*—That is, for the sake of the Christians.

V. 24. *They would deceive, if possible, the very elect*—But it is not possible, that God should suffer the body of Christians to be thus deceived.

V. 27. *For as the lightning goeth forth*—
For

† Mark xiii. 21. Luke xvii. 23.

- 28 † For wheresoever the carcase is, there will the eagles be gathered to-
 29 gether. * Immediately after the tribulation of those days, the sun
 shall be darkened, and the moon shall not give her light; and the
 stars shall fall from heaven, and the powers of the heavens shall be
 30 shaken. And then shall appear the sign of the Son of man in heaven ;
 and then shall all the tribes of the earth mourn, and shall see the Son
 of man coming in the clouds of heaven, with power and great glory.
 31 And he will send forth his angels, with a loud-sounding trumpet, and they
 shall gather together his elect from the four winds, from one end of
 heaven to the other.
- 32 || Learn a parable from the fig-tree: when its branch is now tender
 33 and shooteth forth leaves, ye know that the summer is nigh. So like-
 wife when ye see all these things, know that it is nigh, *even* at the
 34 doors. Verily I say to you, This generation shall not pass away till
 35 all things be done. Heaven and earth shall pass away, but my
 36 words shall not pass away. But of that day and hour knoweth no man,

For the next coming of *Christ*, will be as quick as lightning; so that there will not be time for any such previous warning.

V. 28. *For wheresoever the carcase is, there will the eagles be gathered together*—Our Lord gives this as a farther reason, why they should not hearken to any pretended deliverer. As if he had said, Expect not any deliverer of the *Jewish* nation; for it is devoted to destruction. It is already before God a dead *carcase*, which the *Roman eagles* will soon devour.

V. 29. *Immediately after the tribulation of those days*—Here our Lord begins to speak of his last coming. But he speaks not so much in the language of man as of God, with whom a thousand years are as one day, one moment. Many of the primitive Christians not observing this, thought he would come *immediately*, in the common sense of the word: a mistake which St. *Paul* labours to remove, in his second epistle to the *Thessalonians*. *The powers of the heavens*—Probably, the influences of the heavenly bodies.

V. 30. *Then shall appear the sign of the*

Son of man in heaven—It seems a little before he himself descends. The sun, moon, and stars being extinguished (probably, not those of our system only) *the sign of the Son of man* (perhaps the cross) will appear in the glory of the Lord.

V. 31. *They shall gather together the elect*—That is, All that have endured to the end in the *faith which worketh by love*.

V. 32. *Learn a parable*—Our Lord having spoken of the *signs* preceding the two grand events, concerning which the Apostles had enquired, begins here to speak of the time of them. And to the question proposed ver. 3. concerning the time of the destruction of *Jerusalem*, he answers, ver. 34. concerning the time of the end of the world, he answers ver. 36.

V. 34. *This generation of men now living shall not pass, till all these things be done*—The expression implies, that great part of that generation would be passed away, but not the whole. Just so it was. For the city and temple were destroyed thirty-nine or forty years after.

V. 36. *But of that day*—The day of judgment:

† Luke xvii. 37. * Mark xiii. 24. Luke xxi. 25. || Mark xiii. 28. Luke xxi. 29.

37 neither the angels of heaven, but my Father only. † But as the days
38 of Noah, so shall also the coming of the Son of man be. For as in
the days that were before the flood, they were eating and drinking,
marrying and giving in marriage, till the day that Noah entered into the
39 ark, And knew not, till the flood came and took them all away ; so shall
also the coming of the Son of man be.

40 Then shall two men be in the field : one is taken, and one is left.
41 Two women *shall* be grinding in the mill ; one is taken, and one is
left.

42 * Watch therefore ; for ye know not what hour your Lord cometh.
43 But ye know this, that if the housholder had known in what watch the
thief would have come, he would have watched, and not have suffered
44 his house to be broken open. Therefore be ye also ready : for at an hour
ye think not, the Son of man cometh.

45 Who then is the faithful and wise servant, whom his lord hath ap-
pointed ruler over his household, to give them food in due season?
46 Happy is that servant, whom his lord coming shall find so doing.
47 Verily I say to you, he will appoint him ruler over all his goods.
48 But if that evil servant say in his heart, My Lord delayeth his coming :
49 and shall begin to finite his fellow-servant, and shall eat and drink with
50 the drunken ; The lord of that servant will come in a day that he ex-
51 pecteth *him* not, and in an hour that he is not aware of, And will cut
him asunder, and allot him his portion with the hypocrites ; there shall be
the weeping and the gnashing of teeth.

ment : *knoweth no man*—Not while our Lord was on earth. Yet it might be afterwards revealed to St. *John*, consistently with this.

V. 40. *One is taken*—Into God's immediate protection ; *and one is left*—To share the common calamities. Our Lord speaks, as having the whole transaction present before his eyes.

V. 41. *Two women shall be grinding*—Which was then a common employment of women.

V. 42. *Ye know not what hour your Lord cometh*—Either to require your soul of you, or to avenge himself of this nation.

V. 45. *Who then is the faithful and wise steward*—Which of you aspires after this character ? *Wise*—Every moment retaining the clearest conviction, that all he now has is only intrusted to him as a steward : *Faithful*—Thinking, speaking and acting continually in a manner suitable to that conviction.

V. 48. *But if that evil servant*—Now evil, having put away faith and a good conscience.

V. 51. *And will allot him his portion with the ungodly*—The worst of sinners, as upright and sincere as he was once !

If ministers are the persons here primarily intended, there is a peculiar propriety in

† Luke xvii. 26. * Mark xiii. 33. Luke xii. 35. xxi. 34.

XXV: Then shall the kingdom of heaven be like ten virgins who
 2 taking their lamps, went forth to meet the bridegroom. But five of
 3 them were wise, and five *were* foolish. They that were foolish,
 4 taking their lamps, took no oil with them. But the wise took oil
 5 in their vessels with their lamps. While the bridegroom delayed,
 6 they all slumbered and slept. But at midnight there was a cry, Be-
 7 hold the bridegroom cometh: come ye forth to meet him. Then
 8 all those virgins arose and trimmed their lamps. And the foolish
 said to the wise, give us of your oil; for our lamps are gone out.
 9 But the wise answered, Lest there be not enough for us and you:
 10 go ye rather to them that sell, and buy for yourselves. And while
 they went to buy, the bridegroom came; and they that were ready
 11 went in with him to the marriage; and the door was shut. After-
 12 ward came also the other virgins, saying, Lord, Lord, open to us. But

in the expression. For no hypocrisy can be safer, than to call ourselves ministers of *Christ*, while we are the slaves of avarice, ambition, or sensuality. Wherever such are found, may God reform them by his grace, or disarm them of that power and influence, which they continually abuse to his dishonour, and to their own aggravated damnation!

C. xxv. This chapter contains the last public discourse which our Lord uttered before he was offered up. He had before frequently declared that would be the portion of all the workers of iniquity. But what will become of those who do no harm? Honest, inoffensive, *good sort* of people? We have here a clear and full answer, to this important question.

V. 1. *Then shall the kingdom of heaven*—That is, the candidates for it, *Be like ten virgins*—The bride maids on the wedding night were wont to go to the house where the bride was, with burning lamps or torches in their hands, to wait for the bridegroom's coming. When he drew near, they went to meet him with their lamps, and to conduct him to the bride.

V. 3. *The foolish took no oil with them*—No more than kept them burning just for

the present: none to supply their future want, to recruit their lamp's decay. *The lamp* is faith. *A lamp and oil with it*, is faith working by love.

V. 4. *The wise took oil in their vessels*—Love in their hearts. And they daily sought a fresh supply of spiritual strength, till their faith was made perfect.

V. 5. *While the bridegroom delayed*—That is, before they were called to attend him, *they all slumbered and slept*—Were easy and quiet, the wise enjoying a true, the foolish a false peace.

V. 6. *At midnight*—In an hour quite unthought of.

V. 7. *They trimmed their lamps*—They examined themselves, and prepared to meet their God.

V. 8. *Give us of your oil, for our lamps are gone out*—Our faith is dead. What a time to discover this! Whether it mean the time of death, or of judgment. *Unto which of the saints wilt thou then turn?* Who can help thee at such a season?

V. 9. *But the wise answered, Lest there be not enough for us and you*—Beginning the sentence with a beautiful abruptness; such as shewed their surprize, at the state of those poor wretches, who had so long deceived them,

13 he answering said, Verily I say to you, I know you not. Watch therefore; for ye know not the day nor the hour.

14 * For *the kingdom of heaven* is as a man travelling into a far country, 15 who called his own servants, and delivered to them his goods. And to one he gave five talents, to another two, and to another one, to each according to his own ability, and immediately took his journey. 16 Then he who had received the five talents, went and traded with them, 17 and gained other five talents. And likewise he that *had received* the 18 two, he also gained other two. But he that had received the one, 19 went and digged in the earth, and hid his master's money. After a long time the master of those servants cometh and reckoneth with 20 them. And he that had received the five talents came and brought other five talents, saying, Sir, thou deliveredst to me five talents, behold 21 I have gained to them five talents more. His master said to him, Well done, good and faithful servant: thou hast been faithful over a few things: I will set thee over many things: enter thou into the joy of 22 thy lord. He also that had received the two talents; came and said, Sir, thou deliveredst to me two talents; behold I have gained to them 23 two other talents. His master said to him, Well done, good and faithful servant: thou hast been faithful over a few things; I will set thee 24 over many things; enter thou into the joy of thy lord. Then he that

them, as well as their own souls. *Left there be not enough*—It is sure there is not; for no man has more than holiness enough for himself. *Go ye rather to them that sell*—Without money and without price: that is, to God, to *Christ*. *And buy*—If ye can. O no! The time is past, and returns no more!

V. 13. *Watch therefore*—He that watches, has not only a burning lamp, but likewise oil in his vessel. And even when he sleepeth, his heart waketh. He is *quiet*; but not secure.

V. 14. Our Lord proceeds by a parable still plainer (if that can be) to declare the final reward of an *harmless man*. May God give all such, in this their day, ears to hear and hearts to understand it! *The king-*

dom of heaven—That is, the king of heaven, *Christ*.

V. 15. *To one he gave five talents, to another two, and to another one*—And who knows whether (all circumstances considered) there be a greater disproportion than this, in the talents of those who have received the most, and those who have received the fewest? *According to his own ability*—The words may be translated more literally, *according to his own mighty power*. *And immediately took his journey*—To heaven.

V. 18. *He that had received one*—Made his having fewer talents than others a pretence for not improving any. *Went and hid his master's money*—Reader, art thou doing the same? Art thou hiding the talent God hath lent thee?

V. 24. *I knew*

* Mark xiii. 34. Luke ix. 12.

had received the one talent came and said, Sir, I knew that thou art an hard man, reaping where thou hadst not sown, and gathering
 25 whence thou hadst not scattered. And being afraid, I went and hid
 26 thy talent in the earth: lo, thou hast what is thine. His master
 answering said to him, Thou wicked and slothful servant, thou
 knewest that I reap where I sowed not, and gather whence I had not
 27 scattered? Thou oughtest therefore to have put my money to the
 bankers, and at my coming I should have received my own with in-
 28 terest. Take therefore the talent from him, and give it to him who
 29 hath ten talents. * For to every one that hath shall be given, and he
 shall have abundance; but from him that hath not, shall be taken
 30 away even what he hath. And cast ye the unprofitable servant into
 the outer darkness: there shall be the weeping and the gnashing of
 teeth.

31 When the Son of man shall come in his glory, and all the angels

V. 24. *I knew thou art an hard man*—No. Thou knowest him not. He never knew God, who thinks him an hard master. *Reaping where thou hast not sown*—That is, requiring more of us, than thou givest us power to perform. So does every obstinate sinner, in one kind or other, lay the blame of his own sins on God.

V. 25. *And I was afraid*—Lest if I had improved my talent, I should have had the more to answer for. So from this fear, one will not learn to read, another will not bear sermons!

V. 26. *Thou knewest*—That I require impossibilities! This is not an allowing, but a strong denial of the charge.

V. 27. *Thou oughtest therefore*—On that very account, on thy own supposition, to have improved my talent, as far as was possible.

V. 29. *To every one that hath shall be given*—So close does God keep to this stated rule, from the beginning to the end of the world.

V. 30. *Cast ye the unprofitable servant into the outer darkness*—For what? What had he

done? It is true he had not done good. But neither is he charged with doing any harm. Why, for this reason, for *barely doing no harm*, he is consigned to outer darkness. He is pronounced a *wicked*, because he was a *slothful*, an *unprofitable servant*. So *mere harmlessness*, on which many build their hope of salvation, was the cause of his damnation! *There shall be the weeping*—Of the careless, thoughtless sinner; *and the gnashing of teeth*—Of the proud and stubborn.

The same great truth, that there is no such thing as negative goodness, is in this chapter shewn three times, 1. In the parable of the virgins; 2. In the still plainer parable of the servants, who had received the talents; and 3. In a direct unparabolical declaration of the manner wherein our Lord will proceed at the last day. The several parts of each of these exactly answer each other, only each rises above the preceding.

V. 31. *When the son of man shall come in his glory, and all the holy angels with him*—With what majesty and grandeur does our
 Lord

* Matt. xiii. 12,

32 with him, then shall he sit upon the throne of his glory. And all the nations shall be gathered before him, and he will separate them one from another, as a shepherd separateth the sheep from the
 33 goats. And he will set the sheep on his right-hand, and the
 34 goats on his left. Then will the king say to them on his right-hand, Come ye blessed of my father, inherit the kingdom prepared for
 35 you from the foundation of the world. For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stran-
 36 ger, and ye took me in: Naked, and ye clothed me; I was sick,
 37 and ye visited me; I was in prison, and ye came to me. Then will the righteous answer him, saying, Lord, when saw we thee hungry,
 38 and fed *thee*? Or thirsty, and gave *thee* drink? When saw we thee
 39 a stranger, and took *thee* in: Or naked, and clothed *thee*? Or
 40 when saw we thee sick or in prison, and came to *thee*? And the king will answer and say to them, Verily I say to you, inasmuch as ye did *it* to one of the least of these my brethren, ye did *it* to me.
 41 Then will he say to them on his left-hand, Depart from me, ye cursed into the everlasting fire, which was prepared for the devil
 42 and his angels. For I was hungry, and ye gave me no meat; I was
 43 thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison,

Lord here speak of himself! Giving us one of the noblest instances of the true sublime. Indeed not many descriptions in the sacred writings themselves, seem to equal this. Methinks we can hardly read it, without imagining ourselves before the awful tribunal it describes.

V. 34. *Inherit the kingdom*—Purchased by my blood, for all who have believed in me, with the faith which wrought by love. *Prepared for you*—On purpose for you. May it not be probably inferred from hence, that man was not created merely to fill up the places of the fallen angels?

V. 35. *I was hungry and ye gave me meat, I was thirsty and ye gave me drink*—All these works of outward mercy suppose faith and love, and must needs be accompanied with works of spiritual mercy. But works of this kind the judge could not mention in

the same manner. He could not say, I was in error, and ye recalled me to the truth; I was in sin, and ye brought me to repentance. *In prison*—Prisoners need to be visited above all others, as they are commonly solitary and forsaken by the rest of the world.

V. 37. *Then shall the righteous answer*—It cannot be, that either the righteous or the wicked should answer in these very words. What we learn herefrom is, that neither of them have the same estimation of their own works as the judge hath.

V. 40. *Inasmuch as ye did it to one of the least of these my brethren, ye did it to me*—What encouragement is here, to assist the household of faith? But let us likewise remember, to *do good to all men*.

V. 41. *Depart into the everlasting fire, which*

44 and ye visited me not. Then will they also answer him, saying,
 Lord, when saw we thee hungry, or athirst, or a stranger, or naked,
 45 or sick, or in prison, and did not minister unto thee? Then will he
 answer them, saying, Verily I say to you, inasmuch as ye did *it*
 36 not unto one of the least of these, ye did *it* not to me. And these
 shall go away into everlasting punishment; but the righteous into life
 everlasting.

XXVI. * And when Jesus had finished all these discourses, he said to
 2 his disciples, Ye know that after two days is the passover, and the
 3 Son of man is betrayed to be crucified. Then the chief priests, and
 the scribes, and the elders of the people assembled together at the palace

which was prepared for the devil and his angels
 —Not originally for you: you are intruders
 into everlasting fire.

V. 44. *Then will they answer*—So the endeavour to justify themselves, will remain with the wicked even to that day!

V. 46. *And these shall go away into everlasting punishment, but the righteous into life everlasting*—Either therefore the punishment is strictly eternal, or the reward is not. The very same expression being applied to the former, as to the latter. The judge will speak first to the righteous, in the audience of the wicked. The wicked shall then go away into everlasting fire, in the view of the righteous. Thus the damned shall see nothing of the everlasting life. But the just will see the punishment of the ungodly. It is particularly observable here not only
 1. That the punishment lasts as long as the reward: but
 2. That this punishment is so far from ceasing at the end of the world, that it does not begin till then.

V. 1. *When Jesus had finished all these discourses*—When he had spoken all he had to speak. Till then he would not enter upon his passion: then he would delay it no longer.

V. 2. *After two days is the passover*—The

manner wherein this was celebrated, gives much light to several circumstances that follow. The master of the family began the feast with a cup of wine, which having solemnly blessed, he divided among the guests. (*Luke xxii. 17.*) Then the supper began with the unleavened bread and bitter herbs; which when they had all tasted, one of the young persons present (according to *Exod. xii. 26.*) asked the reason of the solemnity. This introduced *The shewing forth*, or declaration of it: in allusion to which we read of *shewing forth* the Lord's death, (*1 Cor. xi. 26.*) Then the master rose up and took another cup, before the lamb was tasted. After supper he took a thin loaf or cake, which he broke and divided to all at the table, and likewise the cup, usually called the cup of thanksgiving, of which he drank first, and then all the guests. It was *this bread* and *this cup*, which our Lord consecrated to be a standing memorial of his death.

V. 3. *The chief priests and the scribes and the elders of the people*—(Heads of families) These together constituted the Sanhedrim, or great council, which had the supreme authority both in civil and ecclesiastical affairs.

D d

V. 5. *But*

* Mark xiv. 1.

Luke xxii. 1.

4 of the high priest, who was called Caiaphas, And consulted together, how
5 they might apprehend Jesus by subtlety and kill *him*. But they said, Not
at the feast, lest there be a tumult among the people.

6 † Now when Jesus was in Bethany, in the house of Simon the
7 leper, There came to him a woman, having an alabaster box of
very costly ointment, and poured *it* on his head, as he sat at table.
8 But his disciples seeing *it*, had indignation, saying, To what purpose
9 *is* this waste? For this might have been sold for much, and given
10 to the poor. Jesus knowing it, said to them, Why trouble ye the
11 woman? She hath wrought a good work on me. For ye have the
12 poor always with you; but me ye have not always. For in pouring
13 this ointment on my body, she hath done it for my burial. Verily
I say to you, wheresoever this gospel shall be preached in the whole
world, this also which she hath done shall be spoken for a memorial
of her.

14 * Then one of the twelve, called Judas Iscariot, going to the chief
15 priests, said, What will ye give me, and I will deliver him to you. And
16 they bargained with him for thirty pieces of silver. And from that time
he sought opportunity to deliver him.

17 ‡ On the first day of unleavened bread, the disciples came to
Jesus, saying to him, Where wilt thou that we prepare for thee to
18 eat the passover? And he said, Go into the city to such a man, and

V. 5. *But they said, Not at the feast*—This was the result of human wisdom. But when *Judas* came, they changed their purpose. So the council of God took place, and the true Paschal Lamb was offered up on the great day of the Paschal solemnity.

V. 8. *His disciples seeing it, had indignation, saying*—It seems several of them were angry, and spoke, though none so warmly as *Judas Iscariot*.

V. 11. *Ye have the poor always with you*—Such is the wise and gracious providence of God, that we may have always opportunities of relieving their wants, and so laying up for ourselves treasures in heaven.

V. 12. *She hath done it for my burial*—

As it were for the embalming of my body. Indeed this was not her design: but our Lord puts this construction upon it, to confirm thereby what he had before said to his disciples, concerning his approaching death.

V. 13. *This gospel*—That is, this part of the gospel history.

V. 15. *They bargained with him for thirty pieces of silver*—(About three pounds fifteen shillings.) The price of a slave, *Exod.* xxi. 32.

V. 17. *On the first day of unleavened bread*—Being *Thursday* the fourteenth day of the first month. *Exod.* xii. 6. 15.

V. 18. *The master saith, My time is at hand*—That is, the time of my suffering.

V. 23. *He*

* Mark xiv. 3. † Mark xiv. 10. Luke xxiii. 3. ‡ Mark xiv. 12. Luke xxii. 7.

say to him, The Master saith, My time is at hand : I keep the passover
19 at thy house with my disciples. And the disciples did as Jesus had appointed them ; and they made ready the passover.

20 † When the evening was come, he sat down with the twelve.
21 And as they ate, he said, Verily I say to you, one of you will betray me.
22 And they were exceeding sorrowful, and began each of them to say to
23 him, Lord, Is it I? And he answering, said, He that dippeth *his* hand
24 with me in the dish, the same will betray me. The Son of man indeed
goeth as it is written of him ; but wo to that man by whom the Son of
man is betrayed : it had been good for that man if he had never been
25 born. Then Judas who betrayed him answering said, Master, is it I? He
said to him, Thou hast said.

26 And after they had eaten, Jesus took the bread and blessed and
broke and gave *it* to his disciples, and said, Take, eat ; this is my
27 body. And he took the cup, and having given thanks, gave *it* to
28 them, saying, Drink ye all of it ; For this is my blood of the New
29 Testament, which is shed for many, for the remission of sins. I say

V. 23. *He that dippeth his hand with me in the dish*—Which it seems *Judas* was doing at that very time. This *dish* was a vessel full of vinegar, wherein they dipped their bitter herbs.

V. 24. *The Son of man goeth through sufferings to glory, as it is written of him*—Yet this is no excuse for him that betrayeth him : miserable will that man be. *It had been good for that man if he had not been born*—May not the same be said of every man that finally perishes? But who can reconcile this, if it were true of *Judas* alone, with the doctrine of universal salvation?

V. 25. *Thou hast said*—That is, it is as thou hast said.

V. 26. *Jesus took the bread*—*The bread*, or cake, which the master of the family used to divide among them, after they had eaten the passover. The custom our Lord now transferred to a nobler use *This bread is*, that is, signifies or represents *my body*, according to the stile of the sacred writers.

Thus *Gen. xl. 12*, *The three branches are three days*. Thus *Gal. iv. 24*, *St. Paul* speaking of *Sarah* and *Hagar* says, *These are the two covenants*. Thus in the grand type of our Lord, *Exod. xii. 11*, God says of the Paschal Lamb, *This is the Lord's passover*. Now Christ substituting the Holy Communion for *the Passover*, follows the stile of the Old Testament, and uses the same expressions the Jews were wont to use in celebrating the passover.

V. 27. *And he took the cup*—Called by the Jews, *the cup of thanksgiving* ; which the master of the family used likewise to give to each after supper.

V. 28. *This is the sign of my blood*, whereby the *New Testament* or *Covenant* is confirmed. *Which is shed for many*—As many as spring from *Adam*.

V. 29. *I will not drink henceforth of this fruit of the vine, till I drink it new with you in my Father's kingdom*—That is, I shall taste no more wine, till I drink wine of quite another

to you, I will not drink henceforth of this fruit of the vine, till that day when I drink it new with you in my Father's kingdom.

30 * And when they had sung the hymn, they went out into the Mount
31 of Olives. Then saith Jesus to them, All ye will be offended at me
this night, for it is written, † I will smite the shepherd, and the sheep
32 of the flock shall be scattered. But after I am risen, I will go before
33 you into Galilee. Peter answering said to him, Though all should be
34 offended at thee, I will never be offended. Jesus said to him, Verily I
say to thee, that in this very night before cock-crowing thou wilt deny
35 me thrice. Peter saith to him, If I must die with thee, yet will I in no
wise deny thee. In like manner also said all the disciples.

36 ‡ Then cometh Jesus with them to a place calleth Gethsemane,
and saith to his disciples, Sit ye here, while I go and pray yonder.
37 And taking with him Peter and the two sons of Zebedee, he began
38 to be sorrowful and in deep anguish. Then saith he to them, My
soul is exceeding sorrowful, even unto death: tarry ye here, and

ther kind in the glorious kingdom of my Father. And of this you shall also partake with me.

V. 30. *And when they had sung the hymn*—Which was constantly sung at the close of the passover. It consisted of six psalms, from the 113th to the 118th. *The Mount of Olives*—Was over against the temple, about two miles from *Jerusalem*.

V. 31. *All ye will be offended at me*—Something will happen to me, which will occasion your falling into sin by forsaking me.

V. 32. *But notwithstanding this, after I am risen, I will go before you* (as a shepherd before his sheep) *into Galilee*—Though you forsake me, I will not for this forsake you.

V. 34. *Before cock-crowing thou wilt deny me thrice*—That is, before three in the morning, the usual time of cock-crowing: although one cock was heard to crow once after *Peter's* first denial of his Lord.

V. 35. *In like manner also did all the dis-*

ciples—But such was the tendernefs of our Lord, that he would not aggravate their sin, by making any reply.

V. 36. *Then cometh Jesus to a place called Gethsemane*—That is, the valley of fatness. The garden probably had its name from its soil and situation, lying in some little valley between two of those many hills, the range of which constitutes the Mount of Olives.

V. 37. *And taking with him Peter and the two sons of Zebedee*—To be witnesses of all; *he began to be sorrowful and in deep anguish*—Probably from feeling the arrows of the Almighty stick fast in his soul, while God *laid on him the iniquities of us all*. Who can tell what painful and dreadful sensations were then impressed on him by the immediate hand of God? The former word in the original properly signifies, to be penetrated with the most exquisite sorrow: the latter, to be quite deprest, and almost overwhelmed with the load.

V. 39 *And*

† Mark xiv. 26. Luke xxii. 39. John xviii. 1. † Zech. xiii. 7. ‡ Mark xiv. 32. Luke xxii. 40.

39 watch with me. And going a little farther, he fell on his face and
 prayed, saying, O my Father, if it be possible, let this cup pass from
 40 me; yet not as I will, but as thou *wilt*. And he cometh to the dis-
 ciples, and findeth them asleep, and saith to Peter, What! Could
 41 not ye watch with me one hour? Watch and pray, that ye enter
 not into temptation: the spirit indeed *is* willing, but the flesh *is*
 42 weak. Again going away the second time he prayed, saying, O my
 Father, if this cup cannot pass from me, unless I drink it, thy will be
 43 done. And coming he findeth them asleep again; for their eyes
 44 were weighed down. And leaving them, he went away again, and
 45 prayed the third time, saying the same words. Then cometh he to
 his disciples and saith to them, Sleep on now and take *your* rest: be-
 hold the hour is come, and the Son of man is betrayed into the hand
 46 of sinners. Rise, let us be going: behold he that betrayeth me is at
 hand.

47 † And while he was yet speaking, lo Judas one of the twelve came,
 and with him a great multitude with swords and clubs from the chief
 48 priests and elders of the people. Now he that betrayed him, had
 given them a signal, saying, Whomsoever I shall kiss, is he; seize
 49 him. And forthwith coming to Jesus, he said, Hail, Master, and
 50 kissed him. And Jesus said to him, Friend, wherefore art thou come?

V. 39. *And going a little farther*—About a stone's cast, (Luke xxii. 41.) So that the apostles could both see and hear him still. *If it be possible, let this cup pass from me*—And it did pass from him quickly. When he *cried unto God with strong cries and tears, he was heard in that which he feared*. God did take away the terror and severity of that inward conflict.

V. 41. *The spirit*—Your spirit: ye yourselves. *The flesh*—Your nature. How gentle a rebuke was this, and how kind an apology! especially at a time when our Lord's own mind was so weighed down with sorrow.

V. 45. *Sleep on now, if you can, and take*

your rest—For any farther service you can be of to me.

V. 50. The heroic behaviour of the blessed Jesus, in the whole period of his sufferings, will be observed by every attentive eye, and felt by every pious heart: although the sacred historians, according to their usual but wonderful simplicity, make no encomiums upon it. With what composure does he go forth to meet the traitor? With what calmness receive that malignant kiss? With what dignity does he deliver himself into the hands of his enemies? Yet plainly shewing his superiority over them, and even then *leading*, as it were, *captivity*!

E c

V. 51. *And*

† Mark xiv. 43. Luke xxii. 47. John xviii. 2.

51 Then came they up and laid hands on Jesus, and took him. * And behold one of them that were with Jesus, stretching out *his* hand, drew his sword, and striking the servant of the high priest, cut off
52 his ear. Then said Jesus to him, Put up again thy sword into its place:
53 for all they that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will presently give me more than
54 twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be done?

55 § In that hour Jesus said to the multitudes, Are ye come out as against a robber, with swords and clubs to take me? I sat daily with you teaching
56 in the temple, and ye apprehended me not. But all this is done, that the scriptures might be fulfilled. Then all the disciples forsook him and fled.

57 † And they that had apprehended Jesus, led *him* away to Caiaphas
58 the high priest, where the scribes and elders were assembled. But Peter followed him afar off to the high priest's palace, and going in,
59 sat with the servants, to see the end. Now the chief priests, and elders, and all the council sought false witnesses against Jesus, to put him to
60 death, But found none; yea, though many false witnesses came, yet
61 found they none. At last came two false witnesses, And said, This
62 fellow said, I am able to destroy the temple of God, and to build it
63 in three days. And the high priest rising up said to him, Answerest thou nothing? What do these witnesses against thee? But Jesus held

V. 51. *And one of them, striking the servant of the high-priest*—Probably the person that seized Jesus first; *Cut off his ear*—Aiming, it seems, to cleave his head, but that by a secret providence interposing, he declined the blow.

V. 52. *All they that take the sword*—Without God's giving it to them; without sufficient authority.

V. 53. *He will presently give me more than twelve legions of angels*—The least of whom, it is probable, could overturn the earth and destroy all the inhabitants of it.

V. 57. *They led him to Caiaphas*—From the house of *Annas*, the father-in-law of

Caiaphas, to whom they had carried him first.

V. 58. *But Peter followed him afar off*—Variouly agitated by conflicting passions: love constrained him to follow his master; fear made him follow *afar off*. *And going in, sat with the servants*—Unfit companions, as the event shewed.

V. 60. *Yet found they none*—On whose evidence they could condemn him to die. *At last came two false witnesses*—Such they were, although part of what they said was true; because our Lord did not speak some of those words at all; nor any of them in this sense. V. 64. *Hereafter*

* Mark xiv. 47. Luke xxii. 49. John xviii. 10. § Mark xiv. 48. Luke xxii. 52.

† Mark xiv. 53. Luke xxii. 54. John xviii. 12.

his peace. And the high priest answering said to him, I adjure thee by the living God, to tell us, if thou art the Christ, the Son of God?

64 Jesus said to him, Thou hast said. Moreover I say to you, Hereafter shall ye see the Son of man sitting on the right-hand of power, and

65 coming upon the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we

66 of witnesses? Behold now ye have heard his blasphemy. What think ye? They answering said, He is worthy of death. Then did they spit

68 in his face and buffet him, and others smote *him*, saying, Prophecy to us, thou Christ, who is he that smote thee?

69 Now Peter sat without in the hall. And a maid servant came to

70 him, saying, Thou also wast with Jesus of Galilee. But he denied

71 before all, saying, I know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and said to them

72 that were there, This *fellow* also was with Jesus of Nazareth. And

73 again he denied with an oath, I know not the man. And after a while they that stood by, came and said to Peter, Surely thou art

74 also *one* of them; for thy speech discovereth thee. Then began he to curse and to swear, I know not the man. And immediately the

75 cock crew. And Peter remembered the word of Jesus, who had said

V. 64. *Hereafter shall ye see the Son of man*—He speaks in the third person, modestly, and yet plainly: *Sitting on the right-hand of power*—That is, the right-hand of God: *And coming upon the clouds of heaven*—As he is represented by *Daniel* (ch. vii. 13, 14.) Our Lord looked very unlike that person now! But nothing could be more awful, more majestic and becoming, than such an admonition, in such circumstances!

V. 65. *Then the high priest rent his clothes*—Though the high priest was forbidden to rent his clothes (that is, his upper garment) in some cases where others were allowed to do it, (Lev. xxi. 10.) yet in case of blasphemy or any public calamity, it was thought allowable. *Caiaphas* hereby expressed in the most artful manner, his horror at hearing such grievous blasphemy.

V. 67. *Then*—After he declared, he was

the Son of God, the Sanhedrim doubtless ordered him to be carried out, while they were consulting what to do. And then it was, that the soldiers who kept him, began these insults upon him.

V. 72. *He denied with an oath*—To which possibly he was not unaccustomed, before our Lord called him.

V. 73. *Surely thou art also one of them: for thy speech discovereth thee*—*Malchus* might have brought a stronger proof than this. But such is the over-ruling providence of God, that the world, in the height of their zeal, commonly catch hold of the very weakest of all arguments against the children of God.

V. 74. *Then began he to curse and to swear*—Having now quite lost the reins, the government of himself.

to him, Before cock-crowing thou wilt deny me thrice. And going out he wept bitterly.

XXVII. * In the morning, all the chief priests and elders of the people
2 consulted together against Jesus, to put him to death. And having
bound him, they led him away and delivered him to Pontius Pilate the
governor.

3 Then Judas who had betrayed him, seeing that he was condemned,
repenting himself, brought back the thirty pieces of silver to the chief
4 priests and elders saying, I have sinned in betraying innocent blood.
5 And they said, What *is that* to us? See thou *to it*. And having thrown
down the pieces of silver in the temple, he withdrew, and going away
6 hanged himself. And the chief priests taking the pieces of silver, said,
It is not lawful to put them into the treasury, because it is the price
7 of blood. And having consulted together, they bought with them the
8 potters field, to bury foreigners in. Wherefore that field was called,
9 The field of blood unto this day. Then was fulfilled what was spoken
by the prophet, saying, * And they took the thirty pieces of silver,
the price of him that was valued, whom they of the children of Israel

V. 1. *In the morning*—As the Sanhedrim used to meet in one of the courts of the temple, which was never opened in the night, they were forced to stay till the morning, before they could proceed regularly, in the resolution they had taken to put him to death.

V. 2. *Having bound him*—They had bound him when he was first apprehended. But they did it now afresh, to secure him from any danger of an escape, as he passed through the streets of *Jerusalem*.

V. 3. *Then Judas, seeing that he was condemned*—Which probably he thought *Christ* would have prevented by a miracle.

V. 4. *They said, What is that to us?*—How easily could they digest innocent blood! And yet they had a conscience! *It is not lawful* (say they) *to put it into the treasury*—But very lawful to slay the innocent!

V. 5. *In that part of the temple, where the Sanhedrim met.*

V. 7. *They bought with them the potters field*—Well known, it seems, by that name. This was a small price for a field so near *Jerusalem*. But the earth had probably been digged for potter's vessels, so that it was now neither fit for tillage, nor pasture, and consequently of small value. *Foreigners*—Heathens especially; of whom there were then great numbers in *Jerusalem*.

V. 9. *Then was fulfilled*—What was figuratively represented of old, was now really accomplished. *What was spoken by the prophet*—The word *Jeremy*, which was added to the text in latter copies, and thence received into many translations, is evidently a mistake: for he who spoke what St. *Matthew* here cites or rather paraphrases was not *Jeremy*, but *Zechariah*.

V. 10. *As*

* Mark xv. 1. Luke xxii. 66. xxiii. 1. John xviii. 28. * Zech. xi. 12.

10 did value, And gave them for the potter's field, as the Lord commanded me.

11 And Jesus stood before the governor. And the governor questioned him, saying, Art thou the king of the Jews? And Jesus said to him, 12 Thou sayest. But while he was accused by the chief priests and elders, 13 he answered nothing. Then said Pilate to him, Hearest thou not, how 14 many things they witness against thee? And he answered him to never a word, so that the governor marvelled greatly.

15 † Now at every feast the governor was wont to release to the people a prisoner, whom they would. And they had then a notorious 17 prisoner, named Barabbas. Therefore when they were gathered together, Pilate said to them, Whom will ye that I release to you? Barabbas; 18 or Jesus who is called Christ? For he knew that for envy they had delivered him.

19 While he sat on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that just man; for I have suffered 20 many things to-day in a dream because of him. But the chief priests and elders persuaded the multitude, to ask Barabbas, and 21 destroy Jesus. The governor answering said to them, Which of the 22 two will ye that I release to you? They said, Barabbas. Pilate said to them, What shall I do then with Jesus who is called Christ? 23 They all say to him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more vehemently, saying, Let him be crucified. Then Pilate seeing, that he

V. 10. *As the Lord commanded me*—To write, to record.

V. 11. *Art thou the king of the Jews?*—Jesus before *Caiaphas* avowed himself to be the *Christ*, before *Pilate* to be a king; clearly shewing thereby, that his answering no more, was not owing to any fear.

V. 15. *At every feast*—Every year, at the feast of the passover.

V. 18. *He knew that for envy they had delivered him*—As well as from malice and revenge: they envied him, because the people magnified him.

V. 22. *They all say, Let him be crucified*—The punishment which *Barabbas* had deserved: and this probably made them think of it. But in their malice they forgot with how dangerous a precedent they furnished the *Roman* governor. And indeed within the compass of a few years, it turned dreadfully upon themselves.

V. 24. *Then Pilate took water and washed his hands*—This was a custom frequently used among the *Heathens* as well as among the *Jews*, in token of innocency.

F f

V. 25 *His*

† Mark xv. 6. Luke xxiii. 17. John xviii. 39.

could prevail nothing, but rather a tumult was made, taking water, washed *his* hands before the multitude, saying, I am innocent of the
 25 blood of this just man: see ye to it. Then all the people answering
 26 said, His blood *be* on us and on our children. Then released he Barabbas to them, and having scourged Jesus, he delivered *him* to be crucified.

27 § Then the soldiers of the governor taking Jesus into the common
 28 hall, gathered to him the whole troop. And stripping him they put on
 29 him a scarlet robe. And plating a crown of thorns, they put it upon his
 head, and a cane in his right-hand; and kneeling before him, they
 30 mocked him, saying, Hail, king of the Jews. And spitting on him, they
 took the cane and smote him on the head.

31 And after they had mocked him, they stripped him of the robe, and
 32 put his own raiment on him, and led him away to crucify *him*. And
 coming out, they found a man of Cyrene, Simon by name: him they
 compelled to bear his cross.

33 || And coming to a place called Golgotha, that is, the place of a

V. 25. *His blood be on us and on our children*—As this imprecation was dreadfully answered in the ruin so quickly brought on the *Jewish* nation and the calamities which have ever since pursued that wretched people, so it was peculiarly fulfilled by *Titus* the *Roman* general, on the *Jews* whom he took during the siege of *Jerusalem*. So many, after having been scourged in a terrible manner, were crucified all round the city, that in a while there was not room near the walls for the crosses to stand by each other. Probably this befel some of those who now joined in this cry, as it certainly did many of their children: the very finger of God thus pointing out their crime in crucifying his Son.

V. 26. *He delivered him to be crucified*—The person crucified was nailed to the cross as it lay on the ground, through each hand extended to the utmost stretch, and through both the feet together. Then the cross was raised up, and the foot of it thrust with a violent shock into a hole in the ground

prepared for it. This shock disjointed the body, whose whole weight hung upon the nails, till the person expired through mere dint of pain. This kind of death was used only by the *Romans*, and by them inflicted only on slaves and the vilest criminals.

V. 27. *The whole troop*—Or *Cohort*. This was a body of foot, commanded by the governor, who was appointed to prevent disorders and tumults, especially on solemn occasions.

V. 28. *They put on him a scarlet robe*—Such as kings and generals wore: probably an old tattered one.

V. 32. *Him they compelled to bear his cross*—He bore it himself, till he sunk under it, *John* xix. 17.

V. 33. *A place called Golgotha, that is the place of a skull*—*Golgotha* in *Syriac*, signifies a *skull* or *head*, it was probably called so from this time; being an eminence upon mount *Calvary*, not far from the King's gardens.

V. 34. *They*

§ Mark xv. 16. John xix. 2. || Mark xv. 22. Luke xxiii. 33. John xix. 17.

34 skull, They gave him vinegar mingled with gall to drink, and when
 35 he had tasted *thereof*, he would not drink. And having crucified him
 they parted his garments, casting lots, that it might be fulfilled
 which was spoken by the prophet, * They parted my garments among
 36 them, and for my vesture they cast lots. And sitting down, they
 37 guarded him there, And set up over his head his accusation written,
 38 THIS IS JESUS THE KING OF THE JEWS. † Then were two
 robbers crucified with him, one on the right-hand and one on the left.

39 And they that were passing by reviled him, wagging their heads and
 40 saying, Thou that destroyest the temple, and buildest it in three days,
 save thyself. If thou be the Son of God, come down from the cross.
 41 In like manner the chief priests also with the scribes and elders mock-
 42 ing him said, He saved others; cannot he save himself? If he be
 the king of Israel, let him now come down from the cross, and we
 43 will believe him. He trusted in God: let him deliver him now, if he
 44 will have him; for he said I am the Son of God. † And even
 the robbers that were crucified with him, cast the same reproach upon
 him.

45 Now from the sixth hour there was darkness over all the earth,
 46 unto the ninth hour. And about the ninth hour, Jesus cried with a
 loud voice, saying, * Eli, Eli, lama sabachthanni? That is, My God,

V. 34. *They gave him vinegar mixed with gall*—Out of derision: which, however nauseous, he received and tasted of. St. Mark mentions also a different mixture which was given him. *Wine mingled with myrrh*: such as it was customary to give to dying criminals, to make them less sensible of their sufferings: but this our Lord refused to taste, determining to bear the full force of his pains.

V. 35. *They parted his garments*—This was the custom of the Romans. The soldiers performed the office of executioners, and divided among them the spoils of the criminals. *My vesture*—That is, my inner garment.

V. 45. *From the sixth hour, there was dark-*

ness over all the earth unto the ninth hour—In-
 somuch, that even an heathen philosopher seeing it, and knowing it could not be a natural eclipse, because it was not at the time of the full moon, and continued three hours together, cried out, “Either the God of nature suffers, or the frame of the world is dissolved.”

By this darkness God testified his abhorrence of the wickedness which was then committing. It likewise intimated *Christ's* fore conflicts with the divine justice, and with all the powers of darkness.

V. 46. *About the ninth hour, Jesus cried with a loud voice*—Our Lord's great agony probably continued these three whole hours, at the conclusion of which he thus cried out,
 while

* Psalm xxii. 18. † Mark xv. 27. Luke xxiii. 32. † Mark xv. 32. Luke xxiii. 39.

* Psalm xxii. 1.

47 my God, why hast thou forsaken me? Some of them that stood
 48 there hearing *it*, said, he calleth Elijah. † And immediately one of
 them running and taking a sponge filled *it* with vinegar, and putting
 49 *it* on a cane, gave him to drink. The rest said, Let be: let us see
 whether Elijah will come to save him.

50 Jesus having cried again with a loud voice, dismissed *his* spirit.

51 And behold the veil of the temple was rent in twain from the top
 to the bottom, and the earth was shaken, and the rocks were torn asunder:

52 And the tombs were opened, and many bodies of holy men that slept

while he suffered from God himself what was unutterable. *My God, my God, why hast thou forsaken me?*—Our Lord hereby at once expressed his trust in God, and a most distressing sense of his letting loose the powers of darkness upon him, withdrawing the comfortable discoveries of his presence, and filling his soul with a terrible sense of the wrath due to the sins which he was bearing.

V. 48. *One taking a sponge, filled it with vinegar*—Vinegar and water was the usual drink of the Roman soldiers. It does not appear, that this was given him in derision, but rather with a friendly design, that he might not die before *Elijah* came.

V. 50. *After he had cried with a loud voice*—To shew that his life was still whole in him. *He dismissed his spirit*—So the original expression may be literally translated: an expression admirably suited to our Lord's words, *John* x. 18, *No man taketh my life from me, but I lay it down of myself.* He died by a voluntary act of his own, and in a way peculiar to himself. He alone of all men that ever were, could have continued alive, even in the greatest tortures, as long as he pleased, or have retired from the body whenever he had thought fit. And how does it illustrate that love, which he manifested in his death? Inasmuch as he did not use his power to quit his body, as soon as it was fastened to the cross, leaving only an insensible corpse, to the cruelty of his mur-

derers: but continued his abode in it, with a steady resolution, as long as it was proper. He then retired from it, with a majesty and dignity, never known, or to be known in any other death: *dying*, if one may so express it, *like the prince of life.*

V. 51. Immediately upon his death, while the sun was still darkened, *the veil of the temple*, which separated the holy of holies from the court of the priests, though made of the richest and strongest tapestry, *was rent in two from the top to the bottom*: so that while the priest was ministering at the golden altar (it being the time of the sacrifice) the sacred oracle, by an invisible power, was laid open to full view: God thereby signifying the speedy removal of the veil of the *Jewish* ceremonies, the casting down of the partition-wall, so that the *Jews* and *Gentiles* were now admitted to equal privileges, and the opening a way through the veil of his flesh for all believers into the most holy place. *And the earth was shaken*—There was a general earthquake through the whole globe, though chiefly near *Jerusalem*: God testifying thereby his wrath against the *Jewish* nation, for the horrid impiety they were committing.

V. 52. *Some of the tombs were shattered and laid open* by the earthquake, and while they continued unclosed (and they must have stood open all the sabbath, seeing the law would not allow any attempt to close them) *many bodies of holy men were raised* (perhaps

† *John* xix. 28.

53 were raised, And coming out of the tombs after his resurrection, went into the holy city, and appeared to many.

54 And the Centurion and they that were with him, guarding Jesus, seeing the earthquake and the things that were done, feared greatly, saying, Truly this was the Son of God.

55 And many women were there, beholding afar off, who had followed
56 Jesus from Galilee, serving him. Among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children.

57 * In the evening, there came a rich man of Arimathea, named Joseph,
58 who also himself was a disciple of Jesus. He going to Pilate, asked the
59 body of Jesus: then Pilate commanded the body to be delivered. And
60 Joseph taking the body, wrapped it in clean linen, And laid it in his
own new tomb, which he had hewn out in the rock, and having
61 rolled a great stone to the door of the tomb, departed. And Mary
Magdalene was there and the other Mary, sitting over against the
sepulchre.

62 Now on the morrow the *day* after the day of the preparation, the
chief Priests and Pharisees were gathered together to Pilate, saying,
63 Sir, we remember, that impostor said while he was yet alive, After three

(perhaps *Simeon, Zacharias, John* the baptist, and others who had believed in *Christ*, and were known to many in *Jerusalem*.) And coming out of the tombs after his resurrection, went into the holy city (*Jerusalem*) and appeared to many—Who had probably known them before: God hereby signifying, that *Christ* had conquered death, and would raise all his saints in due season.

V. 54. *The Centurion*—The officer who commanded the guard, and they that were with him feared, saying, Truly this was the son of God—Referring to the words of the chief priests and scribes, ver. 43. He said, I am the son of God.

V. 56. *James*—The less: he was so called to distinguish him from the other *James*, the brother of *John*; probably because he was less in stature.

V. 57. *Evening*—That is, after three o'clock: the time from three to six they termed evening.

V. 62. *On the morrow, the day that followed the day of the preparation*—The day of preparation, was the day before the sabbath, whereon they were to prepare the celebration of it. The next day then was the sabbath according to the *Jews*. But the Evangelist seems to express it by this circumlocution, to shew the *Jewish* sabbath was then abolished.

V. 63. *That impostor said, while he was yet alive, After three days I will rise again*—We do not find, that he had ever said this to them, unless when he spoke of the temple of his body. (*John* ii. 19. 21.) And if they here refer to what he then said, how perverse and iniquitous was their construction of these

G g

* Mark xv. 42. Luke xxiii. 50. John xix. 38.

64 days I will rise again. Command therefore that the sepulchre be secured till the third day, lest his disciples coming steal him away, and say to the people, He is risen from the dead : so the last imposture shall be worse than
65 the first. Pilate said to them, Ye have a guard ; go, make *it* as secure
66 as ye can. So they went and secured the sepulchre, sealing the stone and setting a guard.

XXVIII. * Now after the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see
2 the sepulchre. And behold, there had been a great earthquake, and an angel of the Lord descending from heaven, had come and rolled
3 away the stone from the door and sat upon it. His countenance was
4 like lightning, and his raiment white as snow. And for fear of him
5 the guards trembled, and became as dead *men*. But the angel answering said to the women, Fear not ye ; for I know ye seek Jesus who
6 was crucified. He is not here ; for he is risen, as he said : come, see
7 the place where the Lord lay. And going quickly tell his disciples, that he is risen from the dead. And behold he goeth before you into Ga-
8 lilee ; there shall ye see him. Lo, I have told you. And departing quickly from the sepulchre with fear and great joy they ran to tell his

these words, when he was on his trial before the council? c. xxvi. 61. Then they seemed to understand them quite otherwise.

V. 65. *Ye have a guard*—Of your own, in the tower of *Antonia*, which was stationed there, for the service of the temple.

V. 66. *They went and secured the sepulchre, sealing the stone, and setting a guard*—They set *Pilate's* signet, or the public seal of the Sanhedrim upon a fastening which they had put on the stone. And all this uncommon caution was over-ruled by the providence of God, to give the strongest proofs of Christ's ensuing resurrection ; since there could be no room for the least suspicion of deceit, when it should be found, that his body was raised out of a new tomb, where there was no other corpse, and this tomb hewn out of a rock, the mouth of

which was secured by a great stone, under a seal, and a guard of soldiers.

V. 2. *An angel of the Lord had rolled away the stone, and sat upon it*—St. Luke and St. John speak of two angels that appeared : but it seems as if only one of them had appeared sitting on the stone without the sepulchre, and then going into it, was seen with another angel, sitting one where the head, the other where the feet of the body had lain.

V. 6 *Come, see the place where the Lord lay*—Probably in speaking, he rose up, and going before the women into the sepulchre, said, Come, see the place. This clearly reconciles what St. John relates (xx. 12.) this being one of the two angels there mentioned.

V. 7. *There shall ye see him*—In his solemn appearance to them all together. But their
gracious

† Mark xvi. 1. Luke xxiv. 1. John xx. 1.

9 disciples. And behold Jesus met them and said, Hail. And they
10 coming to him took hold of his feet and worshipped him. Then said
Jesus to them, Fear not. Go tell my brethren to go into Galilee, and
there shall they see me.

11 While they were going, behold some of the guard coming into
the city, told the chief priests all the things that had been done.

12 And having met together with the elders and consulted, they gave
13 much money to the soldiers, Saying, Say, his disciples came by night,
14 and stole him while we slept. And if the governor hear this, we will per-
15 suade him and secure you. So they taking the money did as they were
taught; and this saying is commonly reported among the Jews till this day.

16 Then the eleven disciples went into Galilee to the mountain where
17 Jesus had appointed them. And when they saw him they worshipped
18 him, though some had doubted. And Jesus coming spake to them, saying,
19 All power is given me in heaven and in earth: † Go ye and disciple all
nations, baptizing them in the name of the Father, and of the Son, and
20 of the Holy Ghost, Teaching them to observe all things whatsoever I have
commanded you; and lo, I am with you always, even to the end of the
world.

gracious Lord would not be absent so long; he appeared to them several times before then. *Lo, I have told you*—A solemn confirmation of what he had said.

V. 9. *Hail*—The word in its primitive sense means, “Rejoice:” in its secondary and more usual meaning, “Happiness attend you.”

V. 10. *Go tell my brethren*—I still own them as such, though they so lately disowned and forsook me.

V. 13. *Say His disciples came by night, and stole him while we slept*—Is it possible, that any man of sense should digest this poor, shallow inconsistency? If ye were awake, why did you let the disciples steal him? If asleep, how do you know they did?

V. 16. *Go to the mountain where Jesus had appointed them*—This was probably Mount Tabor, where (it is commonly supposed) he

had been before transfigured. It seems to have been here also, that he appeared to above five hundred brethren at once.

V. 18. *All power is given to me*—Even as man. As God, he had all power from eternity.

V. 19. *Disciple all nations*—Make them my disciples. This includes the whole design of *Christ's* commission. *Baptizing* and *teaching* are the two great branches of that general design. And these were to be determined by the circumstances of things; which made it necessary in baptizing adult *Jews* or *Heathens*, to teach them before they were baptized; in discipling their children, to baptize them before they were taught; as the *Jewish* children in all ages, were first circumcised, and after taught to do all God had commanded them.

† Mark xvi. 15.

NOTES

N O T E S

O N

The Gospel according to St. M A R K.

T H I S C O N T A I N S,

- I. THE beginning of the gospel :**
- a.* John prepares the way, C. i. 1—8
 - b.* Baptizes Jesus, who is proclaimed the Son of God, 9—11
 - c.* Tempted of Satan, served by angels, 12—13
- II The gospel itself :**
- A.* In Galilee ; where we may observe three periods :
 - a.* After John was cast into prison :
 - In general :
 - 1. The place and matter of his preaching, 14—15
 - 2. The calling of several of the apostles, 16—20
 - In particular :
 - 1. Actions not censured by his adversaries :
 - 1. He teaches with authority, 21—22
 - 2. Cures the demoniac, 23—28
 - 3. Heals many sick, 29—34
 - 4. Prays, 35
 - 5. Teaches every where, 36—39
 - 6. Cleanses the leper, 40—45
 - 2. Actions censured by them :
 - Here occur,
 - 1. The paralytic forgiven and healed, C. ii. 1—12
 - 2. The call of Levi, and eating with publicans and sinners, 13—17
 - 3. The question concerning fasting answered, 18—22
 - 4. The ears of corn plucked, 23—28
 - 5. The withered hand restored ; snares laid, C. iii. 1—6
3. Our Lord's retirement :
 - 1. At the sea, 7—12
 - 2. In the mountain, where the apostles are called, 13—19
 - 3. In the house, where after refuting the blasphemy of the Pharisees, he shews who are his mother and his brethren, 20—35
 - 4. In the ship ; various particulars, C. iv. 1—34
 - 5. On the sea, and beyond it, 35—41
 - C. v. 1—20
 - 6. On this side the sea :
 - again : Jairus, and the woman with the flux of blood, 21—43
 - 7. At Nazareth : his countrymen offended, C. vi. 1—6
 - 8. The apostles sent forth, 7—13
- b.* After John was put to death :
 - 1. Herod's hearing of Jesus, and judgment of him, 14—29
 - 2. Christ's retiring with his apostles, now returned, 30—32
 - 3. The earnestness of the people ; Christ's compassion ; five thousand fed, 33—44
 - 4. His walking on the sea, 45—52
 - 5. He heals many in the land of Gennesaret, 53—56
 - 6. And

- 6. And teaches what defiles a man ; C. vii. 1—23
- 7. A devil cast out in the coasts of Tyre and Sidon 24—30
- 8. At the sea of Galilee, the deaf and dumb healed ; four thousand fed, 31—37
C. viii. 1—9
- 9. He comes into the parts of Dalmanutha, and answers concerning the sign from heaven, 10—13
- 10. In the ship, he warns them of evil leaven, 14—21
- 11. At Bethsaida, heals the sick, 22—26
- c. After he was acknowledged to be the Son of God :
 - 1. Peter confessing him he enjoins his disciples silence ; foretels his passion : reproves Peter ; exhorts to follow him : 27—
C. ix. 1—
 - 2. Is transfigured ; casts out a devil, foretels his passion, 2—32
 - 3. Reproves and instructs his disciples, 33—50
- B. In Judca :
 - a. In the borders, C. x. 1—
 - 1. He treats of divorce, 2—12
 - 2. Of little children 13—16
 - 3. Of entering into life, and of the danger of riches, 17—31
 - b. In his way to the city,
 - 1. He foretels his passion a third time, 32—34
 - 2. Answers James and John, and instructs them all, 35—45
 - 3. At Jericho, gives sight to Bartimeus, 46—52
 - 4. At Jerusalem, C. ix. 1—
 - a. His royal entry, 2—11
 - b. The day after, the fig-tree cursed, 12—14
the temple purged 15—19
 - c. The day after that,
 - 1. Near the fig-tree he shews the power of faith, 20—26
- 2. In the temple,
 - 1. His authority vindicated, 27—33
 - 2. The parable of the wicked husbandmen, C. xii. 1—12
 - 3. Of paying tribute to Cesar 13—17
 - 4. Of the resurrection, 18—27
 - 5. Of the great commandment, 28—34
 - 6. Of David's Lord, 35—37
 - 7. He warns the people of the scribes, 31—40
 - 8. Commends the poor widow, 41—44
- 3. On Mount Olives he foretels the destruction of the city and temple, and the end of the world, C. xiii. 1—37
- d. Two days before the passover : his enemies bargain with Judas, C. xiv. 1—11
- e. On the first day of unleavened bread :
 - 1. The passover prepared, 12—16
 - 2. The Lord's supper instituted, 17—25
 - 3. After the hymn, the offence of the disciples, and Peter's denial foretold, 26—31
 - 4. In Gethsemane, Jesus prays, wakes his disciples, 32—42
- Is betrayed ; taken ; forsook of all, 43—52
- 5. In the high-priest's palace, He is condemned to death, 53—65
Denied by Peter, 66—72
- f. Friday,
 - What was done,
 - 1. In Pilate's palace, C. xv. 1—20
 - 2. In the way, 21
 - 3. At Golgotha, 22
 - 1. The wine and myrrh offered, 23
 - 2. The crucifixion ; his garments parted, 24, 25
 - 3. The title, 26
 - 4. The two malefactors, 27, 28
 - 5. Revilings, 29—32
 - 6. The darkness : the cry of Jesus ; the scoff ; the vinegar ;

vinegar; his death; the veil rent,	33—38	To two going into the country,	12, 13
7. The saying of the Centurion; the women looking on,	39—41	To the eleven sitting at meat,	14
4. In the evening, the burial,	42—47	III. The Gospel	
g. Sunday,		1. Committed by Christ to his apostles after his resurrection, and	15---18
Our Lord's resurrection declared		2. Confirmed after his ascension,	19---20
1. By an angel,	C. xvi. 1—8		
2. By himself,			
To Mary Magdalene,	9---11		

St. MARK.

1. **T**HE * beginning of the gospel of Jesus Christ, the Son of God:
 2 As it is written in the prophets, † Behold I send my messenger
 3 before thy face, who shall prepare thy way before thee. ‡ The voice
 4 of one crying aloud in the wilderness, Prepare ye the way of the Lord,
 5 make his paths straight. John was baptizing in the wilderness and
 6 preaching the baptism of repentance, for the remission of sins. And
 7 there went out to him all the country of Judea, and all they of Jeru-
 8 salem, and were baptized of him in the river Jordan, confessing their
 9 sins. And John was clothed with camel's hair, and with a leathern
 10 girdle about his loins, and ate locusts and wild honey, And proclaimed,
 11 saying, There cometh after me one mightier than I, the latchet of
 12 whose shoes I am not worthy to stoop down and unloose. I indeed
 have baptized you with water; but he will baptize you with the Holy
 Ghost. || And in those days, Jesus came from Nazareth of Galilee, and
 was baptized by John at Jordan. And coming up from the water,
 straightway he saw the heavens opened, and the Spirit as a dove
 descending upon him. And a voice came from heaven, Thou art
 my beloved Son, in whom I delight. § And immediately the Spirit

V. 1. *The beginning of the gospel of Jesus Christ*—The evangelist speaks with strict propriety: for the beginning of the gospel is in the account of John the Baptist, contained in the first paragraph; the Gospel itself, in the rest of the book.

V. 4. *Preaching the baptism of repentance*

—That is, preaching repentance, and baptizing as a sign and means of it.

V. 7. *The latchet of whose shoes I am not worthy to unloose*—That is, to do him the very meanest service.

V. 12. *And immediately the Spirit thrusteth him out into the wilderness*—So in all the children

* Matt. iii. 1. Luke iii. 1. † Mal. xiii. 1. ‡ Isa. xl. 3. || Matt. iii. 13. Luke iii. 21.
 § Matt. iv. 1. Luke iv. 1.

13 thrusteth him out into the wildernesse. And he was there in the wildernesse forty days tempted by Satan, and was with the wild beasts; and the angels served him.

14 * Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, Saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. || And walking by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea (for they were fishermen.) And Jesus said to them, Come ye after me, and I will make you fishers of men. And straightway leaving their nets, they followed him. And having gone thence a little farther, he saw James *the son* of Zebedee and John his brother, who were also in the vessel, mending their nets; And he called them; and immediately leaving their father Zebedee in the vessel with the hired servants, they went after him.

21 † And they go into Capernaum. And straightway on the sabbath, he went into the synagogue and taught. And they were astonished at his teaching; for he taught them as one having authority, and not as the scribes. And there was in their synagogue a man having an unclean spirit, and he cried out, saying, Let us alone: what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy one of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. And the unclean spirit having torn him, and cried with a loud noise, came out of him. 27 And they were all amazed, so that they questioned among themselves, saying, What is this? What new teaching is this? For with authority

children of God, extraordinary manifestations of his favour, are wont to be followed by extraordinary temptations.

V. 13. *And he was there forty days tempted by Satan*—Invisibly. After this followed the temptation by him in a visible shape, related by St. *Matthew*. *And he was with the wild beasts*—Though they had no power to hurt him. St. *Mark* not only gives us a compendium of St. *Matthew's* gospel, but likewise several valuable particulars, which the other evangelists have omitted.

V. 15. *The time is fulfilled*—The time of my kingdom, foretold by *Daniel*, expected by you, *is fully come*.

V. 18. *Straightway leaving their nets, they followed him*—From this time they forsook their employ, and constantly attended him. Happy they, who follow *Christ* at the first call!

V. 26 *A loud noise*—For he was forbidden to speak. *Christ* would neither suffer those evil spirits to speak in opposition, nor yet in favour of him. He needed not their

* Matt. iv. 12. || Matt. iv. 18. Luke v. i. † Luke iv. 31.

28 he commandeth even the unclean spirits, and they obey him. And immediately his fame went forth into all the country of Galilee round about.

29 † And coming out of the synagogue, they entered forthwith into
30 the house of Simon and Andrew, with James and John. And Simon's wife's mother lay ill of a fever, and immediately they tell him of her.
31 And he came and taking her by the hand, lifted her up; and straightway
32 the fever left her, and she waited on them. And in the evening, when the sun was set, they brought to him all that were diseased, and them
33 that were possessed with devils. And the whole city was gathered to-
34 gether at the door. And he healed many that were ill of divers diseases, and cast out many devils, and suffered not the devils to say that they knew him.

35 * And in the morning, rising a great while before day, he went out
36 and departed into a desert place, and prayed there. And Simon and
37 they that were with him followed after him. And having found him,
38 they say to him, All men seek thee. And he saith to them, Let us go to the neighbouring towns, that I may preach there also: for therefore am
39 I come. And he preached in their synagogues throughout all Galilee, and cast out devils.

40 † And there came to him a leper beseeching him and kneeling
41 down to him and saying to him, If thou wilt, thou canst make me clean. And Jesus, moved with tender compassion, stretched out *his*
42 hand, touched him, and saith to him, I will; be thou clean. And when he had spoken, immediately the leprosy departed from him and
43 he was made clean. And having straitly charged him, he forthwith
44 sent him away, And saith to him, See thou say nothing to any man;

their testimony, nor would encourage it, lest any should infer, that he acted in concert with them.

V. 32. *When the sun was set*—And consequently the sabbath was ended, which they reckoned from sun-set to sun-set.

V. 33. *And the whole city was gathered together at the door*—O what a fair prospect was here? Who could then have imagined, that all these blossoms would die away without fruit?

V. 34. *He suffered not the devils to say, that they knew him*—That is, according to Dr. Mead's hypothesis (That the scriptural demoniacs were only diseased persons) *He suffered not the diseases to say, that they knew him!*

V. 35. *Rising a great while before day*—So did he labour for us, both day and night.

V. 44. *See thou say nothing to any man*—But our blessed Lord gives no such charge to

† Matt. viii. 14. Luke iv. 38. * Luke iv. 42. † Matt. viii. 2. Luke v. 12.

but go, shew thyself to the priest, and offer for thy cleansing what Moses
 45 commanded for a testimony to them. But he going out published *it* much
 and blazed abroad the matter, so he could no more openly enter the
 city; but he was without in desert places: and they came to him from
 every quarter.

II. And again he entered into Capernaum after some days; and it
 2 was heard that he was in the house. And many were gathered to-
 gether, so that there was no room for *them*, no, not even about the
 3 door. And he spake the word to them. § And they come to him,
 4 bringing a paralytic, borne of four. And not being able to come
 nigh him for the croud, they uncovered the roof where he was, and
 having broken *it* up, they let down the couch whereon the paralytic
 5 lay. Jesus seeing their faith, said to the paralytic, Son, thy sins are
 6 forgiven thee. But certain of the Scribes were sitting there, and

to us. If he has made us clean from our leprosy of sin, we are not commanded to conceal it. On the contrary, it is our duty to publish it abroad, both for the honour of our benefactor, and that others who are sick of sin may be encouraged to ask and hope for the same benefit. *But go, shew thyself to the priest, and offer for thy cleansing what Moses commanded. for a testimony to them*—The priests seeing him, pronouncing him clean (*Lev. xiii. 17, 23, 28. 37.*) and accordingly allowing him to offer as *Moses* commanded (*Lev. xiv. 2, 7.*) was such a proof against them, that they durst never say, The leper was not cleansed; which out of envy or malice against our Saviour, they might have been ready to say, upon his presenting himself to be viewed, according to the law, if by the cleansed person's talking much about his cure, the account of it had reached their ears, before he came in person. This is one great reason why our Lord commanded this man to *say nothing*.

V. 45. *So that Jesus could no more openly*

enter into the city—It was also to prevent this inconvenience, that our Lord had enjoined him silence.

V. 1. *And again*—After having been in desert places for some time, he returned privately to the city. *In the house*—In *Peter's* house.

V. 2. *And immediately many were gathered together*—Hitherto continued the general impression on their hearts. Hitherto, even at *Capernaum*, all who heard received the word with joy.

V. 4. *They uncovered the roof*—Or, *took up the covering*, the lattice or trap-door, which was on all their houses (being flat-roofed.) And finding it not wide enough, they broke the passage wider, to let down the couch.

V. 6. *But certain of the Scribes*—See whence the first offence cometh! As yet not one of the plain, unlettered people were offended. They all rejoiced in the light, till these *men of learning* came, to put darkness for light, and light for darkness. Woe to all such blind guides! Good had it been for these,

I i

§ Matt. ix. 2. Luke v. 18.

7 reasoning in their hearts, Why doth this *man* thus speak blasphemies?
 8 Who can forgive sins, but God only? And Jesus immediately know-
 ing in his spirit, that they so reasoned in themselves, said to them,
 9 Why reason ye thus in your hearts? Which is easier? To say to the
 paralytic, *Thy* sins are forgiven thee? Or to say, Arise, and take up
 10 thy couch and walk? But that ye may know that the Son of Man
 11 hath authority on earth to forgive sins: (He saith to the paralytic) I
 12 say to thee, Arise, take up thy couch, and go to thine house. And
 immediately he arose, and taking up his couch, went forth before them
 all; so that they were all amazed and glorified God, saying, We never
 saw it thus.

13 And he went forth again by the sea-side, and all the multitude came
 14 to him, and he taught them. § And passing by, he saw Levi, the son of
 Alpheus, sitting at the receipt of custom, and saith to him, Follow me.
 15 And he arose and followed him. And as Jesus sat at meat in his
 house, many publicans also and sinners sat together with Jesus and
 16 his disciples; for there were many, and they followed him. And the
 Scribes and Pharisees seeing him eating with publicans and sinners,
 said to his disciples, How is it that he eateth and drinketh with publicans
 17 and sinners? And Jesus hearing *it*, saith to them, They that are
 whole need not a physician, but they that are sick: I came not to
 18 call the righteous, but sinners. || Now the disciples of John and the

these, if they had never been born. O God, let me never offend one of thy simple ones! Sooner let my tongue cleave to the roof of my mouth!

V. 12. *They were all amazed*—Even the Scribes themselves for a time.

V. 13. *All the multitude came to him*—Namely, *By the sea-side*. And he as readily taught them there, as if they had been in a synagogue.

V. 15. *Many publicans and notorious sinners sat with Jesus*—Some of them doubtless invited by *Matthew*, moved with compassion for his old companions in sin. But the next words, *For they were many and they followed him*, seem to imply, that the greater

part, encouraged by his gracious words and the tenderness of his behaviour, and impatient to hear more, stayed for no invitation, but prest in after him, and kept as close to him as they could.

V. 16. *And the Scribes and the Pharisees said*—So now the *wise men* being joined by the *saints of the world*, went a little farther in raising prejudices against our Lord. In his answer, he uses as yet no harshness, but only calm, dispassionate reasoning.

V. 17. *I came not to call the righteous*—Therefore if these were righteous, I should not call them. But now, they are the very persons I came to save.

V. 26. *In*

§ Matt. xi. 9. Luke v. 27. || Matt. ix. 14. Luke v. 33.

Pharisees used to fast: and they come and say to him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?
 19 And Jesus said to them, Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bride-
 20 groom with them they cannot fast. But the days will come, when the bridegroom shall be taken away from them; and then shall they fast in
 21 those days. No man seweth a piece of new cloth on an old garment; else the new piece that filleth it up taketh away from the old, and
 22 the rent is made worse. And no man putteth new wine into old leathern bottles; else the new wine bursteth the bottles, and the wine is spilt, and the bottles are lost: but new wine must be put into new bottles.

23 † And he went through the corn-fields on the sabbath-day: and his
 24 disciples as they went, plucked the ears of corn. And the Pharisees said to him, Behold, why do they on the sabbath that which is not
 25 lawful? And he said to them, Have ye never read what David did, when he had need and was hungry, he and they that were with
 26 him? ‡ How he went into the house of God in *the days* of Abiathar the high priest, and ate the shew-bread, which it is not lawful for any but the priests to eat, and gave also to them who were with
 27 him? And he said to them, The sabbath was made for man, and not
 28 man for the sabbath. Moreover the Son of man is Lord even of the sabbath.

III. || And he entered again into the synagogue: and there was a
 2 man there who had a withered hand. And they watched him whether

V. 26. *In the days of Abiathar the high priest*—Abimelech, the father of Abiathar, was high priest then; Abiathar himself, not till some time after. This phrase therefore only means, *In the time of Abiathar*, who was afterwards the high priest.

V. 27. *The sabbath was made for man*—And therefore must give way to man's necessity.

V. 28. *Moreover the Son of Man is Lord even of the sabbath*—Being the supreme

lawgiver, he hath power to dispense with his own laws: and with this in particular.

V. 1. *He entered again into the synagogue*—At Capernaum on the same day.

V. 2. *And they*—The Scribes and Pharisees, watched him, that they might accuse him—Pride, anger, and shame, after being so often put to silence, began now to ripen into malice.

V. 4. *Is*

‡ 1 Sam. xxi. 6. || Matt. xii. 9. Luke vi. 6.

3 he would heal him on the sabbath, that they might accuse him. And he
 faith to the man that had the withered hand, Stand up in the midst.
 4 And he faith to them, Is it lawful to do good on the sabbath, or to do
 5 evil? To save life, or to kill? But they held their peace. And looking
 round upon them with anger, being grieved for the hardness of their
 hearts, he faith to the man, Stretch forth thine hand. And he stretched
 6 it forth: and his hand was restored. And the Pharisees going out,
 straightway took counsel with the Herodians against him, that they might
 destroy him.

7 Then Jesus withdrew with his disciples to the sea: and a great mul-
 8 titude from Galilee followed him, And from Judea, and from Jerusa-
 lem, and from Idumea, and from beyond Jordan; and they about Tyre
 and Sidon, a great multitude, having heard what great things he did,
 9 came to him. And he spake to his disciples, that a vessel should wait
 10 on him, because of the multitude, lest they should throng him, For he
 had healed many, so that they rushed in upon him, as many as had
 11 plagues. And the unclean spirits when they saw him fell down before
 12 him and cried, saying, Thou art the Son of God. And he straightly
 13 charged them, not to make him known. † And he goeth up into the
 mountain, and calleth to him whom he would, and they came to him.
 14 * And he ordained twelve, that they might be with him, and that
 15 he might send them forth to preach, And to have power to heal
 16 diseases and cast out devils. And Simon he surnamed Peter: And James

V. 4. *Is it lawful to save life, or to kill?*—Which he knew they were seeking occasion to do. *But they held their peace*—Being confounded, though not convinced.

V. 5. *Looking round upon them with anger, being grieved*—Angry at the sin, grieved at the sinner: the true standard of Christian anger. But who can separate anger at sin from anger at the sinner? None but a true believer in *Christ*.

V. 6. *The Pharisees going out*—Probably leaving the Scribes to watch him still; *took counsel with the Herodians*—As bitter as they usually were against each other.

V. 8. *From Idumea*—The natives of which had now professed the *Jewish religion* above an hundred and fifty years. *They*

about Tyre and Sidon—The *Israelites* who lived in those coasts.

V. 10. *Plagues*—Or *scourges* (so the *Greek* word properly means) seem to be those very painful or afflictive disorders which were frequently sent, or at least permitted of God, as a *scourge* or punishment of sin.

V. 12. *He charged them not to make him known*—It was not the time: nor were they fit preachers.

V. 13. *He calleth whom he would*—With regard to the eternal states of men, God always acts as just and merciful. But with regard to numberless other things, he seems to us to act as mere sovereign.

V. 16. *He surnamed them sons of thunder*—Both with respect to the warm and impetuosity.

† Luke vi. 12. * Matt. x. 2. Luke vi. 13. Acts i. 13.

17 the *son* of Zebedee, and John the brother of James (and he furnished
18 them Boanerges, that is, fons of thunder.) And Andrew and Philip, and
Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus,
19 and Thaddeus, and Simon the Canaanite, And Judas Iscariot, who also
betrayed him.

20 And they come into an house: And the multitude cometh to-
21 gether again, so that they could not so much as eat bread. And his
relations hearing *of it*, came out to lay hold on him; for they said,
22 He is beside himself. § But the Scribes who had come down from
Jerusalem said, He hath Beelzebub, and by the prince of the devils
23 casteth he out devils. And calling them to him, he said to them in
24 parables, How can Satan cast out Satan? If a kingdom be divided
25 against itself, that kingdom cannot stand. And if an house be di-
26 vided against itself, that house cannot stand. If Satan then be risen
up and divided against himself, he cannot stand, but hath an end.
27 None can enter into the strong one's house and plunder his goods,
unless he first bind the strong one and then he will plunder his house.
28 † Verily I say to you, All sins shall be forgiven the sons of men and
29 blasphemies wherewith soever they shall blaspheme. But he that shall
blaspheme against the Holy Ghost hath never forgiveness, but is liable to
30 eternal damnation: Because they said, He hath an unclean spirit.
31 ‡ Then come his brethren and his mother, and standing without, sent

tuosity of their spirit, their fervent manner of preaching, and the power of their word.

V. 20. *To eat bread*—That is, to take any subsistence.

V. 21. *His relations*—His mother and his brethren, ver. 31. But it was some time before they could come near him.

V. 22. *The scribes* (Matt. xii. 22.) who had come down from Jerusalem—Purposely, on the devil's errand: and not without success. For the common people now began to drink in the poison, from these learned, good, honourable men! *He hath Beelzebub*—At command; is in league with him: *And by the prince of the devils casteth he*

out devils—How easily may a man of learning elude the strongest proof of a work of God! How readily can he *account for every incident*, without ever taking God into the question!

V. 30. *Because they said, he hath an unclean spirit*—Is it not astonishing, that men who have ever read these words, should doubt, what is the blasphemy against the Holy Ghost? Can any words declare more plainly, that it is, "The ascribing those miracles to the power of the devil, which *Christ* wrought by the power of the Holy Ghost?"

V. 31. *Then come his brethren and his mother*—Having at length made their way through

K k

§ Matt. xii. 24. Luke xi. 15. † Matt. xii. 31. Luke xii. 10. ‡ Matt. xii. 46. Luke viii. 19.

32 to him, calling him. And the multitude sat about him; and they say to
 33 him, Behold, thy mother and thy brethren without seek for thee. And
 34 he answered them, saying, Who is my mother or my brethren? And
 looking round on them who sat about him, he said, Behold my mother
 35 and my brethren. For whosoever shall do the will of God, the same is
 my brother and sister and mother.

IV. ¶ And again he taught by the sea-side, and a great multitude was
 gathered to him, so that going into the vessel, he sat in the sea, and
 2 the whole multitude was by the sea on the land. And he taught them
 many things by parables, and said to them in his teaching, Hearken;
 3 Behold a sower went out to sow. And as he sowed, some fell by the
 4 highway-side, and the birds came and devoured it. And some fell
 5 on stony ground, where it had not much earth; and immediately it
 6 sprung up, because it had no depth of earth. But when the sun was
 up, it was scorched, and because it had no root, it withered away.
 7 And some fell among thorns, and the thorns grew up and choked it,
 8 and it yielded no fruit. And other fell on good ground, and yielded
 fruit springing up and increasing, and brought forth, some thirty, and
 9 some sixty, and some an hundred. And he said, He that hath ears to
 hear, let him hear.

10 And when he was alone, they that were about him, with the twelve,

through the croud, so as to come to the door. *His brethren* are here named first, as being first and most earnest in the design of taking him: for *neither did these of his brethren believe on him.* They sent to him, calling him—They sent one into the house, who called him aloud, by name.

V. 34. *Looking round on them who sat about him*—With the utmost sweetness; *He said, Behold my mother and my brethren*—In this preference of his true disciples even to the Virgin Mary, considered merely as his mother after the flesh, he not only shews his high and tender affection for them, but seems designedly to guard against those excessive and idolatrous honours, which he foresaw would in after-ages be paid to her.

V. 2: *He taught them many things by para-*

bles—After the usual manner of the Eastern nations, to make his instructions more agreeable to them, and to impress them the more upon attentive hearers. A parable signifies not only a simile or comparison, and sometimes a proverb, but any kind of instructive speech, wherein spiritual things are explained and illustrated by natural. *Prov. i. 6. To understand a proverb and the interpretation*—The proverb is the literal sense, the interpretation is the spiritual; resting in the literal sense killeth, but the spiritual giveth life.

V. 3. *Hearken*—This word he probably spoke with a loud voice, to stop the noise and hurry of the people.

V. 10. *When he was alone*—That is, retired apart from the multitude.

V. 11. *To*

§ Matt. xiii. 1.

Luke viii. 4.

11 asked him of the parable. And he said to them, To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are in parables; So that seeing they see and do not perceive, and hearing they hear, and do not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he saith to them, Know ye not this parable? How then will
14 ye know all parables? The sower soweth the word. And these are
15 they by the highway-side, where the word is sown: but when they
have heard, Satan cometh immediately, and taketh away the word
16 sown in their hearts. And these are they likewise, who have re-
ceived the seed on stony ground, who when they have heard the
17 word immediately receive it with joy: But have not root in them-
selves, but are only for a time: afterward when affliction or perse-
18 cution ariseth because of the word, they are presently offended. And
these are they that have received it among thorns, who hear the word,
19 And the cares of this world, and the deceitfulness of riches, and the
desire of other things entering in, choke the word, and it becometh
20 unfruitful. And these are they that have received it, on the good
ground, who hear the word and receive *it*, and bring forth fruit,
21 some thirty *fold*, some sixty, and some an hundred. * And he said to
them, Is a candle brought to be put under a bushel or under a bed,
22 and not to be set on a candlestick? † For there is nothing hid, which

V. 11. *To them that are without*—So the *Jews* termed the heathens; so our Lord terms all obstinate unbelievers: for they shall not enter into his kingdom; they shall abide in outer darkness.

V. 12. *So that seeing they see and do not perceive*—They *would* not see before: now they *could* not, God having given them up to the blindness which they had chosen.

V. 13. *Know ye not this parable?*—Which is as it were the foundation of all those that I shall speak hereafter; and is so easy to be understood?

V. 19. *The desire of other things choke the word*—A deep and important truth! The

desire of any thing, otherwise than as it leads to happiness in God, directly tends to barrenness of soul. *Entering in*—Where they were not before. Let him therefore who has received and retained the word, see that no other desire then *enter in*, such as perhaps till then he never knew. *It becometh unfruitful*—After the fruit had grown almost to perfection.

V. 21. *And he said, Is a candle*—As if he had said, I explain these things to you, I give you this light, not to conceal, but to impart it to others. And if I conceal any thing from you now, it is only that it may be more effectually manifested hereafter.

V. 22. *Take heed what ye hear*—That is, Attend

* Matt. v. 15. Luke viii. 16. xi. 33. † Matt. x. 26. Luke viii. 17.

- shall not be made manifest, neither was any thing kept secret, but that
 23 it might come abroad. If any man hath ears to hear, let him hear.
 24 And he said to them, Take heed what ye hear. With what measure ye
 mete, it shall be measured to you, and to you that hear, shall more be
 25 given. † For he that hath, to him shall be given; and he that hath not,
 from him shall be taken even that which he hath.
 26 And he said, So is the kingdom of God, as if a man should cast
 27 seed into the ground, and should sleep and rise night and day, and the
 28 seed should spring and grow up he knoweth not how. For the earth
 bringeth forth fruit of itself, first the blade, then the ear, after that the
 29 corn in the ear. But when the fruit is brought forth, he immediately
 putteth in the sickle, because the harvest is come.
 30 || And he said, Whereto shall we liken the kingdom of God? Or with
 31 what comparison shall we compare it? *It is* like a grain of mustard-
 seed, which when it is sown in the earth, it is one of the least seeds
 32 that is in the earth. But when it is sown it groweth up and becometh
 greater than all herbs, and putteth forth great branches, so that the birds
 of the air may lodge under the shadow of it.
 33 And with many such parables spake he the word to them, as they were

Attend to what you hear, that it may have its due influence upon you. *With what measure ye mete*—That is, according to the improvement you make of what you have heard, still further assistance shall be given. *And to you that hear*—That is, with improvement.

V. 25. *He that hath*—That improves whatever he has received, to the good of others, as well as of his own soul.

V. 26. *So is the kingdom of God*—The inward kingdom is like seed *which a man casts into the ground*—This a preacher of the gospel casts into the heart. And he *sleeps and rises night and day*—That is, he has it continually in his thoughts. Mean time it *springs and grows up he knows not how*—Even he that sowed it, cannot explain, *how it grows*. For as the earth by a curious kind of mechanism, which the greatest philoso-

phers cannot comprehend, does as it were spontaneously bring forth first the blade, then the ear, then the full corn in the ear: so the soul, in an inexplicable manner, brings forth, first weak graces, then stronger, then full holiness: and all this *of itself*, as a machine, whose spring of motion is within itself. Yet observe the amazing exactness of the comparison. The earth brings forth no corn (as the soul no holiness) without both the care and toil of man and the benign influence of heaven.

V. 29. *He putteth in the sickle*—God cutteth down and gathereth the corn into his garner.

V. 33. *He spake the word as they were able to hear it*—Adapting it to the capacity of his hearers, and speaking as plain as he could without offending them. A rule never to be forgotten by those who instruct others.

V. 36. *They*

† Matt. xiii. 12. Luke viii. 18. || Matt. xiii. 31. Luke xiii. 18.

34 able to hear. But without a parable spake he not to them: and in private he expounded all things to his disciples.

35 * And the same day in the evening he saith to them, Let us go
36 over to the other side. And having sent away the multitude, they
take him as he was in the vessel. And there were with him other
37 little vessels. And there ariseth a great storm of wind, and the
38 waves beat into the vessel, so that it was now full. But he was
asleep on the pillow, in the stern. And they awake him and say to
39 him, Master, carest thou not that we perish? And he arose and re-
buked the wind, and said to the sea, Peace; Be still. And the wind
40 ceased, and there was a great calm. And he saith to them, Why are
41 ye so fearful? How is it, that ye have not faith? And they feared
exceedingly, and said one to another, Who is this, that even the wind
and the sea obey him?

V. † And they came to the other side of the sea, into the country of
2 the Gadarenes. And as he came out of the vessel, there met him
3 immediately out of the tombs a man with an unclean spirit, Who
had *his* dwelling in the tombs, and no man could bind him, no not
4 with chains. For he had often been bound with fetters and chains,
and the chains had been plucked asunder by him, and the fetters
5 broken in pieces; and no man could tame him. And always night
and day he was in the tombs and in the mountains, crying and cut-
6 ting himself with stones. But seeing Jesus afar off, he ran and wor-
7 shipped him, And crying with a loud voice, said, What have I to do
with thee, Jesus, thou Son of the most high God? I adjure thee
8 by God, that thou torment me not. (For he had said to him, Come
9 out of the man, thou unclean spirit.) And he asked him, What is

V. 36. *They take him as he was in the vessel* still—Cease thy roaring. Literally, *Be thou gagged*.
—They carried him immediately in the same vessel, from which he had been preaching to the people.

V. 38. *On the pillow*—So we translate it, for want of a proper *English* expression, for that particular part of the vessel near the rudder on which he lay.

V. 39. *Peace*—Cease thy tossing: *Be*

V. 2. *There met him a man with an unclean spirit*—St. Matthew mentions two. Probably this, so particularly spoken of here, was the most remarkably fierce and unmanageable.

V. 9. *My name is Legion; for we are many*—But all these seem to have been under one

L 1

* Matt. viii. 23. Luke viii. 22. † Matt. viii. 28. Luke viii. 26.

thy name? And he said to him, My name is Legion; for we are
 10 many. And he earnestly besought him, that he would not send
 11 them away out of the country. Now there was there at the moun-
 12 tain a great herd of swine feeding. And all the devils besought
 13 him, saying, Send us to the swine, that we may go into them. And
 Jesus forthwith gave them leave. And the unclean spirits going out,
 entered into the swine, and the herd rushed down the steep into the
 sea, (they were about two thousand) and were flung in the sea.
 14 And they that fed the swine fled, and told *it* in the city and in the
 15 country. And they went out to see what it was that was done. And
 they come to Jesus and see the demoniac who had had the legion,
 sitting and clothed and in his right mind: and they were afraid.
 16 And they that saw *it* told them how it befel the demoniac, and con-
 17 cerning the swine. And they prayed him to depart out of their
 18 coasts. * And as he went into the vessel, he that had been possessed
 19 with the devils, besought him, that he might be with him. But he suf-
 fered him not, but said to him, Go home to thy friends, and tell them
 how great things the Lord hath done for thee, and hath had compassion
 20 on thee. And he departed and published in Decapolis, how great things
 Jesus had done for him. And all men marvelled.
 21 † And when Jesus was passed over again in the vessel to the other
 side, a great multitude was gathered to him, and he was near the
 22 sea. ‡ And there cometh one of the rulers of the synagogue, Jairus
 23 by name, and seeing him, falleth at his feet, And besought him
 greatly, saying, My little daughter is at the point of death: come
 and lay thy hands on her that she may be healed, and she shall live.
 24 And he went with him, and a great multitude followed him and

one commander, who accordingly speaks all along, both for them and himself.

V. 15. *And they were afraid*—It is not improbable they might otherwise have offered some rudeness if not violence.

V. 19. *Tell them how great things the Lord hath done for thee*—This was peculiarly needful there, where *Christ* did not go in person.

V. 20. *He published in Decapolis*—Not

only at home, but in all that country where *Jesus* himself did not come.

V. 22. *One of the rulers of the synagogue*—To regulate the affairs of every synagogue, there was a council of grave men. Over these was a president, who was termed *the ruler of the synagogue*. Sometimes there was no more than one ruler in a synagogue.

V. 37. *John*

† Matt. ix. 1. Luke viii. 37. † Luke viii. 40. ‡ Matt. ix. 18. Luke viii. 41.

25 thronged him. § And a certain woman who had a flux of blood
 26 twelve years, And had suffered many things of many physicians,
 and had spent all that she had, and was nothing bettered, but rather
 27 grown worse, Having heard of Jesus, came in the croud behind, and
 28 touched his garment. For she said, If I but touch his clothes, I shall
 29 be whole. And the fountain of her blood was straightway dried up,
 and she perceived in *her* body that she was healed of that plague.
 30 And Jesus immediately knowing in himself, the virtue which had
 gone out of him, turning about in the croud said, Who touched my
 31 clothes? And his disciples said to him, Thou seest the multitude
 32 thronging thee, and sayest thou, Who touched me? And he looked
 33 round to see her that had done this. And the woman fearing and
 trembling, knowing what was done in her, came and fell down be-
 34 fore him, and told him all the truth. And he said to her, Daughter,
 thy faith hath made thee whole: go in peace, and continue whole of
 35 thy plague. While he was yet speaking, they come from the ruler
 of the synagogue's *house*, saying, Thy daughter is dead: why trou-
 36 blest thou the Master farther? When Jesus heard the word spoken,
 37 he saith to the ruler of the synagogue, Fear not; only believe. And
 he suffered no man to follow him, save Peter, and James, and John
 38 the brother of James. And he cometh to the house of the ruler of
 the synagogue, and seeth a tumult, and them that wept and wailed
 39 greatly. And coming in, he saith to them, Why make ye this tu-
 40 mult and weep? The damsel is not dead, but sleepeth. And they
 laughed him to scorn. But having put them all out, he taketh the
 41 father and the mother of the damsel, and them that were with him,
 and goeth in where the damsel was lying. And taking the damsel by
 the hand, he said to her, Talitha cumi, which is, being interpreted,
 42 Damsel, (I say to thee) arise. And straightway the damsel arose and
 walked: for she was twelve years old. And they were astonished
 43 with a great astonishment. And he charged them straitly, that no man

V. 37. *John the brother of James*—When St. Mark wrote, not long after our Lord's ascension, the memory of St. James, lately beheaded, was so fresh, that his name was more known than that of John himself.

V. 40. *Them that were with him*—Peter, James, and John.

V. 43. *He charged them that no man should know it*—That he might avoid every appearance of vain-glory, might prevent too great a concourse of people, and might not

§ Matt. ix. 20. Luke viii. 43.

should know it, and commanded that something should be given her to eat.

VI. * And he went out from thence and came into his own country,
 2 and his disciples follow him. And on the sabbath he taught in the
 synagogue, and many hearing were astonished, saying, Whence hath this
 man these things? And what wisdom is this that is given him, and such
 3 mighty works as are wrought by his hands? Is not this the carpenter?
 The son of Mary, the brother of James and Joses, and of Jude and
 4 Simon! and are not his sisters here with us? And they were offended
 at him. And Jesus said to them, A prophet is not without honour, but
 in his own country, and among his own kindred, and in his own house.
 5 And he could do no miracle there, save that he laid his hands on a few
 6 sick and healed them. And he marvelled because of their unbelief. And
 he went round about through the villages teaching.

7 * And he calleth to him the twelve, and sent them forth by two
 8 and two, and gave them power over unclean spirits: † And com-
 manded them to take nothing for the journey, save a staff only;
 9 no scrip, no bread, no money in their purse; But be shod with

not farther enrage the Scribes and Pharisees against him; the time for his death, and for the full manifestation of his glory, being not yet come. *He commanded something should be given her to eat*—So that when either natural or spiritual life is restored, even by immediate miracle, all proper means are to be used in order to preserve it.

V. 3. *Is not this the carpenter?*—There can be no doubt, but in his youth he wrought with his supposed father, *Joseph*.

V. 5. *He could do no miracle there*—Not consistently with his wisdom and goodness: it being inconsistent with his wisdom to work them there, where it could not promote his great end; and with his goodness, seeing he well knew his countrymen would reject whatever evidence could be given them. And therefore to have given them more

evidence, would only have increased their damnation.

V. 6. *He marvelled*—As man. As he was God, nothing was strange to him.

V. 8. *He commanded them to take nothing for the journey*—That they might be always unincumbered, free, ready for motion. *Save a staff only*—He that had one, might take it; but he that had not, was not to provide one, *Matt. x. 9*.

V. 9. *Be shod with sandals*—As you usually are. Sandals were pieces of strong leather or wood, tied under the sole of the foot by strings, something resembling modern clogs. *The shoes* which they are in *St. Matthew* forbidden to take, were a kind of short boots, reaching a little above the mid-leg, which were then commonly used in journeys. Our Lord intended by this mission,

* Matt. xiii. 54. Luke iv. 16. * Matt. x. 1. Luke ix. 1. † Matt. x. 9. Luke ix. 3.

10 sandals, and put not on two coats. † And he said to them, Where-
 11 soever ye enter into an house, there abide till ye depart from that place.
 12 And whosoever shall not receive you, nor hear you, departing thence
 13 shake off the dust under your feet for a testimony against them. Verily I
 14 say to you, it shall be more tolerable for Sodom and Gomorrah in the day
 15 of judgment than for that city. § And they went out and preached that
 16 men should repent. And they cast out many devils, and || anointed with
 17 oil many that were sick and healed them.
 18 * And king Herod heard (for his name was spread abroad) and he said,
 19 John the Baptist is risen from the dead, and therefore these mighty powers
 20 exert themselves in him. Others said, It is Elijah : and others said, It is a
 21 prophet, as one of the prophets. But Herod hearing *thereof*, said, This is
 22 John whom I beheaded : he is risen from the dead. For Herod himself
 23 had sent and apprehended John, and bound him in prison, for Herodias's
 24 sake, his brother Philip's wife, for he had married her. For John said to
 25 Herod, It is not lawful for thee to have thy brother's wife. Therefore
 26 Herodias was incensed against him, and was desirous to have killed him ;
 27 but she could not. For Herod revered John, knowing that he was a
 28 just and holy man, and preserved him : and when he heard him, he did

mission, to initiate them into their apostolic work. And it was doubtless an encouragement to them all their life after, to recollect the care which God took of them, when they had left all they had, and went out quite unfurnished for such an expedition. In this view our Lord himself leads them to consider it, *Luke xxii. 35. When I sent you forth without purse or scrip, lacked ye any thing ?*

V. 13. *They anointed with oil many that were sick*—Which St. James gives as a general direction (ch. v. 11. 15.) adding those peremptory words, *And the Lord shall heal him*. He shall be restored to health : not by the natural efficacy of the oil, but by the supernatural blessing of God. And it seems, this was the great,

standing means, of healing desperate diseases in the Christian church, long before *extreme unction* was used or heard of, which bears scarce any resemblance to it : The former being used only as a means of health ; the latter, only when life is despaired of.

V. 15. *A prophet, as one of the prophets*—Not inferior to one of the ancient prophets.

V. 16. *But Herod hearing thereof*—Of their various judgments concerning him, still said, *It is John*.

V. 20. *And preserved him*—Against all the malice and contrivances of *Herodias*. *And when he heard him*—Probably sending for him, at times during his imprisonment, which continued a year and a half. *He heard him gladly*—Delusive joy ! While *Herodias lay in his bosom*.

M m

V. 21. A

† Matt. x. 11. Luke ix. 4. § Luke ix. 6. || James v. 14, 15. * Matt. xiv. 1. Luke ix. 7.

21 many things, and heard him gladly. And a convenient day being come,
 when Herod on his birth-day made a feast for his lords, captains, and prin-
 22 cipal men of Galilee: When the daughter of Herodias had come in and
 danced and pleased Herod, and his guests, the king said to the damsel, Ask
 23 of me whatsoever thou wilt, and I will give it thee. And he swore to her,
 Whatsoever thou shalt ask me, I will give thee, to the half of my kingdom.
 24 And going out she said to her mother, What shall I ask? And she said,
 25 The head of John the Baptist. And coming in quickly with haste to the
 king, she asked, saying, I will that thou give me immediately in a charger
 26 the head of John the Baptist. And the king was exceeding sorry: yet for
 his oath's sake, and for the sake of his guests, he would not reject her.
 27 And immediately the king sent one of his guard, and commanded his head
 28 to be brought. And he went and beheaded him in the prison, And brought
 his head in a charger, and gave it to the damsel, and the damsel gave it to
 29 her mother. And the disciples hearing it, came and took up his corpse
 and laid it in a tomb.

30 * And the apostles gather themselves together to Jesus, and told him all
 things, both what they had done and what they had taught.

31 † And he said to them, Come ye yourselves apart into a desert place, and
 rest a little. For there were many coming and going, and they had no
 32 leisure so much as to eat. And they departed into a desert place by boat
 33 privately. And many saw them departing and knew him, and ran on
 foot thither from all the cities, and out-went them, and came together to
 34 him. And Jesus coming out saw a great multitude, and was moved with
 tender compassion for them; because they were as sheep having no shep-
 35 herd, and he taught them many things. And when the day was now far
 spent, the disciples coming to him said, This is a desert place, and it is
 36 now late. Send them away, that they may go into the country and villages
 37 round about, and buy themselves bread for they have nothing to eat. He
 answering said to them, Give ye them to eat. And they say to him, Shall

V. 21. *A convenient day*—Convenient for her purpose. *His lords, captains, and principal men of Galilee*—The great men of the court, the army, and the province.

V. 23. *To the half of my kingdom*—A proverbial expression.

V. 26. *Yet for his oath's sake and for the*

sake of his guest—Herod's honour was like the conscience of the chief Priests (*Matt.* xxvii. 6.) To shed innocent blood wounded neither one nor the other!

V. 32. *They departed*—Across a creek or corner of the lake.

V. 34. *Coming out*—Of the vessel.

V. 40. *They*

* *Matt.* xiv. 22. † *Matt.* xiv. 13. *John* vi. 1.

we go and buy two hundred penny-worth of bread, and give them to
 38 eat? He saith to them, how many loaves have you? Go and see. And
 39 when they knew, they said, five, and two fishes. And he commanded
 40 them to make all sit down by companies on the green grass. And they
 41 sat down in ranks, by hundreds and by fifties. And taking the five loaves
 and the two fishes, looking up to heaven, he blessed, and brake the loaves,
 and gave them to his disciples to set before them; and he divided the two
 42 fishes among them all. And they all ate and were satisfied. And they
 43 took up twelve baskets full of the fragments and of the fishes. And they
 that had eaten of the loaves were about five thousand men.

44 * And straightway he constrained his disciples to go into the vessel, and
 45 go before to the other side toward Bethsaida, while he sent away the
 46 people. † And having sent them away, he went to the mountain to pray.
 47 And in the evening the vessel was in the midst of the sea, and he alone on
 48 the land. And he saw them toiling in rowing, (for the wind was con-
 trary to them.) And about the fourth watch of the night he cometh to
 49 them, walking on the sea, and would have passed by them. But they
 seeing him walking on the sea, supposed it to be an apparition, and cried
 50 out. (For they all saw him and were troubled.) And immediately he
 51 spoke with them, and saith to them, Take courage: it is I: be not
 afraid. And he went up to them into the vessel, and the wind ceased:
 52 and they were amazed in themselves above measure and wondered. For
 they considered not the *miracle* of the loaves; for their heart was
 hardened.

53 * And having passed over, they came to the land of Gennesaret, and drew
 54 to shore. And when they were come out of the vessel they knew him.
 55 And ran through that whole country round about, and brought about in

V. 40. *They sat down in ranks*—The word properly signifies a parterre or bed in a garden; by a metaphor, a company of men ranged in order, *by hundreds and by fifties*—That is, fifty in rank and an hundred in file. So an hundred multiplied by fifty, made just five thousand.

V. 43. *Full of the fragments*—Of the bread.

V. 45. *He constrained his disciples*—Who did not care to go without him.

V. 48. *And he saw them*—For the darkness could veil nothing from him. *And would have passed by them*—That is, walked, as if he was passing by.

V. 52. *Their heart was hardened*—And yet they were not reprobates. It means only, They were slow and dull of apprehension.

V. 1. *Coming*

* Matt. xiv. 22. † John vi. 15. * Matt. xiv. 34. John vi. 21.

56 beds them that were ill, where they heard he was. And wheresoever he entered into villages, cities, or country places, they laid the sick in the public places, and besought him that they might touch if it were but the hem of his garment ; and as many as touched him were made whole.

VII. § Then assemble together to him the Pharisees and certain of the
 2 Scribes, coming from Jerusalem. And they saw some of his disciples eat
 3 bread with undefiled, that is, unwashen hands. Now the Pharisees and all
 the Jews, except they wash *their* hands to the wrist, eat not, holding the
 4 tradition of the elders. And coming from the market, unless they wash,
 they eat not : and many other things there are which they have received
 5 to hold, the washing of cups, and pots and brazen vessels and couches.
 Then the Pharisees and Scribes ask him, Why walk not thy disciples
 according to the tradition of the elders, but eat bread with defiled
 6 hands? He answering said to them, Well hath Isaiah prophesied of you
 hypocrites, as it is written, † This people honoureth me with their lips,
 7 but their hearts is far from me. But in vain do they worship me, teach-
 8 ing for doctrines the commandments of men. For leaving the command-
 ment of God, ye hold the tradition of men, the washings of the pots and
 9 cups : and many other such like things ye do. And he said to them, Full
 well ye abolish the commandments of God, that ye may keep your own
 10 tradition. For Moses said, § Honour thy father and thy mother, and,
 11 || Whoso revileth father or mother, he shall surely die. But ye say, If a
 man shall say to his father or mother, *It is Corban*, that is, a gift, by
 whatsoever thou mightest have been profited by me ; *he shall be free*.
 12 And ye suffer him no more to do ought for his father or his mother :
 13 Abrogating the word of God by your tradition which ye have delivered :
 14 and many such like things ye do. And calling together all the multitude
 15 he said to them, Harken to me every one of you and consider. There

V. 1. *Coming from Jerusalem*—Probably on purpose to find occasion against him.

V. 4. *Washing of cups and pots and brazen vessels and couches*.—The Greek word (*baptisms*) means indifferently either washing or sprinkling. The cups, pots, and vessels were washed ; the couches sprinkled.

V. 5. *The tradition of the elders*.—The rule delivered down from your forefathers.

V. 15. *There is nothing entering into a man from without which can defile him*.—Though it is very true, a man may bring guilt, which is moral defilement, upon himself, by eating what hurts his health, or by excess

§ Matt. xvi. i. † Isaiah xxix. 1. § Exod. xx. 12. || Ch. xxi. 17.

is nothing entering into a man from without which can defile him; but the things which come out of him, these are they that defile the man.

16 If any man have ears to hear, let him hear. And when he was come
17 from the multitude into the house, his disciples asked him concerning the
18 parable. And he saith to them, Are even ye so without understanding?

Do ye not perceive, That whatsoever entereth into a man from without,
19 cannot defile him, Because it entereth not into his heart, but into the
20 belly, and goeth into the vault, purging all meats. And he said, That
21 which cometh out of the man, that defileth the man. For from within,
out of the heart of man proceed evil thoughts, adulteries, fornications,
22 murders, Thefts, covetousness, wickedness, deceit, lasciviousness, envy,
23 evil-speaking, pride, foolishness. All these evil things come from within,
and defile the man.

24 * And he arose and went thence from the borders of Tyre and Sidon.
And entering into an house he would have had no man know *it*; but he
25 could not be hid. For a woman whose daughter had an unclean spirit,
26 having heard of him, came and fell at his feet, (The woman was a
27 Greek, a Syrophenician by nation) and besought him to cast the devil
out of her daughter. But Jesus said to her, Let the children first be
satisfied; for it is not right to take the children's bread and cast *it* to
28 the dogs. She answered and said to him, True, Lord: yet the dogs
29 under the table eat of the children's crumbs. And he said to her,
30 For this saying, go; the devil is gone out of thy daughter. And
going to her house, she found her daughter lying on the bed, and
the devil gone out.

31 † And departing again from the borders of Tyre and Sidon, he came
to the sea of Galilee, through the midst of the country of Decapolis.
32 And they bring to him one that is deaf and dumb, and beseech

cess either in meat or drink; yet even here the pollution arises from the wickedness of the heart, and is just proportionable to it. And this is all that our Lord asserts.

V. 19. *Purging all meats*—Probably the seat was usually placed over running water.

V. 22. *Wickedness*—The word means ill nature, cruelty, inhumanity, and all malevolent affections. *Foolishness*—Directly con-

trary to sobriety of thought and discourse. All kind of wild imaginations and extravagant passions.

V. 26. *The woman was a Greek*, that is, a *Gentile*, not a *Jew*) a *Syrophenician*, or *Canaanite*. *Canaan* was also called *Syrophenicia*, as lying between *Syria*, properly so called, and *Phenicia*.

N n

V. 33. *He*

* Matt. xv. 21. † Matt. xv. 29.

33 him to put his hand upon him. And taking him aside from the
 multitude, he put his fingers into his ears, and spitting, touched
 34 his tongue. And looking up to heaven, he groaned and saith to
 35 him, Ephphatha, that is, be opened. And straightway his ears were
 opened, and the string of his tongue was loosed, and he spake plain.
 36 And he charged them to tell no man; but the more he charged them,
 37 so much the more a great deal they published *it*. And were beyond
 measure astonished, saying, He hath done all things well; he maketh both
 the deaf to hear and the dumb to speak.

VIII. * In those days, the multitude being very great, and having nothing
 2 to eat, calling to him his disciples he saith to them, I have compassion on
 the multitude, because they continue with me now three days and have
 3 nothing to eat. And if I send them away fasting to their own home,
 4 they will faint by the way; for divers of them come from far. And
 5 his disciples answered him, Whence can one satisfy these men with bread
 6 here in the wilderness? And he asked them, How many loaves have ye?
 And they said, Seven. And he commanded the multitude to sit down
 on the ground; and taking the seven loaves, having given thanks, he
 brake and gave to his disciples to set before *them*: and they did set *them*
 7 before the people. And they had a few small fishes: and having blessed
 8 *them*, he commanded, to set them also before *them*. So they did eat and
 were satisfied; and they took up fragments that were left, seven baskets.
 9 And they that had eaten were about four thousand: and he sent them

V. 33. *He puts his fingers into his ears*—Perhaps intending to teach us, That we are not to prescribe to him (as they who brought this man attempted to do) but to expect his blessing by whatsoever means he pleases: even though there should be no proportion or resemblance between the means used, and the benefit to be conveyed thereby.

V. 34. *Ephphatha*—This was a word of SOVEREIGN AUTHORITY, not an address to God for power to heal. Such an address was needless; for Christ had a perpetual fund of power residing in himself, to work all miracles whenever he pleased,

even to the raising the dead, John v. 21, 26.

V. 36. *Them*—The blind man and those that brought him.

V. 8. *So they did eat*—This miracle was intended to demonstrate, that Christ was the true bread which cometh down from heaven; for he who was almighty to create bread without means to support natural life, could not want power to create bread without means to support spiritual life. And this heavenly bread we stand so much in need of every moment, that we ought to be always praying, Lord, evermore give us this bread.

V. 11. *Templing*

* Matt. xv. 32.

10 away. And straightway going into the vessel with his disciples, he came into the parts of Dalmanutha.

11 † And the Pharisees came forth and questioned with him, seeking
12 of him a sign from heaven, tempting him. And sighing deeply in his spirit, he said, Why doth this generation seek a sign? Verily I say to
13 you, There shall no sign be given to this generation. § And he left them and going into the vessel again, went to the other side.

14 Now they had forgotten to take bread: nor had they in the vessel with
15 them any more than one loaf. And he had charged them, Take heed,
16 beware of the leaven of the Pharisees and the leaven of Herod. And
17 they reasoned among themselves, saying, We have no bread. And Jesus knowing *it* said to them, Why reason ye, because ye have no bread?
18 Perceive ye not yet, neither consider? Have ye your heart yet hardened?
19 Having eyes, see ye not? And having ears, hear ye not? And do not ye remember? When I brake the five loaves among five thousand,
20 how many baskets full of fragments took ye up? They say to him, twelve. And when the seven among the four thousand, how many
21 baskets full of fragments took ye up? And they said, seven. And he said to them, How is it, that ye do not understand?

22 And he cometh to Bethsaida. And they bring to him a blind man,
23 and beseech him to touch him. And taking the blind man by the hand he led him out of the town, and having spit on his eyes, and put *his* hands
24 upon him, he asked him, If he saw ought? And looking up he said,

V. 11. *Tempting him*—That is, trying to ensnare him.

V. 12. *Why doth this generation* (that is, these Scribes and Pharisees) *seek a sign?*—Not out of sincerity, but out of hypocrisy.

V. 15. *Beware of the leaven of the Pharisees and of Herod*, or of the Sadducees: two opposite extremes.

V. 17, 18. Our Lord here affirms of all the apostles (for the question is equivalent to an affirmation) that their *hearts were hardened*; that *having eyes* they *saw not*, *having ears* they *heard not*; that they *did not consider*, neither *understand*: the very same expressions, that occur in the 13th of

St. Matthew. And yet it is certain, they were not *judicially hardened*. Therefore all these strong expressions, do not necessarily import any thing more, than the *present want* of spiritual understanding.

V. 23. *He led him out of the town*—It was in just displeasure against the inhabitants of *Bethsaida* for their obstinate infidelity, that our Lord would work no more miracles among them, nor even suffer the person he had cured, either to go into the town, or to tell it to any therein.

V. 24. *I see men as trees walking*—He distinguished men from trees only by their motion.

V. 30. He

* Matt. xvi. 1. § Matt. xvi. 4.

- 25 I see men, as trees walking. Then he put his hands again on his eyes and made him look up, and he was restored and saw all men clearly.
- 26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.
- 27 ‡ And Jesus went out and his disciples into the towns of Cefarea-
28 Philippi. And in the way he asked his disciples, saying to them, Whom do men say that I am? And they answered, John the Baptist; but some
29 say Elijah: and others one of the prophets. And he saith to them, But whom say ye that I am? And Peter answering saith to him,
30 Thou art the Christ. And he charged them that they should tell no man of him.
- 31 * And he began to teach them, that the son of man must suffer many things, and be rejected by the elders and the chief Priests and Scribes,
32 and be killed, and after three days rise again. And he spake that
33 saying openly. And Peter taking hold of him, rebuked him. But he turning about, and looking on his disciples, rebuked Peter, saying, Get thee behind me, Satan; for thou favourest not the things of God, but the things of men.
- 34 And when he had called the people to him, with his disciples also, he said to them, Whosoever is willing to come after me, let him deny himself, and take up his cross and follow me.
- 35 † For whosoever desireth to save his life shall lose it; but whosoever shall lose his life for my sake and the gospels, shall save it.
36 For what shall it profit a man, if he shall gain the whole world, and

V. 30. He enjoined them silence for the present, 1. That he might not encourage the people to set him up for a temporal king; 2. That he might not provoke the Scribes and Pharisees to destroy him before the time; and 3. That he might not forestall the brighter evidence which was to be given of his divine character after his resurrection.

V. 32. *He spoke that saying openly*—Or in exprefs terms: till now he had only intimated it to them. *And Peter taking hold of him*—Perhaps by the arm or clothes.

V. 33. *Looking on his disciples*—That they might the more observe what he said to Peter.

V. 34. *And when he had called the people*—To hear a truth of the last importance, and one that equally concerned them all. *Let him deny himself*—His own will, in all things, small and great, however pleasing, and that continually: *And take up his cross*—Embrace the will of God, however painful, daily, hourly, continually. Thus only can he *follow me* in holiness, to glory.

V. 38. *Whosoever*

‡ Matt. xvi. 13. Luke ix. 18. * Matt. xvi. 21. Luke ix. 22. † Matt. xvi. 25.
Luke ix. 24. xvii. 33. John xii. 25.

37 lose his own soul? Or what shall a man give in exchange for his
38 soul? † For whosoever shall be ashamed of me and of my words in
this adulterous and sinful generation, of him also shall the Son of
man be ashamed, when he cometh in the glory of his Father, with the
holy angels.

IX. And he said to them, Verily I say unto you, there are some of them
that stand here, who shall not taste of death, till they see the kingdom of
God coming with power.

2 || And after six days Jesus taketh with him Peter and James and John,
and carrieth them up into an high mountain, by themselves apart, and
3 was transfigured before them. And his garments became shining, ex-
4 ceeding white, as snow, such as no fuller on earth can whiten. And
there appeared to them Elijah with Moses, and they were talking
5 with Jesus. And Peter answering saith to Jesus, Master, it is good
for us to be here; and let us make three tents, one for thee, and
6 one for Moses, and one for Elijah. For he knew not what to say;
7 for they were sore afraid. And there came a cloud overshadowing
them, and a voice came out of the cloud, This is my beloved Son;
8 hear ye him. And suddenly looking round, they saw no man any
9 more, save Jesus only with themselves. And as they came down from

V. 38. *Whosoever shall be ashamed of me and my words*—That is, of avowing what-
ever I have said, (particularly of self-denial
and the daily cross) both by word and
action.

V. 1. *Till they see the kingdom of God coming with power*—So it began to do, at the
day of Pentecost, when three thousand were
converted to God at once.

V. 2. *By themselves*—That is, separate
from the multitude: *Apart*—From the
other Apostles: *And was transfigured*—The
Greek word seems to refer to the form of
God, and the form of a servant, (mentioned
by St. Paul, *Phil.* ii. 6, 7.) and may intimate,
That the divine rays, which the indwelling
God let out on this occasion, made the

glorious change from one of these forms
into the other.

V. 3. *White as snow, such as no fuller can whiten*—Such as could not be equalled
either by nature or art.

V. 4. *Elijah*—Whom they expected:
Moses whom they did not.

V. 7. *There came a (bright, luminous) cloud, overshadowing them*—This seems to
have been such a cloud of glory, as
accompanied *Israel* in the wilderness, which,
as the *Jewish* writers observe, departed
at the death of *Moses*. But it now appeared
again, in honour of our Lord, as the great
prophet of the church, who was prefigured
by *Moses*. *Hear ye him*—Even preferably
to *Moses* and *Elijah*.

O o

V. 12. *Elijah*

† Matt. x. 32. Luke ix. 26, xii. 8. || Matt. xvii. 1. Luke ix. 28.

the mountain, he charged them to tell no man the things they had seen,
 10 till the Son of man were risen from the dead. And they laid hold on
 that saying, questioning one with another, What meaneth, Till he were
 11 risen from the dead? And they asked him saying, Why say the Scribes,
 12 that Elijah must come first? And he answering told them, Elijah verily
 coming first, restoreth all things; and how it is written of the Son of
 13 man, that he must suffer many things, and be set at nought. But I say
 to you, Elijah is come, as it is written of him: and they have done to
 him whatsoever they listed.

14 * And coming to his disciples, he saw a great multitude about them,
 15 and the Scribes questioning with them. And straightway all the mul-
 titude seeing him, were greatly amazed, and running to him, saluted him.
 16 And he asked the Scribes, What question ye with them? And one of the
 17 multitude answering said, Master, I have brought to thee my son, who
 18 hath a dumb spirit. And wheresoever he taketh him, he teareth him,
 and he foameth and gnasheth with his teeth and pineth away. And I
 19 spake to thy disciples to cast him out, and they could not. He answering
 them saith, O faithless generation, how long shall I be with you? How
 20 long shall I suffer you? Bring him to me. And they brought him to
 him. And when he saw him, immediately the spirit tore him, and he
 21 fell on the ground, and wallowed foaming, And he asked his father,
 22 How long is it since this came to him? And he said, From a little child.

And it hath often cast him both into the fire and into the water to destroy

V. 12. *Elijah verily coming first restoreth all things: and, how it is written*—That is, And he told them, *how it is written*—As if he had said, *Elijah's coming is not inconsistent with my suffering. He is come: yet I shall suffer. The first part of the verse answers their question concerning Elijah; the second refutes their error, concerning the Messiah's continuing for ever.*

V. 15. *All the multitude seeing him were greatly amazed*—At his coming so suddenly, so seasonably, so unexpectedly: perhaps also at some unusual rays of majesty and glory, which yet remained on his countenance.

V. 17. *And one of the multitude answering*

—The Scribes gave no answer to our Lord's question. They did not care to repeat what they had said to his disciples. *A dumb spirit*—A spirit that takes his speech from him.

V. 20. *When he saw him*—When the child saw Christ; when his deliverance was at hand. *Immediately the spirit tore him*—Made his last, grand effort to destroy him. Is it not generally so, before Satan is cast out of a soul, of which he has long had possession?

V. 22. *If thou canst do any thing*—In so desperate a case: *Have compassion on us*—Me as well as him.

V. 23. *If*

* Matt. xvii. 14. Luke ix. 37.

him ; but if thou canst do any thing, have compassion on us and help us.
 23 Jesus saith to him, If thou canst believe, all things are possible to him that
 24 believeth. And straightway the father of the child crying out, said with
 25 tears, Lord, I do believe : help thou mine unbelief. And Jesus seeing
 that the multitude came running together, rebuked the unclean spirit,
 saying to him, Thou deaf and dumb spirit, I command thee, come out of
 26 him, and enter no more into him. And having cried and rent him
 27 fore, he came out ; and he was as dead, so that many said, He
 is dead. But Jesus taking him by the hand, lifted him up, and he
 arose.

28 And when he was come into an house, his disciples asked him privately,
 29 Why could not we cast him out ? And he said to them, This kind can
 come forth by nothing but by prayer and fasting,

30 * And departing thence, they passed through Galilee, and he was
 31 not willing that any should know it. For he taught his disciples and
 said to them, The Son of man is delivered into the hands of men ;
 and they will kill him, and after he hath been killed, he will rise
 32 the third day. But they understood not the word, and were afraid to
 ask him.

33 † And he came to Capernaum. And being in the house, he asked
 34 them, What was it ye disputed among yourselves by the way ? But
 they held their peace ; for they had been debating among themselves

V. 23. *If thou canst believe*—As if he had said, The thing does not turn on my power, but on thy faith. *I can do all things : Canst thou believe ?*

V. 23. *Help thou mine unbelief*—Although my faith be so small, that it might rather be termed unbelief, yet help me.

V. 25. *Thou deaf and dumb spirit*—So termed, because he made the child so. When Jesus spake, the devil heard, though the child could not. *I command thee*—I myself now ; not my disciples.

V. 26. *Having rent him fore*—So does even the body sometimes suffer, when God comes to deliver the soul from Satan.

V. 30. *They passed through Galilee*—

Though not *through* the cities, but *by* them, in the most private ways. *He was not willing that any should know it : For he taught his disciples*—He wanted to be alone with them some time, in order to instruct them fully concerning his sufferings. *The Son of man is delivered*—It is as sure, as if it were done already.

V. 32. *They understood not the word*—They did not understand, how to reconcile the death of our Saviour, (nor consequently his resurrection, which supposed his death) with their notion of his temporal kingdom.

V. 34. *Who should be the greatest*—Prime minister in his kingdom.

V. 35. *Lct*

* Matt. xvii. 22. Luke ix. 44. † Luke ix. 46.

- 35 in the way, Who *should be* the greatest? And sitting down, he called
 the twelve, and saith to them, If any man desire to be first, let him
 36 be the last of all and the servant of all. * And taking a little child,
 he set him in the midst of them, and taking him up in his arms, he said
 37 to them, Whosoever shall receive one such little child in my name,
 receiveth me; and whosoever shall receive me, receiveth not only me,
 but him that sent me.
- 38 † And John answered him, saying, Master, we saw one casting out
 devils in thy name, who followeth not us, and we forbad him, because
 39 he followeth not us. And Jesus said, Forbid him not; for there is no one
 who shall do a miracle in my name, that can readily speak evil of me.
 40 For he that is not against you, is for you. ‡ For whosoever shall
 give you a cup of cold water to drink in my name, because ye belong to
 Christ, verily I say to you, he shall in no wise lose his reward.

V. 35. *Let him be the last of all*—Let him abase himself the most.

V. 37. *One such little child*—Either in years, or in heart.

V. 38. *And John answered him*—As if he had said, But ought we to receive those who *follow not us*? *Master, we saw one casting out devils in thy name*—Probably this was one of John the Baptist's disciples, who believed in Jesus, though he did not yet associate with our Lord's disciples. *And we forbad him, because he followeth not us*—How often is the same temper found in us? How readily do we also *lust to envy*! But how does that spirit become a disciple, much more a minister of the benevolent Jesus! St. Paul had learnt a better temper, when he rejoiced that Christ was preached, even by those who were his personal enemies. But to confine religion to them that follow us, is a narrowness of spirit which we should avoid and abhor.

V. 39. *Jesus said*—Christ here gives us a lovely example of candour and moderation. He was willing to put the best construction on doubtful cases, and to treat as friends those who were not avowed enemies.

Perhaps in this instance it was a means of conquering the remainder of prejudice, and perfecting what was wanting in the faith and obedience of these persons. *Forbid him not*—Neither directly nor indirectly discourage or hinder any man, who brings sinners from the power of Satan to God, *because he followeth not us*, in opinions, modes of worship, or any thing else, which does not affect the essence of religion.

V. 40. *For he that is not against you, is for you*—Our Lord had formerly said, He that is not with me, is against me: thereby admonishing his hearers, that the war between him and Satan admitted of no neutrality, and that those who were indifferently to him now, would finally be treated as enemies. But here, in another view, he uses a very different proverb; directing his followers to judge of men's characters in the most candid manner: and charitably to hope, that those who did not oppose his cause wished well to it. Upon the whole, we are to be rigorous in judging ourselves, and candid in judging each other.

V. 41. *For whosoever shall give you a cup*—Having

* Matt. xviii. 2. Luke ix. 47. † Luke ix. 49. ‡ Matt x. 42.

42 || And whosoever shall offend one of the little ones that believe in
me, it were better for him that a millstone were hanged about his neck,
43 and he were cast into the sea. * And if thy hand cause thee to offend,
cut it off: it is good for thee to enter into life maimed, rather than having
two hands, to go into hell, into the fire that never shall be quenched:
44 † Where their worm dieth not, and the fire is not quenched. And if thy
45 foot cause thee to offend, cut it off: it is good for thee to enter into life,
rather than having two feet to be cast into hell, into the fire that never
46 shall be quenched: Where their worm dieth not, and the fire is not
47 quenched. And if thine eye cause thee to offend, pluck it out: it is
good for thee to enter into the kingdom of God having one eye, rather
48 than having two eyes to be cast into hell-fire: Where their worm dieth
49 not, and the fire is not quenched. For every one shall be salted with
50 fire, and every sacrifice shall be salted with salt. ‡ Salt is good: but if
the salt have lost its saltness, wherewith will ye season it? Have salt in
yourselves, and have peace one with another.

Having answered St. *John*, our Lord here resumes the discourse which was broken off at the 37th verse.

V. 42. On the contrary, *whosoever shall offend* the very least Christian.

V. 43. *And if a person cause thee to offend*—(The discourse passes from the case of offending, to that of being offended) if one who is as useful or dear to thee as an *hand* or *eye*, hinder or slacken thee in the ways of God, renounce all intercourse with him. This primarily relates to persons, secondarily to things.

V. 44. *Where their worm*—That gnaweth the soul (pride, self-will, desire, malice, envy, shame, sorrow, despair *dieth not*—No more than the soul itself: *And the fire* (either material, or infinitely worse!) that tormenteth the body, *is not quenched* for ever.

V. 49. *Every one*—Who does not cut off the offending member, and consequently

is cast into hell, *shall be*, as it were, *salted with fire*, preserved, not consumed thereby; whereas *every* acceptable *sacrifice shall be salted* with another kind of *salt*, even that of divine grace, which purifies the soul, (though frequently with pain) and preserves it from corruption.

V. 50. Such *salt is good* indeed: highly beneficial to the world, in respect of which I have termed you *the salt of the earth*. *But if the salt* which should season others, *have lost its own saltness, wherewith will ye season it?*—Beware of this: see that ye retain your favour; and as a proof of it, *have peace one with another*.

More largely this obscure text might be paraphrased thus:

As every burnt-offering was salted with salt, in order to its being cast into the fire of the altar, so every one who will not part with his hand or eye, shall fall a sacrifice to divine justice, and be cast into hell-fire,

|| Matt. xviii. 6. Luke xvii. 1. * Matt. v. 29. xviii. 8. † Isaiah lxvi. 24. ‡ Matt. v. 13. Luke xiv. 34.

X. || And he arose and cometh thence into the coasts of Judea, through the country beyond Jordan: and the multitudes resort to him again, 2 and as he was wont, he taught them again. § And the Pharisees coming asked him, Is it lawful for a man to put away his wife? 3 Tempting him. And he answering said to them, What did Moses 4 command you? They said, * Moses suffered to write a bill of divorce, 5 and to put *her* away. And Jesus answering said to them, For your 6 hardness of heart he wrote you this precept. But from the beginning 7 of the creation God made them male and female. † For this cause shall a man leave his father and mother, and cleave to his wife: 8 And they twain shall be one flesh: so then they are no more twain, 9 but one flesh. What therefore God hath joined together, let no man 10 put asunder. And in the house his disciples asked him again of the 11 same matter. And he saith to them, Whosoever shall put away his wife 12 and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 † And they brought little children to him that he might touch 14 them; but the disciples rebuked those that brought *them*. But Jesus

fire, which will not consume, but preserve him from a cessation of being. And on the other hand, every one who denying himself and taking up his cross, offers up himself as a living sacrifice to God, shall be seasoned with grace, which like salt will make him savoury, and preserve him from destruction for ever.

As *salt is good* for preserving meats, and making them savoury, so it is good that ye be seasoned with grace, for the purifying your hearts and lives, and for spreading the favour of my knowledge, both in your own souls, and wherever ye go. But as salt if it loses its saltness is fit for nothing, so ye, if ye lose your faith and love, are fit for nothing but to be utterly destroyed. See therefore that grace abide in you, and that ye no more contend, *Who shall be greatest?*

V. 1. *He cometh thence*—From Galilee.

V. 6. *From the beginning of the creation*—Therefore Moses in the first of *Genesis* gives us an account of things from *the beginning of the creation*. Does it not clearly follow, That there was no creation previous to that which *Moses* describes? *God made them male and female*—Therefore *Adam* did not at first contain both sexes in himself: but God made *Adam* when first created, male only; and *Eve* female only. And this man and woman he joined together, in a state of innocence, as husband and wife.

V. 11, 12. All polygamy is here totally condemned.

V. 14. *Jesus seeing it was much displeased*—At their blaming those who were not blame-worthy, and endeavouring to hinder the children from receiving a blessing. *Of such is the kingdom of God*—The members of

|| Matt. xix. 1. § Matt. v. 31. xix. 7. Luke xvi. 18. * Deut. xxiv. 1. † Gen. ii. 24.
† Matt. xix. 13.

seeing *it*, was much displeas'd, and said to them, Suffer the little children to come to me, and forbid them not: for of such is the kingdom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And taking them up in his arms, he put his hands upon them, and blessed them.

17 || And as he was going out into the way, one running and kneeling to him, asked him, Good Master, what shall I do that I may inherit eternal life? But Jesus saith to him, Why callest thou me good? *There is* none good but one *that is* God. Thou knowest the commandments, Do not commit adultery, Do no murder, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answering said to him, Master, all these have I kept from my childhood. Then Jesus looking upon him, loved him, and said to him, One thing thou lackest: Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me, taking up thy cross. But he was sad at that saying, and went away grieved; for he had great possessions. And Jesus looking round said to his disciples, How hardly shall they that have riches enter into the kingdom of God? And the disciples were astonished at his words. But Jesus answering again saith to them, Children, how hard is it for them that trust in riches, to enter into the king-

of the kingdom which I am come to set up in the world are such as these, as well as grown persons of a child-like temper.

V. 15. *Whosoever shall not receive the kingdom of God as a little child*—As totally disclaiming all worthiness and fitness, as if he were but a week old.

V. 20. *He answering said to him, Master*—He stands reprov'd now, and drops the epithet good.

V. 21. *Jesus looking upon him*—And looking into his heart, *loved him*—Doubtless for the dawning of good which he saw in him: *And said to him*—Out of tender love. *One thing thou lackest*—The love of God, without which all religion is a dead carcase. In

order to this, throw away what is to thee the grand hindrance of it. Give up thy great idol, riches. *Go, sell whatsoever thou hast.*

V. 24. *Jesus saith to them, Children*—See how he softens the harsh truth, by the manner of delivering it! And yet without retracting or abating one tittle: *How hard is it for them that trust in riches*—Either for defence, or happiness, or deliverance from the thousand dangers that life is continually expos'd to. That these cannot enter into God's glorious kingdom, is clear and undeniable: But *it is easier for a camel to go through a needle's eye*, than for a man to have riches, and not trust in them. Therefore

- 25 dom of God? It is easier for a camel to go through the eye of a
 26 needle, than for a rich man to enter into the kingdom of God. And
 27 they were astonished out of measure, saying to each other, Who
 then can be saved? And Jesus looking upon them said, With men
it is impossible, but not with God, for with God all things are possible.
 28 And Peter said to him, Lo, we have left all and followed thee. And
 29 Jesus answering said, Verily I say to you, there is none that hath left
 house, or brethren, or sisters, or father, or mother, or wife, or chil-
 30 dren, or lands, for my sake and the gospel's, But he shall receive an
 hundred fold now in this time, houses and brethren and sisters and
 mothers and children and lands with persecutions, and in the world
 31 to come eternal life. But many that are first shall be last, and the
 last first.
- 32 * And they were in the way going up to Jerusalem, and Jesus
 went before them. And they were amazed, and as they followed,
 they were afraid. And taking the twelve again, he told them what
 33 things were to befall him; Behold we go up to Jerusalem, and the
 Son of Man shall be betrayed to the chief priests and the scribes: and
 34 they will condemn him to death, and deliver him to the Gentiles. And
 they will mock him, and scourge him, and spit upon him, and kill him.
 And the third day he will rise again.
- 35 § And James and John the sons of Zebedee come to him, saying,
 Master, we would that thou shouldest do for us whatever we shall

fore *it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom.*

V. 28. *Lo we have left all*—Though the young man would not.

V. 30. *He shall receive an hundred fold, houses, &c.*—Not in the same kind; for it will generally be *with persecutions*: but in value: an hundred fold more happiness than any or all of these did or could afford. But let it be observed, None is intitled to this happiness, but he that will accept of it *with persecutions*.

V. 32. *They were in the way to Jerusalem, and Jesus went before them: and they were amazed*—At his courage and intrepidity, considering the treatment which he had himself told them he should meet with there: *and as they followed they were afraid*—Both for him and themselves: nevertheless he judged it best to prepare them, by telling them more particularly what was to ensue.

V. 35. *Saying*—By their mother. It was she, not they that uttered the words.

V. 38. *Ye*

* Matt. xx. 17. Luke xviii. 31. § Matt. xx. 20.

36 ask. And he said to them, What would ye that I should do for
 37 you? They said to him, Grant us to sit one on thy right-hand,
 38 and one on thy left-hand in thy glory. But Jesus said to them, Ye
 know not what ye ask. Can ye drink of the cup that I drink of,
 39 and be baptized with the baptism that I am baptized with? And
 they said to him, We can. And Jesus said to them, Ye shall indeed
 drink of the cup that I drink of, and be baptized with the baptism
 40 that I am baptized with. But to sit on my right-hand and on my left,
 41 is not mine to give, save to them for whom it is prepared. And the ten
 42 hearing it were much displeased concerning James and John. But Jesus
 calling them to him, said unto them, Ye know that they who rule over
 the Gentiles, lord it over them, and their great ones exercise authority
 43 upon them. But it shall not be so among you; but whosoever desireth
 44 to be great among you, shall be your servant. And whosoever de-
 45 sireth to be the chief, shall be the servant of all. For the Son of man
 came not to be served, but to serve, and to give his life a ransom for
 many.

46 † And they come to Jericho. And as he went out of Jericho with
 his disciples and a great multitude, blind Bartimeus, the son of Timeus,
 47 sat by the way-side, begging. And hearing, It is Jesus of Nazareth,
 he cried out and said, Jesus, thou son of David, have mercy on me.
 48 And many charged him to hold his peace; but he cried so much the
 49 more a great deal, Thou son of David, have mercy on me. And Jesus
 standing still, commanded him to be called. And they call the blind
 50 man, saying to him, Take courage; rise: he calleth thee. And casting
 51 away his garment, he rose and came to Jesus. And Jesus answering said
 to him, What wilt thou that I should do for thee? The blind man said

V. 38. *Ye know not what ye ask*—Ye know not that ye are asking for sufferings, which must needs pave the way to glory. *The cup*—Of inward; *the baptism*—Of outward sufferings. Our Lord was filled with sufferings within, and covered with them without.

V. 40. *Save to them for whom it is prepared*—Them who by patient continuance in well-doing, seek for glory and honour, and immor-

ality. For these only eternal life is prepared. To these only he will give it in that day; and to every man his own reward, according to his own labour.

V. 45. *A ransom for many*—Even for as many souls as needed such a ransom, 2 Cor. v. 15.

V. 50. *Casting away his garment*—Through joy and eagerness.

Q q

V. 1. To

† Matt. xx. 29. Luke xviii. 35.

52 to him, Lord, that I may receive my sight. And Jesus said, Go; thy faith hath saved thee. And immediately he received his sight, and followed him in the way.

XI. § And when they were come nigh to Jerusalem to Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples,
 2 And saith to them, Go ye into the village over against you, and as soon as ye enter it, ye shall find a colt tied, whereon never man sat; loose
 3 and bring him. And if any say to you, Why do ye this? Say, The Lord hath need of him; and straightway he will send him hither.
 4 And they went and found the colt tied at the door without, in the street,
 5 and they loose him. And some of them that stood there said, What do
 6 ye, loosing the colt? And they said to them as Jesus had commanded:
 7 and they let him go. And they brought the colt to Jesus, and cast their
 8 garments on him, and he sat on him. And many spread their garments in the way; and others cut down branches from the trees, and strewed
 9 them in the way. And they that went before, and they that followed after cried, saying, Hosanna: Blessed in the name of the Lord is he that
 10 cometh. Blessed be the kingdom of our father David that cometh: Hosanna in the highest.

11 * And Jesus entered into Jerusalem, and into the temple, and having looked round about upon all things, it being now evening, he went out to Bethany with the twelve.

12 † And on the morrow, as they were coming from Bethany, he was hungry. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and coming to it, he found
 14 nothing but leaves: for it was not a season of figs. And he answering said to it, No man eat fruit of thee hereafter for ever; And his disciples heard. ‡ And they come to Jerusalem. And Jesus going into

V. 1. To Bethphage and Bethany, at the mount of Olives—the limits of Bethany reached to the mount of Olives, and joined to those of Bethphage. Bethphage was part of the suburbs of Jerusalem, and reached from the mount of Olives to the walls of the city. Our Lord was now come to the place

where the boundaries of Bethany and Bethphage met.

V. 13. For it was not a season of figs—It was not (as we say) a good year for figs: at least not for that early sort, which alone was ripe so soon in the spring.

IF

§ Matt xxi. 1. Luke xix. 29. John xii. 12. * Matt. xxi. 10, 17. † Matt. xxi. 18.
 ‡ Matt. xxi. 12. Luke xix. 45.

the temple, drove out them that bought and sold in the temple, and overthrew the tables of the money-changers, and the seats of them that
 16 sold doves, And suffered not that any one should carry a vessel through
 17 the temple. And he taught them, saying to them, Is it not written, * My
 house shall be called of all nations an house of prayer? But ye have
 18 made it a den of thieves. And the Scribes and chief Priests heard it and
 sought how they might destroy him: for they feared him, because the
 whole multitude was astonished at his teaching.

19 † And when evening was come he went out of the city. And
 20 passing by in the morning, they saw the fig-tree dried up from the
 21 roots. And Peter remembring, saith to him, Master, behold the fig-
 22 tree which thou cursedst is withered away. And Jesus answering
 23 saith to them, Have faith in God. For verily I say to you, Whosoever
 shall say to this mountain, Be thou removed and cast into the sea,
 and not doubt in his heart, but believe that the things which he saith
 24 shall come to pass, he shall have whatsoever he saith. Therefore I
 say to you, All things whatsoever ye ask in prayer, believe that ye
 25 shall receive, and ye shall have *them*. ‡ But when ye stand praying,

If we render the words, *It was not the season of figs*, that is, the time of gathering them in, it may mean, *The season was not yet*: and so (inclosing the words in a parenthesis, *And coming to it, he found nothing but leaves*) it may refer to the former part of the sentence, and may be considered as the reason of *Christ's* going to see, Whether there were any figs on this tree. Some who also read that clause in a parenthesis, translate the following words, *For where he was, it was the season of figs*. And it is certain, this meaning of the words suits best with the great design of the parable, which was to reprove the *Jewish* church for its unfruitfulness at that very season, when fruit might best be expected from them.

V. 16. *He suffered not that any should carry a vessel through the temple*—So strong notions had our Lord, of even relative holiness! And of the regard due to those places (as

well as times) that are peculiarly dedicated to God.

V. 18. *They feared him*—That is, they were afraid to take him by violence, lest it should raise a tumult: *because all the people was astonished at his teaching*—Both at the excellence of his doctrine, and at the majesty and authority with which he taught.

V. 22. *Have faith in God*—And who could find fault, if the Creator and Proprietor of all things, were to destroy by a single word of his mouth, a thousand of his inanimate creatures, were it only to imprint this important lesson more deeply, on one immortal spirit?

V. 25. *When ye stand praying*—Standing was their usual posture when they prayed. *Forgive*—And on this condition, *ye shall have* whatever ye ask, *without wrath or doubting*.

V. 12. *They*

* Isaiah lvi. 7. Jer. vii. 11. * Matt. xxi. 20. † Matt. vi. 14.

forgive, if ye have ought against any, that your Father who is in
26 heaven may forgive you also your trespasses. But if ye do not for-
give, neither will your Father who is in heaven forgive your trespasses.

27 || And they come again to Jerufalem. And as he was walking in
the temple, the chief Priests and the Scribes and the elders come to
28 him and say to him, By what authority dost thou these things? And
29 who gave thee authority to do these things? Jesus answering said
to them, I also will ask you one question, and answer me, and I
30 will tell you by what authority I do these things. Was the baptism
31 of John from heaven or from men? Answer me. And they reasoned
among themselves, saying, If we say from heaven, he will say, Why
32 then did ye not believe him? But if we say from men: they feared
the people; for all accounted John, that he was indeed a prophet.
33 And they answering say to Jesus, We cannot tell. And Jesus answering
saith to them, Neither tell I you by what authority I do these things.

XII. * And he said to them in parables, A man planted a vineyard,
and set an hedge about it, and digged a wine-fat, and built a tower,
2 and let it out to husbandmen, and went into a far country. And at the
season he sent a servant to the husbandmen, to receive from the husband-
3 men of the fruit of the vineyard. But they took him, and beat him,
4 and sent him away empty. And again he sent to them another servant:
and at him they cast stones, and wounded him in the head, and sent him
5 away shamefully handled. And again he sent another, and him they
6 killed, and many others; beating some and killing some. Having yet
therefore one son his well-beloved, he sent him also last to them, saying,
7 They will reverence my son. But those husbandmen said among them-
selves, This is the heir: come, let us kill him, and the inheritance will
8 be ours. And they took him and killed *him*, and cast *him* out of the vine-
9 yard. What therefore will the lord of the vineyard do? He will come
10 and destroy the husbandmen, and will give the vineyard to others. And
have ye not read even this scripture? † The stone which the builders re-
11 jected this is become the head of the corner? This was the Lord's doing,
12 and it is marvellous in our eyes. And they sought to seize him, but feared

V. 12. *They feared the multitude*—How all things for the good of his children! Ge-
wonderful is the providence of God, using nerally, the multitude is restrained from
tearing.

|| Matt. xxi. 23. Luke xx. 1. * Matt. xxi. 33. Luke xx. 9. † Psalm cxviii. 22.

the multitude; for they knew he had spoken the parable against them: and leaving him, they went away.

13 † And they send to him certain of the Pharisees, and of the Hero-
14 dians, to catch him in *his* discourse. And they coming say to him.
Master, we know that thou art true, and carest for no man; for thou re-
gardest not the person of men, but teachest the way of God in truth.
15 Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we
not give? But he knowing their hypocrisy, said to them, Why tempt ye
16 me? Bring me a penny, that I may see *it*; and they brought it. And
he saith unto them, Whose is this image and inscription? They say to
17 him, Cæsar's. And Jesus answering said to them, Render to Cæsar the
things that are Cæsar's, and to God the things that are God's. And they
 marvelled at him.

18 || Then come to him the Sadducees, who say there is no resurrec-
19 tion, and they asked him, saying, Master, Moses wrote to us, § If
a man's brother die, and leave a wife, and leave no children, that
his brother should take his wife, and raise up issue to his brother.
20 There were seven brethren, and the first took a wife, and dying left
21 no issue. And the second took her and died, neither left he any
22 issue; and the third likewise. And the seven took her and left no
23 issue. Last of all died the woman also. In the resurrection there-
24 fore, when they shall rise, whose wife shall she be of them? For the
seven had her to wife. And Jesus answering said to them, Do ye not
therefore err, because ye know not the scriptures, neither the power of
25 God? For when they rise from the dead, they neither marry nor
are given in marriage, but are as the angels who are in heaven?
26 And touching the dead that they rise, Have ye not read in the book
of Moses, * how in the bush God spake to him, saying, I am the
27 God of Abraham, and the God of Isaac, and the God of Jacob? He

tearing them in pieces, only by the fear of their rulers. And here the rulers themselves are restrained, through fear of the multitude!

V. 17. *They marvelled at him*—At the wisdom of his answer.

V. 25. *When they rise from the dead, neither men marry nor women are given in marriage.*

V. 27. *He is not the God of the dead; but the God of the living*—That is, (if the argument be proposed at length) since the character

R r

character

† Mat. xxii. 15. Luke xx. 30. || Mat. xxii. 23. Luke xx. 27. § Deut. xxv. 5.

* Exod. iii. 6.

is not the God of the dead, but the God of the living. Ye therefore greatly err.

28 † And one of the scribes coming to him, having heard them disputing together, *and* perceiving that he had answered them well,
 29 asked him, Which is the first commandment of all? And Jesus answered him, The first commandment of all *is*, ‡ Hear, O Israel; the
 30 Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,
 31 and with all thy strength. This is the first commandment. And the second *is* like unto it, || Thou shalt love thy neighbour as thyself.
 32 There is no other commandment greater than these. And the scribe said to him, Excellently well, Master! Thou hast said the truth: for he
 33 is one: and there is no other but he. And to love him with all the heart, and with all the understanding, and with all the mind, and with all the strength, and to love his neighbour as himself, is more
 34 than all whole burnt-offerings and sacrifices. And Jesus, seeing that he answered discreetly, said to him, Thou art not far from the kingdom of God. And no man after that durst question him any more.

rafter of his being the God of any persons, plainly intimates a relation to them, not as dead, but as living; and since he cannot be said to be at present their God at all, if they are utterly dead: nor to be the God of human persons, such as *Abraham, Isaac, and Jacob*, consisting of souls and bodies, if their bodies were to abide in everlasting death: there must needs be a future state of blessedness, and a resurrection of the body to share with the soul in it.

V. 28. *Which is the first commandment?*—The principal, and most necessary to be observed.

V. 29. *The Lord our God is one Lord*—This is the foundation of the first commandment, yea of all the commandments. The Lord, our God, the Lord, the God of all men, is one God, essentially, though three persons. From this unity of God it follows: that we owe all our love to him alone.

V. 30. *With all thy strength*—That is, the

whole strength and capacity of thy understanding, will, and affections.

V. 31. *The second is like unto it*—Of a like comprehensive nature; comprizing our whole duty to man. *There is no other moral, much less ceremonial commandment greater than these.*

V. 33. *To love him with all the heart*—To love and serve him, with all the united powers of the soul in their utmost vigour; *and to love his neighbour as himself*—To maintain the same equitable and charitable temper and behaviour toward all men, as we, in like circumstances, would wish for from them toward ourselves, is a more necessary and important duty, than the offering the most noble and costly sacrifices.

V. 34. *Jesus said to him, Thou art not far from the kingdom of God*—Reader, Art not thou? Then go on: be a real Christian; else it had been better for thee to have been afar off.

V. 38. *Beware*

† Matt. xxii. 34. Luke x. 25. ‡ Deut. vi. 4. || Lev. xix. 18.

35 * And Jesus answering, as he taught in the temple, said, How say the
36 Scribes, that Christ is the Son of David? For David himself said by the
Holy Ghost, † The Lord saith to my Lord, Sit thou on my right-hand,
37 till I make thine enemies thy footstool. David therefore himself calleth
him Lord: How is he then his son? And a great multitude heard him
gladly.

38 ‡ And he said to them in his teaching, Beware of the Scribes, who love
39 to walk in long robes, and to be saluted in the market-places, And the
chief seats in the synagogues, and the uppermost places at feasts: Who
40 devour widows houses, and for a pretence make long prayers; these shall
receive the greater damnation.

41 || And Jesus sitting over-against the treasury, beheld how the people
cast money into the treasury; and many that were rich cast in much.
42 And a poor widow coming, cast in two mites, which make a farthing.
43 And calling to him his disciples, he saith to them, Verily I say to you,
that this poor widow hath cast in more than they all who have cast
44 into the treasury. For they all did cast in of their abundance: but she
of her penury did cast in all that she had, even her whole living.

XIII. § And as he was going out of the temple, one of his disciples
saith to him, Master, see what manner of stones, and what manner
2 of buildings! And Jesus answering said to him, Seest thou these
great buildings? There shall not be left one stone upon another that
3 shall not be thrown down. And as he sat on the mount of Olives,

V. 38. *Beware of the Scribes*—There was an absolute necessity for these repeated cautions. For considering their inveterate prejudices against *Christ*, it could never be supposed the common people would receive the gospel, till these incorrigible blasphemers of it, were brought to just disgrace.

Yet he delayed speaking in this manner till a little before his passion, as knowing what effect it would quickly produce. Nor is this any precedent for us: we are not invested with the same authority.

V. 41. *He beheld how people cast money into the treasury*—This treasury received the voluntary contributions of the worshippers who came up to the feast; which were given to buy wood for the altar and other necessaries not provided for in any other way.

V. 43. *I say to you, that this poor widow hath cast in more than they all*—See what judgment is cast on the most specious, outward actions by the judge of all! And how acceptable to him is the smallest, which springs from self-denying love!

V. 4. Two

* Matt. xxii. 41. Luke xx. 41. † Psalm cx. 1. ‡ Matt. xxiii. 5. Luke xx. 46. || Luke xxi. 1. § Matt. xxiv. 1. Luke xxi. 5.

over-against the temple, Peter and James and John and Andrew asked
 4 him privately, Tell us when shall these things be? And what *shall*
 5 *be* the sign when all these things shall be fulfilled? And Jesus answer-
 6 ing said, Take heed lest any deceive you. For many will come in
 7 my name, saying, I am *he*, and will deceive many. But when ye
 shall hear of wars and rumours of wars, be not troubled; for *it*
 8 must be; but the end *is* not yet. For nation shall rise against nation,
 and kingdom against kingdom: and there shall be earthquakes in
 divers places, and there shall be famines and troubles: these are the
 9 beginning of sorrows. * But take heed to yourselves, for they will
 deliver you to councils, and ye shall be beaten in synagogues, and
 shall stand before rulers and kings for my sake, for a testimony to
 10 them. † And the gospel must first be published among all nations.
 11 But when they shall hale you and deliver *you* up, take no thought
 beforehand what ye shall speak, neither do ye premeditate; but what-
 soever shall be given you in that hour, that speak; for it is not ye that
 12 speak, but the Holy Ghost. Now the brother shall betray the brother
 to death, and the father the son: and children shall rise up against their
 13 parents, and cause them to be put to death. And ye shall be hated of
 all men for my name's sake; but he that endureth to the end, he shall be
 saved.

14 || But when ye shall see the abomination of desolation spoken of
 by Daniel the prophet standing where it ought not, (let him that
 readeth understand) then let them that are in Judea flee to the moun-
 15 tains: And let not him that is on the house-top go down into the house,
 16 neither enter in, to take any thing out of his house. And let not him
 17 that is in the field turn back to take up his garment. But wo to them
 18 that are with child, and to them that give suck in those days. And pray
 19 ye that your flight be not in the winter. For in those days shall be

V. 4. Two questions are here asked; the one, concerning the destruction of *Jerusalem*; the other, concerning the end of the world.

V. 11. *The Holy Ghost* will help you. But do not depend upon any other help. For all the nearest ties will be broken.

V. 14. *Where it ought not*—That place being set apart for sacred uses.

V. 19. *In those days shall be affliction, such as was not from the beginning of the creation*—May it not be doubted, whether this be yet fully accomplished? Is not much of this affliction still to come?

V. 20. *The*

* Luke xxi. 12. † Matt. xxiv. 14. || Matt. xxiv. 15. Luke xxi. 10. Dan. ix. 27.

affliction, such as was not from the beginning of the creation, which
 20 God created until now, neither shall be. And unless the Lord had
 shortened those days, no flesh should be saved: but for the elect's sake
 21 whom he hath chosen, he hath shortened those days. † Then if any
 22 man say to you, Lo, here is Christ, or lo, he is there, believe it not. For
 false Christs and false prophets shall rise, and shall shew signs and wonders,
 23 to seduce, if possible, even the elect. But take ye heed: behold, I have
 foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and
 25 the moon shall not give her light, And the stars of heaven shall be falling,
 26 and the powers that are in the heavens shall be shaken. And then shall
 they see the Son of man coming in the clouds, with great power and
 27 glory. And then shall he send his angels, and gather together his elect,
 from the four winds, from the uttermost part of the earth, to the utter-
 most part of heaven.

28 ‡ Now learn a parable from the fig-tree. When its branch is now tender
 29 and putteth forth leaves, ye know that summer is nigh. So likewise when
 ye see these things come to pass, know that he is nigh even at the door.
 30 Verily I say to you, this generation shall in no wise pass till all these
 31 things be done. Heaven and earth shall pass away, but my words shall
 in no wise pass away.

32 But of that day or that hour knoweth no one, no, not the angels that
 are in heaven, neither the Son, but the Father.

33 † Take heed; watch and pray: for ye know not when the time is.
 34 *For the Son of man is* § as a man taking a far journey, who left his
 house, and gave authority to his servants, and to each his work, and

V. 20. *The elect*—The Christians: *Whom he hath chosen*—That is, hath taken out of, or separated from the world. *through sanctification of the spirit, and belief of the truth.* *He hath shortened*—That is, will surely shorten.

V. 24. *But in those days*—Which immediately precede the end of the world; *after that tribulation*—Above described.

V. 29. *He is nigh*—The Son of man.

V. 30. *All these things*—Relating to the temple and the city.

V. 32. *Of that day*—The day of judgment is often in the scriptures emphatically called *that day*. *Neither the son*—Not as man: as man, he was no more omniscient than omnipresent. But as God, he knows all the circumstances of it.

V. 34. *The son of man is as a man taking a far journey*—Being about to leave this world

S f

† Matt. xxiv. 23. ‡ Matt. xxiv. 32. Luke xxi. 28. † Matt. xxiv. 42. Luke xxi. 34.
 § Matt. xxv. 14. Luke xix. 12.

35 commanded the porter to watch. Watch ye therefore ; for ye know not
when the master of the house cometh ; at evening, or at midnight, or at
36 cock-crowing, or in the morning : Left coming suddenly he find you
37 sleeping. And what I say to you, I say to all, Watch.

XIV. || And after two days was the feast of the passover and of unleavened
bread ; and the chief priests and the scribes sought how they might
2 apprehend him by subtlety, and put him to death. But they said,
3 Not at the feast, lest there be a tumult of the people. * And he
being in Bethany in the house of Simon the leper, as he sat at table,
there came a woman having an alabaster box of ointment, of spike-
nard, very costly ; and shaking the box, she poured it on his head.
4 But there were some that had indignation within themselves, and said,
5 Why was this waste of the ointment made ? For this ointment might
have been sold for more than three hundred pence and given to the
6 poor. And they murmured at her. But Jesus said, Let her alone :
7 why trouble ye her ? She hath wrought a good work on me. For the
poor ye have always with you, and when ye will, ye may do them
8 good ; but me ye have not always. She hath done what she could ;
9 she hath before-hand embalmed my body for the burial. Verily I say
to you, wheresoever this gospel shall be preached throughout the whole
world, what she hath done shall be spoken of also, for a memorial
of her.

10 † And Judas Iscariot, one of the twelve, went to the chief priests,
11 to betray him unto them. And hearing *it* they were glad and pro-
mised to give him money. And he sought how he might conveniently
betray him.

12 ‡ And on the first day of unleavened bread, when they killed the
passover, his disciples say to him, Where wilt thou that we go and

world and go to the father, he appoints
the services that are to be performed by all
his servants, in their several stations. This
seems chiefly to respect ministers at the day
of judgment : but it may be applied to all
men, and to the time of death.

V. 4. *Some had indignation*—Being incited
thereto by *Judas* ; and *said*—Probably to
the woman.

V. 10. *Judas went to the chief priests*—
Immediately after this reproof, having anger
now added to his covetousness.

V. 13. *Go*

|| Matt. xxiv. 1. Luke xxii. 1. * Matt. xxvi. 6. † Matt. xxvi. 14. Luke xxii. 3.
‡ Matt. xxvi. 17. Luke xxii. 7.

13 prepare, that thou mayest eat the passover? And he sendeth two of his disciples, and saith to them, Go ye into the city, and there shall
14 meet you a man carrying a pitcher of water: follow him. And wheresoever he shall go in, say ye to the man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover
15 with my disciples? And he will shew you a large upper room furnished: there make ready for us. And his disciples went forth, and came into
16 the city, and found as he had said to them. And they made ready the passover.

17 ¶ And in the evening he cometh with the twelve. And as they sat
18 and ate, Jesus said, Verily I say to you, one of you that eat with me will
19 betray me. And they were sorrowful, and said to him one by one, Is it
20 I? And another said, Is it I? And he answering said to them, *It is one*
21 of the twelve, that dippeth with me in the dish. The Son of man indeed goeth as it is written of him; but wo to that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

22 And as they ate, Jesus took bread, and blessed, and brake it, and
23 gave to them, and said, Take eat: this is my body. And he took the cup, and having given thanks, gave it them, and they all drank
24 of it. And he said to them, This is my blood of the New Testament,
25 which is shed for many. Verily I say to you, I will drink no more of the fruit of the vine, till that day that I drink it new in the kingdom of God.

26 * And having sung the hymn, they went out toward the mount of
27 Olives. And Jesus saith to them, Ye will all be offended at me this

V. 13. *Go into the city, and there shall meet you a man*—It was highly seasonable for our Lord, to give them this additional proof both of his knowing all things, and of his influence over the minds of men.

V. 15. *Furnished*—The word properly means, *spread* with carpets.

V. 24. *This is my blood of the New Testament*—That is, This I appoint to be a perpetual sign and memorial of my blood, as shed for

establishing the New Covenant, that all who shall believe in me, may receive all its gracious promises.

V. 25. *I will drink no more of the fruit of the vine, till I drink it new in the kingdom of God*—That is, I shall drink no more before I die: the next wine I drink, will not be earthly, but heavenly.

V. 27. *This night*—The Jews in reckoning their days began with the evening, according to the *Mosaic* computation, which called

night; for it is written, † I will smite the shepherd, and the sheep shall
 28 be scattered. But after I am risen, I will go before you into Galilee.
 29 But Peter said to him, Though all men should be offended, yet *will* not
 30 I. Jesus saith to him, Verily I say to thee, That thou to-day, this night,
 31 before the cock crow twice, wilt deny me thrice. But he said the more
 vehemently, If I must die with thee, I will in no wise deny thee. In like
 manner also said they all.

‡ And they come to a place named Gethsemane; and he saith to
 32 his disciples, Sit here while I shall pray. And he taketh with him Peter
 33 and James and John; and he began to be fore amazed and in deep
 34 anguish, And saith to them, My soul is exceeding sorrowful, *even* to
 35 death; tarry ye here and watch. And going forward a little, he fell on
 the ground, and prayed, that if it were possible, the hour might pass from
 36 him. And he said, Abba, Father, all things *are* possible to thee; take
 37 away this cup from me: yet not what I will, but what thou wilt. And
 he cometh and findeth them sleeping, and saith to Peter, Simon, sleepest
 38 thou? Couldst thou not watch one hour? Watch and pray, lest ye
 enter into temptation; the spirit indeed *is* willing, but the flesh *is* weak.
 39 And going away again he prayed, speaking the same words. And re-
 40 turning, he found them asleep again (for their eyes were heavy) and they
 41 knew not what to answer him. And he cometh the third time and saith
 to them, Sleep on now, and take *your* rest. It is enough. The hour is
 come; behold the Son of man is betrayed into the hands of finners.
 42 Rise up; let us go: lo he that betrayeth me is at hand.

called the evening and the morning the first day, *Gen.* i. 5. And so that which after sun-set is here called *this night*, is, ver. 30. called *to-day*. The expression there is peculiarly significant. *Verily I say to thee, That thou thyself, confident as thou art, to-day, even within four and twenty hours; yea, this night, or ever the sun be risen; nay, before the cock crow twice, before three in the morning, wilt deny me thrice.* Our Lord doubtless spake so determinately, as knowing a cock would crow once, before the usual time of cock-crowing. By chap. xiii. 15. it appears, that the third watch

of the night, ending at three in the morning, was commonly stiled *the cock-crowing*.

V. 33. *Sore amazed*—The original word imports the most shocking amazement mingled with grief: and that word in the next verse which we render *sorrowful*, intimates, That he was *surrounded with sorrow* on every side, breaking in upon him with such violence, as was ready to separate his soul from his body.

V. 36. *Abba, Father*—St. Mark seems to add the word *Father*, by way of explication.

V. 37. *Saith to Peter*—The zealous, the confident *Peter!*

V. 44. *Whomsoever*

† Zech. xiii. 7. ‡ Matt. xxvi. 36.

43 * And immediately, while he yet spake, cometh up Judas, one of the
 44 twelve, and with him a great multitude, with swords and clubs, from
 the chief priests, and the scribes, and the elders. Now he that be-
 45 trayed him had given him a signal, saying, Whomsoever I shall
 kifs, is he: seize and lead him away safely. And when he was
 come, he goeth straightway to him, and saith, Master, Master! And
 46 kissed him. And they laid their hands on him, and took him.
 47 † And one of them that stood by, drawing a sword, smote the ser-
 48 vant of the high-priest, and cut off his ear. And Jesus answering
 said to them, Are ye come out as against a robber, with swords and
 49 clubs to take me? I was daily with you in the temple teaching, and
 50 ye took me not; but that the scriptures may be fulfilled. Then
 51 they all forsook him and fled. And a certain young man followed
 him, having a linen cloth cast about his naked body; and the young
 52 men laid hold on him. And he left the linen cloth, and fled from
 them naked.

53 ‡ And they led Jesus away to the high-priest, and with him assem-
 54 bled all the chief priests, and the elders and the scribes. And Peter
 followed him afar off, even to the palace of the high-priest, and
 55 sat with the servants, and warmed himself at the fire. § Then the
 chief priests and all the council sought for evidence against Jesus,
 56 to put him to death, and found none. For many bore false wit-
 57 nesses against him; but their evidences were not sufficient. And cer-
 58 tain men arising bore false witnesses against him, saying, We heard

V. 44. *Whomsoever I shall kiss*—Probably our Lord in great condescension, had used (according to the *Jewish* custom) to permit his disciples to do this, after they had been some time absent.

V. 51. *A young man*—It does not appear, that he was one of *Christ's* disciples. Probably hearing an unusual noise, he started up out of his bed, not far from the garden, and ran out with only the sheet about him, to see what was the matter. *And the young men laid hold of him*—Who was only suspected to be *Christ's* disciple; but could not touch them who really were so!

V. 55. *All the council sought for witnesses and found none*—What an amazing proof of the over-ruling providence of God, considering both their authority, and the rewards they could offer, that no two consistent witnesses could be procured, to charge him with any gross crime!

V. 56. *Their evidences were not sufficient*—The *Greek* words literally rendered are, *Were not equal*: not equal to the charge of a capital crime: it is the same word in the 59th verse.

V. 58. *We heard him say*—It is observable, that the words which they thus misrepresented,

T t

* Matt. xxvi. 47. Luke xxii. 47. John xviii. 2. † Matt. xxvi. 51. Luke xxii. 49. John xviii. 10. ‡ Matt. xxvi. 57. Luke xxii. 54. John xviii. 12. § Matt. xxvi. 59.

him say, I will destroy this temple made with hands, and in three
 59 days I will build another made without hands. And neither so was
 their evidence sufficient. Then the high priest rising up in the
 60 midst, asked Jesus, saying, Answerest thou nothing? What is it that
 61 these witness against thee? * But he held his peace and answered
 nothing. Again the high-priest asked him and said to him, Art thou
 62 the Christ, the son of the blessed? And Jesus said, I am: and ye shall
 see the Son of man, sitting at the right-hand of power, and coming with
 63 the clouds of heaven. Then the high-priest rent his clothes and said,
 64 What farther need have we of witnesses? Ye have heard the blasphemy:
 what think ye? And they all condemned him to be worthy of death.
 65 And some began to spit on him, and to cover his face, and to buffet him,
 and to say to him, Prophecy. And the servants smote him with the palms
 of their hands.

66 † And as Peter was in the hall below, there cometh one of the maids
 67 of the high-priest. And seeing Peter warming himself, she looked on
 68 him and said, Thou wast also with Jesus of Nazareth. But he denied,
 saying, I know not, neither understand I what thou meanest. And he
 69 went out into the porch and the cock crew. And the maid seeing him
 70 again, said to them that stood by, This is *one* of them. And he de-
 nied it again. And a little after, those that stood by, said again to Peter,
 Surely thou art *one* of them; for thou art a Galilean, and thy speech
 71 agreeth *thereto*. Then he began to curse and to swear, I know not this
 72 man of whom ye speak. And the second time the cock crew. And
 Peter called to mind the word that Jesus had said to him, Before the
 cock crow twice, thou wilt deny me thrice. And he covered *his head*
 and wept.

XV. ‡ And straightway in the morning the chief priests having con-
 sulted with the elders and scribes, and the whole council, having

fented, where spoken by *Christ* at least three years before, (*John* ii. 19.) Their going
 back so far to find matter for the charge, was a glorious, though silent attestation, of
 the unexceptionable manner wherein he had behaved, through the whole course of his
 public ministry.

V. 72. *And he covered his head*—Which was an usual custom with mourners, and was
 fitly expressive both of grief and shame

V. 7. *Insurrection*

* *Matt.* xxvi. 63. *Luke* xxii. 67. † *Matt.* xxvi. 69. *Luke* xxii. 56. *John* xviii. 25.

‡ *Matt.* xxvii. 1, 2. *Luke* xxii. 66. xxiii. 1. *John* xviii. 28.

2 bound Jesus, carried *him* away, and delivered *him* to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering said
 3 to him, Thou sayest *it*. * And the chief priests accused him of many
 4 things. And Pilate asked him again, saying, Answerest thou nothing?
 5 Behold how many things they witness against thee. But Jesus answered
 6 nothing any more, so that Pilate marvelled. Now at every feast he re-
 7 leased to them one prisoner, whomsoever they would. And there was
 8 one named Barabbas, who lay bound with them that had made insur-
 9 rection with him, who had committed murder in the insurrection. And
 10 the multitude crying aloud, asked *him to do* as he had ever done for
 11 them. And Pilate answered them saying, Will ye that I release to you
 12 the king of the Jews? (For he knew that the chief priests had de-
 13 livered him for envy.) But the chief priests stirred up the people *to*
 14 *ask*, that he would rather release Barabbas to them. And Pilate answer-
 15 ing said to them again, What will ye then that I do *to him*, whom ye call
 16 the king of the Jews? And they cried out again, Crucify him. Then
 17 Pilate said to them, Why, what evil hath he done? But they cried out
 18 the more exceedingly, Crucify him. And Pilate, willing to satisfy the
 19 people, released Barabbas to them, and having scourged Jesus, delivered
 20 *him* to be crucified.
 21 † And the soldiers led him away into the hall called Pretorium,
 22 and called together the whole troop. And they clothe him with purple,
 23 and having platted a crown of thorns, put it about his *head*. And they
 24 saluted him, Hail, king of the Jews. And they smote him on the head
 25 with a cane, and spit upon him, and bowing their knees, did him homage.
 26 ‡ And when they had mocked him, they took the purple robe from him,
 27 and put his own clothes on him, and led him out to crucify him. And

V. 7. *Insurrection*—A crime which the Roman governors, and Pilate in particular, were more especially concerned and careful to punish.

V. 9. *Will ye that I release to you the king of the Jews*—Which doth this wretched man discover most? Want of justice, or courage, or common sense? The poor coward sacrifices justice to popular clamour, and enrages those whom he seeks to appease, by so unseasonably repeating that title, *The king of the Jews*; which he could not but know was so highly offensive to them.

* Matt. xxviii. 12. † Matt. xxvii. 27. John xix. 2. ‡ Matt. xxvii. 31. John xix. 16.

V. 16. *Pretorium*—The inner hall, where the pretor, a Roman magistrate, used to give judgment. But St. John calls the whole palace by this name.

V. 17. *Purple*—As royal robes were usually purple and scarlet, St. Mark and John term this a *purple robe*, St. Matthew a *scarlet* one. The Tyrian purple is said not to have been very different from scarlet.

V. 21. *The father of Alexander and Rufus*—These were afterwards two eminent Christians, and must have been well known when St. Mark wrote.

V. 24. 25. St.

they compel one Simon a Cyrenian, who was passing by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 * And they bring him to the place, Golgotha, which is, being
 23 interpreted, the place of a skull. And they gave him to drink wine
 24 mingled with myrrh; but he received it not. And when they had
 crucified him, they part his garments, casting lots upon them, what
 25 every man should take. And it was the third hour when they cru-
 26 cified him. And there was an inscription of his accusation written
 27 over, THE KING OF THE JEWS. And with him they crucify
 28 two thieves, one on his right-hand, and one on his left. And the
 scripture was fulfilled, which saith, † And he was numbered with
 29 the transgressors. ‡ And they that passed by, reviled him, wag-
 ging their heads and saying, Ah, thou that destroyest the temple,
 30 and buildest it in three days, Save thyself, and come down from the
 31 cross. In like manner also the chief priests mocking said to one ano-
 32 ther, with the Scribes, He saved others; cannot he save himself? Let
 the Christ, the king of Israel, come down now from the cross, that we
 may see and believe. They also that were crucified with him reviled
 33 him. § And when the sixth hour was come, there was darkness over
 34 all the earth until the ninth hour, And at the ninth hour Jesus cried
 with a loud voice, Eloi, Eloi, lama sabachani? Which is, being inter-
 35 preted, My God, my God, why hast thou forsaken me? And some of
 36 them that stood by hearing it said, Behold, he calleth Elijah. And
 one ran and filling a sponge with vinegar, put it on a cane, and gave
 him to drink, saying, Let alone; let us see if Elijah will come to take
 him down.

37 || And Jesus cried with a loud voice, and expired.

38 And the veil of the temple was rent in twain, from the top to
 39 the bottom. And the Centurion, who stood over-against him, seeing
 that having so cried he expired, said, Truly this man was the Son of God.

V. 24. 25. St. *Mark* seems to intimate, that they first nailed him to the cross, then parted his garments, and afterward reared up the cross. *faken me*—Thereby claiming God as his God; and yet lamenting his father's withdrawing the tokens of his love, and treating him as an enemy, while *He bare our*

V. 34. *My God, my God, why hast thou for-* *sins.*

V. 41. *Who*

* Matt. xxvii. 33. Luke xxiii. 33. John xix. 17. † Isaiah liii. 12. ‡ Matt. xxvii. 39.
 § Matt. xxvii. 45. Luke xxiii. 44. || Matt. xxvii. 50. Luke xxiii. 46. John. xix. 30.

40 There were also women, beholding from afar, among whom was Mary
Magdalene and Mary the mother of James the less, and of Joseph,
41 and Salome: Who also when he was in Galilee, followed him and
served him, and many other women who had come up with him to
Jerusalem.

42 * And the evening being now come, (because it was the preparation,
43 that is, the day before the sabbath.) Joseph of Arimathea, an honourable
counsellor, who also himself waited for the kingdom of God, came and
44 went in boldly to Pilate, and asked the body of Jesus. And Pilate mar-
velled that he was dead already: and calling to him the centurion, he
45 asked, If he had been any while dead? And when he knew it of the cen-
46 turion, he gave the body to Joseph. And having bought fine linen, he
took him down, and wrapped him in the linen, and laid him in a se-
pulchre, which was hewn out of a rock, and rolled a stone to the door
47 of the sepulchre. And Mary Magdalene and Mary the mother of Jesus,
beheld where he was laid.

XVI. † And when the sabbath was over, Mary Magdalene, and Mary
the mother of James and Salome, had bought spices, that they might
2 come and embalm him. And very early in the morning, the first
day of the week, they came to the sepulchre, at the rising of the
3 sun. And they said one to another, Who shall roll us away the
4 stone from the door of the sepulchre? (For it was very great :) And

V. 41. *Who served him*—Provided him with necessaries.

V. 42. *Because it was the day before the sabbath*—And the bodies might not hang on the sabbath-day: therefore they were in haste to have them taken down.

V. 43. *Honourable*—A man of character and reputation: A *Counsellor*—A member of the Sanhedrim. *Who waited for the kingdom of God*—Who expected to see it set up on earth.

V. 46. *He rolled a stone*—By his servants. It was too large for him to roll himself.

V. 2. *At the rising of the sun*—They set

out *while it was yet dark*, and came within sight of the sepulchre, for the first time, just as it grew light enough to discern, that the stone was rolled away. (*Matt. xxviii. 1. Luke xxiv. 1. John xx. 1.*) But by the time *Mary* had called *Peter* and *John*, and they had viewed the sepulchre, the sun was rising.

V. 3. *Who shall roll us away the stone*—This seems to have been the only difficulty they apprehended. So they knew nothing of *Pilate's* having sealed the stone, and placed a guard of soldiers there.

U u

V. 7. *And*

* *Matt. xvii. 57. Luke xxiii. 50. John xix. 38.* † *Matt. xxviii. 1. Luke xxiv. 1. John xx. 1.*

5 looking up they saw that the stone was rolled away. And entering
 into the sepulchre, they saw a young man sitting on the right-side,
 6 cloathed in a white robe; and they were affrighted. He saith to
 them, Be not affrighted: ye seek Jesus of Nazareth, who was cru-
 cified. He is risen: he is not here. Behold the place where they
 7 laid him. But go, tell his disciples, and Peter, He goeth before you into
 8 Galilee: there shall ye see him, as he said to you. And going out they
 fled from the sepulchre; for they trembled and were amazed: and they
 9 said nothing to any, for they were afraid. † Now when Jesus was risen
 early, the first day of the week, he appeared first to Mary Magdalene,
 10 out of whom he had cast seven devils. § She went and told them
 11 that had been with him, as they mourned and wept. But they, hearing
 12 that he was alive, and had been seen of her, believed not. * After that
 he appeared in another form unto two of them, as they were walking,
 13 going into the country. And they went and told *it* to the rest, neither
 14 believed they them. † Afterwards he appeared to the eleven, sitting
 at meat, and upbraided them with their unbelief and hardness of
 heart, because they believed not them who had seen him when he was
 risen.

15 And he said to them, || Go ye into all the world, and preach the
 16 gospel to every creature. He that believeth and is baptized, shall
 17 be saved; but he that believeth not shall be condemned. And these
 signs shall follow them that believe: in my name they shall cast out

V. 7. *And Peter*—Though he so oft denied his Lord. What amazing goodness was this!

V. 13. *Neither believed they them*—They were moved a little by the testimony of these, added to that of St. Peter. (Luke xxiv. 34.) But they did not yet fully believe it.

V. 15. *Go ye into all the world, and preach the gospel to every creature*—Our Lord speaks without any limitation or restriction. If therefore every creature in every age hath not heard it, either those who should have preached, or those who should have heard

it, or both, *made void the council of God* herein.

V. 16. *And is baptized*—In token thereof. Every one that believed was baptized. *But he that believeth not*—Whether baptized or unbaptized, shall perish everlastingly.

V. 17. *And these signs shall follow them that believe*—An eminent author subjoins, “That believe with that very faith mentioned in the preceding verse. (Though it is certain, that a man may work miracles, and not have saving faith, *Matt. vii. 23.*) It was not one faith by which St. Paul was

† John xx. 11. § Luke xxiv. 9. John xx. 18. * Luke xxiv. 13. † Luke xxiv. 36.
 John xx. 19. || Matt. xviii. 18.

devils : and they shall speak with new tongues : They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them : they shall lay hands on the sick, and they shall recover.

19 || So then the Lord, after he had spoken to them, was received up into
20 heaven, and sat on the right-hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

was saved ; another, by which he wrought miracles. Even at this day in every believer, faith as a latent miraculous power : (every effect of prayer being really miraculous :) although in many, both because of their own littleness of faith, and because the world is unworthy, that power is not exerted. Miracles in the beginning were helps to faith ; now also they are the object of it. At *Leonberg*, in the memory of our fathers, a cripple that could hardly move with crutches, while the Dean was preaching on this very text, was in a moment made whole." *Shall follow*—The word and faith must go before. *In my name*—By my authority committed to them. Raising the

dead is not mentioned. So our Lord performed even more than he promised.

V. 18. *If they drink any deadly thing*—But not by their own choice. God never calls us to try any such experiments.

V. 19. *The Lord*—How reasonable is he called by this title ! *After he had spoken to them*—For forty days.

V. 20. *They preached every where*—At the time St. *Mark* wrote, the apostles had already gone into all the known world. (*Rom. x. 18.*) And each of them was there known where he preached : the name of *Christ* only was known throughout the world.

|| Luke xxiv. 50.

N O T E S

O N

The Gospel according to St. M A R- K.

- I. **F**Orasmuch as many have undertaken to compose a narrative of the
2 facts which have been fully confirmed among us. Even as they who
were eye-witnesses and ministers of the word from the beginning, delivered
3 them to us : It seemed good to me also, having accurately traced all
things

things from their first rise, to write unto thee, in order, most excellently
 4 Theophilus, That thou mayest know the certainty of those things whereof
 thou hast been instructed.

Herein we may observe,

- I. **T**HE Beginning and therein
1. The conception of John, C. i. 5—25
 2. The conception of Christ 26—56
 3. The birth and circumcision of John; the hymn of Zacharias: the youth of John 57—80
 4. Christ's birth C. ii. 1—20
 Christ's circumcision and name 21
 Presentation in the temple, 22—38
 Country and growth, 39—40
- II. The Middle, when he was twelve years old and upward, 41—52
- III. The course of the history.
- A. The introduction wherein are described John the Baptist; Christ's baptism; and temptation, C. iii. iv. 1—13
- B. The acceptable year in Galilee;
- a. Proposed at Nazareth, 14—30
 - b. Actually exhibited
- I. At Capernaum, and near it:
 Here we may observe,
1. Actions not censured, while Jesus
 1. Teaches with authority, 31—32
 2. Casts out a devil, 33—37
 3. Heals many sick, 38—41
 4. Teaches every where, 42—44
 5. Calls Peter; then James and John, C. v. 1—11
 6. Cleanses the leper, 12—16
 2. Actions censured, more and more severely. Here occur
 1. The healing the paralytic, 17—26
 2. The calling of Levi, eating with publicans and sinners, 27—32
 3. The question concerning fasting, 33—39
 4. The plucking the ears of corn; C. vi. 1—5
 5. The withered hand restored; snares laid, 6—11
3. Actions having various effects on various persons,
1. Upon the apostles, 12—16
 2. Upon other hearers, 17—49
 3. Upon the centurion, C. vii. 1—10
 4. Upon the disciples of John, The occasion: the young man raised, 11—18
 The message and answer, 18—23
 The reproof of them that believed not John, 24—35
 5. Upon Simon and the penitent sinner, 36—50
 6. Upon the woman that ministered to him, C. viii. 1—3
 7. Upon the people, 4—18
 8. Upon his mother and brethren, 19—21
- II. On the sea, and Beyond it, 22—39
- III. On this side again;
1. Jairus and the flux of blood, 40—55
 2. The apostles sent, C. ix. 1—6
 3. Herod's doubting, 7—9
 4. The relation of the apostles, 10
 5. The earnestness of the people; our Lord's benignity; five thousand fed, 11—17
- C. The preparation for his passion:
- a. A recapitulation of the doctrine concerning his person; his passion foretold, 18—17
 - b. His transfiguration; the lunatic healed; his passion again foretold; humility enjoined, 28—50
 - c. His

- His great journey to Jerufalem, which we may divide into eighteen intervals ;
1. The inhospitable Samaritans, borne with, 51—57
 2. In the way, improper followers repelled,
Proper ones preft forward, 57—62
 3. Afterward, the feventy fent ;
and received again, C. x. 1—24
And the Scribe taught to love his neighbour, by the example of the good Samaritan, 25—37
 4. In Bethany, Mary preferred before Martha, 38—42
 5. In a certain place, the difciples taught to pray,
C. xi. 1—13
A devil caft out, and the action defended, 14—26
The acclamation of the woman corrected. 27—28
Those who defire a fign re-
proved, 29—36
 6. In a certain houfe, the Scribes and Pharifees censured, 37—54
 7. Our Lord's difcourfe to his difciples, C. xii. 1—12
To one that interrupts him, 13—21
To his difciples again, 22—40
To Peter, 41—53
To the people, 54—59
 8. The neceffity of repentance fhewn, C. xiii. 1—9
A woman healed on the fabbath, 10—21
 9. The fewnefs of them that are faved, 22—30
 10. Herod termed a fox, Jerufalem reprov'd, 31—35
 11. In the Phariffee's houfe, he cures the dropfy on the fabbath ; and
C. xiv. 1—6
Teaches humility, 7—11
Hofpitality, 12—14

- The nature of the great fupper 15—24
The neceffity of felf-denial 25—37
12. Joy over repenting finners defended, and C. xv. 1—10
Illustrated by the ftory of the prodigal fon, 11—32
The unjuft fteward, wife in his generation, C. xvi. 1—13
The Pharifees reprov'd ;
and warned by the ftory of the rich man and Lazarus, 14—18
19—31
Cautions againft fcandals,
C. xvii. 1—4
The faith of the apoftles increafed, 5—10
 13. In the confines of Samaria and Galilee, he heals ten lepers, 11—19
 14. Answers the queftion, concerning the time when the kingdom of God fhould come, 20—37
Commends constant prayer,
C. xviii. 1—8
Recommends humility, by the ftory of the Phariffee and Publican, 9—14
 15. Bleffes little children, 15—17
Answers the rich young man, 18—27
And Peter, asking what he fhould have, 28—30
 16. Foretels his paffion a third time, 31—34
 17. Near Jericho, cures a blind man, 35—43
 18. In Jericho, brings falvation to Zaccheus, C. xix. 1—10
Answers touching the sudden appearance of his kingdom, 11—28
- D. Tranfactions at Jerufalem,
a. The four firft days of the great week ;
1. His royal entry, 29—44

2. The

- | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>2. The abuse of the temple corrected, 45—46
 Its use restored, and Vindicated, C. xx. 1—8</p> <p>3. His discourses in the temple :
 1. The parable of the husbandmen, 9—19
 2. The answer concerning paying tribute, And the resurrection, 20—26
 3. The question concerning the son of David, 41—44
 4. The disciples admonished, 45—47
 5. The poor widow's offering commended, C. xxi. 1—6</p> <p>4. His prediction of the end of the temple, the city, and the world, 5—38</p> <p>5. Judas's agreement with the chief priests C. xxii. 1—6</p> <p>b. Thursday :
 1. Peter and John prepare the passover, 7—13
 2. The Lord's supper ; discourse after it, 14—23
 3. The dispute, which of them should be the greatest, 24—30
 4. Peter and the other apostles warned, 31—38
 5. On the mount of Olives,
 1. Jesus prays ; is in an agony ; strengthened by an angel ; wakes his disciples, 39—46</p> | <p>2. Is betrayed ; unseasonably defended, 47—53</p> <p>3. Carried to the high-priest's house, 54
 Denied by Peter, 55—62
 Mocked, 63—65</p> <p>c. Friday :
 1. His passion and death : transactions
 1. In the council, 66—71
 2. With Pilate, C. xxiii. 1—5
 3. With Herod, 6—12
 4. With Pilate again, 13—25
 5. In the Way, 26—32
 2. At Golgotha, where The crucifixion itself, and Jesus's prayer, 33—34
 His garments parted, 34
 Scoffs ; the inscription on the cross, 35—39
 The penitent thief, 40—43
 The prodigies, and the death of Jesus, 44—56
 The beholders of it, 47—49
 2. His burial, 50—53</p> <p>d. Friday evening and Saturday, 54—56</p> <p>e. His resurrection made known,
 1. To the Women, C. xxiv. 1—12
 2. To the two going into the country and to Simon, 13—35
 3. To the other apostles, 36—45</p> <p>f. The instructions given to his apostles ; his ascension, 46—53</p> |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

5 **T**H**E**R**E** was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia : and his wife was 6 of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and 7 ordinances of the Lord blameless. And they had no child, because

V. 5. *The course of Abia*—The priests were divided into twenty-four courses, of which that of *Abia* was the eighth, 1 *Chron.* xxiv. 10. Each course ministered in its turn, for seven days, from sabbath to

sabbath. And each priest of the course or set in waiting, had his part in the temple-service assigned him by lot.

V. 6. *Walking in all the moral commandments, and ceremonial ordinances, blameless*—

How

8 Elifabeth was barren, and they were both advanced in years. And while he executed the priest's office before God, in the order of his course,
 9 According to the custom of the priest's office, his lot was to burn the
 10 incense, going into the temple of the Lord. And the whole multitude
 11 of the people were praying without, at the time of the incense. And there appeared to him the angel of the Lord, standing on the right side
 12 of the altar of incense. And Zacharias seeing *him* was troubled, and fear
 13 fell upon him. But the angel said to him, Fear not, Zacharias; for thy prayer is heard, and thy wife Elifabeth shall bear thee a son, and
 14 thou shalt call his name John. And thou shalt have joy and exul-
 15 tation, and many shall rejoice at his birth. For he shall be great before the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

How admirable a character! May our behaviour be thus unblameable, and our obedience thus sincere and universal!

V. 10. *The people were praying without, at the time of the incense*—So the pious Jews constantly did. And this was the foundation of that elegant figure, by which prayer is in scripture so often compared to incense. Perhaps one reason of ordaining incense might be, to intimate the acceptableness of the prayer that accompanied it; as well as to remind the worshippers of that *sacrifice of a sweet smelling savour*, which was once to be offered to God for them, and of that *incense*, which is continually offered with the prayers of the saints, upon the golden altar that is before the throne, Rev. viii. 3, 4.

V. 12. *Zacharias was troubled*—Although he was accustomed to converse with God, yet we see he was thrown into a great consternation, at the appearance of his angelic messenger; nature not being able to sustain the sight. Is it not then an instance of the goodness as well as of the wisdom of God, that the services, which these heavenly spirits render us, are generally invisible?

V. 13. *Thy prayer is heard*—Let us observe with pleasure, that the prayers of

pious worshippers come up with acceptance before God; to whom no costly perfume is so sweet, as the fragrantcy of an upright heart. An answer of peace was here returned, when the case seemed to be most helpless. Let us wait patiently for the Lord, and leave to his own wisdom the time and manner wherein he will appear for us. *Thou shalt call his name John*—*John* signifies the grace or favour of *Jehovah*. A name well suiting the person, who was afterwards so highly in favour with God, and endued with abundance of grace; and who opened a way to the most glorious dispensation of grace in the *Messiah's* kingdom. And so *Zacharias'* former prayers for a child, and the prayer which he, as the representative of the people, was probably offering at this very time, for the appearance of the *Messiah*, were remarkably answered in the birth of his fore-runner.

V. 15. *He shall be great before the Lord*—God the father. Of the Holy Ghost and the Son of God mention is made immediately after. *And shall drink neither wine nor strong drink*—Shall be exemplary for abstemiousness and self-denial; and so much the more filled with the Holy Ghost.

V. 16. *And*

16 And many of the children of Israel shall he turn to the Lord their
 17 God. And he shall go before him in the spirit and power of Elijah,
 to turn the hearts of the fathers to the children, and the disobedient to
 the wisdom of the just; to make ready a people prepared for the Lord.
 18 And Zacharias said to the angel, Whereby shall I know this? For
 19 I am an old man, and my wife advanced in years. And the angel
 answering, said to him, I am Gabriel, that stand in the presence of
 God, and am sent to speak to thee, and to shew thee these glad tidings.
 20 And, behold, thou shalt be dumb, and not able to speak, till the day
 that these things are done, because thou believedst not my words, which
 21 shall be fulfilled in their season. And the people were waiting for Za-
 22 charias, and marvelled that he tarried so long in the temple. And
 coming out he could not speak to them; and they perceived that he
 had seen a vision in the temple; for he beckoned to them, and re-
 23 mained speechless. And when the days of his ministration were accom-
 24 plished, he went to his own house. And after these days, his wife
 25 Elifabeth conceived and hid herself five months, saying, Thus hath the

V. 16. *And many of the children of Israel shall he turn*—None therefore need be ashamed of “preaching like *John the Baptist*.” *To the Lord their God*—*To Christ*.

V. 17. *He shall go before him, Christ, in the power and spirit of Elijah*—With the same integrity, courage, austerity, and fervour, and the same power of God attending his word: *To turn the hearts of the fathers to the children*—To reconcile those that are at variance, to put an end to the most bitter quarrels, such as are very frequently those between the nearest relations: *And the hearts of the disobedient to the wisdom of the just*—And the most obdurate sinners to true wisdom, which is only found among them that are righteous before God.

V. 18. *Zacharias said, Whereby shall I know this?*—In how different a spirit, did the blessed virgin say, *How shall this be?* *Zacharias* disbelieved the fact: *Mary* had no doubt of the thing; but only enquired concerning the manner of it.

V. 19. *I am Gabriel that stand in the presence of God*—Seven angels thus stand be-

fore God, (*Rev. viii. 2.*) who seem the highest of all. There seems to be a remarkable gradation in the words, enhancing the guilt of *Zachariah's* unbelief. As if he had said, *I am Gabriel*, an holy angel of God; yea, one of the highest order. Not only so, but am now peculiarly *sent* from God; and that with a message *to thee* in particular. Nay, *and to shew thee glad tidings*, such as ought to be received with the greatest joy and readiness.

V. 20. *Thou shalt be dumb*—The Greek word signifies *deaf*, as well as *dumb*: and it seems plain, that he was as unable to hear, as he was to speak; for his friends were obliged to make signs to him, that he might understand them.

V. 21. *The people were waiting*—For him to come and dismiss them (as usual) with the blessing.

V. 24. *Hid herself*—She retired from company, that she might have the more leisure, to rejoice and bless God, for his wonderful mercy.

V. 25. *He looked upon me, to take away my reproach*

Lord done to me, in the days wherein he looked upon me, to take away my reproach among men.

26 And in the sixth month, the angel Gabriel was sent from God, to
27 a city of Galilee, named Nazareth; To a virgin of the house of
David, espoused to a man whose name was Joseph, and the virgin's
28 name *was* Mary. And the angel coming in to her, said, Hail, thou
highly favoured; the Lord *is* with thee: blessed *art* thou among
29 women. But she seeing *him*, was troubled at his saying, and rea-
30 soned, what manner of salutation this should be. And the angel
said to her, Fear not, Mary: for thou hast found favour with God.
31 And behold, thou shalt conceive in thy womb, and bring forth a son,
32 and shalt call his name Jesus. He shall be great, and shall be called the
son of the highest; and the Lord God shall give him the throne of his
33 father David. And he shall reign over the house of Jacob for ever, and
34 of his kingdom there shall be no end. Then said Mary to the angel,
35 How shall this be, seeing I know not a man? And the angel answering
said to her, The Holy Ghost shall come upon thee, and the power of the

reproach—Barrenness was a great reproach among the *Jews*. Because fruitfulness was promised to the righteous.

V. 26. *In the sixth month*—After *Elisabeth* had conceived.

V. 27. *Espoused*—It was customary among the *Jews*, for persons that married to contract before witnesses some time before. And as *Christ* was to be born of a pure virgin, so the wisdom of God ordered it to be of one *espoused*, that to prevent reproach he might have a *reputed* father, according to the flesh.

V. 28. *Hail, thou highly favoured; the Lord is with thee; blessed art thou among women*—*Hail* is the salutation used by our Lord, to the women after his resurrection: *Thou art highly favoured*, or, *hast found favour with God*, ver. 30. is no more than was said of *Noah*, *Moses*, and *David*. *The Lord is with thee*, was said to *Gideon*, (Judges vi. 12.) and *blessed shall she be above women*, of *Jael*, (Judges v. 24.) This salutation gives no room for any pretence of paying adoration

to the virgin; as having no appearance of a prayer, or of worship offered to her.

V. 32. *He shall be called the son of the highest*—In this respect also: and that in a more eminent sense, than any, either man or angel can be called so. *The Lord shall give him the throne of his father David*—That is, the Spiritual Kingdom, of which *David's* was a type.

V. 33. *He shall reign over the house of Jacob*—In which all true believers are included.

V. 35. *The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee*—The power of God was put forth by the Holy Ghost, as the immediate divine agent in this work: and so he exerted the power of the highest as his own power, who together with the Father and the Son is the most high God. *Therefore also*—Not only as he is God from eternity, but on this account likewise he *shall be called the Son of God*.

highest shall overshadow thee ; therefore also that holy thing which shall
 36 be born, shall be called the son of God. And behold thy cousin
 Elifabeth, she hath also conceived a son in her old age : and this is the
 37 sixth month with her who was called barren ; For with God, nothing
 38 shall be impossible. And Mary said, Behold the handmaid of the Lord :
 be it unto me according to thy word. And the angel departed
 from her.

39 And Mary arose in those days, and went with haste into the hill-
 40 country, into a city of Judah, And entered into the house of Za-
 41 charias, and saluted Elifabeth. And when Elifabeth heard the sa-
 lutation of Mary, the babe leaped in her womb : and Elifabeth was
 42 filled with the Holy Ghost, And cried with a loud voice and said,
 Blessed *art* thou among women, and blessed *is* the fruit of thy womb.
 43 And whence *is* this to me, that the mother of my Lord should come
 44 to me? For lo! when the voice of thy salutation sounded in my
 45 ears, the babe leaped in my womb for joy. And happy *is* she that
 believed ; for there shall be a performance of those things which
 46 were told her from the Lord. And Mary said, My soul doth mag-
 47 nify the Lord, And my spirit hath rejoiced in God my Saviour.

V. 36. *And behold, thy cousin, Elifabeth*—Though *Elifabeth* was of the house of *Aaron*, and *Mary* of the house of *David*, by the father's side, they might be related by their mother's. For the law only forbade heiresses marrying into another tribe. And so other persons continually intermarried ; particularly, the families of *David* and of *Levi*.

V. 38. *And Mary said, Behold the handmaid of the Lord*—It is not improbable, that this time of the Virgin's humble faith, consent, and expectation, might be the very time of her conceiving.

V. 39. *A city of Judah*—Probably *Hebron*, which was situated in the hill-country of *Judea*, and belonged to the house of *Aaron*.

V. 41. *When Elifabeth heard the salutation of Mary*—The discourse with which she saluted her giving an account of what the angel had said, the joy of her soul so affected

her body, that the very child in her womb was moved in an uncommon manner, as if it leaped for joy.

V. 45. *Happy is she that believed*—Probably she had in her mind the unbelief of *Zacharias*.

V. 46. *And Mary said*—Under a prophetic impulse, several things, which perhaps she herself did not then fully understand.

V. 47. *My spirit hath rejoiced in God my Saviour*—She seems to turn her thoughts here to *Christ* himself, who was to be born of her, as the angel had told her, He should be the son of the highest, whose name should be *Jesus*, the Saviour. And she rejoiced in hope of salvation through faith in him, which is a blessing common to all true believers, more than in being his mother after the flesh, which was an honour peculiar to her. And certainly she had the same reason to rejoice in God her
 Saviour

48 For he had regarded the low estate of his handmaid: for behold
 49 from henceforth all generations shall call me blessed. For he that
 is mighty hath done to me great things, and holy is his name.
 50 And his mercy is on them that fear him, from generation to gene-
 51 ration. He hath wrought strength with his arm; he hath scattered
 52 the proud in the imagination of their hearts. He hath put down
 53 the mighty from *their* thrones, and exalted them of low degree. He
 hath filled the hungry with good things, but sent the rich empty
 54 away. He hath helped his servant Israel, in remembrance of *his* mercy.
 55 As he spake to our fathers, to Abraham and to his seed for ever.
 56 And Mary abode with her about three months, and returned to her
 own house.

57 Now Elifabeth's full time came, that she should be delivered, and
 58 she brought forth a son. And her neighbours and relations heard,
 that the Lord had shewed great mercy upon her, and they rejoiced
 59 with her. And on the eighth day they came to circumcise the child,
 60 and they called him Zacharias, after the name of his father. But
 61 his mother answering, said, Nay, but he shall be called John. And
 62 they said to her, There is none of thy kindred that is called by that
 name. And they made signs to his father, what he would have him
 63 called. And asking for a writing-tablet, he wrote, saying, His name
 64 is John. And they marvelled all. And immediately his mouth
 was opened, and his tongue *loosed*, and he spake, blessing God.
 65 And fear came upon all that dwelt round about them, and all these
 66 things were noised abroad, in all the hill-country of Judea. And
 all that heard *them*, laid *them* up in their hearts, saying, What man-

Saviour that we have: because he had regarded the low estate of his handmaid—In like manner as he regarded our low estate; and vouchsafed to come and save her and us, when we were reduced to the lowest estate of sin and misery.

V. 51. *He hath wrought strength with his arm*—That is, He hath shewn the exceeding greatness of his power. She speaks prophetically of those things as already done, which God was about to do by the *Messiah*. *He hath scattered the proud*—Visible and invisible.

V. 52. *He hath put down the mighty*—Both angels and men.

V. 54. *He hath helped his servant Israel*—By sending the *Messiah*.

V. 55. *To his seed*—His spiritual seed; all true believers.

V. 56. *Mary returned to her own house*—And thence soon after to *Bethlehem*.

V. 60. *His mother said*—Doubtless by revelation, or a particular impulse from God.

V. 66. *The hand of the Lord*—The peculiar power and blessing of God.

V. 67. *And*

ner of child shall this be? And the hand of the Lord was with him.
 67 And his father Zacharias was filled with the Holy Ghost, and pro-
 68 phesied saying, Blessed be the Lord God of Israel; for he hath visited
 69 and redeemed his people, And hath raised up an horn of salvation
 70 for us, in the house of his servant David: As he spake by the
 mouth of his holy prophets, who have been since the world began:
 71 That we should be saved from our enemies, and from the hand of
 72 all that hate us; To perform the mercy *promised* to our fathers, and
 73 to remember his holy covenant, The oath which he sware to our
 74 father Abraham, That he would grant us, being delivered out of the
 75 hand of our enemies, to serve him without fear, In holiness and
 76 righteousness before him, all the days of our life. And thou, child,
 shalt be a prophet of the highest: for thou shalt go before the face
 77 of the Lord, to prepare his ways, To give knowledge of salvation
 78 to his people, by the remission of their sins, Through the tender mercy
 of our God, whereby the day-spring from on high hath visited us,
 79 To shine on them that sit in darkness and in the shadow of death, to
 80 direct our feet into the way of peace. And the child grew, and waxed
 strong in spirit, and was in the deserts, till the day of his being shewn
 to Israel.

II. And in those days there went out a decree from Augustus Cesar,
 2 that all the world should be inrolled. (Now this first inrolment was

V. 67. *And Zacharias prophesied*—Of things immediately to follow. But it is observable, he speaks of *Christ* chiefly; of *John* only, as it were, incidentally.

V. 69. *An horn*, signifies honour, plenty, and strength. *An horn of salvation*—That is a glorious and mighty Saviour.

V. 70 *His prophets, who have been since the world began*—For there were prophets from the very beginning.

V. 74. *To serve him without fear*—Without any slavish fear. Here is the substance of the great promise, That we shall be always holy, always happy: that being delivered from Satan and sin, from every uneasy and unholy temper, we shall joyfully love and serve God, in every thought, word, and work.

V. 76. *And thou, child*—He now speaks to *John*; yet not as a parent, but as a prophet.

V. 77. *To give knowledge of salvation, by the remission of sins*—The knowledge of the remission of our sins, being the grand instrument of present and eternal salvation, *Heb.* viii. 11, 12. But the immediate sense of the words seems to be, To preach to them the gospel doctrine of salvation by the remission of their sins.

V. 78. *The day-spring*—Or the rising Sun, that is *Christ*.

V. 1. *That all the world should be inrolled*—That all the inhabitants, male and female of every town in the *Roman* empire, with their families and estates should be registered.

V. 2. *When Cyrenius was governor of Syria*
 —When

3 made, when Cyrenius was governor of Syria.) And all went to be
4 inrolled, every one to his own city. And Joseph also went up to Ga-
lilee, out of the city of Nazareth into Judea, to the city of David, which
is called Bethlehem, (because he was of the family and household of David)
5 To be inrolled with Mary, his espoused wife, being with child. And
6 while they were there, the days were fulfilled, that she should be de-
7 livered. * And she brought forth a son, the first-born, and swathed him,
and laid him in the manger, because there was no room for them in
the inn.

8 And there were in the same country shepherds, lying out in the
9 field, and keeping watch over their flock by night. And lo an
angel of the Lord came upon them, and the glory of the Lord shone
10 round about them; and they were sore afraid. And the angel said
to them, Fear not; for behold I bring you good tidings of great
11 joy, which shall be to all people. For to you is born this day in
12 the city of David, a Saviour, who is Christ the Lord. And this *shall*
be a sign to you: ye shall find the babe, wrapped in swaddling-
13 clothes, lying in a manger. And suddenly there was with the angel a
14 multitude of the heavenly host, praising God, and saying, Glory to God
in the highest; and on earth peace; good-will toward men.

15 And when the angels were gone away from them into heaven, the
shepherds said one to another, Let us go to Bethlehem, and see this
16 thing which is done, which the Lord hath made known to us. And
they came with haste, and found Mary and Joseph and the babe lying

—When *Publius Sulpicius Quirinus* governed the province of *Syria*, in which *Judea* was then included.

V. 6. *And while they were there, the days were fulfilled that she should be delivered*—*Mary* seems not to have known, that the child must have been born in *Bethlehem*, agreeably to the prophecy. But the providence of God took care for it.

V. 7. *She laid him in the manger*—Perhaps it might rather be translated *in the stall*. They were lodged in the ox-stall, fitted up on occasion of the great concourse for poor guests. *There was no room for them in the*

inn—Now also, there is seldom room for *Christ* in an inn.

V. 11. *To you*—Shepherds; Israel; Mankind.

V. 14. *Glory be to God in the highest; on earth peace; good-will toward men*—The shouts of the multitude are generally broken into short sentences. This rejoicing acclamation strongly represents the piety and benevolence of these heavenly spirits: as if they had said, *Glory be to God in the highest heavens*: let all the angelic legions resound his praises. For with the Redeemer's birth, *peace* and all kind of happiness come down

Z z

* Matt. i. 25.

17 in the manger. And having seen *it*, they made known abroad the
 18 saying which was told them concerning the child. And all that heard
 19 wondered at the things which were told them by the shepherds. But
 20 Mary kept all these things, comparing them together in her heart. And
 the shepherds returned, glorifying and praising God for all things that
 they had heard and seen, as it was told them.

21 And when eight days were fulfilled, to circumcise the child, his name
 was called Jesus, which was named of the angel, before he was conceived
 in the womb.

22 And when the days of purification were fulfilled according to the law
 of Moses, they brought him up to Jerusalem, to present him to the Lord :
 23 (As it is written in the law of the Lord, * Every male that openeth the
 24 womb shall be holy to the Lord) And to offer a sacrifice according to
 that which is said in the law of the Lord, † A pair of turtle-doves, or two
 young pigeons.

25 And behold there was a man in Jerusalem whose name *was* Simeon,
 and this man was just and devout, waiting for the consolation of Israel :
 26 and the Holy Ghost was upon him. And it had been revealed to him
 by the Holy Ghost, that he should not see death, before he had seen
 27 the Lord's Christ. And he came by the spirit into the temple. And
 when his parents brought in the child Jesus, to do for him after the
 28 custom of the law, He took him up in his arms, and blessed God and
 29 said, Lord, now lettest thou thy servant depart in peace, according to thy
 30 word : For mine eyes have seen thy salvation : which thou hast prepared
 31 before the face of all people : A light revealed to the Gentiles, and the

to dwell *on earth* : yea, the overflowings of
 divine *good-will* and favour, are now exer-
 cised *toward men*.

V. 20. *For all the things that they had heard*
 —From *Mary* : as it was told them—By the
 angels.

V. 21. *To circumcise the child*—That he
 might visibly be *made under the law* by a
 sacred rite, which obliged him to keep the
 whole law ; as also that he might be owned
 to be the seed of *Abraham*, and might put
 an honour on the solemn dedication of
 children to God.

V. 22. *The days*—The forty days pre-
 scribed, *Lev. xii. 2. 4.*

V. 24. *A pair of turtle doves, or two young*
pigeons—This offering sufficed for the poor.

V. 25. *The consolation of Israel*—A com-
 mon phrase for the *Messiah*, who was to be
 the everlasting consolation of the *Israel* of
 God. *The Holy Ghost was upon him*—That
 is, he was a prophet.

V. 27. *By the spirit*—By a particular re-
 velation or impulse from him.

V. 30. *Thy salvation*—Thy *Christ*, thy
 Saviour.

V. 32. *And*

* *Exod. xiii. 2.*

† *Lev. xii. 8.*

32 glory of thy people Israel. And Joseph and his mother marvelled at
 33 those things which were spoken of him. And Simeon blessed them, and
 34 said to Mary his mother, Behold this child is set for the fall and rising
 again of many in Israel, and for a sign which shall be spoken against,
 35 (Yea, and a sword shall pierce through thy own soul also) that the
 thoughts of many hearts may be revealed.

36 And there was *one* Anna, a prophetess, the daughter of Phanuel,
 of the tribe of Asher; she was far advanced in years, having lived
 37 with an husband seven years from her virginity. And she was a
 widow of about fourscore and four years, who departed not from the
 temple, but served *God* with fastings and prayers, night and day.
 38 And she coming in at that hour, gave thanks to the Lord, and spake of
 39 him to all that were waiting for redemption in Jerusalem. And when
 they had performed all things, according to the law of the Lord, they
 40 returned into Galilee, to their own city Nazareth. And the child grew,

V. 32. *And the glory of thy people Israel—* For after the *Gentiles* are enlightened, all *Israel shall be saved*.

V. 33. *Joseph and his mother marvelled at those things which were spoken—* For they did not yet thoroughly understand them.

V. 34. *Simeon blessed them—Joseph and Mary. This child is set for the fall and rising again of many—* That is, he will be a *savour of death* to some, to unbelievers; a *savour of life* to others, to believers: *And for a sign which shall be spoken against—* A sign from God, yet rejected of men: but the time for declaring this at large, was not yet come: *That the thoughts of many hearts may be revealed—* The event will be, that by means of that contradiction, the inmost thoughts of many, whether good or bad, will be made manifest.

V. 35. *A sword shall pierce through thy own soul—* So it did, when he suffered; particularly at his crucifixion.

V. 37. *Fourscore and four years—* These were the years of her life, not her widowhood only. *Who departed not from the temple—* Who attended there at all the stated hours of prayer. *But served God with fast-*

ings and prayers— Even at that age. *Night and day—* That is, spending therein a considerable part of the night, as well as of the day.

V. 38. *To all that were waiting for redemption—* The sceptre now appeared to be *departing from Judah*, though it was not actually gone: *Daniel's* weeks were plainly near their period. And the revival of the spirit of prophecy, together with the memorable occurrences relating to the birth of *John* the Baptist, and of *Jesus*, could not but encourage and quicken the expectation of pious persons at this time.

Let the example of these aged faints animate those, whose hoary heads, like theirs, are a *crown of glory*, being *found in the way of righteousness*. Let those venerable lips, so soon to be silent in the grave, be now employed in the praises of their Redeemer. Let them labour to leave those behind, to whom *Christ* will be as precious as he has been to them; and will be waiting for God's salvation, when they are gone to enjoy it.

V. 40. *And the child grew—* In bodily strength and stature; and waxed strong in *spirit*

and waxed strong in the spirit, filled with wisdom ; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year, at the feast of the
42 passover. And when he was twelve years old, they went up to
43 Jerusalem, after the custom of the feast. And when they had fulfilled
the days, as they returned, the child Jesus tarried behind in Jerusalem ;
44 and Joseph and his mother knew *it* not, But supposing him to be in
the company, they went a day's journey : and sought him among *their*
45 kinsfolk and among *their* acquaintance. And not finding him, they
46 went back to Jerusalem, seeking him. And after three days, they
found him in the temple, sitting in the midst of the doctors, both hearing
47 them and asking them questions. And all that heard him were astonished
48 at his understanding and answers. And seeing him they were amazed.
And his mother said to him, Son, why hast thou done thus to us ? Behold
49 thy father and I have sought thee sorrowing. And he said to them,
Why sought ye me ? Knew ye not, that I must be about my father's
50 business ? And they understood not the saying which he spake to
51 them. And he went down with them, and came to Nazareth, and was
subject to them ; but his mother kept all these things in her heart.

spirit—The powers of his human mind daily improved ; *filled with wisdom*—By the light of the indwelling spirit, which gradually opened itself in his soul ; *and the grace of God was upon him*—That is, the peculiar favour of God rested upon him, even as man.

V. 43. *The child Jesus*—St. Luke describes in order Jesus the fruit of the womb, c. i. 42. an infant, c. ii. 12. a little child, ver. 40. a child here, and afterwards a man. So our Lord passed through and sanctified every stage of human life. Old age only did not become him.

V. 44. *Supposing him to have been in the company*—As the men and women usually travelled in distinct companies.

V. 46. *After three days*—The first day was spent in their journey ; the second in their return to *Jerusalem* ; and the third,

in searching for him there : *They found him in the temple*—In an apartment of it : *Sitting in the midst of the doctors*—Not one word is said of his disputing with them, but only of his *asking* and *answering questions*, which was a very usual thing in these assemblies, and indeed the very end of them. And if he was, with others, at the feet of these teachers (where learners generally sat) he might be said to be *in the midst of them*, as they sat on benches of a semi-circle form, raised above their hearers and disciples.

V. 49. *Why sought ye me ?*—He does not blame them for losing, but for thinking it needful to seek him ; and intimates, That he could not be lost, nor found any where, but doing the will of an higher parent.

V. 50. It is observable, that *Joseph* is not mentioned after this time, whence it is probable, he did not live long after.

V. 52. *Jesus*

52 And Jesus increased in wisdom and stature, and in favour with God and man.

III. * Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and the region of Trachonitis, 2 and Lyfanius tetrarch of Abilene, Annas being the High Priest and Caiaphas, the word of God came to John, the son of Zacharias, in the 3 wilderness. And he came into all the country about Jordan, preaching 4 the baptism of repentance, for the remission of sins: As it is written in the book of the words of the prophet Isaiah, saying, † The voice of one crying aloud in the wilderness, Prepare ye the way of the Lord, make 5 his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways smooth: And all flesh shall see the salvation of God. 6 Then said he to the multitude that came forth to be baptized of him, 7 Ye brood of vipers, who hath warned you to flee from the wrath to 8 come. Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father: for I say to

V. 52. *Jesus increased in wisdom*—As to his human nature, and in favour with God—In proportion to that increase. It plainly follows, that though a man were pure, even as *Christ* was pure, still he would have room to increase in holiness, and, in consequence thereof, to increase in the favour, as well as in the love of God.

V. 1. *The fifteenth year of Tiberius*—Reckoning from the time when *Augustus* made him his colleague in the empire. *Herod being tetrarch of Galilee*—The dominions of *Herod* the great, were after his death, divided into four parts or tetrarchies. This *Herod*, his son was tetrarch of *Galilee*, reigning over that fourth part of his dominions. His brother reigned over two other fourth parts, the region of *Iturea*, and that of *Trachonitis*, (that tract of land on the other side *Jordan*, which had formerly belonged

to the tribe of *Manassch*.) And *Lyfanius* (probably descended from a prince of that name, who was some years before governor of that country) was tetrarch of the remaining part, *Abilene*, which was a large city of *Syria*, whose territories reached to *Lebanon* and *Damascus*, and contained great numbers of *Jews*.

V. 2. *Annas being High Priest and Caiaphas*—There could but be one High-Priest, strictly speaking, at once, *Annas* was the High-Priest, at that time, and *Caiaphas* his sagan and deputy.

V. 5. *Every valley shall be filled, &c.*—That is, every hindrance shall be removed.

V. 6. *The salvation of God*—The *Saviour*, the *Messiah*.

V. 8. *Say not within yourselves, We have Abraham to our father*—That is, trust not in your being members of the visible church,

3 A

or

* Mat. iii. 1. Mark i. 1. † Isaiah xl. 3.

- you, that God is able of these stones to raise up children to Abraham.
- 9 And now also the axe lieth at the root of the trees : every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.
- 10 And the multitude asked him, saying, What then shall we do? He
- 11 answering saith to them, He that hath two coats, let him impart to him
- 12 that hath none; and he that hath meat let him do likewise. And publicans also came to be baptized, and said to him, Master, what shall we
- 13 do? And he said to them, Exact no more than what is appointed you.
- 14 And soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse *any* falsely; and be content with your pay.
- 15 And as the people were in expectation, and all mused in their
- 16 hearts of John, whether he were not the Christ, John answered, saying to them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall
- 17 baptize you with the Holy Ghost and with fire: Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into
- 18 his garner, but the chaff he will burn with unquenchable fire. And many
- 19 other things in *his* exhortation preached he to the people. But Herod the tetrarch being reproved by him concerning Herodias, his brother
- 20 Philip's wife, and concerning all the evils which Herod had done, Added also this above all, that he shut up John in prison.
- 21 * Now when all the people were baptized, it came to pass, that
- 22 Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came from heaven, saying, Thou art my beloved son, in thee I delight.

or in any external privileges whatsoever; for God now requires a change of heart; and that without delay.

V. 10. *He answering*—It is not properly *John*, but the Holy Ghost, who teaches us in the following answers, how to come ourselves, and how to instruct other penitent sinners to come to *Christ*, that he may give them rest. The sum of all is, *Cease to do evil, learn to do well*—These are the *fruits worthy of repentance*.

V. 20. *He shut up John*—The circumstance, though it happened after, is here mentioned before our Lord's baptism, that his history (that of *John* being concluded) may then follow without any interruption.

V. 21. *Jesus praying, the heaven was opened*—It is observable, that the three voices from heaven (see *Luke* ix. 29, 35. *John* xii. 28.) by which the former bore witness to *Christ*, were pronounced, either while he was praying, or quickly after it.

V. 23. *And*

* Matt. iii. 13. Mark i. 3.

23 And Jesus was about thirty years of age, when he began his ministry, being, as was supposed, the son of Joseph, who was the son of
 24 Heli, *The son of Matthat, the son of Levi, the son of Melchi, the son*
 25 *of Janna, the son of Joseph, The son of Mattathias, the son of Amos,*
 26 *the son of Nahum, the son of Esli, the son of Nagge. The son of Maath,*
the son of Mattathias, the son of Shimei, the son of Joseph, the son of
 27 *Judah, The son Johanan, the son of Rhesa, the son of Zerrubbabel,*
 28 *the son of Salathiel, the son of Neri, The son of Melchi, the son of*
 29 *Addi, the son of Cofam, the son of Elmodam, the son of Er, The son of*
Jose, the son of Eleazar, the son of Jorim, the son of Matthat, the son
 30 *of Levi, The son of Simeon, the son of Judah, the son of Joseph, the*
 31 *son of Johanan, the son of Eliakim, The son of Melea, the son of Me-*
 32 *nan, the son of Mattatha, the son of Nathan, the son of David, The*
son of Jesse, the son of Obed, the son of Booz, the son of Salmon, the
 33 *son of Naasson, The son of Aminadab, the son of Aaron, the son of Elrom,*
 34 *the son of Phares, the son of Judah, The son of Jacob, the son of Isaac,*
 35 *the son of Abraham, the son of Terah, the son of Nahor, The son of*
Saruch, the son of Ragua, the son of Phalec, the son of Heber, the
 36 *son of Sala, The son of Cainan, the son of Arphaxad, the son of Shem,*
 37 *the son of Noah, the son of Lamech, The son of Methuselah, the son of*
 38 *Enoch, the son of Jared, the son of Maleleel, the son of Cainan, The son*
of Enos, the son of Seth, the son of Adam, the son of God.

IV. || And Jesus being full of the Holy Ghost, returned from Jordan,

V. 23. *And Jesus was*—John's beginning was computed by the years of princes, our Saviour's, by the years of his own life, as a more august Æra. *About thirty years of age*—He did not now enter upon his thirtieth year (as the common translation would induce one to think) but he now entered on his public ministry: being of such an age, as the Mosaic law required. Our great Master attained not, as it seems, to the conclusion of his thirty-fourth year. Yet what glorious achievements did he accomplish, within those narrow limits of time! Happy that servant, who with any proportionable zeal, dispatches the great business of life! And so much the more happy, if his sun go down at noon. For the

space that is taken from the labours of time, shall be added to the rewards of eternity. *The son of Heli*—That is the son-in-law: for Heli was the father of Mary. So St. Matthew writes the genealogy of Joseph, descended from David by Solomon; St. Luke that of Mary, descended from David by Nathan. In the genealogy of Joseph (recited by St. Matthew) that of Mary is implied, the Jews being accustomed to marry into their own families.

V. 38. *Adam the son of God*—That is whatever the sons of Adam receive from their human parents, Adam received immediately from God, except sin and misery.

V. 1. *The wilderness*—Supposed by some to have been in Judea; by others to have been

3 A 2
 || Matt. iv. 1. Mark i. 12.

2 and was led by the Spirit into the wilderness, being forty days tempted by the devil. And in those days he ate nothing, and when
 3 they were ended he hungered. And the devil said to him, If thou be the Son of God, command this stone that it be made bread.
 4 And Jesus answered him, saying, It is written, * Man shall not live
 5 by bread alone, but by every word of God. And the devil leading him up into an high mountain, shewed him all the kingdoms of the
 6 world in a moment. And the devil said to him, All this power will I give thee, and the glory of them: for it is delivered to me, and I
 7 give it to whomsoever I will, If thou therefore wilt worship me, all
 8 shall be thine. And Jesus answering said to him, It is written, † Thou
 9 shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on the battlement of the temple, and said to him, If thou be the son of God, cast thyself down
 10 from hence: For it is written, ‡ He shall charge his angels concerning
 11 thee, to keep thee: And in their hands they shall bear thee up, lest at
 12 any time thou dash thy foot against a stone. And Jesus answering said
 13 to him, It is said, || Thou shalt not tempt the Lord thy God. And the devil having ended all the temptation, departed from him till a convenient season.

14 And Jesus returned in the power of the spirit into Galilee, and there went out a fame of him through all the region round about.
 15 And he taught in their synagogues, being glorified of all. § And he
 16 came to Nazareth, where he was brought up; and as his custom was,

been that great desert of *Horeb* or *Sinai*, where the children of *Israel* were tried for forty years, and *Moses* and *Elijah* fasted forty days.

V. 6. *I give it to whomsoever I will*—Not so, Satan. It is God, not thou, that putteth down one, and setteth up another: although sometimes Satan by God's permission, may occasion great revolutions in the world.

V. 13. *A convenient season*—In the garden of *Gethsemane*, *Luke* xxii. 53.

V. 14. *Jesus returned in the power of the*

Spirit—Being more abundantly strengthened after his conflict.

V. 15. *Being glorified of all*—So God usually gives strong cordials after strong temptations. But neither their approbation continued long, nor the outward calm which he now enjoyed.

V. 16. *He stood up*—Shewing thereby, that he had a desire to read the scripture to the congregation. On which the book was given to him. It was the *Jewish* custom to read standing, but to preach sitting.

V. 17. *He*

* Deut. viii. 3. † Deut. vi. 13. ‡ Psalm xci. 11. || Deut. vi. 16. § Matt. xiii. 54. Mark vi. 1.

he went into the synagogue on the sabbath and stood up to read.
 17 And there was delivered to him the book of the prophet Isaiah, and
 having opened the book, he found the place where it was written,
 18 * The spirit of the Lord is upon me, because he hath anointed me
 to preach the gospel to the poor; he hath sent me to heal the
 broken-hearted, to proclaim deliverance to the captives, and recovery
 19 of sight to the blind, to set at liberty them that are bruised, To publish
 20 the acceptable year of the Lord. And having closed the book, he gave
 it again to the servant, and sat down, And the eyes of all in the
 21 synagogue were fastened on him. And he said to them, To-day is this
 22 scripture fulfilled in your ears. And they all bare him witness, and
 wondered at the gracious words which proceeded out of his mouth.
 23 And they said, Is not this Joseph's son? And he said to them, Ye will
 surely say to me this proverb, Physician heal thyself. Whatsoever we
 24 have heard done in Capernaum, do also here in thy own country. And
 he said, Verily I say to you, No prophet is acceptable in his own

V. 17. *He found*—It seems, opening upon it, by the particular providence of God.

V. 18. *He hath anointed me*—With the spirit. He hath by the power of his spirit which dwelleth in me, set me apart for these offices. *To preach the gospel to the poor*—Literally and spiritually.

How is the doctrine of the ever-blessed Trinity interwoven, even in those scriptures where one would least expect it? How clear a declaration of the great Three-one is there in those very words. The *Spirit*—of the *Lord*—is upon *Me*! *To proclaim deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised*—Here is a beautiful gradation, in comparing the spiritual state of men, to the miserable state of those captives, who were not only cast into prison, but, like *Zedekiah*, had their eyes put out, and were laden and bruised with chains of iron.

V. 19. *The acceptable year*—Plainly alluding to the year of Jubilee, when all both debtors and servants were set free.

V. 21. *To day is this scripture fulfilled in your ears*—By what you hear me speak.

V. 22. *The gracious words which proceeded out of his mouth*—A person of spiritual discernment may find in all the discourses of our Lord a peculiar sweetness, gravity, and becomingness, such as is not to be found in the same degree, not even in those of the apostles.

V. 23. *Ye will surely say*—That is, your approbation now outweighs your prejudices. But it will not be so long. You will soon ask, Why my love does not begin at home? Why I do not work miracles here, rather than at *Capernaum*? It is because of your unbelief. Nor is it any new thing for me to be despised in my own country. So were both *Elijah* and *Elisha*, and thereby driven to work miracles among heathens, rather than in *Israel*.

V. 24. *No prophet is acceptable in his own country*—That is, in his own neighbourhood. It generally holds, that a teacher sent from God, is not so acceptable to his neighbours, as he is to strangers. The
 meanness

* Isaiah lxi. 1.

25 country. I tell you of a truth, Many widows were in Israel in the days
 of Elijah, * when the heaven was shut up three years and six months,
 26 while a great famine was through all the land. Yet to none of these
 27 was Elijah sent, but to Sarepta, a city of Sidon, to a widow. And many
 lepers were in Israel, in the time of Elifha the prophet, yet none of them
 28 were cleansed, but † Naaman the Syrian. And all in the synagogue
 29 hearing these things, were filled with fury, And rising up, thrust him out
 of the city, and brought him to the brow of the hill whereon their city
 30 was built, to cast him down headlong. But he passing through the midst
 of them, went away.

31 ‡ And he came down to Capernaum, a city of Galilee, and
 32 taught them on the sabbath days. And they were astonished at his
 33 teaching, for his word was with authority. And there was in the
 synagogue a man who had a spirit of an unclean devil: and he cried out
 34 with a loud voice, saying, Let us alone; What have we to do with thee,

meanness of his family, or lowness of his circumstances, bring his office into contempt: nor can they suffer that he, who was before equal with or below themselves, should now bear a superior character.

V. 25. *When the heavens was shut up three years and six months*—Such a proof had they, that God had sent him. In 1 Kings xviii. 1. it is said, *The word of the Lord came to Elijah in the third year*: namely, reckoning not from the beginning of the drought, but from the time when he began to sojourn with the widow of Sarepta. A year of drought had preceded this, while he dwelt at the brook Cherith. So that the whole time of the drought was (as St. James likewise observes) three years and six months.

V. 28. *And all in the synagogue were filled with fury*—Perceiving the purport of his discourse, namely, that the blessing which they despised, would be offered to and accepted by the Gentiles. So changeable are the hearts of wicked men! So little are their starts of love to be depended on! So unable are they to bear the close appli-

cation, even of a discourse which they most admire!

V. 30. *Passing through the midst of them*—Perhaps invisibly; or perhaps they were over-awed; so that though they saw, they could not touch him.

V. 31. *He came down to Capernaum*—And dwelt there, entirely quitting his abode at Nazareth.

V. 34. *What have we to do with thee*—Thy present business is with men, not with devils. *I know thee who thou art*—But surely he did not know a little before, that He was God over all, blessed for ever: or he would not have dared to tell him, *All this power is delivered to me, and I give it to whomsoever I will. The holy one of God*—Either this confession was extorted from him by terror (for the devils believe and tremble) or he made it with a design to render the character of Christ suspected. Possibly it was from hence the Pharisees took occasion to say, *He casteth out devils by the prince of the devils.*

V. 40. *When*

* 1 Kings xvii. 19. xviii. 44. † 2 Kings v. 14. ‡ Mark i. 21.

Jesus of Nazareth? Art thou come to destroy us? I know thee who
 35 thou art; the Holy one of God, and Jesus rebuked him, saying, Hold thy
 peace, and come out of him. And the devil having thrown him in the
 36 midst, came out of him, and hurt him not. And they were all amazed,
 and spake among themselves, saying, What word is this, that with
 authority and power he commandeth the unclean spirits, and they come
 37 out! And the fame of him went forth into every place of the country
 round about.

38 *And rising up out of the synagogue, he entered into Simon's
 house. And Simon's wife's mother was ill of a great fever, and they
 39 besought him for her. And standing over her, he rebuked the
 fever, and it left her: and immediately she arose and served them.
 40 † Now when the sun was set, all that had any sick of divers diseases
 brought them to him; and he laid his hands on every one of them, and
 41 healed them. And devils also came out of many, crying out and saying,
 Thou art Christ, the Son of God. And he rebuking them, suffered them
 42 not to say, that they knew he was the Christ. ‡ And when it was day,
 going out he went into a desert place: and the multitude sought him,
 and came to him, and detained him, that he might not depart from them.
 43 And he said to them, I must preach the kingdom of God to other cities
 44 also, for therefore am I sent. And he preached in the synagogues of
 Galilee.

V. § And as the multitude pressed on him to hear the word of God,
 2 he stood by the lake of Gennesareth, And saw two vessels standing
 by the lake; but the fishermen were gone out of them, and were
 3 washing *their* nets. And going out into one of the vessels, which was
 4 Simon's, he desired him to thrust out a little from the land. And
 sitting down, he taught the multitude out of the vessel. When he
 had ceased speaking, he said to Simon, Launch out into the deep,
 5 and let down your nets for a draught. But Simon answering said
 to him, Master, having toiled all the night, we have taken nothing:
 6 nevertheless at thy word, I will let down the net. And having done

V. 40. *When the sun was set*—And reckoned from sun-set to sun-set.
 frequently the sabbath ended, which they V. 6. *Their net brake*—Began to tear.

V. 8. *Depart*

* Matt. viii. 14. Mark ii. 29. † Matt. viii. 16. Mark i. 32. ‡ Mark i. 35. § Matt.
 iv. 18. Mark i. 16.

this, they inclosed a great multitude of fishes, and their net brake.
 7 And they beckoned to their partners who were in the other vessel
 to come and help them; and they came and filled both the vessels, so
 8 that they began to sink. Simon Peter seeing *it*, fell down at Jesus's
 9 knees, saying, Depart from me; for I am a sinful man, O Lord. For
 astonishment seized him, and all that were with him, at the draught of
 10 fishes which they had taken. And in like manner also James and John,
 11 the sons of Zebedee, who were partners with Simon. And Jesus said
 to Simon, Fear not: from henceforth thou shalt catch men. And
 when they had brought their vessels to land, they forsook all, and
 followed him.

12 † And when he was in a certain city, behold a man full of leprosy,
 who seeing Jesus fell on *his* face, and besought him, saying, Lord, if
 13 thou wilt, thou canst make me clean. And stretching forth *his* hand he
 touched him, saying, I will; be thou clean. And immediately the leprosy
 14 departed from him. And he charged him to tell no man: but go,
 shew thyself to the priest, and offer for thy cleansing, * as Moses com-
 15 manded, for a testimony to them. But the fame of him went abroad
 the more, and great multitudes came together, to hear and to be
 16 healed by him of their infirmities. But he withdrew into the deserts
 and prayed.

17 And on a certain day as he was teaching, there were Pharisees
 and doctors of the law sitting by, who were come out of every town
 of Galilee, and *out of* Judea and Jerusalem: and the power of the
 18 Lord was *present* to heal them. † And behold men bringing on a
 couch a man that was ill of the palsy: and they sought to bring him
 19 in, and lay *him* before him. And not finding by what way they

V. 8. *Depart from me. for I am a sinful man*—And therefore not worthy to be in thy presence.

V. 11. *They forsook all, and followed him*—They had followed him before; (*John* i. 43.) but not so as to forsake all. Till now they wrought at their ordinary calling.

V. 16. *He withdrew*—The expression in the original implies, that He did so frequently.

V. 17. *Sitting by*—As being more honourable than the bulk of the congregation, who stood. *And the power of the Lord was present to heal them*—To heal the sickness of their souls, as well as all bodily diseases.

V. 19. Not being able to *bring him in through the multitude, they went* round about by a back passage, and going up the stairs on the outside they came *upon the flat roofed house, and let him down* through the trap-door

† Matt. viii. 2. Mark i. 40. * Lev. xiv. 2. † Matt. ix. 2. Mark ii. 3.

might bring him in through the multitude, they went upon the house, and let him down through the tiling with *his* couch into the midst, before Jesus. And seeing their faith, he said to him, Man, thy sins are forgiven thee. And the Scribes and the Pharisees reasoned, saying, Who is this that speaketh blasphemies? Who can forgive sins but God only? And Jesus knowing their thoughts, answered and said to them, Why reason ye in your hearts? Which is easier? To say, Thy sins are forgiven thee? Or to say, Arise and walk? But that ye may know that the Son of man hath authority on earth to forgive sins (he said to the paralytic) I say to thee, Arise, take up thy couch, and go to thine house. And immediately rising up before them, and taking up that on which he lay, he went to his house, glorifying God. And they were all amazed and glorified God, and were filled with fear, saying, We have seen strange things to-day.

* And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom, and said to him, Follow me. And leaving all, he rose up and followed him. And Levi made him a great entertainment in his own house; and there was a great company of publicans and of others that sat down with them. But the Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said to them, They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance. † And they said to him, Why do the disciples of John, and likewise of the Pharisees, fast often and make prayers; but thine eat and drink? And he said to them, Can ye make the children of the bride-chamber

door, such as was on the top of most of the Jewish houses: doubtless, with such circumspection, as the circumstances plainly required.

V. 26. *We have seen strange things to-day*—Sins forgiven, miracles wrought.

V. 28. *Leaving all*—His business and gain.

V. 29. *And Levi made him a great entertainment*—It was necessarily great, because of the great number of guests.

V. 33. *Make prayers*—Long and solemn prayers.

V. 34. *Can ye make*—That is, is it proper to make men fast and mourn, during a festival solemnity?

3 B

V. 36. *He*

* Matt. ix. 9. Mark ii. 14. † Matt. ix. 14. Mark ii. 18.

35 fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them: and then shall
 36 they fast in those days. He spake also a parable to them, No man putteth a piece of a new garment upon an old; otherwise both the new maketh a rent, and the piece out of the new agreeth not with the old.
 37 And no man putteth new wine into old leathern bottles: else the new wine will burst the bottles, and be spilled, and the bottles will perish.
 38 But new wine must be put into new bottles, and both are preserved.
 39 And no man having drunk old wine, straightway desireth new; for he saith, The old is better.

VI. * And on the first sabbath after the second *day* of unleavened bread, he went through the corn-fields, and his disciples plucked the ears of
 2 corn, and ate, rubbing *them* in *their* hands. And certain of the Pharisees said to them, Why do ye what it is not lawful to do on the sabbath-
 3 day? And Jesus answering them said, Have ye not read, even this, what David did, when himself hungered, and they that were with him?
 4 † How he went into the house of God, and took and ate the shew-bread, and gave also to them that were with him, which it is not lawful to eat,
 5 but for the priests only? And he said to them, the Son of man is Lord even of the sabbath.
 6 ‡ And on another sabbath also he went into the synagogue and
 7 taught. And there was a man whose right-hand was withered. And the Scribes and the Pharisees watched, whether he would heal
 8 on the sabbath, that they might find an accusation against him. But he knew their thoughts, and said to the man that had the withered hand, Rise and stand forth in the midst. And he arose and stood forth.

V. 36. *He spake also a parable*—Taken from clothes and wine; therefore peculiarly proper at a feast.

V. 39. *And no man having drunk old wine*—And besides, men are not wont to be immediately freed from old prejudices.

V. 1. *The first sabbath*—So the Jews reckoned their sabbaths, from the Passover to Pentecost; the first, second, third, and

so on, till the seventh sabbath (after the second day.) This immediately preceded Pentecost, which was the fiftieth day after the second day of unleavened bread.

V. 2. *Why do ye*—St. Matthew and Mark represent the Pharisees as proposing the question to our Lord himself. It was afterwards, probably, they proposed it to his disciples.

V. 9. *Ta.*

* Matt. xii. 1. Mark ii. 23. † 1 Sam. xxi. 6. ‡ Matt. xii. 9. Mark iii. 1.

9 Then said Jesus to them, I will ask you, which is lawful on the Sabbath,
10 bath, To do good, or to do evil? To save life, or to kill? And looking
round upon them all, he said to him, Stretch forth thy hand: and
11 he did so: and his hand was restored as the other. And they were
filled with madness, and talked one with another what they should do
to Jesus.

12 * And in those days he went out into the mountain to pray, and
13 continued all night in the prayer of God. † And when it was day,
he called to him his disciples, and chose twelve of them, whom also
14 he named Apostles: Simon (whom also he named Peter) and Andrew
15 his brother: James and John; Philip and Bartholomew; Matthew and
16 Thomas, James the *son* of Alphaeus, and Simon called Zelotes, Jude
the brother of James, and Judas Iscariot, who also became a traitor.
17 And coming down with them, he stood on a plain, and the company of
his disciples, and a great multitude of people from all Judea and Jeru-
18 salem, and the sea-coast of Tyre and Sidon, who were come to hear
19 him, and to be healed of their diseases: And they that were vexed
with unclean spirits; and they were healed. And the whole mul-
titude sought to touch him; for virtue went out of him, and healed
them all.

20 ‡ And lifting up his eyes on his disciples he said, Happy *are ye*
21 poor: for yours is the kingdom of God. Happy *are ye* that hunger
now: for ye shall be satisfied: happy *are ye* that weep now; for ye
22 shall laugh. Happy *are ye* when men shall hate you, and shall separate
you *from their company*, and shall revile you, and cast out your name
23 as evil, for the Son of man's sake. Rejoice in that day and leap for

V. 9. *To save life, or to kill*—He just then probably saw the design to kill him, rising in their hearts.

V. 12. *In the prayer of God*—The Phrase is singular and emphatical, to imply an extraordinary and sublime devotion.

V. 15. *Simon called Zelotes*—Full of zeal; otherwise called *Simon the Canaanite*.

V. 17. *On a plain*—At the foot of the mountain.

V. 20. In the following verses our Lord in the audience of his newly-chosen disciples, and of the multitude, repeats, *standing on the plain*, many remarkable passages of the sermon he had before delivered *sitting on the mount*.

He here again pronounces the *poor*, and the *hungry*, the *mourners*, and the *persecuted* happy: and represents as miserable those who are *rich*, and *full*, and *joyous*, and *applauded*:

3 B 2

* Mark iii. 13. † Matt. x. 2. Mark iii. 14. Acts i. 13. ‡ Matt. v. 3.

joy : for behold your reward *is* great in heaven ; for in like manner did
 24 their fathers to the prophets. But wo to you that are rich : for ye have
 25 your consolation. Wo to you that are full ; for ye shall hunger : wo to
 26 you that laugh now ; for ye shall mourn and weep. *Wo to you,*
 when all men shall speak well of you ; for so did their fathers to the
 false prophets.

27 * But I say to you that hear, Love your enemies ; do good to them
 28 that hate you. Bless them that curse you, pray for them that de-
 29 spitefully use you. † And to him that smiteth thee on the cheek,
 offer also the other : and him that taketh away thy cloke, forbid
 30 not *to take* thy coat also. ‡ Give to every man that asketh thee, and
 31 of him that taketh away thy goods, ask *them* not again. * And as
 ye would that men should do to you, do ye also to them likewise.
 32 For if ye love them that love you, what thank have ye ? For sin-
 33 ners also love those that love them. And if ye do good to them
 that do good to you, what thank have ye ? For even finners do the
 34 same. And if ye lend to them of whom you hope to receive, what

plauded : because generally prosperity is a sweet poison, and affliction a healing, though bitter medicine. Let the thought reconcile us to adversity, and awaken our caution when the world smiles upon us ; when a plentiful table is spread before us, and our cup is running over ; when our spirits are gay ; and we hear (what nature loves) our own praise from men. *Happy are ye poor*—The word seems here to be taken literally : Ye who have left all for me.

V. 24. Miserable are *ye rich*—If ye have received or sought your consolation or happiness therein.

V. 25. *Full*—Of meat, and drink, and worldly goods. *That laugh*—That are of a light, trifling spirit.

V. 26. *Wo to you, when all men shall speak well of you*—But who will believe this ?

V. 27. *But I say to you that hear*—Hitherto our Lord had spoken only to particular sorts of persons ; now he begins speaking to all in general.

V. 29. *To him that smiteth thee on the cheek—Taketh away thy cloke*—These seem to be proverbial expressions, to signify an invasion of the tenderest points of honour and property. *Offer the other—Forbid not thy coat*—That is, rather yield to his repeating the affront or injury, than gratify resentment in righting yourself, in any method not becoming Christian love.

V. 30. *Give to every one*—Friend or enemy, what thou canst spare, and he really wants : *And of him that taketh away thy goods*—By borrowing, if he be insolvent, *ask them not again*.

V. 32. It is greatly observable, our Lord has so little regard for one of the highest instances of *natural* virtue, namely, the returning love for love, that he does not account it even to deserve thanks. *For even finners, saith he, do the same* ; men who do not regard God at all. Therefore he may do this, who has not taken one step in Christianity.

V. 38. *Into*

* Matt. v. 44. † Matt. v. 39. ‡ Matt. v. 42. * Matt. vii. 12.

thank have ye? For even finners lend to finners, to receive as much
 35 again. But love ye your enemies, and do good and lend, hoping
 for nothing again; and your reward shall be great, and ye shall be
 fons of the Highest; for he is kind to the unthankful and the evil.
 36 Be ye therefore merciful, as your father also is merciful. † Judge
 not, and ye shall not be judged; condemn not, and ye shall not be
 37 condemned; forgive, and ye shall be forgiven: Give, and it shall
 be given to you; good measure, pressed down, and shaken together,
 38 and running over, shall they give into your bosom. For with the same
 39 measure that ye mete with, it shall be measured to you again. And he
 spake a parable to them, ‡ Can the blind lead the blind? Will they
 40 not both fall into the ditch? * The disciple is not above his master,
 41 but every one that is perfected, shall be as his master. § And why
 beholdest thou the mote that is in thy brother's eye, but perceivest not
 42 the beam that is in thine own eye? Or how canst thou say to thy
 brother, Brother, let me pull out the mote that is in thine eye, thou
 thyself not seeing the beam that is in thine own eye. Thou hypocrite,
 cast first the beam out of thine own eye, and then shalt thou see
 43 clearly to pull out the mote that is in thy brother's eye. For there is
 no good tree which bringeth forth corrupt fruit, neither a corrupt
 44 tree which bringeth forth good fruit. For every tree is known by its
 own fruit; for they do not gather figs from thorns, nor from a
 45 bramble do they gather grapes. A good man, out of the good trea-
 sure of his heart, bringeth forth that which is good; and an evil
 man, out of the evil treasure of his heart, bringeth forth that which is

V. 38. *Into your bosom*—Alluding to the mantles the *Jews* wore, into which a large quantity of corn might be received. *With the same measure that ye mete with, it shall be measured to you again*—Amazing goodness! So we are permitted even to carve for ourselves! We ourselves are, as it were, to tell God, *How much* mercy he shall shew us! And can we be content with less than the very *largest measure*? Give then to man, what thou designest to receive of God.

V. 39. *He spake a parable*—Our Lord sometimes used parables, when he knew plain and open declarations would too much inflame the passions of his hearers. It is for this reason that he uses this parable. *Can the blind lead the blind*—Can the Scribes teach this way, which they know not themselves? Will not they and their scholars perish together? Can they make their disciples any better than themselves? But as for those who will be my disciples, *they shall be all taught of God; who will enable*

† Matt. vii. 1. ‡ Matt. xv. 14. * Matt. x. 24. John xv. 20. § Matt. vii. 3.

46 evil; for out of the abundance of the heart his mouth speaketh. † And why call ye me Lord, Lord, and do not the things which I say?
 47 ‖ Whosoever cometh to me, and heareth my sayings, and doth them,
 48 I will shew you to whom he is like. He is like a man, who built a house, and digged deep, and laid the foundation on a rock: and when a flood arose, the stream broke vehemently upon that house,
 49 but could not shake it; for it was founded on a rock. But he that heareth and doth not, is like a man that built a house without a foundation upon the earth: against which the stream broke vehemently, and immediately it fell; and the breach of that house was great.

VII. * Now when he had ended all these sayings in the hearing of the
 2 people, he entered into Capernaum. And a certain centurion's ser-
 3 vant, who was dear to him, was sick and ready to die. And hearing
 of Jesus, he sent to him elders of the Jews, beseeching him to come and
 4 heal his servant. And coming to Jesus, they besought him earnestly,
 5 saying, He is worthy for whom thou shouldest do this. For he loveth
 6 our nation, and hath himself built us a synagogue. Then Jesus went
 with them. And when he was now not far from the house, the cen-
 turion sent friends to him, saying to him, Lord, trouble not thyself;
 7 for I am not worthy that thou shouldst enter under my roof. Where-
 fore neither thought I myself worthy to come to thee; but speak in a
 8 word, and my servant shall be healed. For I am a man set under
 authority, having soldiers under me: and I say to one, Go, and he
 goeth, and to another, Come, and he cometh, and to my servant, Do
 9 this, and he doeth it. Jesus hearing these things, marvelled at him, and
 turning, said to the people that followed him, I say to you, I have not
 10 found so great faith in Israel. And they that had been sent, returning
 to the house, found the servant whole that had been sick.

able them to come to the measure of the stature of the fulness of their master. Be not ye like their disciples, censuring others, and not amending yourselves.

V. 46. *And why call ye me Lord, Lord—*

What will fair professions avail, without a life answerable thereto?

V. 3. *Hearing of Jesus—Of his miracles, and of his arrival at Capernaum.*

V. 22. *To*

† Matt. vii. 21. § Matt. vii. 24. * Matt. viii. 5.

11 And he went afterward to a city called Nain, and many of his
 12 disciples went with him and a great multitude. And as he drew
 nigh the gate of the city, behold a dead man was carried out, the
 only son of his mother, and she was a widow; and a great multi-
 13 tude of the city was with her. And the Lord seeing her, was moved
 14 with tender compassion for her, and said, Weep not. And coming
 15 near, he touched the bier, and the bearers stood still. And he said,
 Young man, I say to thee, Arise. And the dead man sat up, and
 16 began to speak: and he delivered him to his mother. And fear seized
 all, and they glorified God, saying, A great prophet is risen up among
 17 us; and God hath visited his people. And this rumour of him went
 forth through all Judea, and all the country round about.

18 * And the disciples of John informed him of all these things. And
 19 John, calling to him two of his disciples, sent *them* to Jesus, saying, Art
 20 thou he that is to come, or look we for another? And the men being
 come to him, said, John the Baptist hath sent us to thee, saying, Art
 21 thou he that is to come, or look we for another? And in that hour he
 cured many of diseases and plagues, and of evil spirits, and to many
 22 that were blind he gave sight. And he answering said to them, Go
 and relate to John the things ye have seen and heard: the blind see;
 the lame walk; the lepers are cleansed; the deaf hear; the dead are
 23 raised; to the poor the gospel is preached. And happy is he, who-
 24 soever shall not be offended at me. And when the messengers of
 John were departed, he said to the people concerning John, What
 went ye out into the wilderness to see? A reed shaken by the wind?
 25 But what went ye out to see? A man clothed in soft raiment? Behold
 they that are splendidly apparelled, and live delicately, are in king's
 26 palaces. But what went ye out to see? A prophet? Yea, I say to

V. 22. *To the poor the gospel is preached*—
 Which is the greatest mercy, and the greatest
 miracle of all.

V. 24. *When the messengers were departed*—
 He did not speak the following things, in
 the hearing of *John's* disciples, lest he
 should seem to flatter *John*, or to compli-
 ment him into an adherence to his former

testimony. To avoid all suspicion of this
 kind, he deferred his commendation of
 him, till the messengers were gone; and
 then delivered it to the people, to prevent
 all imaginations, as if *John* were wavering
 in his judgment, and had sent the two
 disciples for his own, rather than their
 satisfaction.

V. 28: *There*

* Matt. xi. 2.

27 you, and much more than a prophet. This is he of whom it is written,
 † Behold, I send my messenger before thy face, who shall prepare thy
 28 way before thee. For I say to you, among those that are born of
 women, there is not a greater prophet than John the Baptist; but he
 29 that is least in the kingdom of God, is greater than he. And all the
 people that heard *him*, and the publicans, justified God, being baptized
 30 with the baptism of John. But the Pharisees and the Scribes made void
 the counsel of God toward themselves, being not baptized of him.
 31 To whom then shall I liken the men of this generation, and to what are
 32 they like? They are like children sitting in the market-place, and calling
 one to another, and saying, We have piped to you, and ye have not
 33 danced; we have mourned to you, and ye have not wept. For John
 the Baptist came neither eating bread, nor drinking wine; and ye say,
 34 he hath a devil. The Son of man is come eating and drinking; and ye
 say, Behold a gluttonous man and a wine-bibber, a friend of publicans
 35 and sinners. But wisdom is justified by all her children.
 36 And one of the Pharisees asked him to eat with him. And going
 37 into the Pharisee's house, he sat down to table. And behold a wo-
 man in the city, who had been a sinner, when she knew that Jesus

V. 28. *There is not a greater prophet than John*—A greater teacher. *But he that is least in the kingdom of God*—The least teacher whom I send forth.

V. 29. *And all the people*—Our Lord continues his discourse: *Justified God*—Owned his wisdom and mercy, in thus calling them to repentance, and preparing them for him, that was to come.

V. 30. *But the Pharisees and Scribes*—The good, learned, honourable men; *made void the council*, the gracious design, of God toward them—They disappointed all these methods of his love, and would receive no benefit from them.

V. 32. *They are like children sitting in the market-place*—So froward and perverse, that no contrivance can be found to please them. It is plain, our Lord means, that they were like the children complained of, not like those that made the complaint.

V. 35. *But wisdom is justified by all her children*—The children of wisdom are, those who are truly wise, wise unto salvation: The wisdom of God in all these dispensations, these various methods of calling sinners to repentance, is owned and heartily approved by all these.

V. 36. *And one of the Pharisees asked him to eat with him*—Let the candor with which our Lord accepted this invitation, and his gentleness and prudence at this insnaring entertainment, teach us to mingle the wisdom of the serpent, with the innocence and sweetness of the dove. Let us neither absolutely refuse all favours, nor resent all neglects, from those whose friendship is at best very doubtful, and their intimacy by no means safe.

V. 37. *A woman*—Not the same with *Mary of Bethany*, who anointed him six days before his last passover.

V. 40. *And*

fat at table in the Pharisee's house, brought an alabaſter box of oint-
 38 ment. And ſtanding at his feet behind *him* weeping, watered his
 feet with a ſhower of tears, and wiped *them*, with the hairs of her
 head, and kiſſed his feet, and anointed them with the ointment.
 39 But the Pharifee, who had invited him, ſeeing *it*, ſpake within him-
 ſelf, ſaying, This man, if he were a prophet, would have known,
 who and what manner of woman *this is* that touched him; for ſhe
 40 is a finner. And Jeſus answering ſaid to him, Simon, I have ſome-
 41 what to ſay to thee. And he ſaith, Maſter, ſay on. A certain cre-
 ditor had two debtors: the one owed five hundred pence, and the
 42 other fifty. But they having nothing to pay, he frankly forgave
 43 them both. Which therefore will love him moſt? Simon answering
 ſaid, I ſuppoſe he to whom he forgave moſt. He ſaid to him, Thou
 44 haſt rightly judged. And turning to the woman, he ſaid to Simon,
 Seeſt thou this woman? I entered into thy houſe; thou gaveſt me
 no water for my feet: but ſhe hath watered my feet with tears, and
 45 wiped *them* with the hairs of her head. Thou gaveſt me no kiſs;
 but ſhe, from the time I came in, hath not ceaſed to kiſs my feet.
 46 Thou didſt not anoint my head with oil: but ſhe hath anointed my
 47 feet with ointment. Wherefore I ſay to thee, Thoſe many ſins of her's
 are forgiven; therefore ſhe loved much: but he to whom little is for-
 48 given, loveth little. And he ſaid to her, Thy ſins are forgiven thee.
 49 And they that ſat at table with him ſaid within themſelves, Who is this
 50 that forgiveth ſins alſo? And he ſaid to the woman, Thy faith hath ſaved
 thee: go in peace.

V. 40. *And Jeſus ſaid, Simon, I have ſome-
 what to ſay to thee*—So tender and courteous
 an addreſs does our Lord uſe even to a
 proud, cenſorious Pharifee!

V. 43. *Which of them will love him moſt?*
 —Neither of them will love him at all, be-
 fore he has forgiven them. An insolvent
 debtor, till he is forgiven, does not *love*, but
ſly his creditor.

V. 44. *Thou gaveſt me no water*—It was
 cuſtomary with the *Jews* to ſhew reſpect
 and kindneſs to their welcome gueſts, by
 ſaluting them with a kiſs, by waſhing their

feet, and anointing their heads with oil, or
 ſome fine ointment.

V. 47. *Thoſe many ſins of her's are for-
 given; therefore ſhe loveth much*—The fruit
 of her having had much forgiven. It ſhould
 be carefully obſerved here, that her love is
 mentioned as the *effect* and *evidence*, not the
cauſe, of her pardon. She knew that much
 had been forgiven her; and therefore ſhe
 loved much.

V. 50. *Thy faith hath ſaved thee*—Not thy
 love. Love is ſalvation.

VIII. And afterwards he went through every city and village preaching and publishing the glad tidings of the kingdom of God; and the
 2 twelve *were* with him, And certain women who had been healed of
 evil spirits and infirmities, Mary called Magdalene, out of whom
 3 had gone seven devils, And Joanna, the wife of Chuza, Herod's
 steward, and Sufanna, and many others, who ministered to him of their
 substance.

4 * And a great multitude being gathered together, and coming to
 5 him out of every city, he spake by a parable, A sower went forth
 to sow his seed: and while he sowed, some fell by the highway-
 side; and it was trodden down, and the birds of the air devoured
 6 it. And some fell upon the rock, and springing up, it withered
 7 away, because it lacked moisture. And some fell among thorns,
 8 and the thorns sprang up with it, and choaked it. And other fell
 on good ground, and sprang up, and yielded fruit an hundred fold.
 And saying these things, He cried aloud, He that hath ears to hear,
 9 let him hear. And his disciples asked him, What is the parable?
 10 And he said, To you it is given to know the mysteries of the king-
 dom of God, but to others in parables, so that seeing they do not
 11 see, and hearing they do not understand. Now the parable is
 12 this: the seed is the word of God. Those by the highway-side are
 they that hear; then cometh the devil and taketh away the word
 13 out of their hearts, lest they should believe and be saved. Those
 on the rock *are they*, who when they hear, receive the word with
 joy. But they have no root, who for a while believe; but in time
 14 of temptation fall away. That which fell among the thorns are they,
 who, having heard, go forth, and are choaked with cares and riches,
 15 and pleasures of *this* life, and bring no fruit to perfection. But
 that on the good ground are they, who having heard the word,
 keep it in an honest and good heart, and bring forth fruit with per-
 16 severance. † No man having lighted a candle, covereth it with a

V. 2. *Mary Magdalene*—Or *Mary of Magdala*, a town in *Galilee*: probably the person mentioned in the last chapter.

V. 15. *Who—keep it*—Not like the highway-side: *And bring forth fruit*—Not like

the thorny ground: *With perseverance*—Not like the stony.

V. 16. *No man having lighted a candle*—As if he had said, And let your good fruit appear openly.

V. 17. *For*

* Matt. xiii. 1. Mark iv. 1. † Matt. v. 15. Mark iv. 21. c. xi. 33.

vessel, or putteth it under a bed; but setteth *it* on a candlestick,
 17 that they who come in may see the light. † For there is nothing hid
 that shall not be discovered, neither any thing concealed, that shall
 18 not be known and come to light. || Take heed therefore how ye
 hear; for whosoever hath, to him shall be given; and whosoever
 hath not, from him shall be taken away even what he most assuredly
 hath.

19 § Then came toward him his mother and his brethren, but could not
 20 come to him for the croud. And it was told him *by some* who said, Thy
 21 mother and thy brethren stand without, desiring to speak with thee. And
 he answering said to them, My mother and my brethren are these who
 hear the word of God and do it.

22 * And on a certain day he went into a vessel with his disciples:
 and he said to them, Let us go over to the other side of the lake.
 23 And they put to sea. And as they sailed, he fell asleep. And
 there came a storm of wind on the lake, and they were filled *with*
 24 *water*, and were in danger. And coming to him, they awoke him,
 saying, Master, master, we perish! And rising he rebuked the wind
 and the raging of the water, and they ceased, and there was a calm.
 25 And he said to them, Where is your faith? But they were afraid
 and wondered, saying one to another, What manner of man is
 this? For he commandeth even the winds and the water, and they
 obey him.

26 † And they sailed to the country of the Gadarenes, which is over
 27 against Galilee. And as he went forth to land, there met him out
 of the city, a certain man that had had devils a long time, and
 28 wore no clothes, neither abode in a house, but in the tombs. But
 seeing Jesus, he cried out and fell down before him, and said with a
 loud voice, What have I to do with thee, Jesus, thou son of the
 29 most high God? I beseech thee, torment me not. (For he had

V. 17. *For nothing is hid*—Strive not but greatly strengthen the sense.
 to conceal it at all; for you can conceal V. 29. *For many times it had caught him*
 nothing long. —Therefore our compassionate Lord made

V. 18. The word commonly translated the more haste to cast him out.
seemeth, wherever it occurs, does not weaken,

3 C 2

V. 31. *The*

† Matt. x. 26. Mark iv. 22. c. xii. 2. || Matt. xiii. 12. Mark iv. 25. c. xix. 26. § Matt.
 xii. 46. Mark iii. 31. * Matt. viii. 23. Mark iv. 35. † Matt. viii. 28. Mark v. 1.

commanded the unclean spirit to come out of the man: for many times it had caught him, and he had been kept bound with chains and fetters, and breaking the bands asunder, he had been driven
 30 by the devil into the deserts.) And Jesus asked him, saying, What is thy name? And he said, Legion; because many devils had entered into him. And they besought him that he would not
 31 tered into him. And they besought him that he would not com-
 32 mand them to go away into the abyfs. And there was an herd of many swine feeding on the mountain: and they besought him, that he would suffer them to enter into them: and he suffered them.
 33 Then the devils going out of the man, entered into the swine; and
 34 the heard rushed down the steep into the lake and were stifled. And they that fed them, seeing what was done, fled, and went and told
 35 *it* in the city and in the country. Then they went out to see what was done, and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, cloathed, and in
 36 his right mind; and they were afraid. They also that had seen *it* related to them, How he that was possessed by the devils was healed.
 37 † Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them; for they were taken
 38 with great fear, and he went into the vessel and returned. And the man out of whom the devils were departed, besought him that he
 39 might be with him. But Jesus sent him away, saying, Return home, and tell how great things God hath done for thee. And he went and published through the whole city, how great things Jesus had done for him.
 40 § And when Jesus returned, the multitude gladly received him;
 41 for they were all waiting for him. And behold there came a man named Jairus, and he was a ruler of the synagogue; and falling down at the feet of Jesus, he besought him to come to his house.
 42 For he had an only daughter, about twelve years of age, and she
 43 lay dying. But as he went, the multitude thronged him. And a woman who had had a flux of blood twelve years, and had spent

V. 31. *The abyfs*—That is, the bottomless pit.

V. 32. *To enter into the swine*—Not that they were any easier in the swine than out

of them. Had it been so, they would not so soon have dislodged themselves, by destroying the herd.

V. 42. *She*

† Matt. ix. 1. Mark v. 18. § Mark v. 21.

all her living upon physicians, neither could be healed by any,
 44 Coming behind him touched the border of his garment, and imme-
 45 diately her flux of blood stanch'd. And Jesus said, Who touched
 me? When all denied, Peter and they that were with him said, Master,
 the multitude throng thee and press thee, and sayest thou, Who *is it*
 46 that touched me? And Jesus said, Some one hath touched me; for I
 47 know that virtue is gone out of me. And the woman, seeing that she
 was not hid, came trembling, and falling down before him, declared
 to him before all the people, for what cause she had touched him, and
 48 how she had been healed immediately. And he said to her, Daughter,
 49 take courage; thy faith hath saved thee; go in peace. While he yet
 spake, there cometh one from the ruler of the synagogue's, saying to
 50 him, Thy daughter is dead, trouble not the master. Jesus hearing *it*
 answered him, saying, Fear not; only believe, and she shall be made
 51 whole. And coming into the house, he suffered none to go in, save Peter
 52 and John, James, and the father and mother of the maiden. And all
 wept and bewailed her. But he said, Weep not; she is not dead; but
 53 sleepeth. And they laughed him to scorn, knowing that she was dead.
 54 And he put them all out, and taking her by the hand, called, saying,
 55 Maid, arise. And her spirit returned, and she arose straightway, and he
 56 commanded to give her to eat. And her parents were astonished: but
 he charged them to tell no man what had been done.

IX. * And calling together the twelve, he gave them power and au-
 2 thority over all devils and to cure diseases. And he sent them to
 3 preach the kingdom of God, and to heal the sick. And said to them,
 Take nothing for your journey, neither staves, nor scrip, nor bread, nor
 4 money: neither have two coats apiece. And into whatsoever house ye
 5 enter, there abide and thence depart. And whosoever will not receive
 you, when ye go out of that city, shake off the very dust from your
 6 feet for a testimony against them. And they departed, and went through
 the towns preaching the gospel, and healing every where.

V. 52. *She is not dead, but sleepeth*—Her soul is not separated finally from the body; and this short separation is rather to be called sleep than death.

V. 4. *There abide and thence depart*—That is, stay in that house till ye leave the city.

V. 7. *It*

* Matt. x. i. Mark vi. 7.

7 † Now Herod the tetrarch heard of all the things that were done
8 by him. And he was perplexed, because it was said by some, that
John was risen from the dead; and by some that Elijah had appeared;
9 by others that one of the old prophets was risen again. And Herod said,
John have I beheaded; but who is this of whom I hear such things?
And he sought to see him.

10 * And the apostles returning told him whatsoever they had done.
And he took them and went aside privately into the desert of Beth-
11 saida. And when the multitude knew *it*, they followed him, and he
received them, and spake to them of the kingdom of God, and healed
12 them that had need of healing. § And the day began to decline: and
the twelve coming to him said, Send the multitude away, that they
may go into the towns and country round about, and lodge and find
13 victuals: for we are here in a desert place. But he said to them,
Give ye them to eat. And they said, we have no more than five loaves
and two fishes, except we should go and buy meat for all this people.
14 For they were about five thousand men. And he said to his disciples;
15 Make them sit down by fifties in a company. And they did so, and
16 made them all sit down. Then taking the five loaves and the two
fishes, and looking up to heaven, he blessed them and brake, and gave
17 to the disciples to set before the multitude. And they all ate and were
satisfied, and there were taken up of the fragments that remained twelve
baskets.

18 § And as he was praying apart, his disciples were with him. And
19 he asked them saying, whom say the people that I am? They answer-
ing said, John the Baptist: but some *say*, Elijah; and others, that one
20 of the old prophets is risen again. He said to them, but whom say
21 ye that I am? Peter answering said, The Christ of God. But he
straitly charged and commanded them, to tell this to no man, saying,
22 The Son of man must suffer many things, and be rejected of the

V. 7. *It was said by some*—And soon after
by Herod, himself.

V. 8. *That Elijah had appeared*—He could
not rise again, because he did not die.

V. 18. *Apart*—From the multitude. *And*

he asked them—When he had done praying,
during which they probably stayed at a
distance.

V. 22. *Saying*—Ye must prepare for a
scene far different from this.

V. 23. *Let*

† Matt. xiv. 1. Mark vi. 14. * Mark vi. 30. § Matt. xiv. 15. Mark iv. 35. John vi. 3.
‡ Matt. xiv. 13. Mark viii. 27.

elders and chief priests and scribes, and be killed, and be raised the third day.

23 And he said to all, if any *man* be willing to come after me, let
24 him deny himself, and take up his cross daily, and follow me. † For
whosoever desireth to save his life shall lose it: but whosoever shall lose
25 his life for my sake, he shall save it: For what is a man profited, if he
26 gain the whole world, and lose himself, or be cast away? For whosoever
shall be ashamed of me and of my words, of him shall the Son of man
be ashamed, when he shall come in his own glory, and *in his father's*,
27 and that of the holy angels. And I tell you of a truth there are
some standing here, who shall not taste of death till they see the kingdom
of God.

28 † And about eight days after these sayings, he took Peter and John
29 and James, and went up into the mountain to pray. And as he
prayed, the fashion of his countenance was altered, and his raiment
30 became white and glistening. And behold two men talked with him,
31 who were Moses and Elijah, Who appearing in glory, spake of his
32 decease, which he was about to accomplish at Jerusalem. But Peter
and those with him were weighed down with sleep; and awaking they
33 saw his glory, and the two men that stood with him. And just as they
were parting from him, Peter said to Jesus, Master, it is good for us
to be here: and let us make three tents, one for thee, and one for
34 Moses, and one for Elijah, not knowing what he said. While he spake
thus, a cloud came and overshadowed them, and they feared while
35 they entered into the cloud. And there came a voice out of the
36 cloud, saying, This is my beloved Son; hear ye him. And when
the voice was past, Jesus was found alone: and they held their
peace, and told no man in those days any of those things which they
had seen.

V. 23. *Let him deny himself and take up his cross*—The necessity of this duty has been shewn in many places: the extent of it is specified here. *Daily*—Therefore that day is lost wherein no cross is *taken up*.

V. 31. *In glory*—Like *Christ*, with whom they talked.

V. 32. *They saw his glory*—The very same

expression in which it is described by St. *John*, chap. i. 14, and by St. *Peter*, 2 Epistle i. 16.

V. 34. *A cloud came and overshadowed them all. And they, the apostles, feared, while they (Moses and Elijah) entered into the cloud, which took them away.*

V. 44. *Let*

† Matt. xvi. 25. Mark viii. 35. John xii. 25. † Matt. xvii. 1. Mark ix. 2.

37 * And the next day, as they came down from the mountain, a
 38 great multitude met him. And behold a man from the multitude,
 cried aloud saying, Master, I beseech thee, look upon my son; for
 39 he is my only child. And lo, a spirit taketh him, and he suddenly
 crieth out, and it teareth him, that he foameth, and bruising him,
 40 hardly departeth from him, And I besought thy disciples to cast
 41 him out, and they could not. And Jesus answering said, O faithless
 and perverse generation, how long shall I be with you and suffer you?
 42 Bring thy son hither. And as he was yet coming, the devil threw him
 down and tore *him*: and Jesus rebuked the unclean spirit, and healed
 43 the child, and delivered him again to his father. And they were all
 amazed at the mighty power of God. And while they all wondered at
 44 all things which Jesus did, he said to his disciples, Let these sayings
 sink down into your ears; † for the Son of man shall be delivered into
 45 the hands of men. But they understood not this saying, and it was
 hid from them, so that they perceived it not: and they feared to ask
 46 him of this saying. And there arose a reasoning among them, which
 47 of them was the greatest? ‡ And Jesus seeing the reasoning of their
 48 heart, took a little child, and set him by him, And said to them, who-
 soever shall receive this child, in my name, receiveth me: and whosoever
 shall receive me, receiveth him that sent me: for he that is least amongst
 49 you all, the same shall be great. § And John answering said, Master,
 we saw one casting out devils in thy name, and we forbid him; because
 50 he followeth not us. And Jesus said to him, forbid *him* not, for he that
 is not against you is for you.
 51 And when the days were fulfilled, that he should be received up,

V. 44. *Let these sayings sink down into your ears*—That is, consider them deeply. In joy remember the cross. So wisely does our Lord balance praise with sufferings.

V. 46. *And there arose a reasoning among them*—This kind of reasoning always arose at the most improper times that could be imagined.

V. 48. *And said to them*—If ye would be truly great, humble yourselves to the meanest

offices. He that is least in his own eyes shall be great indeed.

V. 51. *The days were fulfilled, that he should be received up*—That is, the time of his passage was now at hand. St. Luke looks through this, to the glory which was to follow. *He stedfastly set his face*—Without fear of his enemies, or shame of the cross, Heb. xii. 2.

V. 52. *He*

* Mat. xvii. 14. Mark ix. 14. † Matt. xvii. 2. Mark ix. 30. ‡ Matt. xviii. 2. Mark ix. 37. § Mark ix. 38.

52 he stedfastly set his face to go to Jerufalem, And fent messengers
 before his face, and they went and entered into a village of the Sa-
 53 maritans, to make ready for him. But they did not receive him,
 54 becaufe his face was as though he would go to Jerufalem. And
 his difciples James and John feeing *it*, faid, Lord, wilt thou that we
 bid fire come down from heaven and confume them, even as Elijah
 55 did? But he turning, rebuked them, and faid, Ye know not what
 56 manner of fpirit ye are of: For the Son of man is not come to deftroy
 men's lives, but to fave *them*. And they went to another village.
 57 * And as they went in the way, one faid to him, Lord, I will follow
 58 thee whitherfoever thou goeft. But Jefus faid to him, The foxes have
 holes, and the birds of the air *have* nefts: but the Son of man hath not
 59 where to lay his head. And he faid to another, Follow me. But he
 60 faid, Lord, fuffer me firft to go and bury my father. Jefus faid to him,
 Let the dead bury their dead, but go thou and preach the kingdom of
 61 God. And another alfo faid, Lord, I will follow thee; but fuffer me
 62 firft to bid them farewel that are in my houfe. Jefus faid to him, No
 man having put his hand to the plow, and looking back, is fit for the
 kingdom of God.

X. After thefe things the Lord appointed other feventy alfo, and fent
 them two and two before his face into every city and place, whither
 2 he himfelf intended to come. And he faid to them, † The harveft

V. 52. *He fent meffengers to make ready—*
 A lodging and needful entertainment for
 him and thofe with him.

V. 53. *His face was as though he would go
 to Jerufalem—*It plainly appeared, he was
 going to worfhip at the temple, and thereby,
 in effect, to condemn the Samaritan worfhip
 at mount Gerizim.

V. 54. *As Elijah did—*At or near this
 very place, which might put it into the
 minds of the apoftles to make the motion
 now, rather than at any other time or
 place, where *Chrift* had received the like
 affront.

V. 55. *Ye know not what manner of fpirit—*

The fpirit of Chriftianity is. It is not a
 fpirit of wrath and vengeance, but of peace,
 and gentlenefs, and love.

V. 58. *But Jefus faid to him—*Firft, un-
 derftand the terms: confider, on what con-
 ditions thou art to follow me.

V. 61. *Suffer me firft to bid them farewel
 that are in my houfe—*As *Elijha* did, after
Elijah had called him from his plow, 1
Kings xix. 19. to which our Lord's answer
 feems to allude.

V. 62. *Is fit for the kingdom of God—*
 Either to propagate or to receive it.

V. 2. *Pray ye the Lord of the harveft, that
 he would thruft forth labourers—*For God
 alone

3 D

* *Matt.* viii. 19.

† *Matt.* ix. 37.

truly is plenteous, but the labourers *are* few; pray ye therefore the Lord of the harvest, that he would thrust forth labourers into his
 3 harvest. § Go; behold I send you forth as lambs in the midst of
 4 wolves. Carry not purse or scrip or shoes, and salute no man by
 5 the way. And into whatsoever house ye enter, first say, Peace be
 6 to this house. And if a son of peace be there, your peace shall
 7 rest upon it: if not, it shall turn to you again. † And remain in
 the same house eating and drinking such things as they have; for
 the labourer is worthy of his hire: remove not from house to house.
 8 And into whatsoever city ye enter, and they receive you, eat such
 9 things as are set before you. And heal the sick that are therein, and
 10 say to them, the kingdom of God is come nigh to you. But into
 whatsoever city ye enter and they receive you not, going out into
 11 the street of it, say, Even the dust of your city which cleaveth to our
 feet do we wipe off against you: yet know this, that the kingdom of
 12 God is at hand. I say to you, it shall be more tolerable for Sodom
 13 in that day than for that city. * Wo to thee, Chorazin, wo to thee,
 Bethsaida; for if the mighty works which have been done in you,
 had been done in Tyre and Sidon, they would have repented long
 14 ago, sitting in sackcloth and ashes. But it shall be more tolerable for
 15 Tyre and Sidon, in the judgment than for you. And thou Capernaum,
 which hast been exalted to heaven, shall be thrust down to
 16 hell. ‡ He that heareth you, heareth me; and he that rejecteth
 you, rejecteth me; and he that rejecteth me, rejecteth him that sent
 17 me. And the seventy returned with joy, saying, Lord, even the
 18 devils are subject to us through thy name. And he said to them, I be-

alone can do this; he alone can qualify and commission men for this work.

V. 4. *Salute no man by the way*—The salutations usually among the *Jews* took up much time. But these had so much work to do in so short a space, that they had not a moment to spare.

V. 6. *A son of peace*—That is, one worthy of it.

V. 11. *The kingdom of God is at hand*—Though ye will not receive it.

V. 13. *Wo to thee Chorazin*—The same declaration *Christ* had made some time before. By repeating it now, he warns the seventy, not to lose time by going to those cities.

V. 18. *I beheld Satan*—That is, when ye went forth I saw the kingdom of Satan, which

§ Matt. x. 16. † Matt. x. 11. * Matt. xi, 21. ‡ Matt. x. 40. John xiii. 20.

19 held Satan falling as lightning from heaven. Behold I give you
 power to tread on serpents and scorpions and over all the power
 20 of the enemy, and nothing shall in any wise hurt you. Yet in this
 rejoice not, that the spirits are subject to you; but rather rejoice,
 21 that your names are written in heaven. * In that hour Jesus re-
 joiced in spirit and said, I thank thee, O Father, Lord of heaven and
 earth, that thou hast hid these things from the wise, and prudent, and
 hast revealed them to babes: even so, Father, for so it seemed good
 22 in thy sight. All things are delivered to me of my Father; and no
 one knoweth who the Son is, but the Father, and who the Father is, but
 23 the Son, and *he* to whom the Son is pleased to reveal *him*. † And turning
 to the disciples apart, he said, Blessed are the eyes which see the things
 24 that ye see. For I tell you, many prophets and kings have desired to see
 the things which ye see, and have not seen *them*, and to hear the things
 which ye hear, and have not heard *them*.

25 ‡ And behold, a certain scribe stood up, and trying him, said,
 26 Master, what shall I do to inherit eternal life? He said to him, What
 27 is written in the law? How readest thou? And he answering said,
 § Thou shalt love the Lord thy God with all thy heart, and with all

which was highly exalted, swiftly and suddenly cast down.

V. 19. *I give you power*—That is, I continue it to you: *and nothing shall hurt you*—Neither the power nor the subtilty of Satan.

V. 20. *Rejoice not so much, that the devils are subject to you, as that your names are written in heaven*—Reader, so is thine, if thou art a true believer. God grant it may never be blotted out!

V. 21. *Lord of heaven and earth*—In both of which thy kingdom stands, and that of Satan is destroyed. *That thou hast hid these things*—He rejoiced not in the destruction of the wise and prudent, but in the display of the riches of God's grace to others, in such a manner as reserves to him the entire glory of our salvation, and hides pride from man.

V. 22. *Who the son is*—Essentially one

3 D 2

V. 28. *Thou*

* Matt. xi. 25. † Matt. xiii. 16. ‡ Matt. xxii. 25. Mark xii. 28. § Deut. vi. 5. Lev. xix. 18.

thy soul, and with all thy strength, and with all thy mind; and thy
 28 neighbour as thyself. And he said to him, Thou hast answered
 29 right: * this do and thou shalt live. But he willing to justify him-
 30 self, said to Jesus, And who is my neighbour? And Jesus answering
 said, A certain man went down from Jerusalem to Jericho, and fell
 among robbers, who having stripped and wounded *him* departed,
 31 leaving *him* half dead. And it came to pass that a certain priest
 came down that way, and seeing him, passed by on the other side.
 32 And likewise a Levite, when he was at the place, came and looked,
 33 and passed by on the other side. But a certain Samaritan journey-
 ing, came where he was, and seeing him, was moved with tender
 34 compassion. And going to him, bound up his wounds, pouring in
 oil and wine, and setting him on his own beast, brought him to an
 35 inn, and took care of him. And on the morrow departing, he took
 out two pieces of money, and gave *them* to the host, and said to him,

V. 28. *Thou hast answered right; this do and thou shalt live*—Here is no irony, but a deep and weighty truth. He, and he alone, shall live for ever, who thus loves God and his neighbour in the present life.

V. 30. *From Jerusalem to Jericho*—The road from *Jerusalem* to *Jericho* (about eighteen miles from it) lay through desert and rocky places: so many robberies and murders were committed therein, that it was called the *bloody way*. *Jericho* was situated in a valley: hence the phrase of *going down* to it. About twelve thousand Priests and Levites dwelt there, who all attended the service of the temple.

V. 29. *To justify himself*—That is, to shew he hath done this.

V. 31. The common translation is, *by chance*—Which is full of gross improprieties. For if we speak strictly, there is no such thing in the universe as either chance or fortune. *A certain priest came down that way, and passed by on the other side*—And both he and the Levite no doubt, could find an excuse for passing over on the other side,

and might perhaps gravely thank God for their own deliverance, while they left their brother bleeding to death. Is it not an emblem of many living characters, perhaps of some who bear the sacred office? O house of *Levi* and of *Aaron*, is not the day coming, when the virtues of Heathens and Samaritans will rise up in the judgment against you?

V. 33. *But a certain Samaritan came where he was*—It was admirably well judged, to represent the distress on the side of the *Jew*, and the mercy on that of the *Samaritan*. For the case being thus proposed, self-interest would make the very Scribe sensible, how amiable such a conduct was, and would lay him open to our Lord's inference. Had it been put the other way, prejudice might more easily have interposed, before the heart could have been affected.

V. 34. *Pouring in oil and wine*—Which, when well beaten together, are one of the best balsams that can be applied to a fresh wound.

V. 36. *Which*

* Lev. xviii. 5.

Take care of him ; and whatsoever thou spendest more, as I come back
 36 I will repay thee. Which now of these three, thinkest thou, was the
 37 neighbour to him that fell among the robbers? And he said, He that
 sheweth mercy on him. Then said Jesus to him, Go and do thou
 in like manner.

38 And as they went, he entered into a certain village, and a cer-
 39 tain woman named Martha received him into her house. And she
 had a sister called Mary, who also sitting at the feet of Jesus, heard
 40 his discourse. But Martha was incumbered with much serving; and
 coming to him she said, Lord, dost thou not care, that my sister hath
 41 left me to serve alone? Bid her therefore help me. But Jesus answering
 said to her, Martha, Martha! Thou art careful and hurried about many
 42 things: But one thing is needful: and Mary hath chosen the good part,
 which shall not be taken from her.

XI. And as he was praying in a certain place, when he ceased, one
 of his disciples said to him, Lord, teach us to pray, as John also

V. 36. *Which of these was the neighbour to him that fell among the robbers*—Which acted the part of a neighbour?

V. 37. *And he said, He that shewed mercy on him*—He could not for shame say otherwise, though he thereby condemned himself, and overthrew his own false notion of the neighbour to whom our love is due. *Go and do thou in like manner*—Let us go and do likewise, regarding every man as our neighbour who needs our assistance. Let us renounce that bigotry and party zeal which would contract our hearts, into an insensibility for all the human race, but a small number whose sentiments and practices are so much our own, that our love to them is but self-love reflected. With an honest openness of mind let us always remember the kindred between man and man, and cultivate that happy instinct whereby in the original constitution of our nature, God has strongly bound us to each other.

V. 40. *Martha was incumbered*—The Greek word properly signifies to be drawn

different ways at the same time, and admirably expresses the situation of a mind, surrounded (as *Martha's* then was) with so many objects of care, that it hardly knows which to attend to first.

V. 41. *Martha, Martha!*—There is a peculiar spirit and tenderness in the repetition of the word: *thou art careful*, inwardly, and hurried, outwardly.

V. 42. *Mary hath chosen the good part*—To save her soul. Reader, hast thou?

V. 1. *Lord, teach us to pray, as John also taught his disciples*—The Jewish masters used to give their followers some short form of prayer, as a peculiar badge of their relation to them. This it is probable *John* the Baptist had done. And in this sense it seems to be, that the disciples now asked *Jesus*, to teach them to pray. Accordingly he here repeats that form, which he had before given them in his sermon on the mount, and likewise enlarges on the same head, though still speaking the same things in substance. And this prayer, uttered from the heart,

2 taught his disciples. * And he said to them, when ye pray, say,
 3 Our Father, who art in heaven, hallowed be thy name. Thy king-
 dom come: Thy will be done as in heaven, so on earth. Give us
 4 day by day our daily bread. And forgive us our sins; for we also
 forgive every one that is indebted to us. And lead us not into
 5 temptation, but deliver us from evil. And he saith to them, which
 of you shall have a friend, and shall go to him at midnight, and say
 6 to him, Friend lend me three loaves: for a friend of mine on his
 7 journey is come to me, and I have nothing to set before him: And
 he from within shall answer, Trouble me not: the door is now shut,
 8 and my children are with me in bed: I cannot rise and give thee?
 I tell you, though 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
 9 as he needeth. * And I say to you, Ask and it shall be given you, seek
 10 and ye shall find, knock and it shall be opened to you. For every one
 that asketh receiveth, and he that seeketh findeth, and to him that knock-
 11 eth it shall be opened. If a son shall ask bread of any of you that is a
 12 father, will ye give him a stone? Or if *he ask* a fish, will ye for a fish
 give him a serpent? Or if he shall ask an egg, will ye give him a scor-
 13 pion? If ye then being evil know how to give good gifts to your chil-
 dren, how much more will *your* heavenly Father give the Holy Spirit to
 them that ask him?
 14 And he was casting out a devil, and it was dumb: and when the

heart, and in its true and full meaning, is indeed the badge of a real Christian: for is not he such whose first and most ardent desire, is the glory of God, and the happiness of man, by the coming of his kingdom? Who asks for no more of this world than his daily bread, longing mean time for the bread that came down from heaven? and whose only desires for himself are forgiveness of sins. (as he heartily forgives others) and sanctification?

V. 2. *When ye pray, say*—And what he said to them, is undoubtedly said to us also. We are therefore here directed, not only, to imitate this in all our prayers, but to use this very form of prayer.

V. 4. *Forgive us; for we forgive*—Not once; but continually. This does not denote the meritorious cause of our pardon; but the removal of that hindrance, which otherwise would render it impossible.

V. 5. *At midnight*—The most unseasonable hour.

V. 13. *How much more shall your heavenly father*—How beautiful is the gradation? A friend: a father: God! *Give the Holy Spirit*—The best of gifts, and that which includes every good gift.

V. 14. *It was dumb*—That is, it made the man so.

V. 15. *But*

* Matt. vi. 9.

* Matt. vii. 7.

devil was gone out, the dumb spake, and the multitude wondered.
 15 †But some of them said, He casteth out devils by Beelzebub the
 16 prince of the devils: ‡And others tempting *him*, sought of him a
 17 sign from heaven. But he knowing their thoughts, said to them,
 Every kingdom divided against itself is brought to desolation, and a
 18 house *divided* against a house falleth. If Satan then be divided against
 himself, how shall his kingdom stand? Because ye say that I cast out
 19 devils by Beelzebub. And if I cast out devils by Beelzebub, by whom
 20 do your sons cast *them* out? Therefore they shall be your judges. But
 if I cast out devils by the finger of God, then the kingdom of God is
 21 come upon you. While the strong one armed guardeth his palace, his
 22 goods are in peace. But when he that is stronger than him cometh upon
 him and overcometh him, he taketh from him his compleat armour
 23 wherein he trusted, and divideth his spoils. He that is not with me is
 24 against me, and he that gathereth not with me scattereth. When the
 unclean spirit is gone out of a man, he walketh through dry places, seek-
 ing rest: and finding none, he saith, I will return to my house whence I
 25 came out. And coming he findeth *it* swept and garnished. Then goeth
 26 he and taketh to him seven other spirits more wicked than himself; and
 entering in they dwell there; and the last state of that man becometh
 worse than the first.

V. 15. *But some said, He casteth out devils by Beelzebub*—These he answers, ver. 17. Others, to try whether it were so or no, sought a sign from heaven. These he reproves in the 20th and following verses. *Beelzebub* signifies the lord of flies, a title which the Heathens gave to *Jupiter*, whom they accounted the chief of their gods, and yet supposed him to be employed in driving away flies from their temples and sacrifices. The *Philistines* worshipped a deity under this name, as the god of *Ekron*: from hence the *Jews* took the name, and applied it to the chief of the devils.

V. 17. *A house*—That is, a family.

V. 20. *If I cast out devils by the finger of God*—That is, by a power manifestly divine. Perhaps the expression intimates farther,

That it was done without any labour: *Then the kingdom of God is come upon you*—Unawares, unexpectedly: so the *Greek* word implies.

V. 21. *The strong one armed*—The devil, strong in himself, and armed with the pride, obstinacy and security of him in whom he dwells.

V. 26. *The last state of that man becometh worse than the first*—Whoever reads the sad account *Josephus* gives of the temper and conduct of the *Jews*, after the ascension of *Christ*, and before their final destruction by the *Romans*, must acknowledge that no emblem could have been more proper to describe them. Their characters were the vilest that can be conceived, and they pressed on to their own ruin, as if they had

† Matt. xii. 22. ‡ Matt. iii. 22. * Matt. xii. 38.

27 As he spake these things, a certain woman lifting up her voice out
of the multitude said to him, Blessed *is* the womb that bare thee,
28 and the paps which thou hast sucked! But he said, Yea, rather blef-
29 fed *are* they, that hear the word of God and keep it. And the mul-
titudes being gathered thick together, he said, This is an evil gene-
ration: it seeketh a sign; but no sign shall be given it, save the sign of
30 Jonah. For as Jonah was a sign to the Ninevites, so shall also the Son
31 of man be to this generation. The queen of the south shall rise up in
the judgment with the men of this generation and condemn them; for
she came from the utmost parts of the earth to hear the wisdom of
32 Solomon; and behold, a greater than Solomon *is* here. The Ninevites
shall rise up in the judgment with this generation and condemn it; for
they repented at the preaching of Jonah; and behold a greater than
Jonah *is* here.

33 * No man having lighted a candle, putteth *it* in a secret place, neither
under a bushel, but on a candlestick, that they who come in may see the
34 light. † The eye is the lamp of the body: therefore when thine eye is
single, thy whole body is full of light, but when *thine eye* is evil, thy
35 body also *is* full of darkness. Take heed therefore, lest the light that is
36 in thee be darkness. If then thy whole body *be* full of light, not

had been possessed by legions of devils, and wrought up to the last degree of madness. But this also is fulfilled, in all who totally and finally apostatize from true faith.

V. 27. *Blessed is the womb that bare thee, and the paps which thou hast sucked!*—How natural was the thought for a woman! and how gently does our Lord reprove her?

V. 28. *Yea rather blessed are they, that hear the word of God and keep it*—For if even she that bare him had not done this, she would have forfeited all her blessedness.

V. 29. *It seeketh*—The original word implies seeking more, or over and above what one has already.

V. 32. *They repented at the preaching of Jonah*—But it was only for a season. Afterwards they relapsed into wickedness, till

(after about forty years) they were destroyed. It is remarkable, that in this also the comparison held. God reprieved the *Jews* for about forty years: but they still advanced in wickedness, till having filled up their measure, they were destroyed with an utter destruction.

V. 33. The meaning is, God gives you this gospel-light, that you may repent. Let your eye be singly fixt on him, aim only at pleasing God; and while you do this, your whole soul will be full of wisdom, holiness, and happiness.

V. 34. *But when thine eye is evil*—When thou aimest at any thing else, thou wilt be full of folly, sin, and misery. On the contrary,

V. 36. *If thy whole body be full of light*—If thou art filled with holy wisdom, *having no part*

* Matt. v. 15. Mark vi. 21. Ch. viii. 16. † Matt vi. 22.

having any part dark, the whole shall be *as* full of light, as when a lamp enlighteneth thee with its bright shining.

37 And as he spake, a certain Pharisee asked him to dine with him.
 38 And he went in and sat down to table. But the Pharisee seeing *it*
 39 marvelled, that he had not first washed himself before dinner. And
 the Lord said to him, † Now ye Pharisees cleanse the outside of the
 cup and dish; but your inward part is full of rapine and wicked-
 40 nefs. Ye unthinking men, did not he that made the outside, make
 41 the inside also? But give what is in *them* in alms, and behold all
 42 things are clean to you. But wo to you Pharisees: for ye tythe
 the mint and rue and all herbs, and pass by justice and the love of God:
 these ought ye to have done, and not to leave the other undone.
 43 Wo to you, Pharisees; for ye love the uppermost seats in the sy-
 44 nagogues, and salutations in the markets. Wo to you; for ye are
 as graves which appear not, and men that walk over them are not
 45 aware. And one of the lawyers answering said to him, Master,
 46 thus saying thou reproachest us also. And he said, Wo to you law-
 47 ye yourselves touch not the burthens with one of your fingers. Wo to
 you; for ye build the sepulchres of the prophets and your fathers killed
 48 them. Truly ye bare witness that ye approve the deeds of your fathers;

part dark, giving way to no sin or folly, then that heavenly principle will, like the clear flame of a lamp in a room that was dark before, shed its light into all thy powers and faculties.

V. 39. *Now ye Pharisees*—Probably many of them were present at the Pharisee's house.

V. 41. *Give what is in them*—The vessels which ye clean, *in alms, and all things are clean to you*. As if he had said, By acts directly contrary to rapine and wickedness, shew that your hearts are cleansed, and these outward washings are needless.

V. 42. *Wo to you*—That is, miserable are you. In the same manner is the phrase to be understood throughout the chapter.

V. 44. *For ye are as graves which appear not*—Probably in speaking this our Lord

fixed his eyes on the Scribes. *As graves which appear not*, being over-grown with grass, so that *men are not aware*, till they stumble upon them, and either hurt themselves, or at least are defiled by touching them. On another occasion *Christ* compared them to *whited sepulchres*, fair without, but foul within, *Matt. xxiii. 27*.

V. 45. *One of the lawyers*—That is, Scribes; expounders of the law.

V. 48. *Whom they killed, ye build their sepulchres*—Just like them pretending great reverence for the *ancient* prophets, while ye destroy those whom God sends to *yourselves*. Ye therefore *bear witness* by this deep hypocrisy that ye are of the very same spirit with them.

49 for whom they killed, ye build their sepulchres. * Therefore also
 the wisdom of God hath said, I will send them prophets and apostles,
 50 and *some* of them they will kill, and persecute *the rest*. So that the
 blood of all the prophets shed from the foundation of the world,
 51 shall be required of this generation. From the blood of Abel to the
 blood of Zechariah, who was destroyed between the temple and the
 altar: Verily I say to you, it shall be required of this generation.
 52 Wo to you lawyers; for ye have taken away the key of know-
 ledge: ye have not entered in yourselves; and them that were en-
 53 tering in, ye have hindered. And as he said these things to them,
 the Scribes and the Pharisees began fiercely to fasten upon *him*, and
 54 to urge him to speak of many things, Laying wait for him, and
 seeking to catch something out of his mouth, that they might accuse
 him.

XII. § In the mean time an innumerable multitude being gathered
 together, so that they trod one upon another, he said, to his disciples
 2 first, Beware of the leaven of the Pharisees, which is hypocrisy.
 For there is nothing covered that shall not be uncovered, neither
 3 hid, that shall not be made known; So that † whatsoever ye have
 spoken in darkness, shall be heard in the light, and what ye have
 4 whispered in closets shall be proclaimed on the house-tops. But I
 say to you, my friends; Fear not them that can kill the body, and
 5 after that can do no more: But I will shew you whom ye shall fear;

V. 49. *The wisdom of God*, agreeably to this, *hath said*—In many places of scripture, though not in these very words. *I will send them prophets*—Chiefly under the Old Testament: *and apostles*—Under the New.

V. 50. *The blood of all shall be required of this generation*—That is, shall be visibly and terribly punished upon it.

V. 51. And so it was, within forty years, in a most astonishing manner, by the dreadful destruction of the temple, the city, and the whole nation. *Between the temple and the altar*—In the court of the temple.

V. 52. *Ye have taken away the key of knowledge*—Ye have obscured and destroyed the true knowledge of the Messiah, which is the key of both the present and the future kingdom of heaven; the kingdom of grace and glory. *Ye have not entered in*—Into the present kingdom of heaven.

V. 1. *He said to his disciples first*—But afterward (ver. 54.) to all the people.

V. 4. *But I say to you, fear not*—Let not the fear of man make you act the hypocrite, or conceal any thing which I have commissioned you to publish.

V. 5. *Fear him who hath power to cast into hell*

* Matt. xxiii. 34. § Matt. xvi. 6. † Matt. x. 27.

fear him, who after he hath killed, hath power to cast into hell: 6 yea, I say to you, fear him. Are not five sparrows sold for two 7 farthings? Yet not one of them are forgotten before God. But ‡ even the hairs of your head are all numbered. Fear not therefore: ye 8 are of more value than many sparrows. § And I say to you, Who- soever shall confess me before men, him shall the Son of man also 9 confess before the angels of God. But he that denieth me before 10 man shall be denied before the angels of God. * And whosoever shall speak against the Son of man, it shall be forgiven him; but to him who blasphemeth against the Holy Ghost, it shall not be forgiven. 11 || But when they bring you to the synagogues and to magistrates and powers, take no thought how or what ye shall answer, or what ye shall 12 say: For the Holy Ghost shall teach you in that hour, what ye ought to say.

13 And one of the multitude said to him, Master, speak to my bro- 14 ther, that he divide the inheritance with me. But he said to him, 15 Man, who made me a judge or a divider over you? And he said to them. Take heed and beware of covetousness: for a man's life consisteth not 16 in the abundance of the things which he possesseth. And he spake a parable to them, saying, The land of a certain rich man brought forth 17 plentifully. And he reasoned in himself, saying, What shall I do? 18 For I have no room where to stow my fruits. And he said, This I will do: I will pull down my barns and build greater: and there will I stow 19 all my fruits and my goods. And I will say to my soul, Soul,

hell—Even to his peculiar *friends*, Christ gives this direction. Therefore the *fearing of God as having power to cast into hell*, is to be prest even on true believers.

V. 6. *Are not five sparrows*—But *trust*, as well as *fear* Him.

V. 8. *And I say to you*—If you avoid all hypocrisy, and openly avow my gospel: *The Son of man shall confess you*—*Before the angels*—At the last day.

V. 10. *And whosoever*—As if he had said, Yet the denying me in some degree; may, upon true repentance, be forgiven: but if it

rise so high as that of the blasphemy against the Holy Ghost, it shall never be forgiven, neither is there place for repentance.

V. 11. *Take no thought*—Be not solicitous about the *matter or manner* of your *defence*; nor how to express yourselves.

V. 14. *Who made me a judge?*—In worldly things. His kingdom is not of this world.

V. 15. *He said to them*—Perhaps to the two brothers, and through them to the people: *A man's life*—That is, the comfort or happiness of it.

V. 17. *What shall I do?*—The very lan-
guage

3 E 2

‡ Matt. x. 30. § Mark viii. 38. Ch. ix. 26. * Matt. xii. 31. || Mark iii. 28. Matt. x. 19. Ch. xxi. 12.

thou hast much goods laid up for many years: take thine ease; 20 eat, drink, be merry. But God said to him, Thou fool, this night they require thy soul of thee: and whose shall the things be that thou 21 hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

22 * And he said to his disciples, Therefore I say to you, Take no thought for your life what ye shall eat, neither for the body what ye 23 shall put on. The life is more than meat, and the body than rai- 24 ment. Consider the ravens; for they neither sow nor reap; neither have store-house nor barn: yet God feedeth them. How much 25 better are ye than the birds? And which of you by taking thought, 26 can add the least measure to his age? If ye then be not able to do 27 even that which is least, why take ye thought for the rest? Con- sider the lilies, how they grow; they toil not, neither do they spin; and yet I say to you, that Solomon in all his glory was not arrayed 28 like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the still, how much more will 29 he clothe you, O ye of little faith? And seek not ye, what ye shall 30 eat or what ye shall drink, neither be ye of a doubtful mind. For the nations of the world seek all these things; and your Father 31 knoweth that ye need these things. But seek ye the kingdom of 32 God, and all these things shall be added to you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. 33 * Sell what ye have and give alms: provide yourselves purses which

guage of want! Do? Why, lay up treasure in heaven.

V. 20. *Thou fool*—To think of satisfying thy soul with earthly goods! To depend on living *many years!* Yea, one day! *They*—The messengers of death, commissioned by God; *require thy soul of thee!*

V. 21. *Rich toward God*—Namely in faith, and love, and good works.

V. 25. *Which of you can add the least measure*—It seems. *To add one cubit* to a thing (which is the phrase in the original) was a kind of proverbial expression, for making the least addition to it.

V. 28. *The grass*—The Greek word means all sorts of herbs and flowers.

V. 29. *Neither be ye of a doubtful mind*—The word in the original signifies, any speculations or musings in which the mind fluctuates, or is suspended (like meteors in the air) in an uneasy hesitation.

V. 32. *It is your father's good pleasure to give you the kingdom*—How much more, food and raiment? And since ye have such an inheritance, regard not your earthly possessions.

V. 33. *Sell what ye have*—This is a direction,

* Matt. vi. 25.

* Matt. vi. 19.

wax not old, a treasure in the heavens, that faileth not, where no
 34 thief approacheth, neither moth corrupteth. For where your trea-
 35 sure is, there will your heart be also. Let your loins be girt, and
 36 your lamps burning, And ye like men that wait for their Lord,
 when he will return from the wedding, that when he cometh and
 37 knocketh, they may open to him immediately. Happy those ser-
 vants, whom the Lord, when he cometh, shall find watching;
 verily I say to you, that he will gird himself, and make them fit
 38 down to table, and will come and serve them. And if he shall
 come in the second watch, or come in the third watch, and find
 39 them so, happy are those servants. And this ye know, that if the
 master of the house had known, what hour the thief would have
 come, he would have watched, and not have suffered his house to
 40 be broke open. Therefore be ye also ready; for the Son of
 41 man cometh in an hour when ye think not. Then Peter said to
 42 him, Lord, speakest thou this parable to us, or also to all? And
 the Lord said, Who is that faithful and wise steward, whom *his*
 Lord shall make ruler over his household, to give the allowance of
 43 food in due season? Happy that servant, whom his Lord, when he
 44 cometh, shall find so doing. Verily I say to you, he will set him
 45 over all that he hath. But if that servant say in his heart, My Lord
 delayeth his coming, and shall begin to beat the men servants and

tion, not given to all the multitude (much less is it a standing rule for all Christians) neither to the apostles; for they had nothing to sell, having left all before: but to his other disciples, (mentioned ver. 22. and *Acts* i. 15.) especially to the seventy, that they might be free from all worldly entanglements.

V. 35. *Let your loins be girt*—An allusion to the long garments, worn by the eastern nations, which they girded or tucked up about their loins, when they journeyed or were employed in any labour: as also to the lights that servants used to carry at weddings, which were generally used in the night.

V. 37. *He will come and serve them*—The

meaning is, he will shew them his love, in the most condescending and tender manner.

V. 38. The Jews frequently divided the night into three watches, to which our Lord seems here to allude.

V. 41. *Speakest thou this parable to us*—Apostles and disciples: *Or to all*—The people? Does it concern us alone? Or all men?

V. 42. *Who is that wife and faithful servant*—Our Lord's answer manifestly implies, that he had spoken this parable primarily, (though not wholly) to the ministers of his word: *Whom his Lord shall make ruler over his household*—For his wisdom and faithfulness.

V. 43. *Happy is that servant*—God himself

46 maidens, and to eat, and drink, and be drunken: The Lord of that servant will come in a day when he expecteth not, and at an hour when he knoweth not, and will cut him asunder, and appoint
 47 *him* his portion with the unfaithful. And that servant who knew his Lord's will, and prepared not, neither did according to his will,
 48 shall be beaten with many *stripes*. But he that knew not, and did things worthy of stripes, shall be beaten with few. For to whomsoever much is given, of him much shall be required; and to whom
 49 they have committed much, of him they will ask the more. I am
 50 come to send fire on the earth. And what do I desire? That it were already kindled! I have a baptism to be baptized with: and how am
 51 I straitened till it be accomplished! † Suppose ye that I am come to give peace upon earth? I tell you, Nay, but rather division.
 52 For from henceforth there shall be five in one house divided, three
 53 against two, and two against three. The father shall be divided against the son, and the son against the father: the mother against
 the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her
 mother-in-law.
 54 * And he said to the people also, When ye see a cloud rising out of the west, straightway ye say, There cometh a heavy shower, and so

self pronounces him wise, faithful, happy! Yet we see, he might fall from all, and perish for ever.

V. 46. *The Lord will appoint him his portion*—His everlasting portion; *with the unfaithful*—As faithful as he was once, God himself being the judge!

V. 47. *And that servant who knew his Lord's will, shall be beaten with many stripes*—And his having much knowledge will increase, not lessen his punishment.

V. 49. *I am come to send fire*—To spread the fire of heavenly love over all the earth.

V. 50. *But I have a baptism to be baptized with*—I must suffer first, before I can set up my kingdom. And how I long to fight my way through all!

V. 51. *Suppose ye that I am come to send peace upon earth?*—That universal peace will be the immediate effect of my coming? Not so, but quite the contrary.

V. 52. *There shall be five in one house, three against two, and two against three*—There being an irreconcilable enmity between the spirit of Christ and the spirit of the world.

V. 53. *The father against the son*—For those who reject me, will be implacable toward their very nearest relations who receive me. At this day also is this scripture fulfilled. Now likewise there is no concord between *Christ* and *Belial*.

V. 54. *And he said to the people also*—In the preceding verses he speaks only to his disciples.

† Matt. x. 34.

* Matt. xvi. 2.

55 it is. And when ye *find* the south-wind blowing, ye say, There will
 56 be sultry heat; and it is *so*. Ye hypocrites, ye know to discern the
 face of the earth and of the sky: how do ye not discern this season?
 57 Yea, and why even of yourselves judge ye not what is right? † When
 58 thou art going with thine adversary to the magistrate, give diligence
 in the way to be delivered from him, lest he hale thee to the judge,
 and the judge deliver thee to the officer, and the officer cast thee into
 59 prison. I tell thee, thou shalt in no wise come out thence, till thou hast
 paid the last mite.

XIII. And there were present at that season, some that told him of the
 Galileans, whose blood Pilate had mingled with their sacrifices.
 2 And Jesus answering said to them, Suppose ye that these Galileans
 were sinners above all the Galileans, because they suffered such
 3 things? I tell you, Nay; but except ye repent, ye shall all likewise
 4 perish. Or those eighteen, on whom the tower in Siloam fell and
 slew them, suppose ye, that they were sinners above all men that dwelt
 5 at Jerusalem? I tell you, Nay; but except ye repent, ye shall all
 6 likewise perish. He spake also this parable. A man had a fig-tree

disciples. *From the west*—In *Judea*, the west-wind, blowing from the sea, usually brought rain: the south-wind, blowing from the deserts of *Arabia*, occasioned sultry heat.

V. 56. *How do ye not discern this season*—Of the Messiah's coming, distinguishable by so many surer signs.

V. 57. *Why even of yourselves, without any external sign, judge ye not what is right?*—Why do ye not discern and acknowledge the intrinsic excellence of my doctrine?

V. 58. *When thou art going*—As if he had said, And ye have not a moment to lose. For the executioners of God's vengeance are at hand. And when he hath once delivered you over to them, ye are undone for ever.

V. 59. *A mite was about the third part of our farthing.*

V. 1. *The Galileans, whose blood Pilate had mingled with their sacrifices*—Some of the followers of *Judas Gaulonites*. They absolutely refused to own the Roman authority. *Pilate* surrounded and slew them, while they were worshipping in the temple, at a public feast.

V. 3. *Ye shall all likewise perish*—All ye of *Galilee* and *Jerusalem* shall perish in the very same manner. So the Greek word implies. And so they did. There was a remarkable resemblance between the fate of these *Galileans*, and of the main body of the *Jewish* nation: the flower of which was slain at *Jerusalem* by the Roman sword, while they were assembled at one of their great festivals. And many thousands of them perished in the temple itself, and were literally buried under its ruins.

V. 6. *A man had a fig-tree*—Either we may

|| planted in his vineyard: and he came seeking fruit thereon, and found
 7 none. Then said he to the keeper of the vineyard, Behold three
 years I come seeking fruit from this fig-tree, and find none; cut it
 8 down: why doth it also cumber the ground? And he answering said
 to him, Lord, let it alone this year also, till I shall dig about it and
 9 dung it. Perhaps it may bear fruit: but if not, after that thou shalt
 cut it down.

10 And he was teaching in one of the synagogues on the sabbath.
 11 And behold, there was a woman who had had a spirit of infirmity
 eighteen years, and was bowed together, and utterly unable to lift up
 12 herself. And Jesus seeing her, called her to him, and said to her,
 13 Woman, thou art loosed from thy infirmity. And he laid *his* hands
 on her, and immediately she was made straight, and glorified God.
 14 And the ruler of the synagogue being much displeased, because Jesus
 had healed on the sabbath day, answered and said to the multitude,
 There are six days, in which *men* ought to work: on these therefore
 15 come and be healed, and not on the sabbath. The Lord answered
 him and said, Thou hypocrite, doth not each of you loose his ox or ass
 16 from the stall on the sabbath, and lead *him* away to watering? And
 ought not this woman, being a daughter of Abraham, whom Satan had
 bound to *these* eighteen years, to be loosed from this bond on the sab-
 17 bath? And when he had said these things, all his adversaries were
 ashamed: and all the multitude rejoiced for all the glorious things that
 were done by him.

may understand God the Father by him that had the vineyard, and *Christ* by him that kept it; or *Christ* himself is he that hath it, and his ministers they that keep it.

V. 7. *Three years*—*Christ* was then in his third year of his ministry. But it may mean only, several years; a certain number being put for an uncertain. *Why doth it also cumber the ground?*—That is, not only bear no fruit itself, but take up the ground of another tree that would.

V. 11. *She was bowed together and utterly unable to lift up herself*—The evil spirit

which posselt her, afflicted her in this manner. To many doubtless it appeared a natural distemper. Would not a modern Physician have termed it a *nervous case*?

V. 15. *Thou hypocrite*—For the real motive of his speaking was envy, not (as he pretended) pure zeal for the glory of God.

V. 16. *And ought not this woman*—*Ought not* any human creature, which is so far better than an ox or an ass: much more, *this daughter of Abraham*—Probably in a spiritual as well as natural sense, to be loosed?

V. 21. *Covered*

|| Psalm lxxx. 8, &c.

18 * Then said he, To what is the kingdom of God like, and to what
19 shall I resemble it? It is like a grain of mustard-seed which a man
took and cast into his garden; and it grew and became a great tree,
20 and the birds of the air lodged in the branches of it. † Again he
21 said, Whereto shall I liken the kingdom of God? It is like leaven, which
a woman took and covered up in three measures of meal, till the whole
was leavened.

22 And he went through all the cities and villages, teaching and jour-
23 neying toward Jerusalem. Then said one to him, Lord, are there
24 few that are saved? And he said to him, ‡ Strive to enter in through
the strait gate; for many, I say to you, will seek to enter in, and
25 shall not be able. When once the master of the house is risen up
and hath shut the door, and ye begin to stand without, and knock
at the door saying, Lord, Lord, open to us: he shall answer and
26 say to you, I know you not whence ye are. Then shall ye say, We
have eaten and drank in thy presence, and thou hast taught in our
27 streets. § But he shall say, I tell you I know not whence ye are: de-
28 part from me, all ye workers of iniquity. || There shall be weeping and
gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob,
and all the prophets in the kingdom of God, and yourselves thrust
29 out. And they shall come from the east and the west, and the
north and the south, and shall sit down in the kingdom of God.
30 ** But behold, there are last who shall be first, and there are first who
shall be last.

V. 21. *Covered up*—So that, for a time, nothing of it appeared.

V. 24. *Strive to enter in*—Agonize. Strive as in an agony. So the word signifies. Otherwise none shall enter in. Barely *seeking* will not avail.

V. 25. And even *agonizing* will not avail after the door is shut. Agonize therefore now by faith, prayer, holiness, patience. *And ye begin to stand without*—Till then, they had not thought of it! O how new will

that sense of their misery be? How late? How lasting? *I know not whence ye are*—I know not, that is, I approve not of your ways.

V. 29. *They shall sit down in the kingdom of God*—Both the kingdom of grace and glory.

V. 30. *But there are last*—Many of the *Gentiles* who were latest called, shall be most highly rewarded; and many of the *Jews* who were first called, shall have no reward at all.

3 F

V. 31. *Herd*

* Matt. xiii. 31. Mark iv. 30. † Matt. xiii. 33. ‡ Matt. vii. 13. Matt. vii. 23.
|| Matt. viii. 11. ** Matt. xix. 30.

31 The same day came certain Pharisees saying to him, Go out and
 32 depart from hence; for Herod is minded to kill thee. And he said
 to them, Go and tell that fox, Behold, I cast out devils, and I perform
 33 cures to-day and to-morrow; and the third day I am perfected. But I
 must go on to-day and to-morrow, and the day following; for it cannot
 34 be that a prophet perish out of Jerusalem. * O Jerusalem, Jerusalem,
 that killest the prophets and stonest them that are sent to thee, how
 often would I have gathered thy children together as a bird *gathereth*
 35 her brood under *her* wings, and ye would not! Behold your house
 is left to you desolate; and I say to you, Ye shall not see me, till *the*
time come when ye shall say, Blessed is he that cometh in the name of
 the Lord.

XIV. And as he went into the house of one of the chief Pharisees on
 2 the sabbath, to eat bread, they were watching him. And behold

V. 31. *Herod is minded to kill thee*—Possibly they gave him the caution out of goodwill.

V. 32. *And he said, Go and tell that fox*—With great propriety so called, for his subtilty and cowardice. The meaning of our Lord's answer is, Notwithstanding all that he can do, I shall, for the short time I have left, do the works of him that sent me. When that time is fulfilled, I shall be offered up. Yet not here, but in the bloody city. *Behold, I cast out devils*—With what majesty does he speak to his enemies! With what tenderness to his friends; *The third day I am perfected*—On the third day he left *Galilee*, and set out for *Jerusalem*, to die there.

But let us carefully distinguish between those things wherewith *Christ* is our pattern, and those which are peculiar to his office. His extraordinary office justified him, in using that *severity of language*, when speaking of *wicked princes and corrupt teachers*, to which we have no call; and by which we should only bring scandal on religion, and ruin on ourselves, while we irritated rather

than convinced or reformed those, whom we so indecently rebuked.

V. 33. *It cannot be, that a prophet perish out of Jerusalem*—Which claims prescription for murdering the messengers of God. Such cruelty and malice cannot be found elsewhere.

V. 34. *How often would I have gathered thy children together*—Three solemn visits he had made to *Jerusalem* since his baptism, for this very purpose.

V. 35. *Your house is left to you desolate*—Is now irrecoverably consigned to desolation and destruction: *And verily I say to you*, after a very short space, *ye shall not see me till the time come*, when taught by your calamities, *ye shall* be ready and disposed to say, *Blessed is he that cometh in the name of the Lord*. It does not imply, that they should then see *Jesus* at all; but only, that they would earnestly wish for the Messiah, and in their extremity be ready to entertain any who should assume that character.

V. 2. *There was a certain man before him*—It does not appear, that he was come thither with any insidious design. Probably he came,

3 there was a certain man before him, who had the dropfy. And
 4 Jesus answering spake to the Scribes and Pharisees, saying, Is it law-
 5 ful to heal on the sabbath-day? But they held their peace. And he took
 6 him and healed him, and let *him* go. And answered them, saying, Which
 7 of you shall have an ass or an ox fallen into a pit, and will not straight-
 8 way pull him out on the sabbath-day? And they could not answer him
 9 to these things.

7 And he spake a parable to them that were invited, when he
 8 marked how they chose the chief seats, saying to them, When thou
 9 art invited by any man to a marriage-feast, sit not down in the highest
 10 place, lest a more honourable man than thou be invited by him.
 11 And he that invited thee and him come and say to thee, Give
 12 this man place. And then thou shalt begin with shame to take the
 13 lowest place. But when thou art invited, go and sit down in the
 14 lowest place, that when he who invited thee cometh, he may say,
 Friend, go up higher: then shalt thou have honour in the presence
 of them that sit at table with thee. † For every one that exalteth
 himself shall be humbled, and he that humbleth himself shall be
 exalted.

12 Then said he also to him that had invited him, When thou makest a
 13 dinner or a supper, call not thy friends, nor thy brethren, nor thy kinf-
 14 men, nor *thy* rich neighbours, lest they also invite thee again, and a re-
 compence be made thee. But when thou makest an entertainment,
 invite the poor, the disabled, the lame, the blind: And thou shalt be

came, hoping for a cure; or perhaps was one of the family.

V. 3. *And Jesus answering spake*—Answering the thoughts which he saw rising in their hearts.

V. 7. *He spake a parable*—The ensuing discourse is so termed, because several parts are not to be understood literally. The general scope of it is, not only at a marriage-feast, but on every occasion, *He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.*

V. 12. *Call not thy friends*—That is, I do not bid thee call thy friends or thy neighbours.

Our Lord leaves these offices of humanity and courtesy as they were, and teaches an higher duty. But is it not implied herein, that we should be sparing in entertaining those that need it not, in order to assist those that do need, with all that is saved from those needless entertainments? *Lest a recompence be made*—This fear is as much unknown to the world, as even the fear of riches.

V. 14. *One of them that sat at table hearing these things*—And being touched therewith, said, *Happy is he that shall eat bread in the kingdom of God*—Alluding to what had been just spoken.

3 F 2

* Matt. xxiii. 12.

bleſſed ; for they cannot recompence thee ; but thou ſhalt be recompenced at the reſurrection of the juſt.

- 15 And one of them that ſat at table with him hearing theſe things, ſaid to him, Happy is he that ſhall eat bread in the kingdom of God. Then ſaid he to him, A certain man made a great ſupper, and invited many. And he ſent his ſervant at ſupper time to ſay to them that were invited, Come, for all things are now ready.
- 18 And they all with one *conſent* began to make excuſe. The firſt ſaid to him, I have bought a field, and I muſt needs go and ſee it : I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excuſed. And another ſaid, I have married a wife, and therefore I cannot come. So the ſervant came, and ſhewed his Lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither
- 22 the poor, and the diſabled, and the lame, and the blind. And the ſervant ſaid, Sir, it is done as thou haſt commanded : and yet there
- 23 is room. And the lord ſaid to the ſervant, Go out into the highways and hedges, and compel *them* to come in, that my houſe may be filled.
- 24 For I ſay to you, that none of thoſe men who were invited, ſhall taſte of my ſupper.
- 25 And great multitudes went with him. And he turned and ſaid
- 26 to them, * If any man come to me, and hate not his father, and

ſpoken. It means, he that ſhall have a part in the reſurrection of the juſt.

V. 16. *Then ſaid he*—Continuing the alluſion, *A certain man made a great ſupper*—As if he had ſaid, All men are not ſenſible of this happineſs. Many might have a part in it, and will not.

V. 18. *They all began to make excuſe*—One of them pleads only his own will, *I go* : another, a pretended neceſſity, *I muſt needs go* : the third, impoſſibility, *I cannot come*. All of them wanted the holy hatred mentioned ver. 26. All of them periſh by things in-theirſelves lawful. *I muſt needs go*—The moſt urgent worldly affairs frequently fall

out juſt at the time when God makes the freſt offers of ſalvation

V. 21. *The ſervant came and ſhewed his Lord theſe things*—So miniſters ought to lay before the Lord in prayer, the obedience or diſobedience of their hearers.

V. 23. *Compel them to come in*—With all the violence of love, and the force of God's word. Such compulſion, and ſuch only, in matters of religion, was uſed by *Chriſt* and his apoſtles.

V. 24. *For* refers to *Go out*, ver. 23.

V. 26. *If any man come to me, and hate not his father*—Comparatively to *Chriſt* : yea, ſo as actually to renounce his field, oxen, wife,

* Matt. x. 37.

mother, and wife, and children, and brethren, and sisters, yea,
 27 and his own life also, he cannot be my disciple. And whosoever
 doth not bear his cross, and come after me, cannot be my disciple.
 28 And which of you intending to build a tower, sitteth not down
 first, and computeth the cost, whether he hath sufficient to finish it?
 29 Lest haply after he hath laid the foundation, and is not able to finish it,
 30 all that behold mock him, saying, This man began to build, and was not
 31 able to finish. Or what king marching to encounter another king in
 war, sitteth not down first, and consulteth whether he be able with ten
 thousand, to meet him that cometh against him with twenty thousand?
 32 If not while the other is yet a great way off, he sendeth an embassage,
 33 and desireth conditions of peace. So every one of you, who forsaketh
 34 not all that he hath, cannot be my disciple. † Salt is good: but if the
 35 salt have lost its favour, wherewith shall it be seasoned? It is neither fit
 for the land nor yet for dung; they cast it out. He that hath ears to
 hear, let him hear.

XV. Then drew near to him all the publicans and sinners, to hear
 2 him. And the Pharisees and Scribes murmured, saying, This man
 3 receiveth sinners and eateth with them. And he spake a parable
 4 to them, saying, † Who of you having a hundred sheep, and losing

wife, all things, and *act as if* he hated them when they stand in competition with him.

V. 28. *And which of you intending to build a tower*—That is, and whoever of you intends to follow me, let him first seriously weigh these things.

V. 31. *Another king*—Does this mean, the prince of this world? Certainly he has greater numbers on his side. How numerous are his children and servants?

V. 33. *So*—Like this man, who being afraid to face his enemy, sends to make peace with him, *every one who forsaketh not all that he hath*—1. By withdrawing his affections from all the creatures; 2. By enjoying them only *in* and *for* God, only in such a measure and manner as leads to him; 3. By hating them all, in the sense above-men-

tioned, *cannot be my disciple*—But will surely desist from building that tower, neither can he persevere in fighting the good fight of faith.

V. 34. *Salt*—Every Christian: but more eminently every minister.

V. 1. *All the publicans*—That is, all who were in that place. It seems our Lord was in some town of *Galilee* of the *Gentiles*, from whence he afterwards went to *Jerusalem*, chap. xvii. 11.

V. 3. *He spake*—Three parables of the same import: for the sheep, the piece of silver, and the lost son, all declare (in direct contrariety to the *Pharisees* and *Scribes*) in what manner God receiveth sinners.

V. 4. *Leave the ninety and nine in the wilderness*—Where they used to feed: all uncultivated

† Matt. v. 13. Mark ix. 50. † Matt xviii. 12.

one of them, doth not leave the ninety and nine in the wilderness,
 5 and go after that which is lost, till he find it? And having found
 6 *it*, he layeth *it* on his shoulders rejoicing. And coming home, he
 calleth together his friends and neighbours, saying to them, Rejoice
 7 with me; for I have found my sheep which was lost. I say to you,
 Thus joy shall be in heaven, over one sinner that repenteth, more
 than over ninety and nine just persons, who do not need repentance.
 8 Or 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
 9 *it*? And having found *it*, she calleth *her* friends and neighbours to-
 gether, saying, Rejoice with me, for I have found the piece which I had
 10 lost. Thus I say to you, there is joy in the presence of the angels of
 God, over one sinner that repenteth.

11 And he said, A certain man had two sons. And the younger of
 12 them said to his father; Father, give me the portion of goods that
 13 falleth *to me*. And he divided them *his* substance. And not many
 days after, the younger son having gathered all together, took a
 journey into a far country, and there squandered away his sub-
 14 stance, living riotously. And when he had spent all, there arose a

tivated ground, like our commons, was by the Jews termed *wilderness*, or desert. *And go after*—In recovering a lost soul, God, as it were, labours. May we not learn hence, that to let them alone who are in sin, is both unchristian and inhuman?

V. 7. *Joy shall be*—Solemn and festal joy, *in heaven*—First in our blessed Lord himself, and then among the angels and spirits of just men, perhaps informed thereof by God himself, or by the angels who ministered to them. *Over one sinner*—One gross, open, notorious sinner, *that repenteth*—That is thoroughly changed in heart and life; *more than ninety and nine just persons*—Comparatively just, outwardly blameless, *that need not* such a *repentance*: for they need not, cannot repent of the sins which they never committed.

The sum is, as a father peculiarly rejoices, when an extravagant child, supposed to be utterly lost, comes to a thorough sense

of his duty: or as any other person who has recovered what he had given up for gone, has a more sensible satisfaction in it, than in several other things equally valuable, but not in such danger: so do the angels in heaven peculiarly rejoice, in the conversion of the most abandoned sinners. Yea, and God himself so readily forgives and receives them, that he may be represented as having part in the joy.

V. 12. *Give me the part of goods that falleth to me*—See the root of all sin! A desire of disposing of ourselves; of independency on God!

V. 13. *He took a journey into a far country*—Far from God: God was not in all his thoughts: *And squandered away his substance*—All the grace he had received.

V. 14. *He began to be in want*—All his worldly pleasures failing, he grew conscious of his want of real good.

V. 15. *And*

15 mighty famine in that country; and he began to be in want. And he went and joined himself to a citizen of that country: and he sent
 16 him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine ate: and no man gave to
 17 him. And coming to himself he said, How many hired servants of my father have bread enough and to spare, and I am perishing with
 18 hunger? I will arise and go to my father, and will say to him, Father, I
 19 have sinned against heaven and before thee: I am no more worthy
 20 to be called thy son; make me as one of thy hired servants. And he arose and came to his father: but while he was yet a great way
 21 off, his father saw him, and his bowels yearned, and he ran, and
 22 fell on his neck and kissed him. And the son said unto him, Father, I have sinned against heaven and before thee, and am no more wor-
 23 thy to be called thy son. But the father said to his servants, Bring forth the best robe and put *it* on him, and put a ring on his hand,
 24 and shoes on *his* feet. And bring hither the fatted calf, and kill *it*, and let us eat and be merry. For this my son was dead and is alive
 25 again: he was lost and is found. And they began to be merry.
 26 Now his elder son was in the field. And as he came and drew
 27 nigh to the house, he heard music and dancing. And calling one of the servants, he asked what these things meant? And he told him,

V. 15. *And he joined himself to a citizen of that country*—Either the devil, or one of his children: the genuine citizens of that country, which is far from God. *He sent him to feed swine*—He employed him in the base drudgery of sin.

V. 16. *He would fain have filled his belly with the husks*—He would fain have satisfied himself with worldly comforts. Vain, fruitless endeavour!

V. 17. *And coming to himself*—For till then he was beside himself, as all men are, so long as they are without God in the world.

V. 18. *I will arise and go to my father*—How accurately are the steps of true repentance here pointed out? *Against heaven—Against God*

V. 20. *And he arose and came to his father*

—The moment he had resolved, he began to execute his resolution. *While he was yet a great way off, his father saw him*—Returning, starved, naked.

V. 22. *But the father said*—Interrupting him, before he had finished what he intended to say. So does God frequently cut an earnest confession short, by a display of his pardoning love.

V. 23. *Let us be merry*—Both here, and wherever else this word occurs, whether in the Old and New Testament, it implies nothing of levity, but a solid, serious, religious, heart-felt joy: indeed this was the ordinary meaning of the word two hundred years ago, when our translation was made.

V. 25. *The elder son* seems to represent the Pharisees and Scribes, mentioned ver. 2.

V. 27. *Thy father hath killed the fatted calf*—

Thy brother is come, and thy father hath killed the fatted calf, be-
 28 cause he hath received him in good health. But he was angry, and
 would not go in: therefore his father coming out intreated him.
 29 And he answering said to his father, Lo, so many years do I serve
 thee, neither transgressed I thy commandment at any time; yet
 thou never gavest me a kid, that I might make merry with my
 30 friends. But as soon as this thy son was come, who hath devoured thy
 31 substance with harlots, thou hast killed for him the fatted calf. And he
 said to him, Son, thou art always with me, and all that I have is thine.
 32 But it was meet to make merry and be glad; for this thy brother was
 dead and is alive again, and was lost and is found.

calf—Perhaps he mentions this, rather than the robe or ring, as having a nearer connexion with the music and dancing.

V. 28. *He was angry and would not go in*—How natural to us is this kind of resentment?

V. 29. *Lo, so many years do I serve thee*—So he was one of the instances, mentioned ver. 7. How admirably therefore does this parable confirm that assertion! *Yet thou never gavest me a kid, that I might make merry with my friends*—Perhaps God does not usually give much joy to those who never felt the sorrows of repentance.

V. 31. *Thou art ever with me, and all that I have is thine*—This suggests a strong reason against murmuring at the indulgence shewn to the greatest of sinners. As the father's receiving the younger son, did not cause him to disinherit the elder; so God's receiving notorious sinners, will be no loss to those who have always served him: neither will he raise these to a state of glory, equal to that of those who have always served him, if they have, upon the whole, made a greater progress in inward as well as outward holiness.

V. 32. *This thy brother was dead and is alive*—A thousand of these delicate touches in the inspired writings, escape an inattentive reader. In the 30th verse the elder son had unkindly and indecently said, *This thy son*. The father in his reply mildly reproves

him, and tenderly says, *This thy brother*. Amazing intimation, that the best of men ought to account the worst of sinners their brethren still; and should especially remember this relation, when they shew any inclination to return.

Our Lord in this whole parable shews, not only that the Jews had no cause to murmur at the reception of the Gentiles, (a point which did not at that time so directly fall under consideration) but that if the Pharisees were indeed as good as they fancied themselves to be, still they had no reason to murmur at the kind treatment of any sincere penitent. Thus does he condemn them, even on their own principles, and so leaves them without excuse.

We have in this parable a lively emblem of the condition and behaviour of sinners in their natural state. Thus when enriched by the bounty of the great common father, do they ungratefully run from him, (ver. 12.) Sensual pleasures are eagerly pursued, till they have squandered away all the grace of God. (ver. 13.) And while these continue, not a serious thought of God can find a place in their minds. And even when afflictions come upon them, (ver. 14.) still they will make hard shifts, before they will let the grace of God, concurring with his providence, persuade them to think of a return. (ver. 15, 16.)

When they see themselves naked, indigent,

XVI. And he said also to his disciples, There was a certain rich man who had a steward: and he was accused to him as wasting his
 2 goods. And calling him, he said to him, Why hear I this of thee? Give an account of thy stewardship, for thou canst be no longer
 3 steward. And the steward said in himself, What shall I do? For my lord taketh away the stewardship from me. I cannot dig, to beg I
 4 am ashamed. I know what to do, that when I am removed from
 5 the stewardship, they may receive me into their houses. So having called to him every one of his lord's debtors, he said to the first,
 6 How much owest thou to my lord? And he said, An hundred measures of oil. He said to him, Take thy bill, and sit down quickly
 7 and write fifty. Then said he to another, And how much owest thou? He said, An hundred measures of wheat. He said, Take thy
 8 bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely; for the children of this world are wiser

gent, and undone, then they recover the exercise of their reason, (ver. 17.) Then they remember the blessings they have thrown away, and attend to the misery they have incurred. And hereupon they resolve to return to their father, and put the resolution immediately in practice. (ver. 18, 19.)

Behold with wonder and pleasure, the gracious reception they find, from divine, injured goodness! When such a prodigal comes to his father, he sees him afar off, (ver. 20.) He pities, meets, embraces him, and interrupts his acknowledgments, with the tokens of his returning favour, (ver. 21.) He arrays him with the robe of a Redeemer's righteousness, with inward and outward holiness, adorns him with all his sanctifying graces, and honours him with the tokens of adopting love, (ver. 22.) And all this he does with unutterable delight, in that he who was lost is now found. (ver. 23, 24.)

Let no elder brother murmur at this indulgence, but rather welcome the prodigal back into the family. And let those who have been thus received, wander no more,

but emulate the strictest piety of those who for many years have served their heavenly father, and not transgressed his commandments.

V. 1. *And he said also to his disciples*—Not only to the Scribes and Pharisees, to whom he had been hitherto speaking, but to all the younger as well as the elder brethren: to the returning prodigals who were now *his disciples*. *A certain rich man had a steward*—Christ here teaches all that are now in favour with God, particularly pardoned penitents, to behave wisely, in what is committed to them.

V. 3. *To beg I am ashamed*—But not ashamed to cheat! This was likewise a sense of honour! “By men called honour, but by angels pride.”

V. 4. *I know*—That is, I am resolved, *what to do*.

V. 8. *And the lord commended the unjust steward*—Namely, in this respect, because he had used timely precaution: so that though the dishonesty of such a servant be detestable, yet his foresight, care, and contrivance, about the interests of this life, deserve our imitation, with regard to the

9 in their generation than the children of light. And I say to you, Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into the everlasting habitations. 10 He that is faithful in the least, is faithful also in much; and he that 11 is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will intrust you 12 with the true *riches*? And if ye have not been faithful in that which 13 is another's, who will give you that which is your own? § No servant can serve two masters: for either he will hate the one, and love the other, or he will cleave to the one and despise the other. Ye cannot serve God and mammon. 14 And the Pharisees, who were covetous, heard all these things, 15 and they derided him. And he said to them, Ye are they who

more important affairs of another. *The children of this world*—Those who seek no other portion than this world: *Are wiser*—Not absolutely, for they are, one and all, egregious fools; but they are more consistent with themselves; they are truer to their principles; they more steadily pursue their end; they are wiser *in their generation*—That is, in their own way, *than the children of light*—The children of God, whose light shines on their hearts.

V. 9. *And I say to you*—Be good stewards even of the lowest talents wherewith God hath intrusted you. *Mammon* means riches or money. It is termed the *mammon of unrighteousness*, because of the manner wherein it is commonly either procured or employed. Make yourselves friends of this, by doing all possible good, particularly to the children of God: *That when ye fail*, when your flesh and your heart faileth, when this earthly tabernacle is dissolved, those of them who are gone before, *may receive*, may welcome you into the everlasting habitations.

V. 10. And whether ye have more or less, see that ye be *faithful* as well as wise stewards. *He that is faithful* in what is meanest of all, worldly substance, is also *faithful* in things of an higher nature: and

he that uses these lowest gifts unfaithfully, is likewise unfaithful in spiritual things.

V. 11. *Who will intrust you with true riches*?—How should God intrust you with spiritual and eternal, which alone are *true riches*?

V. 12. *If ye have not been faithful in that which was another's*—None of these temporal things are yours; you are only stewards of them, not proprietors: God is the proprietor of all; he lodges them in your hands for a season; but still they are his property. Rich men, understand and consider this. If your steward uses any part of your estate (so called in the language of men) any farther or any otherwise than you direct, he is a knave: he has neither conscience nor honour. Neither have you either one or the other, if you use any part of that estate, which is in truth God's, not your's, any otherwise than he directs. *That which is your own*—Heaven, which when you have it, will be your own for ever.

V. 13. And you cannot be faithful to God, if you trim between God and the world; if you do not serve him alone.

V. 15. *And he said to them. Ye are they who justify yourselves before men*—The sense of the whole

justify yourselves before men: but God knoweth your hearts: and that which is highly esteemed among men, is an abomination before
 16 God. † The law and the prophets *were* until John: from that time the kingdom of God is preached, and every man forceth into it.
 17 ‡ Yet it is easier for heaven and earth to pass, than for one tittle of
 18 the law to fail. || Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is
 19 put away from *her* husband, committeth adultery. There was a certain rich man, who was cloathed in purple and fine linen, and
 20 feasted splendidly every day. And there was a certain beggar
 21 named Lazarus, who was laid at his gate, full of sores; And desiring
 22 to be fed with the crumbs that fell from the rich man's table: yea, the dogs also came and licked his sores. And the beggar died, and was carried by angels into Abraham's bosom: the rich man also died

whole passage is, that pride wherewith you justify yourselves, feeds covetousness, *derides* the gospel, (ver. 14.) and destroys the law: (ver. 18.) All which is illustrated by a terrible example. *Ye justify yourselves before men*—Ye think yourselves righteous, and persuade others to think you so.

V. 16. *The law and the prophets were* in force until John: from that time the gospel takes place: and humble, upright men receive it with inexpressible earnestness.

V. 17. Not that the gospel at all destroys the law.

V. 18. But ye do; particularly in this notorious instance.

V. 19. *There was a certain rich man*—Very probably a Pharisee, and one that *justified himself before men*—A very honest, as well as honourable gentleman. Though it was not proper to mention his name on this occasion: *Who was cloathed in purple and fine linen*—And doubtless *esteemed* on this account, (perhaps, not only by those who sold it, but by most that knew him) as encouraging trade, and acting according to his quality: *And feasted splendidly every day*—And consequently was *esteemed* yet more, for his

generosity and hospitality in keeping so good a table.

V. 20. *And there was a certain beggar named Lazarus*, (according to the Greek pronunciation) or *Eleazor*. By his name it may be conjectured, he was of no mean family, though he was thus reduced. There was no reason for our Lord to conceal his name, which probably was then well known. *Theophylact* observes, from the tradition of the *Hebrews*, that he lived at *Jerusalem*. *Yea the dogs also came and licked his sores*—It seems, this circumstance is recorded to shew that all his ulcers lay bare, and were not closed or bound up.

V. 22. *And the beggar*—Worn out with hunger, and pain, and want of all things, *died; and was carried by angels* (amazing change of the scene!) *into Abraham's bosom*—So the Jews stiled paradise; the place where the souls of good men remain from death to the resurrection. *The rich man also died, and was buried*—Doubtless with pomp enough, though we do not read of his lying in state: that stupid, senseless pageantry, that shocking insult on a poor, putrifying carcase, was reserved for our enlightened age!

3 G 2

V. 23. *He*

† Matt. xi. 13. ‡ Matt. v. 18. || Matt. v. 31. xix. 7.

23 and was buried : And in hell lifting up his eyes, being in torments, he
 24 seeth Abraham afar off and Lazarus in his bosom. And crying out,
 he said, Father Abraham, have mercy on me, and send Lazarus to
 dip the tip of his finger in water and cool my tongue ; for I am tor-
 25 mented in this flame. But Abraham said, Son, remember that thou
 in thy life-time receivedst 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 gulph
 fixed ; so that they who would pass from hence to you, cannot,
 27 neither can they pass that *would come* to us from thence. Then he
 said, I pray thee, therefore, father, that thou wouldst send him to
 28 my father's house : For I have five brethren : that he may testify to
 29 them, lest they also come into this place of torment. Abraham saith
 to him, They have Moses and the prophets ; let them hear them.
 30 And he said, Nay, father Abraham ; but if one go to them from the
 31 dead, they will repent. And he said to him, If they hear not Moses
 and the prophets, neither will they be persuaded though one rose from
 the dead.

XVII. Then said he to his disciples, * It is impossible but offences will
 2 come ; but wo to *him* through whom they come. It were better for

V. 23. *He seeth Abraham afar off*—And yet knew him at that distance : and shall not Abraham's children, when they are together in paradise, know each other ?

V. 24. *Father Abraham have mercy on me*—It cannot be denied, but here is one precedent in scripture, of praying to departed saints : but who is it that prays, and with what success ? Will any, who considers this, be fond of copying after him ?

V. 25. *But Abraham said, Son*—According to the flesh. Is it not worthy of observation, that Abraham will not revile even a damned soul ? And shall living men revile one another ? *Thou in thy life time receivedst thy good things*—Thou didst chuse and accept of worldly things as *thy good*, thy happiness. And can any be at a loss to know why he was in torments ? This damnable

idolatry, had there been nothing more, was enough to sink him to the nethermost hell.

V. 26. *Besides this, there is a great gulph fixed*—Reader, to which side of it wilt thou go ?

V. 28. *Lest they also come into this place*—He might justly fear lest their reproaches should add to his own torment.

V. 31. *Neither will they be persuaded*—Truly to repent ; for this implies an entire change of heart : but a thousand apparitions cannot effect this. God only can, applying his word.

V. 1. *It is impossible but offences will come*—And they ever did, and do come chiefly by Pharisees, that is, men who trust in themselves that they are righteous, and despise others.

V. 2. *Little ones*—Weak believers.

V. 3. *Take*

* Matt. xviii. 6. Mark ix. 42.

him that a millstone were hanged about his neck, and he cast into
 3 the sea, than that he should offend one of these little ones. † Take
 heed to yourselves: if thy brother sin, rebuke him, and if he re-
 4 pent, forgive him. And if he sin against thee seven times in a day,
 and seven times in a day return to thee, saying, I repent, thou
 5 shalt forgive him. § And the apostles said to the Lord, Increase
 6 our faith. And the Lord said, If ye had faith as a grain of mustard-
 seed, ye might say to this sycamine-tree, Be thou rooted up, and be
 7 thou planted in the sea; and it should obey you. But which of you
 having a servant plowing or feeding cattle, will say to him as soon
 8 as he cometh from the field, Come and sit down to table? And will not
 rather say to him, Make ready wherewith I may sup, and gird thyself
 and serve me till I have eaten, and afterward thou shalt eat and drink?
 9 Doth he thank that servant because he did the things that were com-
 10 manded him? I think not. So likewise ye, when ye have done all the
 things that are commanded you, say, We are unprofitable servants: we
 have done what was our duty to do.

11 And as he went to Jerusalem, he passed through the midst of Samaria
 12 and Galilee. And as he entered into a certain village, there met

V. 3. *Take heed to yourselves*—That ye neither offend others, nor be offended by others.

V. 4. *If he sin against thee seven times in a day, and seven times in a day return, saying, I repent*—That is, if he gives sufficient proof, that he does really repent, after having sinned ever so often, receive him just as if he had never sinned against thee. But this forgiveness is due only to real penitents. In a lower sense we are to forgive all, penitent or impenitent, (so as to bear them the sincerest good-will, and to do them all the good we can :) And that not seven times only, but seventy times seven.

V. 5. *Lord, increase our faith*—That we may thus forgive, and may neither offend, nor be offended.

V. 6. *And he said, If ye had faith as a grain of mustard-seed*—If ye had the least measure

of true faith, no instance of duty would be too hard for you. *You would say to this sycamine-tree*—This seems to have been a kind of proverbial expression.

V. 7. *But which of you*—But is it not meet that you should first obey, and then triumph? Though still with a deep sense of your utter unprofitableness.

V. 9. *Doth he thank that servant*—Does he account himself obliged to him?

V. 10. *When ye have done all, say, We are unprofitable servants*—For a man cannot profit God. Happy is he who judges himself an unprofitable servant: miserable is he, whom God pronounces such. But though we are unprofitable to him, our serving him is not unprofitable to us. For he is pleased to give by his grace, a value to our good works, which in consequence of his promise, entitles us to an eternal reward.

V. 20. *The*

† Matt. xviii. 15.

§ Matt. xvii. 20.

13 him ten lepers, who stood afar off: And they lifted up *their* voice and
14 said, Jesus, master, have mercy on us. And seeing *them*, he said to
them, Go shew yourselves to the priests. And as they went, they were
cleansed.

15 And one of them, when he saw that he was healed, turned back,
16 and with a loud voice glorified God. And fell down on *his* face
17 at his feet, giving him thanks: and he was a Samaritan. And
Jesus answering said, Were there not ten cleansed? But where are
18 the nine? There are not found returning to give glory to God, save
19 this stranger. And he said to him, Arise and go, thy faith hath saved
thee.

20 And being asked by the Pharisees, When cometh the kingdom of
God, He answered them and said, The kingdom of God cometh not
21 with observation. Neither shall they say, Lo here, or lo there; for
22 behold, the kingdom of God is within you. And he said to his dis-
ciples, The days will come, when ye shall desire to see one of the
23 days of the Son of man, and shall not see *it*. * And when they shall
24 say to you, See here; see there: go not, nor follow *them*. For as
the lightning that lighteth out of the one *part* under heaven,
shineth to the other *part* under heaven, so shall the Son of man be in
25 his day. But first he must suffer many things, and be rejected by
26 this generation. † And as it was in the days of Noah, so shall it be
27 also in the days of the Son of man. They ate, they drank, they
married, they were given in marriage, till the day that Noah entered

V. 20. *The kingdom of God cometh not with observation*—With such outward pomp, as draws the observation of every one.

V. 21. *Neither shall they say, Lo here, or lo there*—This shall not be the language of those who are, or shall be sent by me, to declare the coming of my kingdom. *For behold the kingdom of God is within or among you*—Look not for it in distant times or remote places: it is now in the midst of you: it is come: it is present in the soul of every true believer: it is a spiritual kingdom, an internal principle. Wherever it exists, it exists in the heart.

V. 22. *Ye shall desire to see one of the days of the Son of man*—One day of mercy, or one day wherein you might converse with me, as you do now.

V. 23. *They shall say, See Christ is here, or there*—Limiting his presence to this or that place.

V. 24. *So shall also the Son of man be*—So swift, so wide, shall his appearing be: *In his day*—The last day.

V. 26. *The days of the Son of man*—Those which immediately follow, that which is eminently styled *his day*.

V. 31. *In*

* Matt. xxiv. 23. † Matt. xxiv. 37.

28 into the ark, and the flood came and destroyed them all. Likewise
 also as it was in the days of Lot: they ate, they drank, they bought.
 29 they sold, they planted, they builded: But the day that Lot went out
 of Sodom, it rained fire and brimstone from heaven and destroyed them
 30 all. Even thus shall it be in the day that the Son of man is re-
 31 vealed. In that day, he that shall be on the house top and his goods in
 the house, let him not go down to take them away; and he that is
 32 in the field, let him likewise not return back. Remember Lot's wife.
 33 † Whosoever shall seek to save his life, shall lose it, and whosoever shall
 34 lose *his life*, shall preserve it. I tell you, in this night, there shall be
 35 two men in one bed; one shall be taken and the other left. Two
 women shall be grinding together; one shall be taken and the other
 36 left. Two men shall be in the field; one shall be taken and the other
 37 left. ‡ And they answering, said to him, Where, Lord? And he said
 to them, Wheresoever the body *is*, there will the eagles be gathered
 together.

XVIII. And he spake a parable to them to this end, that they ought always
 2 to pray, and not to faint? Saying, There was in a certain city a judge
 3 who feared not God nor revered man. And there was a widow in
 that city, and she came to him, saying, Do me justice on mine adversary.
 4 And he would not for a while, but afterwards he said in himself,
 5 Though I fear not God nor reverence man, Yet because this widow
 giveth me trouble, I will do her justice, lest by her continual coming
 6 she weary me out. And the Lord said, Hear what the unjust judge
 7 saith; And shall not God vindicate his own elect, who cry aloud to

V. 31. *In that day*—(Which will be the grand type of the last day, when ye shall see *Jerusalem* encompassed with armies.

V. 32. *Remember Lot's wife*—And escape with all speed, without ever looking behind you.

V. 33. The sense of this and the following verses is, Yet as great as the danger will be, do not seek to save your life by violating your conscience; if you do, you will surely lose it: whereas if you should lose it for my sake, you shall be paid with life

everlasting. But the most probable way of preserving it now, is to be always ready to give it up: a peculiar providence shall then watch over you, and put a difference between you and other men.

V. 1. *He spake a parable to them*—This and the following parable, warn us against two fatal extremes, with regard to prayer: the former against faintness and weariness, the latter against self-confidence.

V. 7. *And shall not God*—The most just judge, *vindicate his own elect*—Preserve the
 Christians

‡ Luke ix. 24. John xii. 25. § Matt xxiv. 28.

8 him day and night, though he bear long with them? I tell you he will vindicate them speedily. Yet when the Son of man cometh, will he find faith upon earth?

9 And he spake this parable to certain who trusted in themselves
10 that they were righteous and despised others. Two men went up
into the temple to pray, the one a Pharisee, and the other a pub-
11 lican. The Pharisee stood by himself, and prayed thus, God, I thank
thee, that I am not as other men *are*, rapacious, unjust, adulterers,
12 or even as this publican. I fast twice in the week: I give tythes of
13 all that I possess. And the publican standing afar off, would not so
much as lift up his eyes to heaven, but smote upon his breast,
14 saying, God be merciful to me a sinner. I tell you, this man went
down to his house justified rather than the other; for every one that
exalteth himself shall be humbled, and he that humbleth himself shall
be exalted.

15 * And they brought to him also infants, that he might touch them;
16 but the disciples seeing it, rebuked them. But Jesus calling them to him,
said, Suffer little children to come to me and forbid them not; for of
17 such is the kingdom of God. Verily I say to you, Whosoever shall

Christians from all their adversaries, and in particular save them out of the general destruction, and avenge them of the Jews? *Though he bear long with them*—Though he does not immediately put an end, either to the wrongs of the wicked, or the sufferings of good men.

V. 8. *Yet when the Son of man cometh, will he find faith upon earth?*—Yet notwithstanding all the instances both of his long-suffering and of justice, whenever he shall remarkably appear against their enemies in this age, or in after-ages, how few true believers will be found upon earth?

V. 9. *He spake this parable*—Not to hypocrites, the Pharisee here mentioned was no hypocrite, no more than an outward adulterer: but he *sincerely trusted in himself, that he was righteous*, and accordingly told God so, in the prayer which none but God heard.

V. 12. *I fast twice in the week*—So did all the strict Pharisees every *Monday and Thursday*. *I give tithes of all that I possess*—Many of them gave one full tenth of their income in tithes, and another tenth in alms. The sum of this plea is, I do no harm; I use all the means of grace; I do all the good I can.

V. 13. *The publican standing afar off*—From the holy of holies, *would not so much as lift up his eyes to heaven*—Touched with shame, which is more ingenuous than fear.

V. 14. *This man went down*—From the hill on which the temple stood; *justified rather than the other*—That is, and not the other.

V. 16. *Calling them*—Those that brought the children: *Of such is the kingdom of God*—Such are subjects of the Messiah's kingdom. And *such* as these it properly belongs to.

V. 22. *The*

not receive the kingdom of God as a little child shall in no wise enter therein.

18 † And a certain ruler asked him, saying, Good master, what shall I
19 do to inherit eternal life? But Jesus said to him, Why callest thou me
20 good? *There is none good save one, that is God.* Thou knowest
21 the commandments, ‡ Do not commit adultery. Do not murder. Do
not steal. Do not bear false witness. Honour thy father and mother.
22 And he said, All these have I kept from my childhood. Jesus hearing
these things said to him, Yet lackest thou one thing: sell all that thou
hast, and distribute to the poor, and thou shalt have treasure in heaven;
23 and come, follow me. And when he heard this, he was very sorrowful;
24 for he was very rich. And Jesus seeing that he was very sorrowful,
said, How hardly shall they that have riches enter into the kingdom of
25 God. It is easier for a camel to go through a needle's eye, than for a
26 rich man to enter into the kingdom of God. And they that heard *it*
27 said, Who then can be saved? And he said, The things impossible with
28 men; are possible with God. Then Peter said, Lo we have left all
29 and followed thee. And he said to them, Verily I say unto you,
There is no man that hath left house, or parents, or brethren, or
30 wife, or children, for the kingdom of God's sake, Who shall not re-
ceive manifold more in the present time, and in the world to come life
everlasting.

31 * Then he took to him the twelve, and said to them, Behold we go
up to Jerusalem, and all things that are written by the prophets will be
32 accomplished on the Son of man. For he will be delivered to the
Gentiles, and will be mocked, and spitefully intreated, and spitted on:
33 And they will scourge *him*, and put him to death: and the third day
34 he will rise again. But they understood none of these things; and this
saying was hid from them, neither knew they the things which were
spoken.

V. 22. *Yet lackest thou one thing*—Namely, To love God more than mammon. Our Saviour knew his heart, and presently put him upon a trial which laid it open to the ruler himself. And to cure his love of the world, which could not in him be cured

otherwise, Christ commanded him, To sell all that he had. But he does not command us to do this: but to use all to the glory of God.

V. 34. *They understood none of these things*—The literal meaning they could not but understand.

3 H

† Matt. xix. 16. Mark x. 17. ‡ Exod. xx. 12, &c. * Matt. xx. 17. Mark x. 33.

35 † And while he was yet nigh to Jericho, a certain blind man sat by
 36 the way-side begging. And hearing the multitude pass by, he asked,
 37 what it meant? And they told him, Jesus of Nazareth passeth by.
 38 And he cried aloud, saying, Jesus, Son of David, have mercy on me.
 39 And they that went before charged him to hold his peace; but he
 cried so much the more. Thou Son of David, have mercy on me.
 40 And Jesus standing still, commanded him to be brought to him:
 41 and when he was come near, he asked him, Saying, What wilt
 thou that I should do for thee? He said, Lord, that I may re-
 42 ceive my sight. And Jesus said to him, Receive thy sight, thy faith
 43 hath saved thee. And immediately he received his sight, and fol-
 lowed him, glorifying God: and all the people seeing *it*, gave praise
 to God.

XIX. And he entered and passed through Jericho. And behold a
 2 man named Zaccheus, who was the chief of the publicans, and he
 3 was rich. And he sought to see Jesus who he was, but could not for
 4 the croud, because he was little of stature. And running before, he
 climbed up into a sycamore tree to see him; for he was to pass by that
 5 way. And Jesus, when he came to the place, looking up he saw him,
 and said to him, Zaccheus, make haste and come down; for to-day I
 6 must abide at thy house. And he made haste and came down, and re-
 7 ceived him joyfully. And seeing *it*, they all murmured, saying, He is

derstand. But as they could not reconcile this to their pre-conceived opinion of the Messiah, they were utterly at a loss in what parabolical or figurative sense to take what he said concerning his sufferings; having their thoughts still taken up with the temporal kingdom.

V. 1. *He passed through Jericho*—So that Zaccheus must have lived near the end of the town; the tree was in the town itself. *And he was rich*—These words seem to refer to the discourse in the last chapter, ver. 24—27, particularly to ver. 27. *Zaccheus* is a proof, that it is possible, by the power of God, for even a rich man to enter into the kingdom of heaven.

V. 2. *The chief of the publicans*—What we would term, the commissioner of the customs. A very honourable, as well as profitable place.

V. 4. *And running before*—With great earnestness, *he climbed up*—Notwithstanding his quality: desire conquering honour and shame.

V. 5. *Jesus said, Zaccheus, make haste and come down*—What a strange mixture of passions must Zaccheus have now felt, hearing one speak, as knowing both his name and his heart.

V. 7. *They all murmured*—All who were near: though most of them, rather out of surprize than indignation.

V. 8. *And*

† Matt, xx, 29. Mark x. 46.

8 gone in to be a guest with a sinner. And Zaccheus stood and said to the Lord, Behold, Lord, the half of my goods I give to the poor, and
9 if I have wronged any man of any thing, I restore *him* fourfold. And Jesus said to him, To-day is salvation come to this house: forasmuch as
10 he also is a son of Abraham. * For the Son of man is come to seek and to save that which was lost.

11 And as they were hearing these things, he added and spake a parable, because he was nigh Jerusalem, and because they thought the
12 kingdom of God would immediately appear. He said therefore, † A certain nobleman went into a far country, to receive for himself
13 a kingdom, and to return. And having called ten of his servants, he gave them ten pounds, and said unto them, Trade till I come.
14 But his citizens hated him, and sent an embassy after him, saying,
15 We will not have this man to reign over us. And when he was returned, having received the kingdom, he commanded these servants
16 to be called to him, to whom he had given the money, to know what each had gained by trading. Then came the first, saying, Lord, thy
17 pound hath gained ten pounds. And he said to him, Well done, good servant; because thou hast been faithful in a very little, be thou
18 governor over ten cities. And the second came, saying, Lord, thy
19 pound hath gained five pounds. And he said to him likewise, Be thou
20 also over five cities. And another came, saying, Lord, behold thy
21 pound, which I have kept laid up in a napkin. For I feared thee,

V. 8. *And Zaccheus stood*—Shewing by his posture his deliberate purpose, and ready mind, *And said, Behold, Lord, I give*—I determine to do it immediately.

V. 9. *He also is a son of Abraham*—A Jew born, and as such has a right to the first offer of salvation.

V. 11. *They thought the kingdom of God*—A glorious temporal kingdom, *would immediately appear*.

V. 12. *He went into a far country to receive a kingdom*—Christ went to heaven, to receive his sovereign power as man, even all authority in heaven and earth.

V. 13. *Trade till I come*—To visit the na-

tion, to destroy *Jerusalem*, to judge the world: or, in a more particular sense, to require thy soul of thee.

V. 14. *But his citizens*—Such were those of *Jerusalem* hated him, and sent an embassy after him—The word seems to imply, their sending ambassadors to a superior court, to enter their protest against his being admitted to the regal power. In such a solemn manner did the Jews protest, as it were, before God, that Christ should not reign over them. *This man*—So they call him in contempt.

V. 15. *When he was returned*—In his glory.

V. 23. *With*

3 H 2

* Matt. xviii. 11. † Matt. xxv. 14. Mark xiii. 34.

because thou art an austere man: thou takest up what thou layedst
 22 not down, and reapest what thou didst not sow. And he saith to him,
 Out of thy own mouth will I judge thee, thou wicked servant. Thou
 knewest that I am an austere man, taking up what I laid not down,
 23 and reaping what I did not sow! Wherefore then gavest thou not my
 money into the bank, and at my coming I should have received it with
 24 interest? And he said to them that stood by, Take the pound from
 25 him, and give it to him that hath ten pounds. (And they said to
 26 him, Lord, he hath ten pounds!) * For I say unto you, To every
 one that hath shall be given; but from him that hath not, even what he
 27 hath shall be taken away from him. Moreover those my enemies, who
 would not that I should reign over them, bring hither and slay before
 28 me. And having said these things, he went before, going up to
 Jerusalem.

29 † And as he drew nigh to Bethphage and Bethany, at the mount
 30 called *the mount* of Olives, he sent two of his disciples, saying, Go
 ye into the village over against *you*, in which entering, ye shall find
 a colt tied, whereon never man yet sat; loose him and bring *him*
 31 hither. And if any man ask you, Why do you loose *him*, thus shall
 32 ye say to him, The Lord hath need of him. And they that were
 33 sent went, and found even as he had said to them. And as they
 were losing the colt, the owners thereof said to them, Why lose
 34 ye the colt? And they said, The Lord hath need of him. And they
 35 brought him to Jesus, and they cast their garments on the colt, and
 36 set Jesus thereon. And as he went they spread their clothes in the
 37 way. And when he was now come nigh, at the descent of the
 mount of Olives, the whole multitude of the disciples began to rejoice
 and praise God with a loud voice, for all the mighty works they had

V. 23. *With interest*—Which does not appear to be contrary to any law of God or man. But this is no plea for *Usury*, that is, the taking such interest as implies any degree of oppression or extortion.

V. 25. *They said*—With admiration, not envy.

V. 28. *He went before*—The foremost of

the company, shewing his readiness to suffer.

V. 29. *He drew nigh to the place where the borders of Bethphage and Bethany met, which was at the foot of the mount of Olives.*

V. 37. *The whole multitude began to praise God*—Speaking at once, as it seems from a divine

* Matt. xxv. 29. Luke viii. 18. † Matt. xxi. 1. Mark xi. 1.

38 seen, Saying, Blessed *be* the King that cometh in the name of the
 39 Lord: peace in heaven, and glory in the highest. And some of the
 Pharisees from among the multitude said to him, Master, rebuke thy
 40 disciples. And he answering said to them, I tell you, that if these should
 41 hold their peace, the stones would immediately cry out. And as he
 42 drew near, he beheld the city, and wept over it, saying, O that thou
 hadst known, even thou, at least in this thy day, the things *that are* for
 43 thy peace! But now they are hid from thine eyes. For the days shall
 come upon thee, that thine enemies shall cast a trench about thee, and
 44 compass thee round, and straiten thee on every side. And shall cast
 thee to the ground, and thy children *that are* in thee; and they shall
 not leave in thee one stone upon another: because thou knewest not the
 time of thy visitation.

45 * And going into the temple, he drove out them that sold, and
 46 them that bought therein, Saying to them, It is written, † My house is the
 house of prayer, but ye have made it a den of thieves.

47 And he was daily teaching in the temple. But the chief Priests
 and the Scribes, and the chief of the people, sought to destroy him,
 48 And found not what they might do; for all the people hung upon him,
 to hear him.

XX. * And on one of those days, as he taught the people in the tem-
 ple and preached the gospel, the chief Priests and the Scribes came
 2 upon him, with the elders, And spake to him, saying, Tell us by

divine impulse, words which most of them
 did not understand.

V. 38. *Peace in heaven*—God being recon-
 ciled to man.

V. 39. *Rebuke thy disciples*—Paying thee
 this immoderate honour.

V. 40. *If these should hold their peace, the
 stones which lie before you, would cry out*—
 That is, God would raise up some still
 more unlikely instruments to declare his
 praise. For the power of God will not
 return empty.

V. 42. *O that thou hadst known, at least in
 this thy day*—After thou hast neglected so

many. *Thy day*—The day wherein God
 still offers thee his blessings.

V. 43. *Thine enemies shall cast a trench about
 thee, and compass thee round*—All this was
 exactly performed by Titus the Roman
 general.

V. 44. *And thy children within thee*—All
 the Jews were at that time gathered together,
 it being the time of the passover. *They shall
 not leave one stone upon another*—Only three
 towers were left standing for a time, to shew
 the former strength and magnificence of the
 place. But these likewise were afterwards
 levelled with the ground.

V. 9. *A long*

* Matt. xxi. 12 Mark xi. 11. † Isaiah lvi. 7. * Matt. xxi. 23. Mark xi. 27.

what authority dost thou these things, and who is he that gave thee
 3 this authority? And he answering, said, I will also ask you one
 thing, and tell me, Was the baptism of John from heaven, or of
 4 men? And they reasoned among themselves, saying, If we say from
 5 heaven, he will say, Why then did ye not believe him? But if we
 6 say of men, all the people will stone us; for they are persuaded that
 7 John was a prophet. And they answered, They could not tell whence.
 8 Jesus said to them, Neither tell I you, by what authority I do these
 things.

9 † Then he spake this parable to the people: A certain man planted
 a vineyard, and let it out to husbandmen, and went into a far
 10 country for a long time. And at the season he sent a servant to
 the husbandmen, that they might give him of the fruit of the vine-
 11 yard: but the husbandmen beat and sent him away empty. And
 again he sent another servant; and they beat him also, and treated
 12 *him* shamefully, and sent *him* away empty. And again he sent a
 13 third, and they wounded him also, and cast *him* out. Then said the
 Lord of the vineyard, What shall I do? I will send my beloved son;
 14 perhaps seeing him they will reverence *him*. But the husbandmen
 seeing him, reasoned among themselves, saying, This is the heir:
 15 come, let us kill him, that the inheritance may be ours. So they
 cast him out of the vineyard and killed *him*. What therefore will
 16 the Lord of the vineyard do to them? He will come and destroy
 17 these husbandmen, and give the vineyard to others. And hearing *it*
 they said, God forbid. And he looked on them and said, What is this
 then that is written, * The stone which the builders rejected, this is be-
 18 come the head of the corner. † Whosoever shall fall on that stone
 shall be broken; but on whomsoever it shall fall, it will grind him to

V. 9. *A long time*—It was a long time from the entrance of the Israelites into *Ca-*
naan, to the birth of Christ.

V. 16. *He will destroy these husbandmen*—Probably he pointed to the Scribes, chief Priests, and Elders: who allowed, *he will miserably destroy those wicked men*, Matt. xxi. 41. but could not bear that this should be

applied to themselves. They might also mean, God *forbid* that we should be guilty of such a crime as your parable seems to charge us with, namely, rejecting and killing the heir. Our Saviour answers, but yet ye will do it, as is prophesied of you.

V. 17. *He looked on them*—To sharpen their attention.

V. 20. *Just*

† Matt. xxi. 33. Mark xii. 1. * Psalm cxviii. 22. † Matt. xxi. 44.

19 powder. And the chief Priests and Scribes fought to lay hands on him the same hour ; but they feared the people, for they knew he had spoken this parable against them.

20 † And watching *him*, they sent forth spies, feigning themselves to be just men, to take hold of his discourse, that they might deliver him to
21 the power and authority of the governor. And they asked him, saying, Master, we know that thou speakest and teachest rightly, neither acceptest
22 thou persons, but teachest the way of God in truth : Is it lawful for us,
23 to give tribute to Cæsar or no ? But he observing their craftiness, said
24 to them, Why tempt ye me ? Shew me a penny. Whose image and
25 inscription hath it ? They answering said, Cæsar's. He said, Render therefore to Cæsar the things which are Cæsar's, and to God the
26 things which are God's. And they could not take hold of his words before the people ; and marvelling at his answer, they held their peace.

27 * Then certain of the Sadducees, who deny there is any resurrection,
28 coming to him, asked him, saying, Master, Moses wrote to us, § If a man's brother die, having a wife, and he die without children, that his
29 brother should take his wife, and raise up seed to his brother. Now there were seven brethren, and the first taking a wife, died without
30 children. And the second took her to wife, and he died childless.
31 And the third took her, and in like manner the seven also : and they
32 died and left no children. Last of all the woman died also. There-
33 fore in the resurrection whose wife of them is she ? For seven had her to
34 wife. And Jesus answering said to them, The children of this world
35 marry, and are given in marriage. But they who are counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor

V. 20. *Just men*—Men of a tender conscience. *To take hold of his discourse*—If he answered as they hoped he would.

V. 21. *Thou speakest*—In private, and *teachest*—In public.

V. 24. *Shew me a penny*—A Roman penny, which was the money that was usually paid on that occasion.

V. 26. *They could not take hold of his words before the people*—As they did afterwards be-

fore the Sanhedrim, in the absence of the people, chap. xxii. 67, &c.

V. 34. *The children of this world*—The inhabitants of earth, *marry and are given in marriage*—As being all subject to the law of mortality : so that the species is in need of being continually repaired.

V. 35. *But they who obtain that world*—Which they enter into, before *the resurrection of the dead*.

V. 36. *They*

† Matt. xxii. 16. Mark xii. 13. * Matt. xxii. 23. Mark xii. 18. § Deut. xxv. 5.

36 arc given in marriage. For neither can they die any more; for they are equal to angels, and are the children of God, being the children of the
37 resurrection. But that the dead are raised, even Moses shewed at the bush, † when he calleth the Lord, The God of Abraham, and the God
38 of Isaac, and the God of Jacob. For he is not a God of the dead, but
39 of the living; so that all live to him. And some of the Scribes answer-
40 ing said, Master, Thou hast spoken excellently well. And after that, they durst not ask him any question at all.

41 * And he said to them, How say they that Christ is David's son?
42 And David himself saith in the book of Psalms, † The Lord said unto
43 my Lord, Sit thou on my right hand, Till I make thine enemies
44 thy footstool. David therefore calleth him Lord: how is he then
45 his son? Then in the hearing of all the people, he said to his dis-
46 ciples, ‡ Beware of the Scribes, who desire to walk in long robes, and love salutations in the markets, and the highest seats in the syna-
47 gogues, and the chief places at feasts, § Who devour widow's houses, and for a pretence make long prayers; these shall receive greater damnation.

XXI. || And looking up he saw the rich casting their gifts into the trea-
2 fury. And he saw also a certain poor widow casting in thither two

V. 36. *They are the children of God*—In a more eminent sense when they rise again.

V. 37. *That the dead are raised, even Moses, as well as the other prophets shewed, when he calleth*—That is, when he recites the words which God spoke of himself, *I am the God of Abraham, &c.* It cannot properly be said, that God is the God of any, who are totally perished.

V. 38. *He is not a God of the dead, or there is no God of the dead*—That is, the term God implies such a relation, as cannot possibly subsist between him and the dead; who, in the Sadducees sense, are extinguished spirits; who could neither worship him, nor receive good from him. *So that all live to him*—All who have him for their God, live to and enjoy him. This sentence is

‡ Exod. iii. 7. * Matt. xxii. 41. Mark xii. 35. † Psalm cx. 1. ‡ Matt. xxiii. 5.
§ Matt. xxiii. 14. || Mark xii. 41.

not an argument for what went before; but the very proposition which was to be proved. And the consequence is apparently just. For as all the faithful are the children of *Abraham*, and the divine promise of being *a God to him and to his seed* is intailed upon them, it implies their continued existence and happiness in a future state as much as *Abraham's*. And as the body is an essential part of man, it implies both his resurrection and theirs; and so overthrows the entire scheme of the Sadducean doctrine.

V. 40. *They durst not ask him any question*—The Sadducees durst not. One of the Scribes did, presently after.

V. 1. *He looked up*—From those on whom his eyes were fixed before.

V. 5. *Goodly*

3 mites. And he said, Of a truth I say to you, This poor widow hath cast
4 in more than they all. For all these have of their abundance cast into
the offerings of God: but she of her penury hath cast in all the living
that she had.

5 * And as some spake of the temple, that it was adorned with
6 goodly stones and gifts, he said, *As for* these things which ye behold, the
days will come, in which there shall not be left one stone upon ano-
7 ther, that shall not be thrown down. And they asked him, saying,
Master, when shall these things be? And what *is* the sign, when these
8 things shall come to pass? And he said, Take heed that ye be not
deceived: for many shall come in my name, saying, I am *the Christ*;
9 and the time is near. Go ye not after them. And when ye shall
hear of wars, and commotions, be not terrified; for these things
10 must be first; but the end is not immediately. Then said he to
them, nation shall rise against nation, and kingdom against king-
11 dom, And great earthquakes shall be in divers places, and famines
and pestilences, and there shall be fearful fights and great signs from
12 heaven. † But before all these things they will lay their hands on
you and persecute *you*, delivering *you* up to the synagogues, and into
prisons, being brought before kings and rulers for my name's sake.
13, 14 And it shall turn to you for a testimony. Settle it therefore in
15 your hearts not to premeditate what to answer. For I will give you
a mouth and wisdom, which all your adversaries shall not be able
16 to gainsay or resist. * But ye shall be betrayed both by parents, and
brethren, and kinsfolk, and friends; and *some* of you they will cause

V. 5. *Goodly stones*—Such as no engines now in use could have brought, or even set upon each other. Some of them (as an eye-witness who lately measured them writes) were forty-five cubits long, five high, and six broad, yet brought thither from another country. *And gifts*—Which persons delivered from eminent dangers, had, in accomplishment of their vows, hung on the walls and pillars.

The marble of the *temple* was so white, that it appeared like a mountain of snow

at a distance. And the gilding many parts made it, especially when the sun shone, a most splendid and beautiful spectacle.

V. 8. *And the time is near*—When I will deliver you from all your enemies. They are the words of the seducers.

V. 9. *Commotions*—Intestine broils, evil wars.

V. 11. *Fearful fights and signs from heaven*—Of which *Josephus* gives a circumstantial account.

V. 13. *It shall turn to you for a testimony*—

3 I

Of

* Matt. xxiv. 1. Mark xiii. 1.

† Mark xiii. 9.

* Matt. x. 21.

17 to be put to death. † And ye shall be hated by all men for my
 18 name's sake. But there shall not an hair of your head perish. In
 19 your patience possess ye your souls. And when ye see Jerusalem
 20 compassed with armies, then know that the desolation thereof is
 21 nigh. Then let them that are in Judea flee to the mountains, and
 let them that are in the midst of it, depart out, and let not them
 22 that are in the countries enter into it. For these are the days of
 23 vengeance, that all things which are written may be fulfilled. But
 wo to them that are with child, and to them that give suck in those
 days; for there shall be great distress in the land, and wrath on this
 24 people. And they shall fall by the edge of the sword, and shall be
 led away captive into all nations: and Jerusalem shall be trodden
 25 by the Gentiles, till the time of the Gentiles are fulfilled. ‡ And
 there shall be signs in the sun, and moon, and stars; and upon the
 earth distress of nations, with perplexity, the sea roaring and tossing:
 26 Men fainting away for fear, and expectation of the things coming upon
 27 the world; for the powers of the heavens shall be shaken. And then

Of your having delivered your own souls, and of their being without excuse.

V. 18. *Not an hair of your head*—A proverbial expression, *shall perish*—Without the special providence of God. And then, not before the time, nor without a full reward.

V. 19. *In your patience possess ye your souls*—Be calm and serene masters of yourselves, and superior to all irrational and disquieting passions. By keeping the government of your spirits, you will both avoid much misery, and guard the better against all dangers.

V. 21. *Let them that are in the midst of it*—Where *Jerusalem* stands (that is, they that are in *Jerusalem*) *depart out of it*, before their retreat is cut off, by the uniting of forces near the city. *And let not them that are in the adjacent countries*, by any means *enter into it*.

V. 22. *All things which are written*—Particularly in *Daniel*.

V. 24. *They shall fall by the edge of the sword, and shall be led away captive*—Eleven hundred thousand perished in the siege of *Jerusalem*, and above ninety thousand were sold for slaves. So terribly was this prophecy fulfilled. *And Jerusalem shall be trodden by the Gentiles*—That is inhabited. So it was indeed. The land was sold, and no *Jew* suffered even to come within sight of *Jerusalem*. The very foundation of the city was ploughed up, and an heathen temple built where the temple of God had stood. *The times of the Gentiles*—That is, the times limited for their treading the city; which shall terminate in the full conversion of the Gentiles.

V. 25. *And there shall be*—Before the great day, which was typified by the destruction of *Jerusalem*: *Signs*—Different from those mentioned, ver. 11, &c.

V. 28. *Now*

† Matt. xxiv. 13. Mark xiii. 13.

‡ Matt. xxiv. 29. Mark xiii. 24.

shall they see the Son of man coming in a cloud, with power and great glory:

28 Now when these things begin to come to pass, look up and lift up your heads; for your redemption draweth nigh.

29 And he spake a parable to them, Behold the fig-tree and all the
30 trees. When they now shoot forth, ye see and know of yourselves,
31 that summer is now nigh. So likewise when ye see these things
32 come to pass, know that the kingdom of God is nigh. Verily I say
33 unto you, this generation shall not pass away, till all things be ef-
34 fected. Heaven and earth shall pass away, but my words shall in no
35 wise pass away. † But take heed to yourselves, lest at any time
36 your hearts be over-loaded with gluttony and drunkenness, and the
37 cares of this life, and so that day come upon you unawares. For
38 as a snare shall it come on all them that sit on the face of the whole
39 earth. Watch ye therefore and pray always, that ye may be counted
40 worthy to escape all these things which will come to pass, and to stand
41 before the Son of man.

V. 28. *Now when these things*—Mentioned ver. 8. and ver. 10, &c. *begin to come to pass*, look up with firm faith, and lift up your heads with joy; for your redemption out of many troubles draweth nigh, by God's destroying your implacable enemies.

V. 29. *Behold the fig-tree and all the trees*—Christ spake this in the spring, just before the passover; when all the trees were budding on the mount of Olives, where they then were.

V. 30. *Ye know of yourselves*—Though none teach you.

V. 31. *The kingdom of God is nigh*—The destruction of the Jewish city, temple and religion, to make way for the advancement of my kingdom.

V. 32. *Till all things are effected*—All that has been spoken of the destruction of Jerusalem to which the question, ver. 7. relates: and which is treated of from the 8th to the 24th verse.

V. 34. *Take heed lest at any time your hearts be overloaded with gluttony and drunkenness*—And was there need to warn the apostles themselves, against such sins as these? Then surely there is need to warn even strong Christians, against the very grossest sins. Neither are we wise, if we think ourselves out of the reach of any sin: *And so that day*—Of judgment or of death *come upon you*, even you that are not of this world—*unawares*.

V. 35. *That sit*—Careless and at ease.

V. 36. *Watch ye therefore*—This is the general conclusion of all that precedes. *That ye may be accounted worthy*—This word sometimes signifies an honour conferred on a person, as when the apostles are said, to be *counted worthy to suffer shame for Christ*, (Acts v. 41.) Sometimes *meet or becoming*: as when John the Baptist exhorts, *To bring fruits worthy of repentance* (Luke iii. 8.) And so to be *counted worthy to escape*, is, To have the

3 I 2

† Matt. xxiv. 42. Mark xii. 33. Ch. xiii. 35.

37 Now by day he was teaching in the temple; and at night going out
38 he lodged at the mount called *the mount* of Olives. And all the people
came early in the morning to him in the temple to hear him.

XXII. * Now the feast of unleavened bread drew nigh, which is called
2 the Passover. And the chief priests and scribes sought how they might
kill him; but they feared the people.

3 Then entered Satan into Judas, surnamed Iscariot, being of the
4 number of the twelve. And he went and talked with the chief
5 priests and captains, how he might betray him to them. And they
6 were glad and agreed to give him money. And he promised and
sought opportunity to betray him to them, in the absence of the
multitude.

7 † And the *first* day of unleavened bread was come, when the pas-
8 sover was to be killed. And he sent Peter and John, saying, Go
9 and make ready for us the passover, that we may eat *it*. And they
10 said to him, Where wilt thou that we make *it* ready? And he said
to them, Behold when ye are entered into the city, a man will meet
you bearing a pitcher of water; follow him into the house where he
11 entereth. And say to the master of the house, The master saith to
thee, Where is the guest-chamber, where I shall eat the passover with
12 my disciples? And he will shew you a large upper-room furnished

the honour of it, and to be fitted or prepared for it. *To stand*—With joy and triumph: not to fall before him, and his enemies.

V. 37. *Now by day*—In the day-time, *he was teaching in the temple*—This shews how our Lord employed his time, after coming to *Jerusalem*: but it is not said, he was *this day* in the temple, and *next* morning the people came. It does not therefore by any means imply, That he came any more after this into the temple.

V. 38. *And all the people came early in the morning to hear him*—How much happier were his disciples in these early lectures,

than the slumbers of the morning could have made them on their beds! Let us not scruple to deny ourselves the indulgence of unnecessary sleep, that we may morning after morning place ourselves at his feet, receiving the instructions of his word and seeking those of his spirit.

V. 3. *Then entered Satan*—Who is never wanting to assist those, whose heart is bent upon mischief.

V. 4. *Captains*—Called *Captains of the temple*, ver. 52. They were *Jewish* officers, who presided over the guards which kept watch every night in the temple.

V. 15. *With*

* Matt. xxvi. 1. Mark xiv. 1. † Matt. xxvi. 17. Mark xiv. 12.

13 there make ready. And they went, and found as he had said to them, and they made ready the passover.

14 † And when the hour was come, he sat down, and the twelve
15 apostles with him. And he said to them, With desire have I desired
16 to eat this passover with you, before I suffer. For I say to you, I will
not eat thereof any more, till it be fulfilled in the kingdom of God.
17 And he took the cup and gave thanks and said, Take this and di-
18 vide *it* among yourselves. For I say to you, I will not drink of the
19 fruit of the vine till the kingdom of God shall come. And he took
bread, and gave thanks and brake *it*, and gave to them, saying,
This is my body which is given for you; do this in remembrance
20 of me. Likewise also the cup after supper, saying, This cup is the
21 New Testament in my blood which is shed for you. But behold,
22 the hand of him that betrayeth me is with me on the table. And
truly the Son of man goeth as it was determined; but wo to that
23 man, by whom the Son of man is betrayed. And they enquired
among themselves, Which of them it was, that would do this? There

V. 15. *With desire have I desired*—That is, I have earnestly desired it. He desired it, both for the sake of his disciples, to whom he desired to manifest himself further, at this solemn parting: and for the sake of his whole Church, that he might institute the grand memorial of his death.

V. 16. *For I will not eat thereof any more*—That is, It will be the last I shall eat with you before I die. *The kingdom of God* did not properly commence till his resurrection. Then was *fulfilled* what was typified by the passover.

V. 17. *And he took the cup*—That cup which used to be brought at the beginning of the Paschal solemnity, *and said, Take this and divide it among yourselves: for I will not drink*—As if he had said, Do not expect me to drink of it: I will drink no more before I die.

V. 19. *And he took bread*—Namely, some time after, when supper was ended, where-in they had eaten the Paschal lamb. *This*

is my body—As he had just now celebrated the Paschal supper, which was called the Passover, so in the like figurative language, he calls this bread his body. And this circumstance of itself was sufficient to prevent any mistake, as if this bread was his real body, any more than the Paschal lamb was really the Passover.

V. 20. *This cup is the New Testament*—Here is an undeniable figure, whereby the cup is put for the wine in the cup. And this is called, *The New Testament in Christ's blood*, which could not possibly mean, that it was the New Testament itself, but only the seal of it, and the sign of that blood which was shed to confirm it.

V. 21. *The hand of him that betrayeth me is with me on the table*—It is evident, Christ spake these words, before he instituted the Lord's Supper: for all the other Evangelists mention the sop, *immediately after receiving which he went out*: (John xiii. 30.) (Nor did he return any more, till he came into the

† Matt. xxvi. 20. Mark xiv. 17.

21 was also a contention among them, Which of them was the greatest.
 25 And he said to them, The kings of the Gentiles lord it over them,
 and they that exercise authority upon them have the title of benefactors.
 26 But ye *shall* not be so: but he that *is* greatest among you, let him be
 27 as the least, and he that *is* chief as he that serveth. For which *is*
 greater, he that sitteth at table, or he that serveth? *Is* not he that
 sitteth at table? But I am in the midst of you as he that serveth.
 28 Ye are they who have continued with me in my temptations. And I
 29 appoint to you a kingdom, as my Father to me, That ye may eat
 30 and drink at my table in my kingdom, and sit on thrones, judging
 31 the twelve tribes of Israel. And the Lord said, Simon, Simon, behold
 32 Satan hath desired *to have* you, that he might sift *you* as wheat. But
 I have prayed for thee that thy faith fail not; and when thou art re-
 33 turned, strengthen thy brethren. And he said to him, Lord, I am
 34 ready to go with thee both to prison and to death. And he said, I
 tell thee Peter, it shall not be *the time* of cock-crowing this day, before

the garden, to betray his master.) Now this could not be dipped or given, but while the meat was on the table. But this was all removed before that bread and cup were brought.

V. 24. *There was also a contention among them*—It is highly probable, this was the same dispute, which is mentioned by St. Matthew and St. Mark: and consequently, though it is related here, it happened some time before.

V. 25. *They that exercise the most arbitrary authority over them, have from their flatterers the vain title of benefactors.*

V. 29. *But ye are to be benefactors to mankind, not by governing, but by serving.*

V. 27. *For*—This he proves by his own example. *I am in the midst of you*—Just now: see with your eyes, I take no state upon me, but sit *in the midst*, on a level with the lowest of you.

V. 28. *Ye have continued with me in my temptations*—And all his life was nothing else, particularly from his entering on his public ministry.

V. 29. *And I*—Will preserve you in all

your temptations, till ye enter into the kingdom of glory: *Appoint to you*—By these very words. Not a primacy to one, but a kingdom to every one: on the same terms: *As my father hath appointed to me*—Who have fought and conquered.

V. 30. *That ye may eat and drink at my table*—That is, that ye may enjoy the highest happiness, as guests, not as servants. These expressions seem to be primarily applicable to the twelve apostles, and secondarily, to all Christ's servants and disciples, whose spiritual powers, honours and delights are here represented in figurative terms, with respect to their advancement both in the kingdom of grace and of glory.

V. 31. *Satan hath desired to have you*—My apostles, *that he might sift you as wheat*—Try you to the uttermost.

V. 32. *But I have prayed for thee*—Who wilt be in the greatest danger of all; *that thy faith fail not*—Altogether: *And when thou art returned*—From thy flight, *strengthen thy brethren*—All that are weak in faith; perhaps scandalized at thy fall.

V. 34. *It shall not be the time of cock-crow-
ing*

35 thou wilt thrice deny that thou knowest me. And he said to them,
 When I sent you without purse, and scrip, and shoes, lacked ye any
 36 thing? And they said, Nothing. Then said he to them, But now he that
 hath a purse, let him take *it*, and likewise *his* scrip; and he that hath no
 37 sword, let him sell his garment and buy one. For I say to you, That
 this which is written must yet be accomplished in me, * And he was
 numbered with the transgressors. For the things concerning me have an
 38 end. And they said, Lord, behold here *are* two swords. And he said
 to them, It is enough.

39 † And going out, he went, according to *his* custom, to the mount
 40 of Olives, and his disciples also followed him. And when he was at
 41 the place he said to them, Pray that ye enter not into temptation. And
 he was withdrawn from them about a stone's cast, and kneeling down,
 42 he prayed, saying, Father, if thou art willing, remove this cup from me :
 43 nevertheless not my will, but thine be done. And there appeared
 44 to him an angel from heaven strengthening him. And being in an
 agony, he prayed more earnestly : and his sweat was as it were great
 45 drops of blood falling down on the ground. And rising up from
 prayer, he came to his disciples, and found them sleeping for sorrow,
 46 And said to them, Why sleep ye? Rise and pray lest ye enter into
 temptation.

ing this day—The common time of cock-crow-
 ing (which is usually about three in
 the morning) probably did not come, till
 after the cock which *Peter* heard, had crowed
 twice, if not oftner.

V. 35. *When I sent you—lacked ye anything?*
 —Were ye not borne above all want and
 danger?

V. 36. *But now*—You will be in quite
 another situation. You will want every
 thing. *He that hath no sword, let him sell his*
garment and buy one—It is plain, this is not
 to be taken literally. It only means, This
 will be a time of extreme danger.

V. 37. *The things* which are written *con-*
cerning me, have an end—Are now drawing
 to a period; are now upon the point of
 being accomplished.

V. 38. *Here are two swords*—Many of *Ga-*
lilee carried them when they travelled, to
 defend themselves against robbers and af-
 sassins, who much infested their roads.
 But did the apostles need to seek such de-
 fence? *And he said, It is enough*—I did not
 mean literally, That every one of you must
 have a sword.

V. 40. *The place*—The garden of *Geth-*
semane.

V. 43. *Strengthening him*—Lest his body
 should sink and die before the time.

V. 44. *And being in an agony*—Probably
 just now grappling with the powers of dark-
 ness; feeling the weight of the wrath of
 God, and at the same time surrounded with
 a mighty host of devils, who exercised all
 their force and malice to persecute and dif-
 tract

* Isaiah liii. 12.

† Matt. xxvi. 30.

47 And while he yet spake, behold a multitude, and he that was called
 48 Judas, one of the twelve, went before them, and drew near to Jesus to
 49 kifs him. And Jesus said to him, Judas, betrayest thou the Son of man
 50 with a kifs? * And they who were about him seeing what would follow,
 51 said to him, Lord, shall we finite with the sword? And one of them
 52 smote the servant of the high priest, and cut off his right ear. And Jesus
 53 answering said, Suffer ye thus far. And touching his ear he healed him.
 54 Then Jesus said to the chief priests, and captains of the temple, and the
 55 elders, who were come to him, Are ye come out as against a robber
 56 with swords and clubs? When I was daily with you in the temple, ye
 57 stretched not forth *your* hands against me; but this is your hour and the
 58 power of darknes.

† Then taking him, they led *him*, and brought him to the high-
 priest's house: and Peter followed afar off. And when they had
 kindled a fire in the midst of the hall, and were sat down together,
 Peter sat down among them. But a certain maid seeing him as he
 sat by the light, and looking earnestly upon him, said, This *man* also
 was with him. But he denied him, saying, Woman, I know him not.
 And after a while another saw him and said, Thou also art of them.
 And Peter said, Man, I am not. And about one hour after, ano-

tract his wounded spirit. *He prayed more earnestly*—Even with stronger cries and tears: *And his sweat*—As cold as the weather was: *Was as it were great drops of blood*—Which by the vehement distress of his soul, were forced out of the pores, in so great a quantity, as afterwards united in large, thick, grumous drops, and even *fell to the ground*.

V. 48. *Betrayest thou the Son of man*—Him whom thou knowest to be the Son of man, the Christ?

V. 49. *Seeing what would follow*—That they were just going to seize him.

V. 51. *Suffer me at least to have my hands at liberty thus far*, while I do one more act of mercy.

V. 52. *Jesus said to the chief priests, and captains, and the elders who were come*—And

all these *came* of their own accord: the soldiers and servants were sent.

V. 53. *This is your hour*—Before which ye could not take me: *and the power of darknes*—The time when Satan has power.

V. 58. *Another man saw him, and said*—Observe here, in order to reconcile the four Evangelists, that divers persons concurred in charging *Peter* with belonging to Christ. 1. The maid that let him in, afterwards seeing him at the fire, first put the question to him, and then positively affirmed, that he was with Christ. 2. Another maid accused him to the standers by, and gave occasion to the man here mentioned, to renew the charge against him, which caused the second denial. 3. Others of the company took notice of his being a Galilean, and were seconded by the kinsman

* Matt. xxvi. 51. Mark xiv. 47. † Matt. xxvi. 57. Mark xiv. 53. John xviii. 12.

59 ther confidently affirmed, saying, Of a truth this *man* also was with
60 him, for he is a Galilean. And Peter said, Man, I know not what
61 thou meanest. And immediately, while he yet spake, the cock
crew. And the Lord turning looked upon Peter. And Peter re-
membered the word of the Lord, how he had said to him, Before
62 cock-crowing thou wilt deny me thrice. And Peter went out, and wept
bitterly.

63 * And the men that held Jesus, mocked and smote him. And having
64 blindfolded him, they struck him on the face, and asked him, saying,
65 Prophecy, who is it that smote thee? And many other things blasphemously
spake they against him.

66 † And when it was day, the elders of the people and the chief
priests and the Scribes came together, and led him into their coun-
67 cil, Saying, Art thou the Christ? Tell us. And he said to them, If
68 I tell you, ye will not believe. And if I also ask *you*, ye will not answer
69 me, nor let *me* go. Hereafter shall the Son of man sit on the right-
70 hand of the power of God. And they all said, Art thou then the Son
71 of God? He said, Ye say *it*: I am. And they said, What farther
need have we of evidence? For we ourselves have heard from his own
mouth.

XXIII. ‡ And the whole multitude of them arose and led him to Pilate.
2 And they accused him, saying, We found this *fellow* perverting our
nation, and forbidding to give tribute to Cæsar, saying, that he him-
3 self is Christ a king. And Pilate asked him, saying, Art thou the

man of *Malchus*, who affirmed he had seen him in the garden. And this drew on the third denial.

V. 59. *And about one hour after*—So he did not recollect himself in all that time.

V. 64. *And having blindfolded him, they struck him on the face*—This is placed by St. *Matthew* and *Mark*, after the councils condemning him. Probably he was abused in the same manner, both before and after his condemnation.

V. 65. *Many other things blasphemously spake they against him*—The expression is remarkable. They charged him with blasphemy, because he said, he was the Son of God: but the Evangelist fixes that charge on them, because he really was so.

V. 70. *They all said, Art thou then the Son of God?*—Both these, The Son of God, and the Son of man, were known titles of the Messiah, the one taken from his divine, and the other from his human nature.

3 K

V. 4. *Then*

* *Matt.* xxvi. 67. *Mark* xiv. 65. † *Matt.* xxvi. 63. *Mark* xiv. 61. ‡ *Matt.* xxvii. 1. *Mark* xv. 1. *John* xviii. 28.

4 king of the Jews? And he answering him, said, Thou sayest. Then said Pilate to the chief priests and the multitude, I find no fault in this man.

5 But they were the more violent, saying, He stirreth up the people,
6 teaching through all Judea, beginning from Galilee to this place.
7 Pilate hearing of Galilee, asked, If the man was a Galilean? And when he knew that he belonged to Herod's jurisdiction, he sent him
8 to Herod, who himself was also in Jerusalem at that time. And Herod seeing Jesus, was exceeding glad; for he had been long desirous to see him, because he had heard many things of him, and hoped to see
9 some miracle done by him. And he questioned him in many words;
10 but he answered him nothing. And the chief priests and Scribes
11 stood and vehemently accused him. And Herod having, with his soldiers, set him at nought, and mocked *him*, and arrayed him in a
12 splendid robe, sent him back to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate having called together the chief priests, and the rulers,
14 and the people, Said to them, Ye have brought this man to me, as perverting the people; and behold, I have examined *him* before you, have found no fault in this man, touching the things whereof
15 ye accuse him. Nor yet Herod; for I sent you to him; and lo, he hath done nothing worthy of death. I will therefore chastise and
16 release him. * For he was under a necessity of releasing one to them,

V. 4. *Then said Pilate*—After having heard his defence: *I find no fault in this man*—I do not find that he either asserts or attempts any thing seditious or injurious to *Cæsar*.

V. 5. *He stirreth up the people, beginning from Galilee*—Probably they mention *Galilee* to alarm *Pilate*, because the *Galileans* were notorious for sedition and rebellion.

V. 7. *He sent him to Herod*—As his proper judge.

V. 8. *He had been long desirous to see him*—Out of mere curiosity.

V. 9. *He questioned him*—Probably con-

cerning the miracles which were reported to have been wrought by him.

V. 11. *Herod set him at nought*—Probably judging him to be a fool, because he answered nothing. *In a splendid robe*—In royal apparel; intimating that he feared nothing from this king.

V. 15. *He hath done nothing worthy of death*—According to the judgment of *Herod* also.

V. 16. *I will therefore chastise him*—Here *Pilate* began to give ground, which only encouraged them to press on.

V. 22. *He*

* Matt. xxvii. 15. Mark xv. 6. John xviii. 39.

17 at the feaft. And they cried all at once faying, Away with this *man*;
 18 and releafe to us Barabbas: (Who for an infurrection made in the
 19 city, and for murder had been caft into prifon.) Pilate defiring to
 20 releafe Jefus, fpake again to them. But they cried out, faying,
 21 Crucify him, crucify him. He faid to them the third time, Why, what
 22 evil hath he done? I have found no caufe of death in him: I will
 23 therefore chaftife and releafe him. But they were infant with loud
 voices, requiring that he fhould be crucified. And the voices of them
 24 and of the chief priests prevailed. And Pilate gave fentence, that what
 25 they defired fhould be done. And he releafed to them him, that for
 infurrection and murder had been caft into prifon, whom they defired;
 but he delivered Jefus to their will.

26 * And as they led him away, they laid hold on one Simon a Cyre-
 nian, coming out of the country; and on him they laid the crofs, that
 27 he might bear *it* after Jefus. And there followed him a great company
 28 of people and of women, who alfo bewailed and lamented him. But
 Jefus turning to them, faid, Daughters of Jerufalem, weep not for me,
 29 but weep for yourfelves and for your children. For behold the days
 are coming in which they will fay, Happy *are* the barren, and the
 30 wombs that never bare, and the paps that never gave fuck. † Then
 fhall they fay to the mountains, Fall on us: and to the hills, Cover us.
 31 For if they do thefe things in the green tree, what fhall be done in the
 32 dry? And there were alfo led two other *men* malefactors, to be put to
 death with him.

33 And when they were come to the place, called *the place* of a fcull,
 there they crucified him, and the two malefactors, one on the right
 34 hand, and one on the left. Then faid Jefus, Father, forgive them;
 for they know not what they do. And they parted his garments and

V. 22. *He faid to them the third time, Why what evil hath he done?*—As *Peter*, a difciple of *Chrift*, difhonoured him by denying him thrice, fo *Pilate*, a heathen, honoured *Chrift* by thrice owning him to be innocent.

V. 31. *If they do thefe things in the green tree, what fhall be done in the dry?*—Our Lord makes ufe of a proverbial expreffion, fre-

quent among the Jews, who compare a good man to a green tree, and a bad man to a dead one: as if he had faid, If an innocent perfon fuffer thus, what will become of the wicked? Of thofe who are as ready for deftruction, as dry wood for the fire?

V. 31. *Then faid Jefus*—Our Lord paffed
 3 K 2 moft

* Matt. xxvii. 31. Mark xv. 21. John xix. 16. † Hofea x. 8.

35 cast lots. And the people stood beholding. And the rulers also
with them derided *him*, saying, He saved others: let him save him-
36 self, if he be the Christ, the chosen of God. And the soldiers also mocked
37 him, coming to him, and offering him vinegar, And saying, If thou be
38 the king of the Jews, save thyself. * And an inscription also was written
over him in Greek, and Latin, and Hebrew letters, THIS IS THE
KING OF THE JEWS.

39 And one of the malefactors, who were hanging, reviled him saying,
40 If thou be the Christ, save thyself and us. But the other answering, re-
buked him, saying, Dost thou not fear God, seeing thou art in the same
41 condemnation? And we indeed justly; for we receive the due reward
42 of our deeds: but this *person* hath done nothing amiss. And he said to

most of the time on the cross in silence: yet seven sentences which he spoke thereon, are recorded by the four Evangelists, though no one Evangelist has recorded them all. Hence it appears, that the four gospels are as it were four parts, which, joined together, make one symphony: sometimes one of these only, sometimes two or three, sometimes all sound together. *Father*—So he speaks both in the beginning and at the end of his sufferings on the cross: *Forgive them*—How striking is this passage! While they are actually nailing him to the cross, he seems to feel the injury they did to their own souls, more than the wounds they gave him; and as it were to forget his own anguish out of a concern for their salvation.

And how eminently was his prayer heard? It procured forgiveness for all that were penitent, and a suspension of vengeance even for the impenitent.

V. 35. *If thou be the Christ*: V. 37. *If thou be the king*—The priests deride the name of *Messiah*; the soldiers the name of *King*.

V. 39. *And one of the malefactors reviled him*—St. Matthew says, *the robbers*; St. Mark, *they that were crucified with him, reviled him*. Either therefore St. Matthew and

Mark put the plural for the singular (as the best authors sometimes do) or both reviled him at the first, till one of them felt "the overwhelming power of saving grace."

V. 40. *The other rebuked him*—What a surprising degree was here of repentance, faith, and other graces! And what abundance of good works, in his public confession of his sin, reproof of his fellow-criminal, his honourable testimony to Christ, and profession of faith in him, while he was in so disgraceful circumstances, as were stumbling even to his disciples! This shews the power of divine grace. But it encourages none to put off their repentance to the last hour; since, as far as appears, this was the first time this criminal had an opportunity of knowing any thing of Christ. And his conversion was designed, to put a peculiar glory on our Saviour, in his lowest estate, while his enemies derided him, and his own disciples either denied or forsook him.

V. 42. *Remember me, when thou comest*—From heaven. *in thy kingdom*—He acknowledges him a king, and such a king, as after he is dead, can profit the dead. The apostles themselves had not then so clear conceptions of the kingdom of Christ.

V. 43. *In*

* Matt. xxvii. 37. Mark xv. 26. John xix. 19.

43 Jesus, Lord, remember me, when thou comest in thy kingdom. And Jesus said to him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 † And it was about the sixth hour; and there was darkness over all
45 the earth till the ninth hour. And the sun was darkened, and the
46 veil of the temple was rent in the midst. And Jesus crying with a
loud voice, said, Father, into thy hands I commend my spirit. And
47 having said thus, he expired. And the centurion seeing what was
48 done, glorified God, saying, Certainly this was a righteous man. And
all the people who had come together to that sight, beholding the things
49 which were done, returned, smiting their breasts. And all his acquaintance, and the women who had followed him from Galilee, stood afar off, beholding these things.

50 ‡ And behold a man named Joseph, a counsellor, a good man and a
51 just: (He had not consented to the counsel and deed of them) of Arimathea, a city of the Jews, who also himself waited for the kingdom of
52 God: This *man* going to Pilate, asked the body of Jesus. And taking
53 it down, he wrapped it in fine linen, and laid it in a sepulchre that was
54 hewn in stone, wherein never man before was laid. And that day was the preparation; the sabbath drew on.

55 And the women who had come with him from Galilee, following
56 after, beheld the sepulchre, and how his body was laid. And returning they prepared spices and ointments, and rested the sabbath, according to the commandment.

XXIV. § And on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

V. 43. *In paradise*—The place where the souls of the righteous remain, from death till the resurrection. As if he had said, I will not only remember thee then, but this very day.

V. 44. *There was darkness over all the earth*—The noon-tide darkness, covering the sun, obscured all the upper hemisphere. And the lower was equally darkened, the moon being in opposition to the sun, and so receiving no light from it.

V. 46. *Father, into thy hands*—The Father receives the spirit of Jesus; Jesus himself the spirits of the faithful.

V. 47. *Certainly this was a righteous man*—Which implies an approbation of all he had done and taught.

V. 48. *All the people*—Who had not been actors therein, *returned, smiting their breasts*—In testimony of sorrow.

V. 1. *Certain others with them*—Who had not come from *Galilee*. V. 4. *Behold*

† Matt. xxvii. 34. Mark xv. 38. ‡ Matt. xxvii. 57. Mark xv. 43. John xix. 38.
§ Matt. xxviii. 1. Mark xvi. 1. John xx. 1.

2 And they found the stone rolled away from the sepulchre; And
 3 entering, they found not the body of the Lord Jesus. And while
 they were perplexed concerning it, behold two men stood by them
 4 in shining garments. And as they were afraid, and bowed *their* face
 5 to the earth, they said to them, Why seek ye the living among the
 6 dead? He is not here, but is risen. Remember how he spake to
 7 you being yet in Galilee, Saying, The Son of man must be delivered
 into the hands of sinful men, and be crucified, and rise again the third
 8 day. And they remembered his words. And returning from the sepul-
 9 chre, told all these things to the eleven, and to all the rest. It was Mary
 10 Magdalene, and Joanna, and Mary *the mother* of James, and the other
 11 women with them, who told these things to the apostles. And their words
 12 seemed to them as idle tales, and they believed them not. But Peter
 rising up, ran to the sepulchre; and stooping down, he seeth the linen
 clothes laid by themselves; and he went home, wondering at what was
 come to pass.

13 * And behold two of them were going that day to a village called
 14 Emmaus, which was sixty furlongs from Jerusalem. And they talked
 15 together of all these things which had happened. And as they
 talked and argued together, Jesus himself drew near, and went with
 16 them. But their eyes were holden, so that they did not know him.
 17 And he said to them, What discourses are these that ye have one
 18 with another as ye walk, and are sad? And one of them, whose
 name was Cleopas, answering said to him, Dost thou alone *even* so-
 19 journ at Jerusalem, and hast not known the things which are come
 to pass there in these days? And he said to them, What things?
 And they said to him, Those concerning Jesus of Nazareth (who
 was a prophet mighty in deed and word before God and all the
 20 people,) How our chief priests and rulers delivered him to be con-

V. 4. *Behold two*—Angels in the form of men. Mary had seen them a little before. They had disappeared on these women's coming to the sepulchre, but now appeared again. St. Matthew and Mark mention only one of them, appearing like a young man.

V. 6. *Remember how he spake to you, saying, The Son of man must be delivered*—This is only a repetition of the words which our Lord had spoken to them before his passion. But it is observable, he never styles himself *the Son of man* after his resurrection.

V. 21. *To-day*

* Mark xvi. 12.

21 demned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel. And beside all this, 22 to-day is the third day since these things were done. Yea, and certain women of our company have astonished us, who were early at 23 the sepulchre, And not finding his body, they came saying, That 24 they had seen also a vision of angels, who say, he is alive. And some of the men who were with us, went to the sepulchre, and 25 found *it* so as the women had said; but him they saw not. Then he said to them, O foolish, and slow of heart, to believe all that the 26 prophets have spoken! Ought not Christ to have suffered these 27 things, and to enter into his glory? And beginning at Moses and all the prophets, he explained to them the things in all the scriptures 28 concerning himself. And they drew nigh the village whither they 29 were going, and he made as though he would go farther. But they constrained him, saying, Abide with us; for it is going toward even- 30 ing, and the day declines. And he went in, to abide with them, And as he sat at table with them, he took the bread, and blessed *it*, 31 and brake and gave to them. And their eyes were opened, and 32 they knew him, and he vanished out of their sight. And they said one to another, Was not our hearts burning within us, while he was 33 talking to us in the way, and opening the scriptures to us? And rising up the same hour, they returned to Jerusalem, and found the 34 eleven met together, and them that were with them, saying, The Lord

V. 21. *To-day is the third day*—The day he should have risen again, if at all.

V. 25. *O foolish*—Not understanding the designs and works of God: *And slow of heart*—Unready to believe what the prophets have so largely spoken.

V. 26. *Ought not Christ*—If he would redeem man, and fulfil the prophecies concerning them, *to have suffered these things?*—These very sufferings, which occasion your doubts, are the proofs of his being the Messiah. *And to enter into his glory*—Which could be done no other way.

V. 28. *He made as though he would go farther*—Walking forward, as if he was going on; and he would have done it, had not they pressed him to stay.

V. 29. *They constrained him*—By their importunate intreaties.

V. 30. *He took the bread, and blessed, and brake*—Just in the same manner as when he instituted his last supper.

V. 31. *Their eyes were opened*—That is, the supernatural cloud was removed: *And he vanished*—Went away insensibly.

V. 32. *Did not our heart burn within us*—Did not we feel an unusual warmth of love?

V. 33. *The same hour*—Late as it was.

V. 34. *The Lord hath appeared to Simon*—Before he was seen of the twelve apostles, 1 Cor. xv. 5. He had, in his wonderful condescension and grace, taken an opportunity on the former part of that day (though

35 is risen indeed, and hath appeared to Simon. And they told the things *done* in the way, and how he was known by them in the breaking of bread.

36 * And as they spake thus, Jesus himself stood in the midst of them, 37 and saith unto them, Peace *be* unto you. But being terrified and af- 38 frightened, they thought they saw a spirit. And he said to them, Why 39 are ye troubled? And why do reasonings arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me and see: for a 40 spirit hath not flesh and bones, as you see me have. And having spoken 41 this, he shewed them *his* hands and *his* feet. And while they yet be- lieved not for joy, and wondered, he said to them, have ye here any 42 meat? And they gave him a piece of a broiled fish and of an honey- 43 comb. And he took *it*, and ate before them.

44 And he said to them, These *are* the words which I spake to you, being yet with you, that all things written in the law of Moses, and the 45 prophets, and the psalms concerning me, must be fulfilled. Then opened 46 he their understanding, to understand the scriptures, And said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise from 47 the dead the third day: And that repentance and remission of sins,

(though were, or in what manner, is not recorded), to shew himself to *Peter*, that he might early relieve his distresses and fears, on account of having so shamefully denied his master.

V. 35. *In the breaking of the bread*—The Lord's supper.

V. 36. *Jesus stood in the midst of them*—It was just as easy to his divine power, to open a door undiscernibly, as it was to come in at a door opened by some other hand.

V. 40. *He shewed them his hands and feet*—That they might either see or feel the prints of the nails.

V. 41. *While they believed not for joy*—They did in some sense believe; otherwise they would not have rejoiced. But their excess of joy prevented a clear, rational belief.

V. 43. *He took it and ate before them*—Not

that he had any need of food; but to give them still farther evidence.

V. 44. *And he said*—On the day of his ascension. *In the law, and the prophets, and the psalms*—The prophecies as well as types, relating to the Messiah, are contained either in the books of *Moses* (usually called *the law*), in *the psalms*, or in the writings of *the prophets*: little being said directly concerning him in the *historical* books.

V. 45. *Then opened he their understanding to understand the scriptures*—He had explained them before to the two as they went to *Emmaus*. But still they understood them not, till he took off the veil from their hearts, by the illumination of his spirit.

V. 47. *Beginning at Jerusalem*—This was appointed both graciously and wisely: graciously as it encouraged the greatest sinners to repent when they saw the murderers

should be preached in his name to all nations, beginning at Jerufalem.
 48 And ye are witnesses of these things. And behold I send the promise
 49 of my Father upon you: but tarry in the city of Jerufalem, till ye be
 clothed with power from on high.

50 And he led them out as far as Bethany; and lifting up his hands, he
 51 blessed them. And while he was blessing them, he was parted from them,
 52 and carried up into heaven. And they worshipped him, and returned to
 53 Jerufalem with great joy, And were continually in the temple, praising
 and blessing God.

derers of Christ were not excepted from mercy: and wisely, as hereby Christianity was more abundantly attested; the facts being published first, on the very spot where they happened.

V. 49. *Behold I send the promise*—Emphatically so called: the Holy Ghost.

V. 50. *He led them out as far as Bethany*—Not the town, but the district: to the mount of *Olives*, (Acts i. 12.) which stood within the boundaries of *Bethany*.

V. 51. *And while he was blessing them, he was parted from them*—It was much more proper that our Lord should ascend into heaven, than that he should rise from the dead, in the sight of the apostles. For his resurrection was proved, when they *saw him alive after his passion*; but they could not see him in heaven, while they continued on earth.

N O T E S

O N

The Gospel according to St. JOHN.

In this Book is set down the history of the Son of God dwelling among men; that

I. OF the first days, were the apostle, premising the sum of the whole, C. i. 1—14	The day after, 29—34
Mentions the testimony given by John, after the baptism of Christ, and the first calling of some of the apostles. Here is noted what fell out	The day after, 35—42
The first day, 15—28	The day after, 43—52
3 L	The third day, C. ii. 1—11
	After this, 12
	II. Of the two years between, spent chiefly in journeys to and from Jerufalem:
	A. The first journey, to the passover, 13
	a. Transactions