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REV. ADAM CLARKE, L.L.D. & F.A.S.

THE
NEW TESTAMENT

OF OUR
LORD AND SAVIOUR JESUS CHRIST.

THE TEXT

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WITH A

Commentary and Critical Notes.

DESIGNED

AS A HELP TO A BETTER UNDERSTANDING

OF THE

SACRED WRITINGS.

BY ADAM CLARKE, LL. D. F. S. A. M. R. I. A.

WITH A COMPLETE ALPHABETICAL INDEX.



For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope.....*Ephes. Rom.*



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AN

INTRODUCTION TO THE FOUR GOSPELS,

AND TO THE

ACTS OF THE APOSTLES.

CONTAINING

INFORMATION NECESSARY TO A PROPER UNDERSTANDING OF THE VARIOUS REFERENCES
FOUND IN THE NOTES ON THESE BOOKS.

THE Introduction, so long promised, giving an account of the manuscripts, versions, &c. referred to in this work, is at last before my readers; and could not, with any propriety, have been published sooner, as the *Gospel History* could not be considered complete till the book of the *Acts* was finished. As the chronology of the New Testament ends with the two years' imprisonment of Paul at Rome, it may be thought needless to carry it any farther down: but as there is some reason to believe, that he visited Rome a second time, and suffered martyrdom there about A. D. 64 or 65; and as learned men have agreed that the *Apocalypse*, which completes the canon of the New Testament, was not written till about the year 96; I have thought it necessary to carry down the chronology through the whole of the *first century* of the Christian era: that, if I should not have health or life to proceed any farther in this work, that important part should be left in a state of tolerable perfection. I have proceeded on the same plan with the *four Gospels*, and the *book of the Acts*, as I have done with the *Pentateuch* and the book of *Joshua*; and have reason to thank God that he has spared me to go through (in the manner I first proposed) with these *two* most important *parts* of that revelation which his mercy has granted to man. In the *first*, (the *Pentateuch* and the book of *Joshua*), the history of the world and its original inhabitants, and the history of the church, are brought down from the creation to the final settlement of the Israelites in the promised land. In the *second*, (the *four Gospels* and *book of Acts*), I have deduced the important events of the Christian dispensation, from six years before the vulgar era, down to the year 100. This chronology is as rich in the necessary eras as that which is attached to the book of Deuteronomy: and has, I hope, left nothing unnoticed that belongs to such a work. The account of MSS. versions, &c. is necessarily *short*: I could not proceed farther in this description, without involving much of that sort of *Biblical criticism* which could not be advantageous to general readers. I have, therefore only introduced what I deemed necessary for a proper understanding of the references to be found in the Commentary itself.

I have purposely avoided the question concerning the authenticity of the Sacred Writings in general. On a thorough conviction, I assume the fact, that they are a divine record, a revelation from God. This has been so amply proved, that the Christian cause has had a complete triumph. I consider, therefore, the question to be for ever at rest. As to the particular books, scriptures, or scripture facts, to which objections have been made, I have carefully considered them as they occur in their respective places; and I hope I have fully removed every such objection, and have exhibited the doctrines of the Gospel, and the facts of the evangelical history, in their own certain and steady light; at least, I have carefully laboured to do it; and, like the woman in the Gospel, *I have done what I could*.

When the great difficulty of my work is considered, no one will suppose that *mistakes* were avoidable; general consistency and correctness are all that candour can require. I have met with difficulties in every part of my undertaking, such as a commentator only can feel and estimate. On the Acts of the Apostles *alone*, I have spent many months of almost incessant labour.

Difficulties occurred in every page; and I could not proceed till I had made the way plain before me, and left it open to those who might come after. This alone is sufficient to account for the *delay* in this part; and for any casual mistakes into which I may have fallen; mistakes, if such there be, over which the candid reader will find little difficulty gently to draw the pen of correction: remembering, that it is much more easy to find faults than to mend them.

§ I. Concerning the MANNER in which Divine INSPIRATION was granted to the sacred writers.

The manner in which the Divine inspiration has been granted to the sacred writers, is a question of more than mere *curiosity*. As every work of God is done in an *orderly, rational* manner, so must this also: but we must take heed not to confine him to *one particular form*, and say, it must be *thus* and *thus*, or not at all. God is sovereign of his own ways; and so does his wondrous works, that they may be had in everlasting remembrance. As he has spoken at *various times* to our fathers and predecessors, by the prophets and other inspired men; so has he done this in *divers manners*; ever adapting the *manner* to *time, place, circumstance, &c.* Hence we are not to look for a *uniformity* in the manner of communicating his inspirations, any more than we are to look for *identity of time, place, and persons*. He has done great things; and he has done all things WELL. On the inspiration of the Scriptures themselves, I must therefore refer my readers to those who have written professedly on the subject; but on the *mode of commu-*

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meaning that inspiration, I beg leave to make a few extracts from Dr. Whitby, who has written excellently on this point. After asserting, that the *apostles* and *evangelists* indited these Scriptures by the *assistance* of the Holy Ghost; and that, as the immediate succeeding ages did, so we at present securely may, rely upon them as a rule of faith, he proceeds to show,

“ I. How this assistance may fitly be explained.

“ For explication of this Divine assistance, let it be considered,

“ 1. That *prophecy* is sometimes represented as *the word of the Lord*, and he is said to speak to the *prophet*; and suitably to this *metaphor*, some illustration of the assistance of the Holy Spirit may be made from the analogy it bears to human conversation; thus, that as we convey our thoughts one to another by such words as, by the organs of hearing, make such a motion on their brain to whom we speak, as gives them an *idea* of the words we utter, and by them of the things which by those words are signified; and so it is the impression made upon their brain, which doth communicate our thoughts to them; so, when it pleased God to reveal his will to any person, it seems only necessary that he talk inwardly with them, that is, that he make such a motion on their brain as gives them a deep and clear *idea* of that which he intended to make known unto them; only the impression must then be made in such a manner and degree, and with such circumstances, as may make it certain to the inspired person that it derives from God. Now seeing, when we hear the voice of any one, or receive a letter from him, we may be certain, from the knowledge we have of his voice, or his hand-writing, that it is he indeed who speaks or writes to us; we may very well conceive, that God can easily give such distinctive marks of what he inwardly speaks to us, or *writes upon the tables of our hearts*, as shall enable us to discern what he imprints upon them, from any impression that shall otherwise be made upon them.

“ 2. Sometimes the *prophet* is in Scripture styled a *seer*, and his word a *vision*; and then the parallel, or the analogy, runs thus: As we see, by virtue of a light reflecting the species of things upon the *retina* of the eye, and thence deriving a peculiar motion to, and making a distinct impression on the brain; so may the *prophet* be supposed to see what God reveals unto him, by a like motion of the Holy Spirit made upon his brain concerning it. And, as it is as easy to propose a material object to the view, as to describe it by our words; so must it be as easy for God to dart such an impression or inward light upon the brain of the *prophet*, or spiritual man, as shall give him a more bright and sensible *idea* of things, than if he did perceive them by the ear, or even view them by the eye. And as we more exactly discern a sensible object by the view, than we know it by a description of it without that view; so the *Jews* say, that *prophecy* נבואה *in vision*, is more excellent than that which comes only בחלום *by dream*, or in a *dream*, in which we seem to hear one talking with us.

“ Now though this impression may be sufficient to convince the *prophet* and inspired person, that his revelation did indeed derive from God; yet, since this revelation was intended not for himself, but for the use of others, he, with the revelation, must be enabled, by some convincing proof, to evidence to those who were concerned to embrace it, that he was sent indeed by God with such a message to them. Now, of this, they only could be satisfied by some outward marks or notes, of which they, by their senses, were enabled to judge, viz. The miracles wrought for confirmation of his testimony, or some *prophetical* prediction of something future and contingent, exactly verified in the event. And thus, saith the *apostle*, was their preaching confirmed to the world; *God bearing witness to them, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will*, Heb. ii. 4.

“ The ways of *prophecy*, under the *Old Testament*, seem to be comprehended under these four heads, viz. either the *prophets* received their revelation in a *dream* or *trance*, or in a *vision*, or by a *voice from heaven*, or by the *secret* suggestions of the *Holy Ghost*.

“ Now some of the *apostles* had their visions, 1st. either by DAY, as *Peter*: for an ecstasy fell upon him, and he saw the heavens opened, and he heard a voice saying unto him, *Arise, Peter, kill and eat*, Acts x. 11. And this is called ὄραμα, a *vision*, verse 17. And by this, saith he, *God taught me to call no man common, or unclean*, verse 28. Or by NIGHT: thus a vision of the night was seen by *Paul*, and a man speaking to him, in the *vision of the night*, Acts xvi. 9. 2dly. They had also the Spirit speaking to them; for the Spirit said to *Peter*, *Behold, three men seek thee; arise, therefore, and go with them, nothing doubting, for I have sent them*, Acts x. 20, 21. 3dly. And sometimes they had *visions and revelations of the Lord*, either by way of rapture to them, 2 Cor. xii. 2, or of conversation with them; as when Christ said to St. Paul, *My grace is sufficient for thee*, verse 9. Here then are three kinds of revelation granted to the *apostles*; but then these things were mostly occasional, and accidental to them, in respect of their *apostolical* functions.

“ Only the case of the *apostle Paul* must here admit of an exception; for it being necessary for an *apostle*, that is, a witness of Christ's resurrection, to have seen the Lord risen from the dead, according to those words, *Am I not an apostle? Have I not seen the Lord?* 1 Cor. ix. 1; and for an *apostle, not of man, neither by man, but by Jesus Christ*, Gal. i. 1. to receive his message immediately from the Lord Jesus; Christ speaks thus to him, *I have appeared unto thee for this purpose, to make thee a minister, and a witness, both of those things which thou hast seen, and of those things in which I will appear unto thee*, Acts xxvi. 16. Which words contain a promise of an immediate instruction from Christ in his *apostolical* function. Whence this *apostle* declares, confirming that his declaration with an oath, *the Gospel which was preached by me, was not after man; for I neither received it of man, neither was I taught (by man) but (only) by the revelation of Jesus Christ*, Gal. i. 11, 12. He therefore had his message from Christ, as Moses had from God, Christ speaking to him *mouth to mouth*, &c. Numb. xii. 7.

“ But yet, that which enabled them for the inditing of these writings, as a rule of faith to all succeeding ages, was the internal and powerful assistance of the Holy Spirit.

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“To proceed then to the consideration of the distinction made by some, viz. Of inspiration by *suggestion*, and inspiration of *direction* only: I say then,

“First, Where there is no antecedent *idea* or knowledge of the things written for the good of others, to be obtained from reason, or a former revelation, there, an *inspiration of suggestion* must be vouchsafed to the apostles, to enable them to make them known unto the world. But where there is an antecedent knowledge of the things to be indited, it can only be necessary that God should, either immediately, or by some special occasions, excite them to indite those things, and should so carefully preside over, and direct their minds, whilst writing, as to suggest, or bring into their memories, such things as his wisdom thought fit to be written; and should not suffer them to err in the delivery of what was thus indited in his name, or which they had written, as *apostles* of God the Father, and our Lord Jesus Christ.

“Secondly, In all their revelations of mysteries, or things which could not otherwise be made known to them, either by natural reason or antecedent revelation, they must be acknowledged to have had them by an immediate suggestion of the Holy Spirit. Hence, of these things the apostle says, negatively, that the *natural man* (who only judges of things by his natural reason) *cannot know them, because they are spiritually discerned*, 1 Cor. ii. 14, i. e. they being mysteries, can only be discerned by the revelation of the Spirit; and positively, that *they spake the wisdom of God in a mystery, even the wisdom hid from former ages, which eye hath not seen, nor ear heard, nor had it entered into the heart of man to conceive*, 1 Cor. ii. 7. And that because *God hath revealed these things to them by his Spirit*, verse 9. *they having received the Spirit of God, that they might know the things which are freely given to us of God*, verse 10. Thus was the mystery of the calling of the *Gentiles* into an equality of privileges with the believing *Jews*, made known unto them; for *God, by revelation*, saith St. Paul, *made known to me the mystery of Christ, which in other ages was not made known, as it is now revealed to his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel*, Eph. iii. 3, 4, 5, 6, chap. i. 9, vi. 19, Col. i. 26, 27, ii. 2, iv. 3, 4. So they knew the *mystery* of the recalling of the *Jews*, Rom. xi. 25, 26. The *mystery of the resurrection*, i. e. the quality of the bodies to be raised, and the order of it, with all the other special circumstances mentioned, 1 Cor. xv. 1 Thess. iv. and the *apostacy* of the latter times; for the *Spirit speaketh expressly*, saith the apostle, *that in the latter days men shall depart from the faith*, 1 Tim. iv. 1. This *inspiration of suggestion* must also be allowed to St. John, the author of the Revelation; for he, speaking only what was represented to him in visions, or by angelical discourses, or apparitions, must have that assistance which suggested these *ideas* to him.

“Thirdly, As for those things which they did not know already, either by natural reason, education, or antecedent revelation, they needed only such an assistance, or *direction* in them, as would secure them from error in their reasonings, or in their confirmation of their doctrines by passages contained in the *Old Testament*; and, therefore, a *continual suggestion* must be here unnecessary. And, indeed, one great work they had upon their hands, both in preaching the Gospel, and writing these *gospels* and *epistles*, being to convince the unbelieving *Jew*, or to confirm the wavering *Jew*, or rectify the errors of the *Judaizing Christian*, the gift of knowledge of the Scriptures of the *Old Testament* was very necessary for them, and therefore is deservedly reckoned among the primary gifts of the Holy Ghost; and, being so, we have reason to believe that, either the *Holy Ghost* suggested to their memory those *scriptures* which they used in these sacred writings to convince them; or else presided so over them, as not to suffer them to make any inferences from them which were not agreeable to the true intent and meaning of them; though, at this distance of time, we may not always be able to discern the strength and clearness of the consequence.

“Fourthly, In writing the *historical* parts of the *New Testament*, or matters of fact relating to themselves, or others, it is only necessary, that what is there delivered as *matter of fact*, should be truly performed, as it is said to have been done; but it is not necessary that they should be related in that *order of time* in which they were performed, unless that also be affirmed of them: for this must be sufficient to assure us of the truth of what they thus delivered.

“Moreover, in writing the discourses contained in these books, it is not necessary that the *very words* should be suggested, or recorded in which they were first spoken, but only that the *true intent* and *meaning* of them should be related, though in diversity of words. Though the promise made to the *apostles* by our Lord, *That the Holy Spirit should bring to their remembrance, whatsoever, all things which he had said unto them*, John xiv. 20, doth fairly plead for this exactness in what they have delivered of our Saviour's sermons; it being scarcely imaginable that their memory, without Divine assistance, should exactly give us all that was spoken in such long discourses.

“And hence we may account for the objections against this divine assistance, arising from the viith of Acts; for, though I have showed in the note on verses 15, 16, that there is no real mistake in the words of the *protomartyr*: yet were it granted that there is an error in his account of the sepulchres of the patriarchs, that affects not the authority of St. Luke at all, provided he have exactly related what was then said by St. Stephen, who was not chosen to be a penman of the Holy Scriptures.

“Lastly, from what is thus discoursed, it may appear, that I contend only for such an inspiration, or divine assistance of the sacred writers of the *New Testament*, as will assure us of the truth of what they wrote, whether by inspiration of *suggestion*, or *direction* only; but not for such an inspiration as implies, that even their *words* were dictated, or their phrases suggested to them by the *Holy Ghost*: this, in some matters of great moment might be so; St. Paul declaring, that *they spake the things which were given them of God in the words which the Holy Ghost teacheth*, 1 Cor. ii. 13, if that relate not to what the Holy Ghost had taught them out of the *Old Testament*. But that it was not always so is evident, both from the consideration that

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they were *hagiographers*, who are supposed to be left to the use of their own words, and from the *variety of the style* in which they write, and from the *solecisms*, which are sometimes visible in their compositions; and more especially from their own words, which manifestly show that, in some cases, they had had no such suggestion from the Holy Ghost as doth imply, that he had dictated those words unto them. For instance, when St. Paul declares his will or purpose to do what he was hindered by the providence of God from doing; as, when he says to the Romans, *When I go into Spain, I will come to you*, chap. xv. 24. *I will come by you into Spain*, verse 28: for though he might, after his enlargement, go into the west, where St. Clement, (Ep. ad Cor. § 6.) says he preached; and even into Spain, as Cyril, (Catechis. 17. p. 204. C.) Epiphanius, (Hær. 27, p. 107, C.) and Theodoret, (in 2 Tim. iv. 17, and Præfat. in Psalm cxvi.) say he did; yet it is certain he did not designedly go to Rome, in order to an intended journey into Spain: and when he says to the Corinthians, *I will come to you when I pass through Macedonia*, 1 Cor. xvi. 5, and yet confesses in his second epistle, 2 Cor. i. 15, 16, 17, that he did not perform that journey: for it is not to be thought the Holy Ghost should incite him to promise, or even to purpose, what He knew he would not perform. This also we learn from all those places in which they do express their ignorance, or doubtfulness of that which they are speaking of; as when St. Paul says, *I know not whether I baptized any other*, 1 Cor. i. 16. And again *τις ἐστιν ταράμιον, perhaps, I will abide, ye, and winter with you*, 1 Cor. xvi. 6. And when St. Peter saith, *By Syllanus, a faithful brother as I suppose, have I written to you*, 1 Pet. v. 12, for these words plainly show that, in all these things, they had no inspiration or Divine assistance. This, lastly, may be gathered from all those places in which they only do express their hope, and that conditionally, of doing this or that; as in these words, *I hope to see you in my journey*, Rom. xv. 24. *I will come unto you quickly, if the Lord will*, 1 Cor. iv. 19. *I hope to stay some time with you, if the Lord permit*, 1 Cor. xvi. 7. *I hope in the Lord Jesus to send Timothy quickly to you*, Phil. ii. 19, 23. *And I trust that I myself also shall come quickly*, verse 24. *These things I write, hoping to come to thee quickly, but if I should tarry, that thou mayest know how to behave thyself in the church of God*, 1 Tim. iii. 14, 15. *I hope, by your prayers, to be given to you*, Philemon 22. *This will we do, if the Lord permit*, Heb. vi. 3. *I hope to come to you*, St. John, 2d Ep. ver. 12, 3d Ep. ver. 14. For *spes est incertæ rei nomen*, the word *hope* implies an uncertainty, whereas the Holy Spirit cannot be uncertain of any thing: nor can we think he would inspire men to speak so uncertainly. And, (2) There can be no necessity, or even use of a Divine assistance to enable a man to express his *hopes*, seeing all men do, by natural reflection, know them.

“II. Having thus premised these things, for the right stating and explication of the controversy, I proceed to lay down the arguments which prove that in these writings the apostles were assisted and preserved from error by the Spirit of God; and therefore were enabled to deliver to us an unerring rule of faith.

“And 1st. I argue for the Divine assistance of the inditers of these sacred records from what they do assert concerning their own writings; and what they say touching the declarations made, the doctrines delivered, and the directions given in them.

“As for the writers of the Gospel, St. Luke declares he writes his Gospel to Theophilus, that he might know the certainty of those things in which he had been instructed; and St. John declares, his Gospel was written, that they might believe that Jesus was the Christ, the Son of God: now it is plain, that neither Theophilus could be certain of the truth of what he had been taught by any writing which was not absolutely certain in itself; nor could others be induced, by what St. John had written, to believe, that Jesus was the Christ, unless they could be certain that he spake the truth throughout his Gospel. Now if we do consider how many things contained in the beginning of St. Luke's Gospel he must have by hearsay, and how many long discourses, both he, St. Matthew, and St. John deliver, as spoken by our Lord and others, of which we can have no assurance, after so many years before the writing of them, on the mere strength of human memory, so as to ground an article of divine faith upon the very words in which they were delivered; we must be forced to conclude that, upon this account, we cannot depend upon the very letter and minute circumstances of every discourse related by them; unless, according to Christ's promise, they had the assistance of the Holy Ghost, to bring these things to their remembrance: wherefore, this promise is made to them in very general and comprehensive terms—*viz. the Holy Ghost shall bring all things to your remembrance, whatsoever I have said unto you*, John xiv. 26. And then, there being nothing considerable in St. Mark, which is not also in St. Matthew or St. Luke, or both, the certainty of all that is contained in them must make us also certain of the truth of what St. Mark delivers in his Gospel. Moreover, the word spoken and indited by them, is styled the word of God: men, saith the apostle, could not believe the Gospel unless they heard it preached to them; nor could they hear it preached, unless some were commissioned to preach the Gospel; for *faith comes by hearing, and hearing by the word of God*, Rom. x. 14, 15, 16, 17. And for this cause, says he, *thank ye God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God*, 1 Thess. ii. 13. *I am made a minister of Christ's*, saith he, *according to the dispensation of God, which is given to me to fulfil*, (i. e. fully to preach,) *the word of God*, Colos. i. 25. (2) It is called the COMMANDMENT of God; for my Gospel, says St. Paul, and the preaching of Jesus Christ, is made manifest, and, according to the commandment of the everlasting God, made known unto you for the obedience of faith, Rom. xiv. 25, 26, which faith is always built on a divine testimony. And again, *If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord*, 1 Cor. xiv. 37. (3) It is declared to be the wisdom of God, 1 Cor. i. 24. For, *we preach Christ to you that are called, both Jews and Greeks, the power of God, and the wisdom of God; we speak the wisdom of God in a mystery, even that wisdom which God has*

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revealed to us by his Spirit, 1 Cor. ii. 7, 10. (4) It is the TESTIMONY of God; for I came not to you, saith he, in excellency of speech, declaring to you the testimony, 1 Cor. ii. 1. (5) It is the GOSPEL of God; for St. Paul styles himself the minister of Jesus Christ to the Gentiles, ministering the Gospel of God to them, Rom. xv. 16. *We preach*, says he, *the Gospel of God freely*, 2 Cor. xi. 7. *We were bold to preach to you the Gospel of God; we were willing to have imparted to you not the Gospel of God only, but also our own lives*, 1 Thess. ii. 2, 8, 9, even the glorious Gospel of the blessed God, committed to my trust, 1 Tim. i. 10. (6) It is the GOSPEL of CHRIST; for I came, says he, to Troas, to preach Christ's Gospel, 2 Cor. ii. 12. *We sent Timotheus, our fellow-labourer in the Gospel of Christ*, 1 Thess. iii. 2. (7) It is the MYSTERY of his WILL, Eph. i. 9. *The mystery of God the Father, and of Christ*, Col. ii. 2. *The mind of Christ made known to the apostles*, 1 Cor. ii. 16. And the word of Christ, which must dwell richly in believers, Col. iii. 16.

Now, certainly it cannot rationally be conceived, that the apostles should be ignorant of that assistance by which they were enabled to indite these records; if then they were assured of that assistance of the Holy Spirit, which they challenged, then must the Gospel, which they both preached and indited, be received as the word of God and Christ, the mind of Christ, the Gospel of God and Christ, the mystery of God the Father, and of Christ, the commandment and the testimony of God, which is the thing I am concerned to make good; and then it highly must concern all persons, to be mindful of the commandments of the apostles of our Lord and Saviour, 2 Pet. iii. 2. If they had no such assurance of the assistance of the Holy Spirit, they did grossly impose upon the world, in thus pretending that they preached the Gospel by the assistance of the Holy Spirit sent down from heaven. If they were not assured that in those writings they delivered only those doctrines which God required all men to believe, those precepts be required them to do, they must be very confident in daring to make this the preface to some of their epistles, *Paul an apostle, according to the will and commandment of God*, 1 Cor. i. 1, 2 Cor. i. 1, Eph. i. 1, Col. i. 1, 2 Tim. i. 1, and saying, with so much assurance, *If any be a prophet, let him acknowledge that the things I write unto you are the commandments of God*, 1 Cor. xiv. 37. and much more, in declaring to all Christians thus—*We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us; by this we know the spirit of truth and the spirit of error*, 1 John iv. 6. For this seems equal to what their master himself said in the like words, *Why do you not believe me? He that is of God, heareth the words of God: you therefore hear them not, because ye are not of God*, John viii. 46, 47. Yea, they must be false witnesses of God, by styling human writings the word, the Gospel, the command, the testimony, the mind, the mystery of God and Christ; and by requiring others to receive it, not as the word of man, but as the word of God, even that word by which they must be judged at the last day, Rom. ii. 16. which again runs as high as those words of Christ, *The word that I have spoken shall judge him that believes it not at the last day*, John xii. 48.

2dly. They, who, when they indited these writings, were assisted by the Holy Ghost, the Spirit of Truth, indited these records by divine assistance; for the things God spake to his servants the prophets, are styled the things which I commanded, *ὡς προσέμαρτα μου, by my Spirit*, Zach. i. 6. but the apostles were thus assisted; this they, in terms, or by just consequence, assert. For St. Peter says of them all, in general, that they preached the Gospel by the Holy Ghost sent down from heaven, 1 Pet. i. 12. And is not this as much as he said of the prophets of the Old Testament, when he declares they spake as they were moved by the Holy Ghost? 2 Pet. i. 1. St. Paul asserts, in the same general expression, that those great things belonging to the Gospel, which neither eye had seen, nor ear had heard, nor heart was able to conceive, God had revealed to them by the Spirit, 1 Cor. ii. 10. that they had received not the spirit of the world, but the Spirit which is of God, that they might know the things which were freely given to Christians of God; and that these things they taught, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual, verses 12, 13. In which place the very design of the apostle is to prove, against the Greek philosophers, how unreasonable it was to reject the Gospel, because it came not in the way of demonstration to human reason, but by way of revelation from God; and so required faith, as of necessity it must do, since it contained such things concerning the design of Christ's salutary passion, his resurrection, ascension, and a future judgment at the general resurrection, which no natural man could know by the utmost improvement of his human reason; and such discoveries of the counsel of God, concerning man's justification, which depended upon his good pleasure; which was known only to that Holy Spirit which searcheth all things, even the deep things of God. It is this Spirit, says he, that we have received, and by this Spirit hath God revealed these things unto us, and we accordingly do teach them to the world, not in the words which human wisdom teacheth, but which the Holy Ghost teacheth, comparing the revelations made to us by the Spirit, with the revelations made to the prophets in the Old Testament, by the same Spirit; and finding that the revelations made to us do far exceed what was discovered to them; for, what the eye of those prophets had not seen in vision, or their ear heard in dreams, nor can the heart of man conceive, without a revelation, even these things hath God revealed to us by his Spirit. Thus did they speak the word of God in demonstration of the Spirit: whence he declares, that if any man despise their testimony or instructions, he despised not man only, but God also, who had given them his Spirit, 1 Thess. iv. 8. they being not sufficient for this work of themselves, but their sufficiency was of God; who, by this ministration of the Spirit, had made them able ministers of the New Testament, 2 Cor. iii. 5, 6. And thus, says he, that God, who commanded the light to shine out of darkness, (and who illuminated the prophets by shining upon their imagination and their understanding,) hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 5. In his epistle to the Ephesians, he declares, that the mystery of Christ was made known to him by immediate revelation, and not to him only, but to the rest of the apostles and prophets of the New Testament:

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for God, says he, *hath made known this revelation to us, the apostles and prophets, by the Spirit*, Eph. iii. 3, 5. And hence he speaks to the Corinthians in this language, *If any man be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of God*, 1 Cor. xiv. 37. Here then the argument runs thus :

"They who had a like assistance to that of the prophets under the Old Testament, must write by the direction of the Holy Ghost, *for holy men of old spake as they were moved by the Holy Ghost*; and the Scriptures they indited were of divine inspiration; and their words are cited in the New Testament, as spoken by the Holy Ghost. But the apostles had a like assistance; for, in the words now cited, they style themselves apostles and prophets; they challenge a like illumination, or *shining of God upon their hearts*, a like revelation of their Gospel by the Holy Spirit; and they pretend to teach it to others, in words taught them by the Holy Ghost. In all which sayings, they must be guilty of a false testimony concerning God, and must impose upon the church of Christ, if no such assistance of the Holy Ghost was imparted to them.

"3dly. These sacred records, which were indited to be a standing rule of faith to Christians throughout all ages of the world, the Gospel contained in these Scriptures being made *known to all nations for the obedience of faith*, Rom. vi. 26. they must, in all things propounded in them to our faith, contain a divine testimony, or a revelation of the will of God. For as human faith depends upon the testimony of man, so divine faith is that which depends upon the testimony of God. And as obedience to men consists in doing the will of men, so our obedience to God consists in conformity to the will of God. Again, if we must all be *judged by this law of liberty*, James ii. 12, if Christ at the last day will *judge the secrets of men's hearts* according to the Gospel of St. Paul, Rom. ii. 16, *If he will come in flaming fire, taking vengeance of all that obey not his Gospel*, then must this Gospel, and this law of liberty, be a rule of faith until Christ's second coming; for, upon that account alone, can men be bound under this dreadful penalty, to yield obedience to it, and be judged by it."

The whole of Dr. Whitby's important *General Preface*, from which the above is extracted, is well worth the attention of the reader.

† II. Of VARIOUS READINGS in the Scriptures, and the sources whence they spring.

Before I proceed to give an account of the principal manuscripts, ancient versions, and ecclesiastical writers, frequently referred to in this work, it may be necessary to say a little on the *various readings* of the Old and New Testaments in general, and the manner in which they originated; as several of my readers may not have had the opportunity of acquainting themselves with that branch of *biblical criticism*, in which this subject is particularly discussed.

By a *various reading*, I mean a *word* existing either in the *ancient versions*, or in *ancient MSS.* or in *both*, different from the word in the commonly received and *printed* text, whether of the Old or the New Testament. The sources whence these are derived, are those *ancient versions* and *MSS.* the chief of which are enumerated and described in the following lists.

But it may be asked of what *authority* are these *versions* and *manuscripts*? and why appeal to them *from*, and sometimes *against*, the commonly received text?

Into the discussion of this question I cannot minutely enter: it is not the province of a commentator. But lest it should be supposed that I wished to elude it, I would simply observe, 1. That before the invention of printing, the whole of the *Sacred Writings*, both of the *Old and New Testaments*, must have existed either in *MS.* or by *oral tradition*. 2. If they existed originally by *oral tradition*, they must have been, at one time or other, reduced from that into a *MS.* or *written* form. 3. As these records were considered of general importance, being a *revelation from God to man* concerning his salvation, *manuscripts* would be multiplied, as the people increased who professed to believe that these writings were *divinely inspired*. 4. Wherever the *Jews* were dispersed, they carried copies of the *Law* and the *Prophecy* with them; and the *Christians* did the same with the *Gospels*, *Epistles*, &c. And as these copies were formed by *skilful* or *unskilful* hands, so they would be less or more accurate in reference to the *originals*, from which they were taken. 5. If a *MS.* which had been carelessly copied, became the *source* whence *others* were taken, they could not be expected to express a *better text* than was found in that from which they were copied. 6. When such a *MS.* was collated with others more carefully copied, *various readings*, or *differences* between such *MSS.* would necessarily appear. 7. As some of these readings would appear *irreconcilable* or *contradictory*, subsequent scribes would *alter* or *amend* from *conjecture*, where they could not have access to the *original MSS.* and this would give birth to another class of *various readings*. 8. When, after the invention of *printing*, the *Sacred Writings* were multiplied by means of the press, the copy, thus prepared, must be *one of those MSS.* or one containing a *collation of various MSS.* and the *printed* edition must, of course, give the *text* of one only *MS.* or a text formed from the *various readings* of several. 9. As, at the epoch of the invention of printing, great *ignorance* prevailed both in *literature* and *religion*, it was not likely that the best helps, even had they been at hand, would have been critically used; and therefore, those primitive editions must necessarily have been, in many respects, *imperfect*; and these imperfections could only be removed in subsequent editions, by a careful collation of the most ancient, most authentic, and most correctly written *MSS.* 10. As such *MSS.* exist in different places, widely remote from each other, in various parts of Europe, Asia, and Africa; it must be a work of considerable time to find them out, collate, and extract, their *various readings*; communicate them to the public in separate editions, or in critical dissertations; and much time must necessarily elapse before the public would feel the necessity of having *one authentic edition* of the original texts formed from such *separate* editions and critical dissertations. 11. All *versions*, or translations of the Scriptures into the languages of the different nations which had received the word of God as the rule of their faith and practice, must have been made, previously to the invention of printing, from a *MS.* or *MSS.* such as the

translator had at hand; therefore, such *versions* could be no more than a faithful translation of such MS or MSS. 12. As the MSS. differ among themselves, from the reasons assigned above, so that different MSS. would exhibit different readings in certain cases, though the text, in the *main* was the same in all; so the *versions* must differ among themselves, according to the particular MSS. from which they were taken. Hence both the MSS. and the *versions* would necessarily contain *various readings*; and these readings must be important and valuable, in proportion to their agreement with the autograph from which they were *originally* derived: and, upon the whole, the most ancient and carefully written MS. might be considered as containing the purest text. 13. All the *versions* of all countries differ, less or more, among themselves; which is a proof that they were formed from different MSS. and that those *versions* exhibited the readings which were contained in those MSS. 14. And it may be added, that the most *ancient versions* were likely to contain the purest text, because made from the most *ancient MSS.* which, we may fairly presume, were the most accurate copies of the original; as, in that case, the stream could not be rendered turbid, by a long and circuitous flow from the fountain. This the reader may conceive to have been the origin of various readings, both in the *manuscripts* and *ancient versions*, previously to the invention of printing.

Most copies of the Hebrew Bible have been taken from the *same MSS.* as the *subsequent* editions have generally copied the *preceding* ones, with very little alteration in any thing that could be considered essential to the text. The *first* editions of the Greek Testament, viz. the *Complutensium*, and the first of *Erasmus*, were taken from different MSS.; but these sources were, in general, not the most pure and correct, as the text formed from them sufficiently proves: and hence, most succeeding editors have found it necessary to make a variety of alterations and amendments in the editions which they have published from such MSS. as they had the opportunity of collating: consequently, very few of these editions agree perfectly among themselves. Hence the necessity of forming *one general and authentic edition*, from a careful, judicious, and conscientious collation of all the ancient MSS. and *versions* known to exist. Preparations for such an edition of the HEBREW BIBLE have been made by *Kennicott* and *De Rossi*. For the SEPTUAGINT, by *Wechel*, (i. e. in the edition printed by him,) *Lambert Bos*, *Dr. Holmes*, and his present *continuator* at Oxford. For the GREEK TESTAMENT, by *Robert Stephens*, *Bp. Fell*, *Dr. Mill*, *Bengel*, *Westein*, *Birch*, *Alter*, *Matthai*, and *Griesbach*. We therefore possess, at present, materials, from which nearly immaculate editions of the Sacred Writings may be formed; so that the *Hebrew* and *Greek originals*, and indeed, all *versions* faithfully deduced from them, may appear in all their simplicity, energy, and splendour. It is to these materials, as they exist in the above collections, that I am indebted for the various readings of Hebrew and Greek MSS. supported by the *ancient versions*, which I have introduced in these notes.

Notwithstanding all the helps which the various MSS. and *ancient versions* afford for the illustration of the sacred text: the reader must not imagine that, in those MSS. and *versions* which do contain the *whole* of the sacred text, there is any essential defect in matters that relate to the *faith* and *practice*, and consequently to the *salvation* of the Christian:—there is no such *MSS.* there is no such *version*. So has the Divine Providence ordered it, that, although a number of mistakes have been committed by careless *copyists*, as well as by careless *printers*, not one *essential truth* of God has been *injured* or *suppressed*. In this respect, all is *perfect*; and the way of the Most High is made so plain, even in the poorest copies, that the wayfaring man, though a fool, utterly destitute of deep learning and critical abilities, need not err therein.

All the omissions of the *ancient manuscripts* put together, would not countenance the *omission* of one *essential doctrine* of the Gospel relative to *faith* or *morals*; and all the *additions* countenanced by the whole mass of MSS. already collated, do not introduce a single point *essential* either to *faith* or *manners*, beyond what may be found in the most imperfect editions, from the *Complutensian* editors down to the *Elzevirs*. And though, for the *beauty*, *emphasis*, and *critical* perfection of the *letter* of the New Testament, a *new edition* of the Greek Testament, formed on such a plan as that of Professor *Griesbach*, is greatly to be desired; yet, from such a one, *infidelity* can expect no help; *false doctrine* no support; and even *true religion* no accession to its excellence, though a few *beams* may be thus added to its *lustre*.

The *multitude* of various readings found in MSS. should no more weaken any man's faith in the Divine Word, than the *multitude* of *typographical errors* found in printed editions of the Scriptures. Nor, indeed, can it be otherwise, unless God were to interpose, and *miraculously* prevent every *scribe* from making a *false letter*, and every *compositor* from mistaking a *word* in the text he was copying. It is enough that God absolutely preserves the *whole truth*, in such a way as is consistent with his moral government of the world. The preservation of the *jots* and *tittles* in every *transcriber's* copy, and in every *printer's* form, by a miraculous act of almighty power, is not to be expected; and is not necessary to the accomplishment of the purposes of providence and grace.

On this subject, the intelligent reader will be pleased with the opinion of that very eminent critic, *Dr. Bentley*: speaking in reference to those who were needlessly alarmed at the multitude of various readings collected by *Dr. Mill*, and said to amount to 30,000, he says, "Not frightened with the present 30,000 various readings, I, for my own part, and, as I believe, many others, would not lament, if, out of the old MSS. yet untouched, 10,000 more were faithfully collected: some of which, without question, would render the text more *beautiful*, *just*, and *exact*, though of no consequence to the MAIN of religion: nay, perhaps wholly *synonymous* in the view of common readers: and quite *insensible* in any modern *version*." *Philaleuth. Lipsiens.* p. 90.

After such a testimony as this, from one of the greatest scholars and critics of his age, it is hoped that no minor person will hazard a contrary assertion; and that prejudices against the collation of MSS. and collections of various readings, will not be entertained by the honest and well meaning: as such they see at once, both the *propriety* and *necessity* of such measures.

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In the MSS. of the Greek Testament, critics have noticed several which have an *affinity* to each other. This affinity has been denominated *familia*, family, by Bengel; *recensio*, revision, by Griesbach; and *editio*, by Michaelis. These editions depend on the diversity of *time* and *place*; and are divided by Griesbach into *three*:

1. The **WESTERN Edition**, or that formerly used where the *Latin* language was spoken; with this agree the old *Itala*, the Vulgate, and the quotations found in the Latin fathers.

2. The **ALEXANDRIAN, or Egyptian Edition**;—with this agree the quotations found in the works of *Origen*, and the *Coptic* version.

3. The **Byzantine or EASTERN Edition**;—that in general use in Constantinople, after this city had become the capital of the eastern empire. The greater number of the many MSS. written by the monks on mount Athos are evidently of this edition. To this edition may be referred the quotations found in St. Chrysostom, St. Theophylact, bishop of Bulgaria, and the Slavonic or Russian version. The readings of this edition, are those which are generally found in the printed text of the Greek Testament. All these *recensiones*, or *editions*, belong to ages prior to the eighth century, according to Griesbach.

To these *Michaelis* adds a *fourth*, called,

4. The **EDESSENE Edition**, which comprehends those MSS. from which the *Peshito* or old *Syriac* version was made, though no MS. of this edition now remains. The Philoxenian *Syriac* version was corrected from MSS. found in the library at Alexandria. Any reading supported by the authority of these different editions, possesses the highest degree of probability; and may be, in general, fairly taken for the word written by the inspired penman. This is a *general* rule, to which there will be found very few exceptions.

The propriety of this *classification* is questioned in a very able pamphlet, just published by Dr. Richard Laurence, intitled, *Remarks on the Systematical Classification of MSS. adopted by Griesbach, in his edition of the Greek Testament.* 8vo. Oxford, 1814. To this pamphlet I must refer the critical reader.

I shall now proceed to give an account of the most ancient *manuscripts* and *versions* which have been collated for the four Gospels and Acts of the Apostles.

† III. *Account of MSS. in uncial characters, referred to by the letters ABCD, &c. in this work.*

A. The *Codex Alexandrinus*, now in the British Museum, sent in 1628, from *Cyril Lucaris*, patriarch of Constantinople, by Sir Thomas Roe, as a present to Charles I. It is one of the most reputable MSS. known to exist; and is stated to have been written so early as the fourth century; though others assign it a much later date, and bring it so low as the seventh. Besides the New Testament, it contains the Septuagint version of the Old, formerly edited by Dr. Grabe. A fac-simile of the New Testament part has been published by Dr. Woide; London, 1786, fol. And lately a fac-simile of the Psalms, by the Rev. H. H. Baber, of the British Museum, fol. 1812, who is now preparing the Pentateuch for the press.

It is worthy of remark, that this MS. follows in the Gospels the *Byzantine* edition; in the epistles of St. Paul, the *Alexandrine*; and in the Acts and Catholic Epistles, the *western* edition. With this MS. the *Syriac*, *Coptic*, and *Æthiopic* versions have a remarkable coincidence.

B. The *Codex Vaticanus*, No. 1209, containing the Greek version of the Septuagint, which was published at Rome by Cardinal Caraffa, fol. 1587. The second volume of this MS. contains the New Testament. It is a most ancient and valuable MS. and is supposed to be older than the *Codex Alexandrinus*, and to have been written some time in the fourth century, and before the time of St. Jerome: others refer it to the fifth or sixth century. It is now in the royal library at Paris. There is a remarkable agreement between this MS. and the *Codices D.* and *L.* and it is supposed, as a *whole*, to be the most correct MS. we have. *Michaelis* prefers it greatly to the *Codex Alexandrinus*.

C. The *Codex Ephraim*. A MS. in the royal library in Paris, numbered formerly 1905, at present 9. The first part of it contains some of the smallest Greek works of St. Ephraim Syrus, under which was originally written the whole of the Greek Bible. In the New Testament part it is mutilated in a great variety of places, which may be seen in *Michaelis' Lectures*, vol. ii. p. 258. The Greek version of the Bible, which occupied the first part of this MS. has been, as far as was possible, wiped out with a sponge, to make way for Ephraim's works: a frequent custom where parchment was scarce and dear. It is supposed by *Wetstein* to have been written early in the sixth century. It is an invaluable MS. but is, through its great age and bad preservation, almost illegible. See P.

D. The *Codex Bezae*, or *Codex Cantabrigiensi*. It contains the Greek text of the four Gospels and Acts of the Apostles, with the old *Itala*, or Antehieronymian Latin version. *Wetstein* thinks that it is the very copy from which Thomas Charkel, or Heraclius, under the auspices of Philoxenus, formed the *later Syriac* version, commonly called the *Philoxenian*: but this is a groundless supposition. This MS. is supposed by *Wetstein* to be of the fifth century; others think it two centuries earlier. A splendid and correct fac-simile of the MS. has been printed at Cambridge, by Dr. Kipling, 1793, 2 vols. royal fol.

The readings in this MS. frequently agree with the Latin versions before the time of St. Jerome, and with the Vulgate. Some have argued that it has been altered from those Latin versions; but Semler, *Michaelis*, *Griesbach*, and Dr. Herbert Marsh, have amply refuted all those arguments. It is one of the oldest MSS. extant; many of the *readings* by which it is distinguished are found in the *Syriac*, *Coptic*, *Sahidic*, and margin of the Philoxenian *Syriac* version. In the main, this is the most important MS. we have of the Gospels and Acts; and though it has been written at different times, by different hands, yet the original parts may be safely supposed to exhibit the genuine readings of the evangelic and apostolic text, in a larger proportion than in any other MS. extant. I have myself examined this MS. in the public library at

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Cambridge; and am convinced, not only of its very high antiquity, but of its great excellency. Every where in my notes, I have endeavoured to pay particular attention to the readings of this MS. Whiston, in his primitive New Testament, Stamford and London, 8vo. 1745, has translated the four Gospels and Acts literally from the Codex Bezae.

(D.) In St. Paul's Epistles, signifies the famous Codex Claromontanus; it was written in the sixth or seventh century, and has the Itala version, as well as the Greek text.

E. *Codex Basilienfis*. Num. B. VI. A MS. of the ninth century: it contains the four Gospels.

(E.) In the Acts of the Apostles, signifies the famous Laud MS. No. 3, preserved in the Bodleian library. It has both the Greek and Latin text; the Latin evidently altered to make it correspond to the Greek. This MS. was printed by Hearne, 8vo. Oxon. 1715. Wetstein supposed it to have been written in Sardinia, about the seventh century. The MS. is written in two columns; the Latin text first: each line is composed of *one* word, very rarely of *two*; and the Latin and Greek words are always opposite to each other, which shows that it was written for the use of a person little skilled in either language.

F. *Codex Boreeli*. This MS. which contains the four Gospels, formerly belonged to Sir John Boreel, Dutch ambassador at the court of King James I. Where it now is, cannot be ascertained.

(F.) Is one of the *Coislinian* MSS. No. 1. It contains the Septuagint version of the Octateuch; and verses 24 and 25 of Acts, chap. ix. It was written in the eighth century.

F. In the Epistles of St. Paul, denotes the *Codex Augiensis*, written about the ninth century, and now in the library of Trinity College, Cambridge.

G. *Codex Wolfius*, A. This is *now* one of the Harleian MSS. in the British Museum; and is marked 5684. It contains the four Evangelists, and was probably written before the tenth century. It is a correct and valuable MS.

G. *Codex Boernerianus*, in the Electoral library at Dresden.—It has the Itala version interlined with the Greek text.

(G.) In the Acts, &c. signifies a MS. in the library of the Augustin Friars at Rome. It has been only partially collated by Blanchini and Birch.

H. *Codex Wolfius*, B. This MS. is very similar to the preceding; and was probably written in the same century. It also contains the four Evangelists.

H. *Codex Coislinianus*, No. cccr. consists only of fifteen leaves, containing some fragments of St. Paul's Epistles. It was written in the fifth or sixth century.

I. *Codex Cottonianus*. This MS. contains only four leaves, in which a few fragments of Matthew and John are found. It is written on Egyptian paper, of a purple colour; and is among the Cotton MSS. in the British Museum; and is marked Titus C. 15.

K. *Codex Cyprius*; so called, because brought from the island of Cyprus. It is at present in the royal library at Paris. It contains the four Evangelists; agrees in its various readings with A. B. C. D. Montfaucon supposes it to be of the eighth century; Father Simon of the ninth.

L. *Codex Regius*, 62. This very valuable MS. was one of those used by R. Stephens, for his edition of the Greek Testament, fol. 1550, in which it is marked *. It is in the royal library at Paris, No 62, and was probably written in the eighth or ninth century. The various readings of this MS. are of great importance; and it is judged by Michaelis to be one of the most valuable MSS. we possess.

M. *Codex Regius*. This MS. contains the four Gospels; belongs to the royal library, Paris, numbered 48, and was written in the tenth century.

N. *Codex Vindobonensis*, 2. One of the Vienna MSS. It contains only fragments of the book of Genesis, and of Luke, chap. xxiv. v. 13—21, 39—49. and was written in the seventh century.

O. A small fragment of some other MS. and contains the parable of the pharisee and publican.

P. *Codex Guelpherbytanus*, A. One of the duke of Wolfenbuttle's MSS. It is what is called a *codex rescriptus*, i. e. a book, the original writing of which has been sponged out, to make way for some other works; which, in this case, happen to be the works of *Isidorus Hispalensis*. It contains fragments of the four Evangelists, and was written about the sixth century. See under C.

Q. *Codex Guelpherbytanus*, B. Another of the Wolfenbuttle MSS. containing fragments of Luke and John, written in the sixth century. It is a *codex rescriptus*, like the former; the original writing being sponged out, to make way for the works of *Isidorus Hispalensis*, as in Codex P.

R. *Tubingense Fragmentum*.—This MS. which is preserved at Tubing, contains only a fragment of the first chapter of John.

S. *Codex Vaticanus*, No. 354.—One of the Vatican MSS. written in the year 949.

T. *Fragmentum Borgianum*.—It consists of about twelve leaves; begins with John vi. 28, and ends with vii. 23. It is divided into two columns; the first contains the Greek text, the second the Coptic or Sahidic; and is supposed by Georgi, who has published a large quarto volume on it, to have been written in the fourth century. This fragment is a valuable specimen of the *Alexandrian* edition.

U. *Codex Equitis Nauti Venetiis*.—This is one of the MSS. collated by Birch, for his edition of the Greek Testament. It was written in the tenth or eleventh century.

X. A MS. in the public library of Ingolstadt; this is in uncial characters, and has a commentary in small letters. It appears to have been written in the eleventh century.

These are all the Greek MSS. in *square* or *uncial* characters, which are referred to in Wetstein and Griesbach; and which are quoted in these notes on the four Gospels and Acts. Where any of these letters appear with an asterisk, as C*, it signifies that the reading there quoted, exists not in the *text*, but in the *margin* of that manuscript. The MSS. marked A. B.

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C. D. E. F. G. K. and L. are probably, upon the whole, the best; and their reading, the most authentic of all the uncial MSS.

There are many other MSS. written in small letters, and quoted by Griesbach and others, by Arabic numerals, viz. 1, 2, 3, &c. which, though not equally ancient with several of those in uncial characters, are of great value and importance, and exhibit readings of equal worth with those in the preceding MSS. These, however, I have rarely mentioned by name in my notes, and only refer to them in this way: e. g. Acts xvii. 26, "ABDE. and more than forty others." Ib. xx. 24. "ABD. some others," &c. &c. I thought it was unnecessary to be more particular; as those who could profit most by such information, would naturally have Griesbach at hand; and, by referring to him, would be able to obtain much more satisfaction on the point, than the plan on which my notes were constructed could possibly afford. It is necessary just to state, that both Wetstein and Griesbach, by quoting different MSS. by the same letter, in the four parts into which they have divided the New Testament: viz. the four Gospels, the Acts and Catholic Epistles, the Epistles of St. Paul, and the Apocalypse, have produced strange and needless confusion: in each of those parts we find a distinct notation of MSS. On this subject Michaelis has justly observed, that "Wetstein has made it very difficult to remember his notation of MSS. by not retaining the same marks throughout the whole work; for his letters and figures have a different meaning in the Epistles of St. Paul from that which they have in the four Evangelists; a still different meaning in the Catholic Epistles, and Acts of the Apostles; and, lastly, they are taken in a fourth sense, in the book of the Revelation."—Lectures, vol. ii. p. 185—6. This perplexity may appear evident, even in the uncial MSS. and much more in the others, e. g. D. which means the *Codex Bezae* in the Gospels and Acts, means the *Clermont MS.* in the Epistles of St. Paul; and B. the *Codex Vaticanus* 1209, in the Gospels, Acts, and Epistles, is the *Codex Monachorum, Sti, Basilii*, No. 105, in the Apocalypse; and so of others.

Farther information on this subject belongs more properly to the editor of a Greek Testament, than to the province of a commentator. Those who wish to examine this branch of biblical criticism at large, must consult Mill, Wetstein, Griesbach, Michaelis, and Dr. Herbert Marsh.

A short account of the different versions of the New Testament, cited in this work—viz. The *Æthiopic, Arabic, Armenian, Bohemian, Coptic, Gothic, Itala, Persian, Sahidic, Saxon, or Anglo-Saxon, Slaonic, or Russian, Syriac, and Vulgate*; not in the order of the different ages in which these versions were made, but in the order of the alphabet.

THE ÆTHIOPIC.

It is generally supposed, that the Christian religion was planted in Æthiopia or Abyssinia so early as the times of the apostles; but when the Scriptures were translated into the Æthiopic language, is not certainly known. We have the whole of the New Testament in that language; and it is supposed that this version was made by *Fruentius*, a Christian bishop, in the fourth century. It is, in very many respects, an important version; and seems to have been made immediately from the Greek text. Its various readings agree with the (A.) the *Codex Alexandrinus*, and with Origen.

THE ARABIC.

There are different Arabic versions of the New Testament, and they were probably, as Dr. Marsh conjectures, derived from these four sources—1. Some from the Syriac; 2. some from the Coptic; 3. some from the Greek; 4. and some from the Vulgate. When this version was made, cannot be determined; but it is generally allowed that there was no Arabic version of the New Testament before the time of Mohammed, i. e. A. D. 620; and that the oldest versions we have of that language, were made between the seventh and tenth centuries. But, if this were really so, how can we well account for the knowledge which Mohammed had of the Gospels, which he terms *انجيل Anjeel*, from *Evangelium*, in different parts of the Koran; see particularly *Surat* iii. v. 3. which *Anjeel*, he there mentions, as having come down from God, as well as the *توراة toorat*, *النور* the law, and his own *Koran*; and in this same Surat, and many others, he makes several quotations from the Gospels; and, though he models them, to cause them to suit his own purpose, yet his quotations afford a presumptive evidence that the Gospels did exist in Arabic before his time; unless we could suppose he read them in Greek, Syriac, or Latin; and none, even of his own partial followers, have pretended that he understood those languages. As to the story of his having an apostate Christian monk, called *Sergius*, with him, who might have supplied him with such quotations, it remains yet to be proved. To me, it seems probable, that a version of the Gospels at least did exist before the time of Mohammed; as Christianity did undoubtedly make its way into Arabia, even in the days of the apostles, as may be gathered from the Acts of the Apostles, chap. ii. and from various other testimonies. Whosoever reads the *Koran* carefully over, in reference to this point, will probably find reason to draw the same conclusion.

There are three principal editions of the Arabic, to which reference is made by Griesbach, and in these notes: 1. That printed at Rome, fol. 1591, which was probably made from the Greek. 2. The version printed in the Paris and London Polyglotts; but in the latter with additions and corrections. This also was made from the Greek, and not from the Syriac or Coptic, as some have supposed. 3. The edition printed by *Erpen*, Lugd. Bat. 1616, 4to. taken from two MSS. one of the Gospels, written about A. D. 1271, and another, of the Acts, Epistles, and Revelation, dated A. D. 1342. See Dr. Marsh's notes to Michaelis, vol. iii. p. 603. This version is supposed to have been formed immediately from the Greek, but interpolated in many places from the Syriac. This of *Erpen* is the most valuable and genuine edition of the Arabic Testament. These three editions are quoted in Griesbach, and in the following notes. The first, *Ar. Rom.* the Arabic Gospels, printed at Rome in 1591. 2. *Ar. Pol.* the Arabic, printed

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in the London *Polyglott*, 1657. 3. *Erp.* the Arabic New Testament, printed by *Erpen* in 1616. When all these editions agree in the same reading, Griesbach signifies it by *Arr.* and I mean the same in these notes, when I say *all the Arabic.*

THE ARMENIAN.

This version was probably made in the fifth century, or about the year 410, according to the Armenians themselves. The author is universally allowed to have been *Misrob*, the same who invented the *Armenian alphabet*. It appears to have been first made from the *Syriac*; but having been twice translated from that language, it was last of all translated from the *Greek*. This is allowed by learned men to be a very valuable version; and contains various readings of great importance; but it has not as yet been accurately collated.

THE BOHEMIAN.

The sacred writings were translated into the Bohemian language by eight Bohemian doctors, who had been sent to Wittemberg and Basil to study the original languages for this purpose. This translation was printed in Moravia, in the year 1539. I know nothing of the merit of this version: Griesbach has given a few readings from it, which he received from Professor *Dobrowsky*, of Moscow.

THE COPTIC.

The *Coptic* was the common language of Egypt before the invasion of the Saracens; it is a mixture of the old Egyptian and the Greek. Into this language the Scriptures appear to have been translated at a very early period: probably between the third and fifth centuries. The readings of this version are allowed to have a striking affinity to those of the *Latin* version; and sometimes to those of the *Codex Bezae*; and, according to Wetstein, with Origen, Eusebius, Cyril, and the Alexandrian MS. See *SABIDIC*.

THE GOTHIC.

The people, to whom the version called *Gothic* belonged, had their ancient habitation to the east of the *Borysthenes*; but wandering westward, they settled in Wallachia. Ulphilas, a Cappadocian by birth, who lived under the emperors *Valens* and *Valentinian*, made this translation immediately from the Greek, (though occasionally in reference to the Latin versions,) about the middle of the fourth century. Of this version, only a mutilated copy of the *four Gospels*, and a few chapters of *St. Paul's* Epistle to the *Romans*, remain. This MS. which was all written in silver letters, and hence called *Codex Argenteus*, was first discovered in the abbey of *Werden*, in Westphalia; it got afterward to *Sweden*, then to the *Netherlands*, and is now in the university of *Upsal*. A fine edition of the Gothic Gospels was published by *Marshall*, together with the *Anglo-Saxon*, at *Dort*, 1665, 4to. with a *glossary* by *Junius*: but a better edition was published by *Dr. E. Lye*, Oxon. 1750, 4to. The fragments of the eleventh, twelfth, thirteenth, fourteenth, and fifteenth chapters to the *Romans*, edited by *Knittel*, from the *Wolfenbuttle* MS. may be found at the end of vol. ii. of *Dr. Lye's* Saxon, Gothic, and Latin dictionary.

THE ITALA, OR ANTEHIERONYMIAN.

Previously to the time of *St. Jerome*, a great variety of Latin versions of *parts* or the *whole* of both the Old and New Testaments, had been made by different persons for their own use; and these appear to have been as various as the skill and talents of the translators. As none of these had been received into public use in the church, so it is not likely that they had any particular name: but modern times have given the title of *Italac*, *Itala*, or *Antehieronymian*, to all such Latin versions. Though the word *Itala* be of the most dubious authority, yet all allow that, by it, a very ancient Latin translation is intended; but how such a translation became thus denominated, no person can tell; if, indeed, it had any such title in ancient times. This title is supposed to be mentioned by *St. Augustin*, where, speaking of the great variety of Latin versions in early use, he says: *In ipsis autem interpretationibus Itala, ceteris preferatur; nam est verborum tenacior cum perspicuitate sententiae.* "Among the versions, the *Itala* is to be preferred, as being more literal and more perspicuous." *De Doctr. Christ.* lib. ii. cap. 11. *Dr. Lardner* supposes that *Itala* here, is a mistake for *et illa*, and reads the passage thus; "and among the translations *let that* be preferred which is most literal and most perspicuous." *Dr. Bentley*, and some others, were nearly of the same mind. *Potter* thinks that *Itala* is an early mistake for *usitata*, which mistake may be accounted for thus; in ancient times, when MSS. were written in uncial characters, without distinction of words or sentences, a copyist having written:—*IN IPSIS AUTEM INTERPRETATIONIBUS USITATA CAETERIS PRAEFERATUR NAMED VERBORUM TENACIOR CUM PERSPICUITATE SENTENTIAE*; took the *first syllable* of *usitata*, on returning to his MS. for the *last syllable* of the word *interpretationibus*, which he had just written, and of course read the word *itata*, which he concluded to be an error for *itala*; and hence came the present spurious reading." See *Dr. Marsh's* notes to *Michaelis*. This is the most likely of all the conjectural emendations of *St. Augustin's* text yet made. This ancient Latin version, by whatever name it is called, is supposed to be the same which is annexed to the Greek text in the *Codex Boernerianus*, and *C'aromontanus*. and *Contabrigiensis*. But besides these, there are more than twenty others, which Griesbach has noted in his Greek Testament, which contain the same version, or rather a version or versions made before the time of *St. Jerome*. See the catalogue of them in Griesbach's Testament, vol. i. Prolegom. page xcvi. All these I have quoted under the general name *Itala*, or *Antehieronymian*, without specifying the different MSS. in which the reading is contained, e. g. *Six copies of the ITALA—several copies of the Itala—all the Itala, &c.* The principal fragments of this version which still remain, have been carefully collected by

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Sabatier, in his *Bibliorum Sacrorum Latine Versiones Antiquæ*, fol. Rom. 1743, three vols. ; and by *Blanchini*, in his *Evangeliorum Quadruplex Latine Versionis Antiquæ seu Italica*, fol. Rom. 1749, four vols. The various readings of these versions, both in those MSS. edited by these learned men, and in the writings of the *Latin* fathers, are of great utility in ascertaining the readings of the ancient Greek text, from which they were made ; for many excellent readings abound in these versions, which agree not only with the most ancient Greek MSS. but also with the best versions, particularly the *Syriac* and the *Coptic*. It was out of these versions that St. Jerome formed the *Vulgate*. See *VULGATE*.

THE PERSIAN.

We have no very ancient version of the New Testament in Persian. Hitherto we have had only the *four Gospels* in this language, which are printed with the Latin translation of Dr. Samuel Clarke, in the fifth vol. of the London Polyglott. This translation was finished about the year 1341, by Simon ibn Yuseph ibn Abraheem al Tabreezy ; who is said to have taken it immediately from the *Syriac*. This version was made, most evidently, by a Christian of the Roman Catholic persuasion, who acted under the most predominating influence of his own peculiar creed ; for it is not only interpolated with readings from the *Vulgate*, but with readings from rituals and legends. The Persian Gospels do not appear to have been carefully collated by Mill, Wetstein, or Griesbach ; scarcely any of the many peculiarities of this version having been noticed. To satisfy myself of its nature and origin, I have read the whole of it over *twice*, and shall extract, from the remarks I then made, such *proofs* as appeared to me to warrant its Catholic origin ; and how little the translator regarded the text on which he formed his version, e. g.

Mitigation of punishment promised to Tyre and Sidon in the day of judgment.
 " Now I say unto you, O cities, that in the day of judgment, to Tyre and Sidon, *انسايش باشد* *there shall be REPOSE, which shall not be to you.*" Matt. xi. 22.

The supremacy of Peter most formally asserted, and the text corrupted to support it ; *And I say unto thee, سخره دهن من يعنى سنگ و بنیاد کلیسیا من بر تو عمارت کرده شود* *Thou art the ROCK OF MY RELIGION, (that is, a stone,) and the FOUNDATION OF MY CHURCH shall be a building upon thee,* Matt. xvi. 18.

To weaken the *reproof* given by our Lord to Peter, which the translator probably thought too *degrading*, the offensive epithet *Satan*, is omitted, Matt. xvi. 23.

Jesus turned back, and said unto Peter, Get behind me, بی ایوان *O thou unbeliever ! Popish saying about hell, Mark ix. 46. for, where their worm dieth not and the fire is not quenched,* Al Tabreezy translates, *که رستگاری از اینجا ممکن نیست* *Because from thence liberation is impossible.*

And in verse 48, he translates the same passage, *که هر کز خلص نیای* *From whence thou shall never find redemption.*

In Luke ii. 7. the blessed Virgin is called *مریم پاک* *Mareem pak, SAINT MARY.* The title to the paragraph, Luke v. 18, &c. is " The raising of that paralytic person who had lain thirty-two years, *که نامش القودسوس* *whose name was Alekudemos.*"

Luke vii. 12. *Prayer for the dead.* " And when he approached the gate, he saw a dead man, whom they were carrying out, *پنماز و زاری* with *PRAYER and lamentation.*"

Doctrine of the *merit* of good works and repentance for the *purchase* of the remission of sins. *And I say unto thee, that as a RECOMPENSE (عوض) for what she has done, her sins, which are many, are forgiven ;* for that very cause, that she was worthy of much, or has much merit. *پسپیار سزاوار شد* *But little shall be forgiven to him, who has little merit,* Luke vii. 47. The same doctrine is taught chap. xvi. 9.

The doctrine of *supererogation* is glanced at, Luke xix. 9. *Jesus said to the multitude, and to his disciples, To-day indeed there is a great salvation to this house, because this man is of the sons of Abraham.* That is, he is saved through Abraham's merit, and his own alms-giving ; so I understand the intention of the original.

There is a remarkable *addition*, Matt. xxvi. 75. which is found in no other version, nor in any MS. and is not noticed by Griesbach. *And he (Peter) went out from thence, and wept bitterly, و گناه او عفو* *and his sin was forgiven him.*

Matt. xxvii. 52. is thus rendered, *And the graves were opened, and the rocks rent, که شهید کشته بودند* *and the bodies of many saints, who had suffered MARTYRDOM, rose from their graves.* All these examples, (and their number might be easily increased,) show the family whence this version sprang ; and how little regard, in all these cases, was paid to the *Syriac*, from which it is said to have been taken ; or, indeed, to any other version ; for these, and such like renderings, are evidently made to serve a *party*, and support a *creed*. From all this, it appears that much dependence cannot be safely placed on this version ; and that its various readings, except where they agree with more authentic versions, are worthy of little credit.

There is a *second* Persian version of the four Gospels, which Mr. Abraham Wheeloc, professor of Arabic in the University of Cambridge, translated into Latin, and prepared for the press, and actually began to print in 1652 ; but dying shortly after, it was patronised by Thomas Adams, lord mayor of London, and finished under the care of Mr. Pierson, at the press of J. Flesher, 1657, fol. It seems that Mr. Wheeloc had designed to affix critical notes to each chapter ; and this we find done to the end of the seventeenth chapter of Matthew, about which time it is likely he died ; for Mr. Pierson, the continuator of his work, says, *in initio operis, præmaturâ morte creptus* : death snatched him away at the commencement of his work. And, as the regular comment of Mr. Wheeloc appears to have been prepared no farther than to the seventeenth chapter of Matthew, the notes which the continuator found after the close of that chapter, and which, most probably, Wheeloc designed to be the foundation of more diffuse observations, are all printed at the conclusion of the work,

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It appears that neither Wheeloc nor Walton knew of more than *three* MSS. of the Persian Gospels; one of Oxford, one of Cambridge, and one belonging to Dr. Pocock. It has been supposed, I think, without sufficient evidence, that Wheeloc compiled his Persian text from these three MSS. After carefully collating both *this* and Walton's edition, in many places, I think I may safely state, that Wheeloc printed his edition from the Oxford MS. as Walton printed his from that of Pocock. In a few cases, he introduces in brackets, or with an asterisk, a various reading from the Cambridge MS. rarely from that of Pocock; but in his comment or critical notes, he refers often to both these MSS. giving the most remarkable readings where they differ from the Oxford MS. which he has most evidently followed as his text. That the MSS. of Pocock, from which Mr. Wheeloc gives the principal various readings, was the *same* which Walton printed in the *fifth* volume of the polyglott, is demonstrable from a collation of those various readings extracted by Wheeloc from the Pocock MS. which are found to be precisely the same with those in the text and rubrics of that printed in the polyglott. And that Wheeloc took the Oxford MS. for his text, is evident from this, that his various readings are extracted only from the Cambridge and Pocock MSS. collated with that of Oxford. The text, therefore, of Wheeloc, is not a *corrupted* text, or one made up from different MSS. It is much more simple and much purer than that in the polyglott, and appears to have been made by one not warped by any religious system, as Al Tabreezy certainly was; and by one who better understood the genius and composition of the Persian language. As far as I have had the opportunity of examining this version, it appears to me to be taken verbatim from the Latin vulgate, and not from the Greek, as some, or the Syriac, as others, have supposed.

Jeronymo Xavier, missionary to the Indians, was commanded by the emperor Akbar to translate the four Gospels into Persian, that he might examine their importance as a system of religion. Xavier undertook this work, and by the assistance of a person named Moulanee Aboos Sitar, a native of Lahoor, made a history of the life of our Lord, compiled out of the Gospels, and from Popish legends, and presented it to the emperor in 1602, who is said to have smiled at it: and well he might, as the genuine history was disgraced with fables. The MS. formed for the emperor's use is now before me; but such a version can be of no importance in biblical criticism. The work of Xavier was published with a translation and notes by L. De Dieu.

THE SAHIDIC.

Upper Egypt, or the part that lies between Cahira and Assuan, had a particular dialect, which in many respects differed from that spoken in Lower Egypt. As this Upper Egypt was called in Arabic *Assu* *steed*, the dialect has been called *Sahidic*. See Michaelis. At a very early period, a translation of the New Testament was made into this dialect; but the remains of this venerable version have long been confined to perishing MSS. till Minter published some fragments of the epistles of Paul to Timothy, 4to. Hafnia, 1789. And Georgius, in the same year, printed at Rome, a fragment of the Gospel of John, in the same dialect; which the reader will find described under Codex T. in the account of the MSS. in uncial characters.

Dr. Woide, late of the British Museum, had prepared an edition of several fragments, containing about one-third of the New Testament, which he did not live to finish; but the task has been ably executed by Dr. Ford, of Oxford, who printed it at the Clarendon press, 1799, fol. as an *Appendix* to the *Codex Alexandrinus*, by Dr. Woide. This work, which is done with elegance and correctness, has three copper-plates, on which there are *nineteen fac-similes* of the MSS. from which Dr. Ford has printed these fragments. In carefully considering this venerable version, there appear to be arguments to prove its very high antiquity, which Dr. Woide refers even to the beginning of the *second* century. The parts already published exhibit some invaluable readings; and these prove that it has a striking affinity to the Codex Bezae. It is doubtless one of the oldest versions in existence; and it is to be hoped that every fragment of it will be collected and published, till, if possible, we get the whole of the New Testament in this most ancient and invaluable version. The Coptic and Sahidic are independent versions, both made from the Greek, and probably at different times; and both contain different readings. See COPTIC.

THE SAXON, OR ANGLO-SAXON.

It is said that Alfred the Great translated the greater part of the New-Testament into the Anglo-Saxon. The four Gospels in this language were published under the direction of Archbishop Parker, with a dedication to Queen Elizabeth, by Mr. John Fox, the martyrologist, 4to. London, 1571. William Lisle published fragments of the Old and New Testament, London, 4to. 1638. Mr. T. Marshall published the Gospels with the *Mæso-Gothic* version, Dodrecht, 4to. 1665, which were reprinted at Amsterdam in 1684. See GOTHIC. The Saxon version appears to have been made from MSS. of the old Itala version, (see ITALA,) some time in the *seventh* or *eighth* century. See the account in the general preface to the book of Genesis. From this version I have made many extracts in these notes; as may be seen in different parts of the four Gospels. The use I have made of Thwaites' Octateuch, may be seen in the notes on the five books of Moses. No part of the New Testament, beside the four Gospels, has been published in this language.

THE SLAVONIAN, OR RUSSIAN.

This version, the importance of which in the criticism of the New Testament, has been but lately known, was made in the ninth century, by two brothers, Methodius and Cyril, natives of Thessalonica, and apostles of the Slavonians. It was taken immediately from the Greek, of which it is a *literal* version, and first printed in 1581. In the Catholic epistles, and in the Apocalypse, it agrees generally with the Codex Alexandrinus. It is remarkable, that, of the

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readings which Griesbach has adopted in his edition of the Greek Testament, the Slavonian version has at least three-fourths. Where the united evidence of ancient MSS. is against a common reading, the Slavonian agrees with these MSS. There is ample proof that it has not been altered from either the Vulgate, or any other version. The learned Dobrowsky has given an excellent description of this version, an extract from which may be seen in Dr. Marsh's Notes to Michaelis, vol. iii. p. 634. As it appears that this version has been taken from ancient and valuable Greek MSS. it deserves to be better known and more carefully collated.

THE SYRIAC.

There are two principal versions which go under this name. 1. The *Peshito* which signifies *literal* or *correct*, and is the most *ancient*, and the most important. 2. That which is called *Philoxenian*, from *Philoxenes*, bishop of Hierapolis or Mabug; who employed Polycarp, his rural bishop, to make this version, which he finished A. D. 508.

The *Peshito* was first known in Europe by Moses of Mardin; who was sent by Ignatius, patriarch of the Maronite Christians, in the year 1552, to Pope Julius III. to acknowledge, in the name of the Syrian church, the supremacy of the Roman pontiff; and to have the New Testament printed in Europe. The emperor Ferdinand I. bore the expense of the impression, and Albert Widmanstad, in conjunction with Moses and Postell, edited the work; which was printed at Vienna, 1555, 4to. This edition, from which all succeeding editions have been taken, contains the four Gospels, the Acts, all St. Paul's epistles, the first epistle of John, the first of Peter, and the epistle of James. The second and third of John are wanting; the second of Peter, the epistle of Jude, and the Revelation. None of these is acknowledged by any copy of the ancient Syriac version. This version was made probably between the second and third centuries.

The *Philoxenian*, we have seen, was made in the beginning of the sixth century, by Polycarp, the rural bishop of Philoxenes, or Xenyas, bishop of Mabug; and we find that Thamas, of Charkel, or Heraclea, about the year 616, corrected this version, and compared it with some principal MSS. in the Alexandrian library; hence it has been called the *Heraclean* as well as the *Philoxenian* version. This version has been printed from Dr. Ridley's MSS. by Dr. White of Oxford, 4to. 1778, &c. The *Philoxenian* version contains all the canonical books of the New Testament, even those omitted by the *Peshito* version, from which it differs not only in the language, but in many other respects. Those who wish for farther information on this point, must consult Michaelis' Lectures, vol. ii. p. 1, &c. and the notes of his learned annotator, Dr. Herbert Marsh.

THE VULGATE.

We have already seen, under the article *ITALA*, that, in the earliest ages of Christianity, the New Testament had been translated into Latin. These translations were very numerous; and having been made by a variety of hands, some *learned*, and others *not so*, they not only disagreed among themselves, but appeared, in certain cases, to *contradict* each other. This induced Pope Damasus to employ St. Jerome, one of the most learned of the primitive Latin fathers, to correct the ancient *Itala*. Though, in the Old Testament, he is supposed simply to have collated the *Itala* with the Hebrew, yet in the New he asserts, *Norum Testamentum Græcæ fidei reddidi*, "I have translated the New Testament according to the original Greek." However, it appears that, in many cases, he altered the *Itala* for the *worse*, as the remaining fragments of that version sufficiently testify. This important work, which, in process of time, supplanted the *Itala*, was finished A. D. 384, and was called *Versio Vulgata*, the *VULGATE*, or *COMMON VERSION*, because received into *general* use. No version of the Sacred Writings was more generally received than this; and copies of it were multiplied beyond calculation. And perhaps scarcely *any book* has been more corrupted, by frequent and careless transcription, than the *Vulgate*, from the year 384 till the invention of printing, about the middle of the fifteenth century. The first edition of this version was printed by Guttenberg and Fust, at Mayence, in large fol. *sine titulo, et sine ullâ notâ*, somewhere between 1450 and 1457. By the order of Pope Sixtus Quintus, a complete edition of the *Vulgate* was printed at Rome in 1588, but not published till 1593. This, though stamped with the infallible authority of the pope, *apostolicâ nobis, à Domino, tradita auctoritate*, to be the *authentic Vulgate*, which he styles *perpetuâ validuram constitutionem*, a decree that shall for ever remain in force; yet, on examination, it was found to be so *excessively erroneous* and *self-contradictory*, that another corrected edition was undertaken by the authority of Pope Clement VIII. widely differing from that of Sixtus. This is the edition from which all those were formed which are now in common use.

I have already stated that copies of this version have been often *corruptly* transcribed, and hence the amazing disagreement between different MSS. The version being so much in request, and so many persons being *copyers* by trade, in order to save time and vellum, they wrote the words in contractions wherever it was possible; and by this means the original reading, in various instances, was lost. All these causes conspired with the ignorance of the original tongues, which almost universally prevailed in the middle ages in the Latin church, to bring this venerable version into a state of great imperfection; from which it has not as yet wholly emerged.

I have several MSS. of this work, written from the twelfth to the fifteenth century, which are exceedingly discordant among themselves. Pope Clement VIII. has certainly done much to restore it to its primitive purity; but *much* still remains to be done. The text should be settled by a farther *collation* of the most *ancient* MSS. When this is done, the Latin church may be vindicated in that *boasting* in the *Vulgate*, which, at present, is but incautiously applied to this version.

I have often quoted this version, which I consider to be equal to a MS. of the fourth century. I must, however, add, that with all its imperfections, there is nothing essential to the *faith* or

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practice of a genuine Christian, that may not be proved by it; but it certainly can never come into competition with the original Greek text; nor, indeed, with several of the ancient versions. An account of the versions, as far as they concern the Old Testament, may be seen in the general preface to the book of Genesis. I have sometimes quoted these versions collectively, with VV. by which I mean the versions in general.

AN ALPHABETICAL LIST
OF THE
PRIMITIVE FATHERS AND ECCLESIASTICAL WORKS

REFERRED TO IN THE
VARIOUS READINGS QUOTED IN THESE NOTES.

Ambrosius, archbishop of Milan, born A. D. 340; died A. D. 397.
Ambrosius, deacon of Alexandria, and intimate friend of Origen, died A. D. 250.
Ambrosiaster: this writer is supposed to be author of a commentary on St. Paul's Epistles; and to have flourished about A. D. 354.
Athenasius, was bishop of Alexandria, A. D. 328; died in 373.
Athenagoras, a Christian philosopher of Athens, flourished in A. D. 178.
Basil the Great, bishop of Cæsarea, born in Cappadocia, A. D. 350; died 379.
Basil, bishop of Seleucia, flourished in 450.
Bede the Venerable, born at Weymouth, in the diocese of Durham, A. D. 673.
Clement Alexandrinus, Clement of Alexandria, the preceptor of Origen; died A. D. 230.
Clement Romanus, Clement of Rome, supposed to have been fellow-labourer with Peter and Paul, and bishop of Rome, A. D. 91.
Caromatius, bishop of Aquileia, and friend of St. Jerome, flourished about A. D. 370.
Chronica Pascale, the Paschal Chronicle: this chronicle extends from the creation to the twentieth year of Heraclius, A. D. 630.
Chrysostom, bishop of Constantinople, born A. D. 344; died 407.
Constitutions of the Apostles, certain canons for the government of the Christian church, formed at different times, and certainly long posterior to the times of the apostles.
Cyprian, bishop of Carthage, in 249: was martyred A. D. 258.
Cyrillus Alexandrinus. This Cyril was patriarch of Alexandria, A. D. 412; died 444.
Cyrillus Hierosolymitanus, Cyril, bishop of Jerusalem, was born A. D. 315; died 386.
Damasceus Joannes, John of Damascus, born about A. D. 676.
Dionysius Alexandrinus, Dionysius, patriarch of Alexandria, flourished in 947.
Dionysius Areopagita, Dionysius, the Areopagite, falsely so called, flourished about A. D. 490.
Ephraim Syrus, Ephraim the Syrian, was deacon of Edessa, and died about A. D. 379.
Epiphanius, bishop of Salamis, born about A. D. 300.
Eusebius, bishop of Antioch, flourished in 331.
Euthalius: this writer flourished about A. D. 458, and wrote a critical work on the Acts of the Apostles. He is supposed to have been bishop of Sulca, in Egypt.
Euthymius Zigabenus, a monk who flourished in the twelfth century.
Gaudentius, bishop of Brescia, flourished in 410.
Gregory the Great, bishop of Rome, flourished in 590.
Gregory Thaumaturgus, was a disciple of Origen, and bishop of Neocesarea in 240.

Gregory Nazianzen, born A. D. 328; died in 360.
Gregory Nyssen, born in Cappadocia A. D. 331; died 306.
Hicronymus. See *Jerome*.
Hilary Pictavensis, Hilary, bishop of Poitiers, flourished A. D. 354.
Hippolytus, a Christian bishop, flourished A. D. 230.
Jerome, one of the most eminent of the Latin fathers; author of the translation of the Scriptures called the Vulgate; born about A. D. 342; and died in 420.
Ignatius, bishop of Antioch, was martyred about A. D. 107.
Irenæus, disciple of Polycarp; born in Greece about A. D. 130, martyred 202.
Isidore, of Pelusium, flourished in 431.
Justin Martyr, a Christian philosopher, martyred A. D. 167.
Jubencus, one of the first Christian poets, flourished about A. D. 329.
Lucifer Calaritanus, Lucifer, bishop of Cagliari, in Sardinia, died A. D. 370.
Macarius, an Egyptian monk, born at Alexandria, A. D. 300.
Maximus, a native of Constantinople: he died about A. D. 632.
Maximus Taurinensis, Maximus of Tours, died A. D. 662.
Nomus, flourished in A. D. 410, and wrote a paraphrase of St. John's Gospel in Greek hexameters.
Opus Imperfectum, an ancient unfinished commentary on St. Matthew's Gospel, written about A. D. 560.
Origen, one of the most eminent of the Greek fathers, born at Alexandria, A. D. 185.
Pactianus, bishop of Barcelona, died A. D. 390.
Phadadius, or *Phagadius*, was of the province of Aquitain, of which he was bishop; he flourished about A. D. 359.
Photius, patriarch of Constantinople, A. D. 857.
Prudentius, (Clemens Aurelius,) of Saragossa, in Spain, flourished about A. D. 405.
Rufinus, presbyter of Aquileia, an eminent translator of Greek authors into Latin: he died A. D. 410.
Scholia, or *Scholiasæ*, marginal notes in some ancient MSS., &c.
Tertullian, a most eminent Latin father, died about A. D. 216.
Theophilus, bishop of Antioch, flourished A. D. 180.
Theophylact, archbishop of Aena, in Bulgaria, died A. D. 1100.
Theophanes Cramerus, bishop of Tauromine, in Sicily, flourished in the eleventh century.
Titus Bostrensis; he was bishop of Bostris, some time in the fourth century.
Victor Antiochenus, flourished about A. D. 400: he wrote on St. Mark's Gospel, and on the Catholic epistles.
Victor Tununenensis, bishop of Tunis, in Africa, flourished about 555.
Victorinus Afer, (C. M.) was an African, and flourished in A. D. 300.
Vigilius Tapcenis, bishop of Tapesum, in Africa, flourished about A. D. 484.

For further information concerning these and other writers mentioned in the work, see *Cave's Historia Literaria*, and Dr. Lardner's works.

GENERAL OBSERVATIONS.

THE above writers are only referred to for the quotations from the Sacred Writings found in their works. The Latin fathers, before the time of Jerome, i. e. before the fourth century, quote from the Itala version. Those after his time, generally make their quotations from the Vulgate. The Greek fathers quote from the different editions of the Greek text in their respective countries. Ephraim Syrus, and probably some others, from the ancient Syriac version.

Of the fathers in general, it may be said, they often quote from memory; not giving the exact words of the sacred writers, but the sense; and often rendering a word by another equivalent to it, in the same language. This sort of quotation has given rise to a vast number of various

GENERAL OBSERVATIONS.

readings, which should never encumber the margins of our critical editions of the Greek text, though many of them may be of use, as fixing the *sense* in which the writers understood the original text. Those fathers who *comment* on the Sacred Writings are most valuable, such as Origen, Ambrosiaster, Euthalius, Chrysostom, Jerome, Theophylact, &c. because it may be always supposed they had the copies *before them*, from which they quoted; and that these copies were such as were held to be *authentic* in the churches to which they respectively belonged. But even here we find the same father *inconsistent* with himself in *repeated* quotations of the same words; which is perhaps not so much to be attributed to quoting from *memory*, as to mistakes made by succeeding copyists of the works of these authors. The different MSS. of the Greek and Latin fathers, stand as much in need of collation as any other works, and some of them need this as much as the Greek text itself.

In quoting the Greek text, I have generally followed the second edition of Griesbach, occasionally consulting Mill, Wetstein, and Bengel: for the different versions, as far as they are extant in it, I have followed the London polyglott, occasionally consulting both the Complutensian and Antwerp editions. The Coptic, Gothic, Sahidic, Philuxenian, Syriac, and Anglo-Saxon, which are not in the polyglotts, I have consulted in the editions to which they are confined. The Vulgate I have frequently consulted in my own MSS. of that version. The Codex Alexandrinus and the Codex Bezae, I have often quoted from the editions of Woide and Kipling. I have taken a few readings from some fragments of St. Matthew's Gospel, engraven and published from a codex rescriptus in Trinity College, Dublin, by the very learned Dr. Barrett, vice provost and librarian of that university. This MS. written in uncial letters, and perhaps one of the oldest extant, I have not mentioned among the MSS. described p. xi. &c. because it has not been quoted by Griesbach, not being published when the first volume of his Testament went to the press. The work in which Dr. Barrett has described this, I have quoted largely in the notes on the genealogy of our Lord at the end of Luke, chap. iii.

Every biblical student, in consulting the sacred writings of the New Testament, should have at hand, if possible, the second edition of Griesbach; I mean that printed at Halle, two volumes 8vo. 1796, &c. On the late London edition of that work, equal dependence cannot be placed.

Those who have not a polyglott, to refer to the Syriac version, will find Schaafl's edition to answer every purpose; it is generally very correct and very valuable. A new edition of the Syriac Testament is now in the press, at the expense of the British and Foreign Bible Society, under the direction of the Rev. Dr. Claudius Buchanan, who has made this text his particular study; and has brought from the east some valuable MSS. of this important and ancient version.

While the critical inquirer is availing himself of every *help* within his reach, let him not forget humbly and fervently to implore the help and teaching of Almighty God; without whom, nothing is wise, nothing strong. It is only when He opens our eyes that we behold wonders in his law. He who does not *pray*, is not *humble*; and an *unhumbled* searcher after truth never yet found it to the salvation of his soul. In such a work, the following inimitable prayer cannot be used in vain: "Blessed Lord, who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ." Amen. *Collect for the second Sunday of Advent.*

LONDON, FEB. 21 1814

Chronological Arrangement of the Books of the New Testament; the places where written, according to Dr. Lardner; and the enumeration of all the Books, Chapters, and Verses.

Number of Books, Chapters, and Verses in the New Testament				THE GOSPELS.		
	Books.	Chaps.	Verses.	Books.	Places where written.	Time when written.
Matthew	28		1071	Matthew	Judea	A. D. 64
Mark	16		678	Mark	Rome	64
Luke	24		1151	Luke	Greece	63 or 64
John	21		880	John	Ephesus	66
Acts	28		1009	Acts	Greece	63 or 64
Romans	16		434	ST. PAUL'S EPISTLES.		
I Corinthians	16		437	I Thessalonians	Corinth	52
II Corinthians	13		256	II Thessalonians	Corinth	52
Galatians	6		149	Galatians	Corinth or Ephesus	52 or 53
Ephesians	6		155	I Corinthians	Ephesus	Beginning of 56
Philippians	4		104	I Timothy	Macedonia	56
Colossians	4		185	Titus	Macedonia, or near it	Before end of 56
I Thessalonians	5		89	II Corinthians	Macedonia	October 57
II Thessalonians	3		47	Romans	Corinth	February 58
I Timothy	6		113	Ephesians	Rome	April 61
II Timothy	4		83	II Timothy	Rome	May 61
Titus	3		46	Philippians	Rome	End of 62
Philemon	1		25	Colossians	Rome	End of 62
Hebrews	13		303	Philemon	Rome	End of 62
James	5		108	Hebrews	Rome, or Italy	Spring of 63
I Peter	5		105	THE CATHOLIC EPISTLES.		
II Peter	3		61	James	Judea	61 or 62
I John	5		105	I & II Peter	Rome	64
II John	1		13	I John	Ephesus	80
III John	1		15	II & III John	Ephesus	Between 80 & 90
Jude	1		25	Jude	unknown	64 or 65
Apoc'ypse	1		237	Apoc'ypse	Patmos, or Ephesus	95 or 96
Total	27		7559			

PREFACE

TO THE

GOSPEL OF ST. MATTHEW.

THE general title of this latter collection of sacred books, which, as well as the former, all Christians acknowledge to have been given by immediate inspiration from God, is, in the Greek, Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, which we translate, THE NEW TESTAMENT: but which should rather be translated THE NEW COVENANT: or, if it were lawful to use a periphrasis, The *New Covenant*, including a *Testamentary Declaration and Bequest*: for this is precisely the meaning of this system of justice, holiness, goodness, and truth. St. Paul, 2 Cor. iii. 14. calls the sacred books before the time of Christ, Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ, THE OLD COVENANT; which is a very proper and descriptive title of the grand subject of those books. This apostle evidently considers the Old Testament and the New, as *two covenants*, Gal. iv. 24. and in comparing these two together, he calls one, *παλαιαν διαθηκην*, the *old covenant*, the other *καινην*, the *new*; one *πρωτην*, the *first*, the other, *νιαν*, that which is *recent*. In opposition to the old covenant, which was to terminate in the new, he calls this *κρειττονα*, *better*, more *excellent*, Hebr. vii. 22. viii. 6. and *αιωνιον*, *everlasting*, Hebr. xiii. 20. because it is never to be changed nor terminate in any other: and to endure endlessly itself. The word *covenant*, from *con*, together, and *venio*, I come; signifies a *contract or agreement*, made between two parties; to fulfil the conditions of which they are mutually bound. The old covenant, in its essential parts, was very simple. I WILL BE YOUR GOD; YE SHALL BE MY PEOPLE—the spirit of which was never changed. The people were to take Jehovah as the sole object of their religious worship, put their whole trust and confidence in him; serve him in his own way, according to the prescribed forms which he should lay before them. This was *their part*. On his side, God was to accept them as his people, give them his *Spirit* to guide them, his *mercy* to pardon them, his *providence* to support them, and his *grace* to preserve them unto eternal life. But all this was connected with the strict observance of a great variety of rites and ceremonies, at once expressive of the holiness of God, the purity of the divine justice, and the exceeding sinfulness and utter helpless state of man. A great part of the four latter books of Moses, is employed in prescribing and illustrating these rites and ceremonies; and what is called the *new covenant*, is the complement and perfection of the whole.

The word *διαθηκη*, from *δια*, and *τιθημι*. I lay down, signifies not only a covenant agreement, but also that disposal which a man makes of his secular matters during his life, which is to take place after his death. It answers to the Hebrew *ברית berith*, from *בר* bar, to *purify*, because, in making covenants, a sacrifice was usually offered to God for the purification of the contracting parties; and hence the word *ברית berith*, is frequently used to express not only the covenant itself, but also the sacrifice offered on the occasion. See below, under GOSPEL; and see the notes on Gen. vi. 18. xv. 18. Exod. xxix. 45. Lev. xxvi. 15. and Deut. xxix. 12. where every thing relative to this subject is largely handled.

The term *new covenant*, as used here, seems to mean, that grand plan of agreement or reconciliation which God made between himself and mankind, by the death of Jesus Christ; in consequence of which, all those who truly repent, and unfeignedly believe in the great atoning sacrifice, are purified from their sins, and united to God. Christ is called *της Διαθηκης καινος μεσσιτης*, the mediator of the new covenant, Hebr. ix. 15. And referring to the ratification of this new covenant, or agreement, by means of his own death, in the celebration of his last supper, Christ calls the cup, *το ποτηριον η καινη Διαθηκη εν το αιματι μου*, *This cup is the new covenant in my blood*; i. e. an emblem or representation of the new covenant, ratified by his blood. See Luke xxii. 20. And from these expressions, and their obvious meaning, the whole Christian Scriptures have obtained this title, THE NEW TESTAMENT, OR COVENANT OF OUR LORD AND SAVIOUR JESUS CHRIST.

Those writings, and the grand subject of them, which, previously to the New Testament times, were termed simply THE COVENANT; were, after the incarnation, called THE OLD COVENANT, as we have already seen, to distinguish them from the Christian Scriptures, and their grand subject, which were called THE NEW COVENANT; not so much because it was a new agreement, but rather a *renewal of the old*, in which the *spirit*, *object*, and *design* of that *primitive covenant* were more clearly and fully manifested.

The particular title to each of the four following books, in most Greek MSS. and printed editions, is ΕΥΑΓΓΕΛΙΟΝ κατὰ ΜΑΤΘΑΙΟΝ—ΜΑΡΚΟΝ—ΛΟΥΚΑΝ—ΙΩΑΝΝΗΝ, which we translate, *The Gospel according to Matthew—Mark—Luke—John*; i. e. the Gospel or history of our blessed Lord, as written and transmitted to posterity by each of these writers. Our word GOSPEL, which should always be written *godspel* or *godespel*, comes from the Anglo-Saxon *gospel*, and is compounded of *god*, good, and *spel*, history, narrative, doctrine, mystery, or secret; and was applied by our ancestors, to signify the *revelation* of that glorious system of truth, which had been, in a great measure, *hidden* or kept *secret* from the foundation of the world.

Among Saxon scholars the word GOSPEL has been variously explained. Mr. Somner, who writes it *gō-spell*, explains it thus, *Sermo Dei mysticus; Dei historia*. "The mystic word of

PREFACE TO THE

God; the history of God." But he supposes that it may be compounded of *ἄγαθον*, *good*, and *ἔπος* a *message*: and very properly observes, that *ἄγορῆλιον*, signifies, not only to *preach* or *proclaim the Gospel*; but also to *foretell*, or *predict*; to *prophecy*, to *divine*; and in this latter sense the word *ἔπος*, *spell*, was anciently used among us, and still signifies an *incantation*, or a *charm*; which implies a peculiar collocation and repetition of certain words, which were supposed to produce *supernatural effects*, by means of *spiritual influence* or *agency*: which agency was always *attracted* and *excited* by such words, through some supposed *correspondency* between the words and the spiritual agency to be employed. The word in this sense occurs in King Alfred's Saxon translation of Boethius. *De Consolatione Philosophiæ*, chap. 38. *Ἐπισημαίνοντες ἄγαθον ἔπος*; *Then deceitful men began to practise incantations*. It is possible that our ancestors gave this title to the preaching of Christ crucified, from observing the astonishing effects produced by it, in changing the hearts and lives of sinners. And very innocently might they denominate the pure powerful preaching of the death and resurrection of Christ, *God's charm*: that wonderful word, which, accompanied with the demonstration and power of the *Holy Ghost*, produced such miraculous effects among men.

As the word *ἔπος*, *spellum*, signifies to *teach* or *instruct*; hence our word to *spell*, i. e. to teach a person, by uniting vowels and consonants, to enunciate words, and thus learn to read. And hence the book out of which the first rudiments of language are learnt, is termed a *spelling book*, exactly answering to the *ἔπος βιβλίον*, *spell-book* of our ancestors, which signified a *book of homilies*, or *plain discourses*, for the instruction of the common people. We have already seen, (note on Gen. i. 1.) that *ἄγαθον*, among our ancestors, not only signified *God*, the Supreme Being; but also *good*, or *goodness*, which is his nature: *ἄγορῆλιον*, *godspell*, therefore, is not only *God's history*, *doctrine*, or *plan of teaching*; but also the *good history*, the *good doctrine*; and hence *ἄγορῆλιον*, to *preach* or *proclaim* this doctrine: *ἔπος βιβλίον*, the *sermons* that contained the rudiments of it, for the instruction of men; and *ἄγορῆ-βότα*, *spel-boda*, the *orator*, *messenger*, or *ambassador*, that announced it.

The Greek word *εὐαγγελιστής*, from *εὖ*, *good*, and *ἄγγελια*, a *message*, signifies *good news*, or *glad tidings* in general; and is evidently intended to point out, in this place, the good message or the glad tidings of great joy, which God has sent to all mankind, preaching peace and reconciliation by Christ Jesus, who is Lord of all; proclaiming that he, as the promised Messiah, has, by the grace of God, tasted death for every man—for he has died for their offences, and risen again for their justification; and that through his grace every sinner under the whole heaven may turn to God and find mercy. This is *good news*, *glad tidings*, a *joyful message*; and it is such to all mankind, as in it every human spirit is interested.

But besides this general meaning, the word *εὐαγγελιστής* has other acceptations in the New Testament and in the Greek writers, which may be consulted here with great propriety and effect.

1. It signifies the *reward* given to those who brought good news. Thus Homer represents the disguised Ulysses claiming a reward, *εὐαγγελιστήν*, a *vest* and *mantle*, should he verify for Eumæus, the glad tidings of his master's safety. *εὐαγγελιστὸν δὲ μοι ἴστω*. *Let me have a reward for my good news*, *Odyss. xiv. 5. 152*.

To which Eumæus, who despaired of his master's return, replied,

ὦ γῆρας, οὐτ' ἀρ' ἔσται εὐαγγελιστὸν τοδοῖ τισῶν,
 Οὐτ' Ὀδυσσεύς ἐτι οἶκόν τελευτᾷται. Ib. v. 266.

Old friend! nor cloak nor vest thy glad some news
 Will ever earn; Ulysses comes no more! COWPER.

And on the word, as thus used, *Eustathius* gives the following comment: *εὐαγγελιστὸν*; *δῶρον ὑπὲρ ἀγαθῆς εὐαγγελίας*. "Euangelion signifies the reward given for bringing good news."

St. Chrysostom, in his ninth Homily on the Acts, gives this as a common meaning of the word, "The Gospel is this: Thou shalt receive good things: as men are accustomed in their common conversation to say to each other, *τί μοι τὸν εὐαγγελιστὸν*; What reward wilt thou give me for my good news?" &c. It is used in the same sense by the Septuagint, 2 Sam. iv. 10. *When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took him and slew him in Ziklag, who thought ὡς εἴη μοι δῶρον εὐαγγελίας*, that I would have given him a reward for his tidings. CICERO uses it in the same sense, see his epistles to Atticus, lib. 2. Ep. 3. *O suaves Epistolas tuis uno tempore mihi datas duas: quibus εὐαγγελία quæ reddum nescio, deberi quidem, plane fateor*. "O how delightful are your epistles! two of which I have received at one time, for which I know not what recompense to make: but that I am your debtor, I candidly confess."

2. It is used also to signify the *prayers*, *thanksgivings*, and *sacrifices*, offered on the arrival of good news. Sp Aristophanes, *Μοι δῶκεν—εὐαγγελία βυθὸν ἰατρῶν σου, τὴν βίαν*, I think I should sacrifice a HECATOMB to the goddess for this intelligence. ARISTOPH. in *Equit. v. 653*.

ISOCRATES (Aeoonag. initio) is supposed to use the word in the sense of *supplication*, *Ἐπιτελευτῆς πρᾶξιόν εὐαγγελία μὲν δις ἂν τεθυκαμένη*—"relative to these transactions, we have purposed to make supplication twice." Xenophon uses it to denote an *eucharistic offering* made on account of receiving good news. *Ἐβουτε εὐαγγελία*. See Hist. Gr. l. 6, 27. It seems to be used in a similar sense by the Septuagint, in 2 Sam. xviii. 20, 27.

Other examples might be produced, in which the word is used in all the above senses; but these may be deemed sufficient.

3. However illustrative the above acceptations of *εὐαγγελιστής* among the Greek writers, may be of the word in relation to the great doctrine of the new covenant; yet, among the sacred

GOSPEL OF ST. MATTHEW.

writers, it is restricted to express the glad tidings of the coming of the Messiah, for the reasons mentioned above. See Luke ii. 10.

4. The whole doctrine of Jesus Christ, comprised in the history of his incarnation, preaching, miracles, sufferings, death, resurrection, ascension, and mission of the Holy Spirit, by which salvation was procured for a lost world, is expressed by the word *Ευαγγελιον*, as well as by the general title, *Καινη Διαθεκη*, Rom. i. 1, 3, 9. Matt. iv. 23. ix. 35. xxiv. 14. Mark i. 14. But the sacred writers use it with a variety of epithets, which it may be necessary to mention.

1st. It is sometimes termed, *The Gospel of God concerning his Son*, Rom. i. 1, 3. 2dly. *The Gospel of the Son of God*, Rom. i. 9. 3dly. *The Gospel of the kingdom of God*, Matt. iv. 23. ix. 35. xxiv. 14. Mark i. 14. 4thly. Sometimes it is simply called **THE GOSPEL**, Mark xiii. 10. xvi. 15. 5thly. *The word or doctrine (λογος) of the Gospel*, Acts xv. 7. 6thly. *The Gospel of Peace*, Eph. vi. 15. 7thly. *The Gospel of Glory*, το Ευαγγελιον της δόξης, 1 Tim. i. 11. 8thly. *The Gospel of Salvation*, το Ευαγγελιον της σωτηριας, Eph. i. 13.

5. In 1 Cor. ix. 23. it means the *blessings and privileges* promised in the New Testament.

6. It means the *public profession* of the doctrine taught by Christ, Mark viii. 35. x. 29. 2 Tim. i. 8. Philem. ver. 13.

7. But in Gal. i. 6, 8, 9. the word *Ευαγγελιον* seems to mean any *new doctrine*, whether *true or false*.

Many MSS. have Το κατα Ματθαιου αγιον Ευαγγελιον, which is generally rendered, *The Gospel according to SAINT Matthew*. But the word *αγιον*, *saint* or *holy*, should be here applied to the *Gospel*, with which it properly agrees, and then the title would run, *The holy Gospel according to Matthew*; that is, the account of this holy dispensation according to the narrative composed by Matthew, an eyewitness of all the transactions he relates. But anciently the word *holy* was neither applied to the *narrative* nor to the *narrator*, the title being simply, *The Gospel according to Matthew*.

SOME ACCOUNT OF MATTHEW THE EVANGELIST.

MATTHEW, supposed to be the same who is also called Levi, son of Alpheus, was by birth a Jew. As to his office, he appears to have been a tax-gatherer under the Romans. He was a native of Galilee, as the rest of Christ's apostles were; but of what city in that country, or of which tribe of the people of Israel, is not known.

As he sat at the custom-house, by the sea side, in or near the city of Capernaum, Jesus called him; and as soon as he could make up his *accounts* with those by whom he had been employed and entrusted, he became a willing, faithful disciple of Christ. After this, St. Mark tells us, he made an entertainment in his own house, where Christ and several of his disciples were present, together with many tax-gatherers, and others, of no very respectable character, in the sight of the Pharisees.

It is probable that Matthew took this occasion of calling together his relatives and acquaintances, that he might take a friendly farewell of them; and give them the opportunity of seeing and hearing that divine person, whose words he had already found to be spirit and life to his own soul; and to whose service he had now solemnly dedicated himself.

He was placed by our Lord in the number of his *apostles*, and continued with him during his life. After the ascension of Christ, he was at Jerusalem, and received the Holy Ghost with the rest of the disciples on the day of pentecost.

Matthew, with Andrew, Peter, and the two sons of Zebedee, are the only disciples whose call is *particularly* mentioned. It is uncertain when, where, or how, he died. There does not appear to be any clear evidence in the writings of the primitive fathers, that he suffered martyrdom.

St. Matthew's Gospel is generally allowed to be the most ancient part of the writings of the New Covenant. Many modern critics contend that it was written about the year of our Lord 61, or between this and 65. Others, that it was written so early as 41, or about the eighth year after the ascension: and this is supported by the subscriptions at the end of this Gospel in many MSS.; but it must be observed, that all these MSS. are posterior to the 10th century. Michaelis has adopted a middle way, which carries much of the appearance of probability with it, viz. that Matthew wrote his Gospel in *Hebrew*, about the eighth year after the ascension of our Lord, or A. D. 41, and that the translation of it into *Greek* was made about A. D. 61, or later.

Whether this Gospel were written originally in *Hebrew* or *Greek*, is a question, by which the most eminent critics have been greatly puzzled and divided. The balance, however, is clearly in favour of a *Hebrew original*. The present Greek text, was doubtless published at a very early period; who the translator was, cannot at this distance of time be determined; probably it was the evangelist himself.

As Matthew was one of the twelve disciples, his history is an account of what he *heard* and *saw*, being a constant attendant on our blessed Lord. This consideration of itself would prove, that allowing him only to be a man of *integrity*, he would make no mistakes in his narrative.

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Add to this, the *influence and superintendence* of the Holy Spirit, under which he constantly acted, and which our Lord had promised to his disciples, to guide them unto all truth, and bring whatsoever he had spoken to them into remembrance, John xiv. 26. These two considerations stamp the narrative with the utmost degree of *credibility*.

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IT may be necessary to say a few words in explanation of the different *eras* introduced at the commencement of the Gospels. 1. By the *Ussherian* year of the world, the reader is to understand the chronological computation of Archbishop *Ussher*; who supposed that 4000 years exactly, had elapsed from the creation of the world till the birth of Christ. 2. The *Alexandrian* era, is that chronological computation which was used by the people of Alexandria; who began their reckoning 5502 before the vulgar year of Christ, I. 3. *Antiochian* era, is a correction of the preceding, in the 4th century, by *Pandorus*, an Egyptian monk, and used by the people of Antioch; it differs only from the Alexandrian by subtracting *ten* years. 4. The *Constantinopolitan* era, is that still in use in the Greek church, which reckons 5508 before the year I. of the incarnation, according to the vulgar era. 5. The *Julian period* is a fictitious era, conceived by *Joseph Scaliger*, to facilitate the reduction of the years of any given epoch to that of another. This period is the result of the *lunar* and *solar* cycles, and the *indictions* multiplied by each other. Thus, multiply 19, the *lunar* cycle, by 28, the *solar* cycle, and the product will be 532; multiply this sum by 15, the cycle of the *indictions*, and you will have 7980 years, which constitute the *Julian period*. The first year of the *vulgar era*, is placed in the 4714th year of the Julian period: whence it follows, that to find any year of our Lord in this period, 4713 years must be added to that year: *e. g.* to find the year of this period, answering to the present year of our Lord, 1812, add 4713, and you will have 6525, which is the year of the Julian period sought. 6. The era of the *Seleucide*, sometimes improperly called the era of *Alexander*, commenced 12 years after the death of Alexander the Great, 312 before the incarnation, according to the vulgar reckoning, and was properly the *first year* of the *Syro-Macedonian* empire. 7. By the year before the *vulgar era* of Christ, is meant, that *correct chronological reckoning* which showed that the *vulgar* or *common* reckoning of th. A. D. or *year of our Lord*, is deficient not less than *four* years: so that the present year, 1812, should be, according to strict chronological precision, 1816. 8. The mode of computing by *Olympiads*, derived its origin from the institution of the Olympic games, which were celebrated every *four* years, for *five* successive days, at the time of the first full moon, after the summer's solstice. They were held on the banks of the river *Alpheus*, near *Olympis*, a city of *Elis*, from which they derived their name. The first Olympiad commenced 776 before the incarnation of our Lord. It need scarcely be added, that each Olympiad consists of *four* years; hence the *first, second, third, or fourth* year of any particular *Olympiad*. 9. Year of the *building of Rome*, is an important era among the Roman historians: it commenced 753 years before the birth of Christ. 10. The year of *Augustus*, or years after the *battle of Actium*, is the computation of time from the commencement of the *Roman empire*, which took place after the battle of Actium, 27 years before our Lord: from this time Augustus became sole governor. 11. The *cycles* introduced, require little explanation. The *solar* cycle is a revolution consisting of 28 years; the *lunar* cycle of 19; and the *paschal* cycle, or *Dionysian period*, is compounded of both, thus: The solar cycle of 28, and the lunar of 19, multiplied by each other, produce 532, which constitutes a third cycle, called the *paschal* cycle, because in that period the Christian passover, or *Easter*, a moveable feast, has gone through all possible variations, and the *solar* or *lunar* cycles, *dominical letters, paschal term, epacts, new moons, &c. &c.* all recommence exactly as they had done 532 years before. Other eras might have been noticed, but those mentioned above were judged to be the most important.

For farther particulars relative to the history of the Gospels, see the *general preface* to the *New Testament*.

THE GOSPEL

ACCORDING TO

S T. M A T T H E W.

Umbrian year of the World, 4000.—Alexandrian year of the World, 5498.—Antiochian year of the World, 5488.—Constantinopolitan Era of the World, 5504.—Year of the Julian Period, 4709.—Era of the Seleucids, 308.—Year before the vulgar Era of Christ, 5.—Year of the CXCIII. Olympiad, 4.—Year of the building of Rome, 749.—Year of the Emperor Augustus, i. e. from the battle of Actium, 28.—Consuls, Augustus XII. and Lucius Cornelius Sulla.—Year of the Paschal Cycle or Dionysian Period, 530.—Year of the Solar Cycle, 5.—Year of the Lunar Cycle, 13.—Dominical Letters, B A.

CHAPTER I.

The genealogy of Christ divided into three classes of fourteen generations each. The first fourteen, from Abraham to David, 2-6. The second fourteen, from Solomon to Jechonias, 7-10. The third fourteen, from Jechonias to Christ, 11-16. The sum of these generations, 17. Christ is conceived by the Holy Ghost, and born of the Virgin Mary, when she was espoused to Joseph, 18. Joseph's anxiety and doubts are removed by the ministry of an angel, 19, 20; by whom the child is named Jesus, 21. The fulfilment of the prophecy of Isaiah relative to this, 22, 23. Joseph takes home his wife Mary, and Christ is born, 24, 25.

A. M. 4000.
B. C. 5.
An. Olymp.
CXCIII. 4.

THE book of the ^a generation of Jesus Christ, ^b the son of David, ^c the son of Abraham.

2 ^d Abraham begat Isaac; A. M. 4000.
and ^e Isaac begat Jacob; and B. C. 5.
^f Jacob begat Judas and his An. Olymp.
brethren; CXCIII. 4.

^a Luke 3. 23.—^b Psa. 132. 11. Isai. 11. 1. Jer. 23. 5. Ch. 22. 2. John 7. 42. Acts 9. 30. & 13. 23. Rom. 1. 3.

^c Gen. 12. 3. & 22. 18. Gal. 3. 16.—^d Gen. 21. 2, 3.—^e Gen. 25. 26.—^f Gen. 29. 35.

NOTES ON CHAPTER I.

Verse 1. *The book of the generation of Jesus Christ*] I suppose these words to have been the original title to this Gospel; and that they signify, according to the Hebrew phraseology, not only the account of the genealogy of Christ, as detailed below, but the history of his birth, acts, sufferings, death, resurrection, and ascension.

The phrase, *book of the generation*, *ספר תולדות* *sepher toledoth*, is frequent in the Jewish writings, and is translated by the Septuagint *βιβλος γενεσεως*, as here, by the evangelist; and regularly conveys the meaning given to it above; e. g. *This is the book of the generations of Adam*, Gen. v. 1. That is, the account of the life of Adam and certain of his immediate descendants. Again, *These are the generations of Jacob*, Gen. xxxvii. 2. that is, the account or history of Jacob, his son Joseph, and the other remarkable branches of the family. And again, *These are the generations of Aaron and Moses*, Num. iii. 1. That is, the history of the life and acts of these persons, and some of their immediate descendants. The same form of expression is also used, Gen. ii. 4. when giving the history of the creation of heaven and earth.

Some have translated, *βιβλος γενεσεως*, *The book of the genealogy*; and consider it the title of this chapter only; but the former opinion seems better founded.

Jesus Christ] See on verses 16 and 21.

The son of David, the son of Abraham] No person ever born, could boast, in a direct line, a more illustrious ancestry than Jesus Christ. Among his progenitors, the regal, sacerdotal, and prophetic offices, existed in all their glory and splendour. DAVID, the most renowned of sovereigns, was king and prophet. ABRAHAM,

the most perfect character in all antiquity, whether sacred or profane, was priest and prophet: but the three offices were never united except in the person of Christ; he alone was prophet, priest, and king; and possessed and executed these offices in such a supereminent degree, as no human being ever did, or ever could. As the principal business of the prophet was to make known the will of God to men, according to certain partial communications received from heaven; so Jesus, who lay in the bosom of the Father, and who was intimately and thoroughly acquainted with all the mysteries of the eternal world, came to declare the divine nature, and its counsels, to mankind.—See John i. 18. As the business of the priest was to offer sacrifices to God, to make atonement for the sins of the people; so Christ was constituted a high priest, to make, by the sacrifice of himself, an atonement for the sins of the whole world; see 1 John ii. 2. and the whole epistle to the Hebrews. As the office of king was to reign over, protect, and defend the people committed to his care by the divine providence, so Christ is set as a king upon Sion, having the heathen for his inheritance, and the uttermost parts of the earth for his possession, Psal. ii. 6, 8. &c; Of the righteousness, peace, and increase of whose government, there shall be no end, Isai. ix. 7. This threefold office, Christ executes not only in a general sense, in the world at large, but in a particular sense, in every Christian soul. He is first a prophet, to teach the heart the will of God; to convict the conscience of sin, righteousness, and judgment; and fully to illustrate the way of salvation. He is next a priest, to apply that atonement to the guilty conscience, the necessity of which, as a prophet, he had previously made known. And lastly, as a king,

A. M. 4000. 3 And ^sJudas begat Phares
 B. C. 5. and Zara of Thamar, and
 An. Olymp. and Zara of Thamar, and
 CXCIII. 4. ^hPhares begat Esrom: and
 Esrom begat Aram;
 4 And Aram begat Aminadab; and
 Aminadab begat Naasson; and Naasson
 begat Salmon;
 5 And Salmon begat Booz of Ra-
 chab: and Booz begat Obed of Ruth;
 and Obed begat Jesse;

A. M. 4000. 6 And ¹Jesse begat David
 B. C. 5. the king; and ²David the
 An. Olymp. king begat Solomon of her
 CXCIII. 4. *that had been the wife of Urias;*
 7 And ¹Solomon begat Roboam:
 and Roboam begat Abia; and Abia
 begat Asa;
 8 And Asa begat Josaphat; and Jo-
 saphat begat Joram; and Joram begat
 Ozias;

^r Gen. 38. 27.—^b Ruth 4. 18, &c. 1 Chron. 2. 5, 9, &c.

¹ 1 Sam. 16. 1. & 17. 12.—² 2 Sam. 12. 24.—1 Chron. 3. 10, &c.

he leads captivity captive, binds and casts out the strong man armed, spoils his goods, extends the sway of the sceptre of righteousness, subdues and destroys sin, and reigns Lord over all the powers and faculties of the human soul; so that as sin reigned unto death, EVEN so does grace reign through righteousness, unto eternal life, by Jesus Christ our Lord. Rom. v. 21.

It is remarkable, that the evangelist names David before Abraham, though the latter was many generations older: the reason seems to be this, that David was not only the most illustrious of our Lord's predecessors, as being both king and prophet; but because that promise, which at first was given to Abraham, and afterward, through successive generations, confirmed to the Jewish people, was at last determined and restricted to the family of David. Son of David, was an epithet by which the Messiah was afterward known among the Jews: and under this title, they were led to expect him by prophetic authority. See Psal. lxxxix. 3, 4. cxxxii. 10, 11. compared with Acts xiii. 23. and Isai. xi. 1. Jerem. xxiii. 5. Christ was prophesied of under the very name of David. See Ezek. xxiv. 23, 24. xxxvii. 24, 25.

Verse 2. Abraham begat Isaac] In this genealogy, those persons only, among the ancestors of Christ, which formed the direct line, are specified; hence no mention is made of Ishmael, the son of Abraham, nor of Esau, the son of Isaac: and of all the twelve patriarchs or sons of Jacob, Judah alone is mentioned.

Verse 3. Phares and Zara] The remarkable history of these twins may be seen Gen. xxxviii. Some of the ancients were of opinion, that the evangelist refers to the mystery of the youngest being preferred to the eldest, as prefiguring the exaltation of the Christian church over the synagogue. Concerning the women whose names are recorded in this genealogy, see the note at the end of the chapter.

Verse 8. Joram begat Ozias] This is the Uzziah, king of Judah, who was struck with the leprosy for his presumption in entering the temple to offer incense before the Lord. See 2 Chron. xxvi. 16, &c. Ozias was not the immediate son of Joram: there were three kings between them, Ahaziah, Joash, and Amaziah, which swell the fourteen generations to seventeen: but it is observed, that omissions of this kind are not uncommon in the Jewish genealogies. In Ezra vii. 3. Azariah is called the son of Merajoth, although it is evident, from 1 Chron. vi. 7—9. that there were six descendants between them. This circumstance the evangelist was probably aware of; but did not see it proper to attempt to correct what he

found in the public accredited genealogical tables; as he knew it to be of no consequence to his argument, which was merely to show, that Jesus Christ as surely descended in an uninterrupted line from David, as David did from Abraham. And this he has done in the most satisfactory manner: nor did any person in those days pretend to detect any inaccuracy in his statement; though the account was published among those very people whose interest it was to expose the fallacy, in vindication of their own obstinate rejection of the Messiah, if any such fallacy could have been proved. But as they were silent, modern, and comparatively modern unbelievers, may for ever hold their peace. The objections raised on this head are worthy of no regard.

St. Matthew took up the genealogies just as he found them in the public Jewish records, which, though they were in the main correct, yet were deficient in many particulars. The Jews themselves give us sufficient proof of this. The Talmud, title Kiddushim, mentions ten classes of persons who returned from the Babylonish captivity: I. COHANEY, priests. II. LEVEY, Levites. III. YISHRAEL, Israelites. IV. CHULULEY, common persons, as to the priesthood; such whose fathers were priests, but their mothers were such as the priests should not marry. V. GREY, proselytes. VI. CHAREY, freed men, or servants, who had been liberated by their masters. VII. MAMZIREY, spurious, such as were born in unlawful wedlock. VIII. NETHINEY, Nethinims. IX. SHETUKEY, bastards, persons whose mothers, though well known, could not ascertain the fathers of their children, because of their connexions with different men. X. ASUPHEY, such as were gathered up out of the streets, whose fathers and mothers were utterly unknown. Such was the heterogeneous mass brought up from Babylon to Jerusalem: and although we learn from the Jews, that great care was taken to separate the spurious from the true-born Israelites, and canons were made for that purpose; yet it so happened, that sometimes a spurious family had got into high authority, and therefore must not be meddled with. See several cases in Lightfoot. On this account, a faithful genealogist would insert in his roll; such only as were indisputable. "It is therefore easy to guess," says Dr. Lightfoot, "whence Matthew took the last fourteen generations of this genealogy, and Luke the first thirty names of his: namely, from the genealogical rolls at that time well known and laid up in the public repositories, and in the private also

A. M. 4800. 9 And Ozias begat Joatham; B. C. 5. and Joatham begat Achaz; An. Olymp. CXCIII. 4. and Achaz begat Ezekias;

10 And ^m Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And ^a Josias ^o begat Jechonias and his brethren, about the time they were ^p carried away to Babylon:

12 And after they were brought to Babylon, ^r Jechonias begat Salathiel; and Salathiel begat ^z Zorobabel;

^m 2 Kings 20. 21. 1 Chron. 3. 13.—Some read, *Josias begat Jakim, and Jakim begat Jechonias.*—See 1 Chron. 3. 15, 16.—^p 2 Kings 24. 14, 15, 16. & 25. 11. 2 Chron. 36. 10.

And it was necessary indeed, in so noble and sublime a subject, and a thing that would be so much inquired into by the Jewish people, as the lineage of the Messiah would be, that the evangelists should deliver a truth, not only that could not be gainsaid, but also might be proved and established from certain and undoubted records of ancestors." See *Horæ Talmudicæ*.

Verse 11. *Josias begat Jechonias, &c.* There are three considerable difficulties in this verse. 1. Josias was not the father of Jechonias; he was only the grandfather of that prince: 1 Chron. iii. 14—16. 2. Jechonias had no brethren; at least none are on record. 3. Josias died 20 years before the Babylonish captivity took place, and therefore *Jechonias and his brethren* could not have been begotten about the time they were carried away to Babylon. To this may be added a fourth difficulty, viz. there are only thirteen in this second class of generations; or forty-one, instead of forty-two in the whole. But all these difficulties disappear, by adopting a reading found in many MSS. *Ἰωσίας δὲ ἐγέννησεν τὸν Ἰωακίμ· Ἰωακίμ δὲ ἐγέννησεν τὸν Ἰεχονίας.* And *Josias begat JOHAKIM, or Joakim, and JOAKIM begat Jechonias.* For this reading, see the authorities in *Griesbach*. *Josiah* was the immediate father of *Jehoiakim*, (called also *Eliakeim* and *Joakim*.) and his brethren, who were *Johanan, Zedekiah, and Shallum*: see 1 Chron. iii. 15. *Joakim* was the father of *Jochin* or *Jechonias*, about the time of the first Babylonish captivity: for we may reckon three Babylonish captivities. The first happened in the fourth year of *Joakim*, son of *Josiah*, about A. M. 3398. In this year, *Nebuchadnezzar* having taken *Jerusalem*, led a great number of captives to *Babylon*. The second captivity happened under *Jechoniah*, son of *Joakim*; who, having reigned three months, was taken prisoner in 3405, and was carried to *Babylon*, with a great number of the Jewish nobility. The third captivity took place under *Zedekiah*, A. M. 3416. And thus, says *Calmet*, the 11th verse should be read: *Josias begat Joakim and his brethren; and Joakim begat Jechonias about the time of the first Babylonish captivity; and Jechonias begat Salathiel, after they were brought to Babylon.* Thus, with the necessary addition of *Joakim*, the three classes, each containing fourteen generations, are complete. And to make this the more evident, I shall set down each of these three generations in a separate

13 And Zorobabel begat A. M. 4000 Abiud; and Abiud begat B. C. 5. Eliakim; and Eliakim begat An. Olymp. CXCIII. 4. Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And ^u Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

20. Jer. 27. 20. & 39. 9. & 52. 11, 15, 28, 29, 30. Dan. 1. 9.—^r 1 Chron. 3. 17, 19.—^s Ezra 3. 2. & 5. 2. Neh. 12. 1. Hag. 1. 1.—^t Luke 3. 24.—^u Ver. 21. & Ch. 13. 55. & 27. 56.

column, with the additional *Joakim*, that the reader may have them all at one view.

1 Abraham	1 Solomon	1 Jechonias
2 Isaac	2 Rehoboam	2 Salathiel
3 Jacob	3 Abia	3 Zorobabel
4 Judah	4 Asa	4 Abiud
5 Pharez	5 Josaphat	5 Eliakim
6 Esrom	6 Joram	6 Azor
7 Aram	7 Ozias	7 Sadoc
8 Aminidab	8 Joatham	8 Achim
9 Naasson	9 Achaz	9 Eliud
10 Salmon	10 Ezekias	10 Eleazar
11 Booz	11 Manasses	11 Matthan
12 Obed	12 Amon	12 Jacob
13 Jesse	13 Josias	13 Joseph
14 David	14 Joakim	14 JESUS

In all forty-two generations.

Verse 12. *Jechonias begat Salathiel*] After *Jechonias* was brought to *Babylon*, he was put in prison by *Nebuchadnezzar*, where he continued till the death of this prince, and the accession of *Evilmerodach*, who brought him out of prison, in which he had been detained thirty-seven years; and restored him to such favour, that his throne (seat) was exalted above all the kings which were with him in *Babylon*: *Jerem. lii. 31, 32.* But though he thus became a royal favourite, he was never restored to his kingdom. And according to the prophecy of *Jeremiah xxii. 30.* no man of his seed sat upon the throne of *David*; yet the regal line was continued through his son *Salathiel*, who died in *Babylon*; but *Zorobabel*, his son, returned from captivity, and by him the race of *David* was continued, according to *Matthew*, by *Abiud*; and, according to *Luke*, by *Rhesa*. See on *Luke iii. 23, &c.*

The term, *carrying away to Babylon*, *μεταστοσία*, from *μετασίσω*, to change a habitation or place of residence, would be more properly translated by the word *transportation*, which is here peculiarly appropriate: the change was not voluntary; they were forced away.

Verse 16. *Jesus, who is called Christ.*] As the word *Χριστός*, *Christ*, signifies the anointed or anointer, from *χρίω*, to anoint; it answers exactly to the Hebrew *מָשִׁיחַ* *mashiach*, which we pronounce *Messiah* or *Messias*; this word comes from the root *מָשַׁח* *mashac*, signifying the same thing. As the same person is intended by both the Hebrew and Greek appellation, it should be regularly translated, *The Messiah*, or, *The Christ*; whichever is preferred, the demonstrative article should never be omitted.

A. M. 4000. 17 So all the generations
 B. C. 5. from Abraham to David, are
 An. Olymp. CXIII. 4. fourteen generations; and
 from David until the carrying away
 into Babylon, are fourteen generations;
 and from the carrying away into Ba-
 bylon unto Christ, are fourteen genera-
 tions.

18 ¶ Now the birth of Jesus Christ

† Luke 1. 27.

Priests, prophets, and kings, among the Jews, were anointed in order to the legitimate exercise of their respective offices. Hence the word *Χριστος*, *Christ*, or *משח* *Mashiach*, became a name of dignity, and often signified the same as *king*. See Isai. xiv. 1. Psal. cv. 15. Lev. iv. 3, vi. 20. 1 Sam. ii. 10. The words *משח* *Mashiach* and *מלך* *melech*, *Χριστος* and *βασιλευς*, *Christ* and *king*, are frequently interchanged. 1 Sam. ii. 10. Psal. ii. 2, 6. Luke xxiii. 2. and see the scholia of Rosenmuller on this place. The reason of this may be seen in the following note, which I extract from the comment on Exod. xxix. 7.

“It appears from Isai. lxi. 1. that anointing with oil, in consecrating a person to any important office, whether *civil* or *religious*, was considered as an emblem of the communication of the gifts and graces of the *Holy Spirit*. This ceremony was used on three occasions, viz. the installation of *prophets, priests, and kings*, into their respective offices. But why should such an anointing be deemed necessary? Because the common sense of men taught them, that all good, whether spiritual or secular, must come from God, its origin and cause. Hence it was taken for granted: 1. That no man could foretell events, unless inspired by the Spirit of God. And therefore the *prophet* was anointed, to signify the communication of the Spirit of wisdom and knowledge. 2. That no person could offer an acceptable sacrifice to God for the sins of men; or profitably minister in holy things, unless enlightened, influenced, and directed by the Spirit of grace and holiness. Hence the *priest* was anointed, to signify his being divinely qualified for the due performance of his sacred functions. 3. That no man could enact just and equitable laws, which should have the prosperity of the community and the welfare of the individual continually in view, or could use the power confided to him, only for the suppression of vice and the encouragement of virtue, but that man who was ever under the inspiration of the Almighty. Hence *kings* were inaugurated by anointing with oil. Two of these offices only, exist in all civilized nations, the *acerdotal* and *regal*; and in some countries, the *priest* and *king* are still consecrated by anointing. In the Hebrew language, *משח* *mashach* signifies to anoint; and *משח* *mashiach*, the anointed person. But as no man was ever dignified by holding the three offices, so no person ever had the title *Mashiach*, the anointed one, but Jesus, The *CHRIST*. He alone is *King of kings*, and *Lord of lords*: the king, who governs the universe, and rules in the hearts of his followers; the *prophet*, to instruct men in the way wherein they should go; and the great high

was on this wise: When as his
 A. M. 4000. mother Mary was espoused
 B. C. 5. to Joseph, before they came
 An. Olymp. CXIII. 4. together, she was found with child
 of the Holy Ghost.

19 Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

† Luke 1. 35.— Deut. 24. 1.

priest, to make atonement for their sins. Hence he is called the *Messias*, a corruption of the word *משח* *ha-mashiach*, THE ANOINTED ONE, in Hebrew; which gave birth to *ὁ Χριστος*, *ho Christos*, in Greek: of him, Melchisedech, Abraham, Aaron, David, and others, were illustrious types. But none of these had the title of THE MESSIAH, OR THE ANOINTED OF GOD. This does, and ever will, belong exclusively to JESUS, THE CHRIST.”

Verse 17. *Fourteen generations.*] See the note on ver. 11. The Jews had a sort of technical method of summing up generations in this way. In *Sinopsis Schar*, p. 132, n. 18. we have the following words: “From Abraham to Solomon were fifteen generations; and then the moon was at the full. From Solomon to Zedekiah were other fifteen generations; the moon was then in the wane, and Zedekiah’s eyes were put out.” That is, the regal state came to its zenith of light and glory in the time of *Solomon*; but decreased gradually, till it became nearly extinct in the days of *Zedekiah*. See *Schoetgen*.

Verse 18. *Espoused to Joseph*] The word *μνηστεύσασθαι*, from *μνηστειν*, to contract, or betroth, refers to the previous marriage agreement, in which the parties mutually bound themselves to each other; without which, no woman was ever married among the Jews.

Before they came together] The woman was espoused at her own, or her father’s house; and generally, some time elapsed before she was taken home to the house of her husband: Deut. xx. 7. Judg. xiv. 7, 8. This custom has been immemorially observed among the inhabitants of Ireland, who have not only this, but many other Asiatic customs, which, added to various authentic historic proofs, are collateral evidences, that they received the Christian religion, not from the *popes of Rome*, but through the means of *Asiatic missionaries*.

Among the Jews, the *espousal*, though the marriage had not been consummated, was considered as perfectly legal and binding on both sides; and hence, a breach of this contract was considered as a case of adultery, and punished exactly in the same way. See Deut. xxii. 25, 28. Nor could a contract of this kind, though there was no cohabitation, be broken but by a regular divorce, as Mr. Selden, in his *Uxor Hebraica*, has proved at large from the Jewish rabbins.

She was found with child] Her situation was the most distressing and humiliating that can be conceived. Nothing but the fullest consciousness of her own integrity, and the strongest confidence in God, could have supported her in such trying circumstances, where

A. M. 4000. 20 But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost.

21 And she shall bring forth a son,

↳ Luke 1. 35.—↳ Gr. begotten.—↳ Luke 1. 31.—↳ That is,

her reputation, her honour, and her life, were at stake. What conversation passed between her and Joseph, on this discovery, we are not informed; but the issue proves, that it was not satisfactory to him; nor could he resolve to consider her as his wife, till God had sent his angel to bear the most unequivocal testimony to the virgin's innocence. His whole conduct on this occasion, was exceedingly benevolent and humane. He might at once have taken the advantage of the law, Deut. xxii. 23, 24. and had her stoned to death.

Verse 19. *To make her a public example*] Παράδειγματις, to expose her to public infamy; from παρά, near, and δείκνυμαι, I show, or expose. Though Joseph was a righteous man, δίκαιος, and knew that the law required that such persons as he supposed his wife to be, should be put to death; yet, as righteousness is ever directed by mercy, he determined to put her away, or divorce her privately, i. e. without assigning any cause, that her life might be saved: and as the offence was against himself, he had a right to pass it by if he chose. Some have supposed that the term δίκαιος should be translated merciful, and it certainly often has this signification, but here it is not necessary.

Verse 20. *That which is conceived* (or formed) in her] So I think γινώσκω should be translated in this place: as it appears that the human nature of Jesus Christ was a real creation in the womb of the virgin, by the power of the Holy Spirit. The angel of the Lord mentioned here, was probably the angel Gabriel, who, six months before, had been sent to Zacharias and Elizabeth, to announce the birth of Christ's forerunner, John the Baptist. See Luke i. 36.

Verse 21. JESUS] The same as Joshua, יהושע Yehoshua, from יהו yashah, he saved, delivered, put in a state of safety. See on Exod. xiii. 9. Numb. xiii. 16. and in the preface to Joshua.

He shall save his people from their sins.] This shall be his great business in the world: the great errand on which he is come, viz. to make an atonement for, and to destroy, sin: deliverance from all the power, guilt, and pollution of sin, is the privilege of every believer in Christ Jesus. Less than this, is not spoken of in the Gospel; and less than this, would be unbecoming the Gospel. The perfection of the Gospel system is, not that it makes allowances for sin, but that it makes an atonement for it:—not that it tolerates sin, but that it destroys it. In ver. 1, he is called Jesus Christ, on which Dr. Lightfoot properly remarks, "That the name of Jesus, so often added to the name of Christ in the New Testament, is not only that Christ might be thereby pointed out as the Saviour, but also that Jesus might be pointed out as the true Christ, or Messiah, against the

and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and

Saviour, Heb.—↳ Acts 4. 12. & 5. 31. & 18. 23, 32.—↳ Isaiah 7. 14.

unbelief of the Jews." This observation will be of great use in numberless places of the New Testament. See Acts ii. 36. viii. 35. 1 Cor vi. 22. 1 John ii. 22. iv. 15. &c.

Verse 22. *By the prophet*] ISAIAH is added here by several MSS. versions, and fathers. The prophecy is taken from Isaiah vii. 14.

Verse 23. *Behold, a virgin shall be with child*] We have already seen, from the preceding verse, that this prophecy is taken from Isai. vii. 14. but it may be necessary to consider the circumstances of the original promise more particularly. At the time referred to, the kingdom of Judah, under the government of Ahaz, was reduced very low. Pekah, king of Israel, had slain in Judea 120,000 persons in one day; and carried away captives 200,000, including women and children, together with much spoil. To add to their distress, Rezin, king of Syria, being confederate with Pekah, had taken Elath, a fortified city of Judah, and carried the inhabitants away captive to Damascus. In this critical conjuncture, need we wonder that Ahaz was afraid that the enemies who were now united against him must prevail, destroy Jerusalem, end the kingdom of Judah, and annihilate the family of David? To meet and remove this fear, apparently well grounded, Isaiah is sent from the Lord to Ahaz, swallowed up now both by sorrow and by unbelief, in order to assure him that the counsels of his enemies should not stand; and that they should be utterly discomfited. To encourage Ahaz, he commands him to ask a sign or miracle, which should be a pledge in hand, that God should, in due time, fulfil the predictions of his servant, as related in the context. On Ahaz humbly refusing to ask any sign, it is immediately added, *Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a son; and shall call his name Immanuel. Butter and honey shall he eat, &c.* But the divine and human nature of our Lord, as well as the miraculous conception, appear to be pointed out in the prophecy quoted here by the evangelist:—He shall be called יהוה-עמנו IM-MENU-EL; literally, THE STRONG GOD WITH US: similar to those words in the New Testament—*The word which was God—was made flesh, and dwelt among us, full of grace and truth: John i. 1, 14. And, God was manifested in the flesh: 1 Tim. iii. 16.* So that we are to understand, *God with us*, to imply, *God incarnated*—*God in human nature.* This seems farther evident from the words of the prophet, ver. 15. *Butter and honey shall he eat*—he shall be truly man, grow up, and be nourished in a human, natural way; which refers to his being WITH US, i. e. incarnated. To which the prophet adds, *That he may know to refuse the evil and choose the good: or rather According to his knowledge, ודעו לדעתו.*

A. M. 4000. * they shall call his name
B. C. 5. Emmanuel, which being inter-
An. Olymp. CXCIII. 4. preterted is, God with us.

24 Then Joseph, being raised from
sleep, did as the angel of the Lord had

* Or, his name shall be called.

reprobating the evil, and choosing the good:—this refers to him as God; and is the same idea given by this prophet, chap. liii. 11. *By (or in) his knowledge, (the knowledge of Christ crucified, בְּרִצְוֹ be da'ato) shall my righteous servant justify many; for he shall bear their offences.* Now this union of the divine and human natures, is termed a *sign or miracle, מֵאוֹת, i. e. something which exceeds the power of nature to produce.* And this *miraculous union* was to be brought about in a *miraculous way: Behold, a virgin shall conceive: the word is very emphatic, הַעֲלֵמָה ha-almah, THE virgin; the only one that ever was, or ever shall be, a mother in this way.* But the *Jews*, and some called *Christians*, who have espoused their desperate cause, assert, that “the word *עֲלֵמָה almah* does not signify a *VIRGIN only*; for it is applied, Prov. xxx. 19. to signify a young married woman.” I answer, that this latter text is no proof of the contrary doctrine: the words *וַיִּבְרַח נָבִיר בְּעֵלְמָה derec geber be-almah, the way of a man with a maid*, cannot be proved to mean that for which it is produced: besides, one of De Rossi's MSS. reads *בְּעֵלְמַי be-almay*, the way of a strong, or stout, man (נָבִיר geber) IN HIS YOUTH; and in this reading the *Syriac, Septuagint, Vulgate, and Arabic*, agree; which are followed by the *first version in the English language*, as it stands in a MS. in my own possession—the *wife of a man in his waning youth: so that this place, the only one that can with any probability of success be produced, (were the interpretation contended for correct, which I am by no means disposed to admit.)* proves nothing. Besides, the consent of so many versions in the opposite meaning, deprives it of much of its influence in this question.

The word *עֲלֵמָה almah*, comes from *עָלַם alam, to lie hid, be concealed; and we are told, that “virgins were so called because they were concealed or closely kept up in their fathers' houses, till the time of their marriage.”* This is not correct: see the case of Rebecca, Gen. xxiv. 43. and my note there: that of Rachel, Gen. xxix. 6, 9. and the note there also; and see the case of Miriam, the sister of Moses, Exod. ii. 8. and also the Chaldee paraphrase on Lam. i. 4. where the *virgins* are represented as *going out in the dance.* And see also the whole history of *Ruth*. This, being *concealed, or kept at home*, on which so much stress is laid, is purely fanciful; for we find, that young *unmarried women* drew water, kept sheep, gleaned publicly in the fields, &c. &c. and the same works they perform among the Turcomans to the present day. This reason, therefore, does not account for the radical meaning of the word; and we must seek it elsewhere. Another well known and often used root in the Hebrew tongue, will cast light on this subject. This is *גָּלַה galah*, which signifies to *reveal, make manifest, or uncover*, and is often applied to matrimonial connexions, in different parts of the Mosaic law: *עָלַם alam, therefore, may be considered, as implying the*

bidden him, and took unto
him his wife:

25 And knew her not till
she had brought forth her first born
son: and he called his name JESUS.

† Exod. 13. 2. Luke 2. 7, 21.

concealment of the *virgin*, as *such*, till lawful marriage had taken place. A virgin was not called *עֲלֵמָה almah*, because she was concealed by being kept at home in her father's house, which is not true, but *literally and physically*, because, as a *woman*, she had not been *uncovered*—she had not known man. This fully applies to the blessed virgin, see Luke i. 34. “How can this be, seeing *I know no man?*” and this text throws much light on the subject before us. This also is in perfect agreement with the ancient prophecy, “The seed of the woman shall bruise the head of the serpent,” Gen. iii. 15. for the person who was to destroy the work of the devil was to be the progeny of the *woman*, without any concurrence of the *man*. And hence, the text in Genesis speaks as fully of the *virgin state* of the person, from whom *Christ*, according to the flesh, should come, as that in the *prophet*, or this in the *evangelist*. According to the original promise, there was to be a *seed, a human being*, who should destroy sin; but this *seed or human being*, must come from the *woman ALONE*: and no *woman ALONE* could produce such a human being, without being a *virgin*. Hence, *A virgin shall bear a son*, is the very spirit and meaning of the original text, independently of the *illustration* given by the prophet: and the *fact* recorded by the evangelist, is the proof of the whole. But how could that be a *sign to Ahaz*, which was to take place so many hundreds of years after? I answer, the meaning of the prophet is plain: not only Rezin and Pekah should be unsuccessful against Jerusalem at *that time*, which was the fact; but Jerusalem, Judea, and the house of David, should be both preserved, notwithstanding their depressed state, and the multitude of their adversaries, till the time should come, when a *virgin should bear a son*. This is a most remarkable circumstance—the house of David could never fail, till a virgin should conceive and bear a son—nor did it; but when that incredible and miraculous fact did take place, the kingdom and house of David became extinct! This is an irrefragable confutation of every argument a Jew can offer in vindication of his opposition to the Gospel of Christ. Either the prophecy in Isaiah has been fulfilled, or the kingdom and house of David are yet standing. But the kingdom of David, we know, is destroyed: and where is the man, Jew or Gentile, that can show us a single descendant of David, on the face of the earth? The prophecy could not fail—the kingdom and house of David have failed—the *virgin*, therefore, must have brought forth her son—and this son is Jesus, the Christ. Thus Moses, Isaiah, and Matthew concur; and facts, the most unequivocal, have confirmed the whole! Behold the wisdom and providence of God!

Notwithstanding what has been said above, it may be asked, In what sense could this name, *Immanuel*, be applied to Jesus Christ, if he be not truly and properly GOD? Could the Spirit

of truth ever design that Christians should receive him as an angel or a mere man, and yet, in the very beginning of the Gospel history, apply a character to him, which belongs only to the Most High God? Surely no. In what sense then, is Christ God WITH us? Jesus is called Immanuel, or God with us, in his incarnation. God united to our nature—God with man—God in man.—God with us, by his continual protection.—God with us, by the influences of his Holy Spirit—in the holy sacrament,—in the preaching of his word—in private prayer. And God with us, through every action of our life, that we begin, continue, and end in his name. He is God with us, to comfort, enlighten, protect, and defend us in every time of temptation and trial, in the hour of death, in the day of judgment: and God with us, and in us, and we with and in him, to all eternity.

Verse 25. Her first born son] Τοῦ υἱοῦ αὐτῆς τοῦ πρωτοτοκου. Literally, That son of her's, the first born one. That Mary might have had other children, any person may reasonably and piously believe; that she had others, many think exceedingly probable, and that this text is at least an indirect proof of it. However this may be, the perpetual virginity of Mary should not be made an article of faith. God has not made it one—indeed it can hardly bear the light of several texts in the Gospels.

He knew her not] Had no matrimonial intercourse with her—TILL she had brought forth that son of her's, of whom the evangelist had been just speaking, the first born, the eldest of the family, to whom the birthright belonged, and who was miraculously born before she knew any man, being yet in a state of virginity. See on chap. xiii. 55. The virginity of Mary, previously to the birth of Christ, is an article of the utmost consequence to the Christian system; and therefore it is an article of faith: her perpetual virginity is of no consequence; and the learned labour spent to prove it, has produced a mere castle in the air. The thing is possible; but it never has been, and never can be proved.

He called his name JESUS] This name was given by the command of God, see ver. 16. and was imposed on Christ when eight days old; for then, according to the Jewish law, he was circumcised: thus he had the name of Saviour given when he first began to shed that blood, without which there can be no remission of sins.

The goodness of God is manifested, not only in his giving his Son to save a lost world; but also in the choice of the persons who were his progenitors: among whom we find, first, SAINTS, to excite our courage: Abraham, remarkable for his faith; Isaac, for his obedience; and Jacob, for his fervour and constancy.

Secondly, Penitent SINNERS, to excite our confidence: such as David, Manasses, &c.

Thirdly, Sinners, of whose repentance and salvation we hear nothing; to put us on our guard. Who can read the account of idolatrous Solomon, who, from the whole evidence of the Sacred History, died in his sins, without trembling?

Four WOMEN are mentioned in this genealogy, two of these were adulteresses, Tamar and Bathsheba; and two were Gentiles, Rahab and Ruth, and strangers to the covenant of promise; to teach us, that Jesus Christ came to save sinners; and that though strangers to his people, we are not on that account excluded from a salvation which God has designed for all men. He is not the God of the Jews only; he is also the God of the Gentiles.

The state of the royal family of David, the circumstances of the Holy Virgin and her spouse Joseph, the very remarkable prophecy of Isaiah, the literal and circumstantial fulfilment of it, the names given to our blessed Lord, the genealogical scroll of the family, &c. &c. are all so many proofs of the wisdom, goodness, and providence of God. Every occurrence seems, at first view, to be abandoned to fortuitous influence, and yet the result of each shows that God managed the whole. These circumstances are of the greatest importance; nor can the Christian reader reflect on them without an increase of his faith and his piety.

CHAPTER II.

Wise men come from the east to worship Christ, 1, 2. Herod, hearing of the birth of our Lord, is greatly troubled, 3; and makes inquiry of the chief priests and scribes, where the Christ should be born, 4. They inform him of the prophecy relative to Bethlehem, 5, 6. The wise men, going to Bethlehem, are desired by Herod to bring him word when they have found the child, pretending that he wished to do him homage, 7, 8. The wise men are directed by a star to the place where the young child lay, adore him, and offer him gifts, 9—11. Being warned of God not to return to Herod, they depart into their own country another way, 12. Joseph and Mary are divinely warned to escape into Egypt, because Herod sought to destroy Jesus, 13, 14. They obey, and continue in Egypt till the death of Herod, 15. Herod, finding that the wise men did not return, is enraged, and orders all the young children in Bethlehem, under two years of age, to be massacred, 16—18. Herod dies, and Joseph is divinely warned to return to the land of Israel, 19—21. Finding that Archelaus reigned in Judaea in place of his father Herod, he goes to Galilee, and takes up his residence at Nazareth, 22, 23.

A. M. 4001.
B. C. 4.
An. Olym. p.
CXCIV. 1.

NOW when a Jesus was born in Bethlehem of Judaea, in the days of Herod

the king, behold, there came wise men from the east to Jerusalem,

A. M. 4001.
B. C. 4.
An. Olym. p.
CXCIV. 1.

* Luke 2. 4, 6, 7.

b Gen. 10. 30. & 25. 6. 1 Kings 4. 30.

NOTES ON CHAPTER II.

Verse 1. Bethlehem of Judaea] This city is mentioned in Judges xvii. 7. and must be distinguished from another of the same name in the tribe of Zebulun, Josh. xix. 15. It is likewise called Ephrath, Gen. xlviii. 7. or Ephrath. Mic. v. 2. and its inhabitants Ephrathites, Ruth i. 2. 1 Sam. xvii. 12. It is situated on the declivity of a hill, about six miles from Jerusalem. Beth-lechem, in Hebrew signi-

fies the house of bread. And the name may be considered as very properly applied to that place where Jesus, the Messiah, the true bread that came down from heaven, was manifested, for to give life to the world. But lechem also signifies flesh, and is applied to that part of the sacrifice which was burnt upon the altar. See Levit. iii. 11—16. xxi. 6. The word is also used to signify a carcass, Zeph. i. 17. The Arabic version has Beet lechem,

A. M. 4001. 2 Saying, ° Where is he that
B. C. 4. is born King of the Jews? for
An. Olymp. we have seen ° his star in the
CXCIV. 1. east, and are come to worship him.

3 † When Herod the king A. M. 4001.
had heard *these things*, ° he B. C. 4.
was troubled, and all Jeru- An. Olymp.
salem with him. CXCIV. 1.

° Luke 2. 11.—4 Numb. 24. 17. Isai. 60. 3.

° Prov. 21. 1, 2.

and the Persic *بیت اللهيم*. *Beet allehem*: but *lehem*, in Arabic, never signifies *bread*, but always means *flesh*. Hence it is more proper to consider the name as signifying *the house of flesh*, or, as some might suppose, *the house of the incarnation*, i. e. the place where God was manifested in the flesh for the salvation of a lost world.

[In the days of Herod the king] This was HEROD, improperly denominated the GREAT, the son of Antipater, an Idumean: he reigned 37 years in Judea, reckoning from the time he was created king of that country by the Romans. Our blessed Lord was born in the last year of his reign; and at this time, the sceptre had literally departed from Judah, a *foreigner* being now upon the throne.

As there are several princes of this name mentioned in the New Testament, it may be well to give a list of them here, together with their genealogy.

Herod the Great, married ten wives, by whom he had several children, Euseb. l. 1. c. 9. p. 27. The first was *Doris*, thought to be an Idumean, whom he married when but a private individual; by her he had *Antipater*, the eldest of all his sons; whom he caused to be executed five days before his own death.

His second wife was *Mariamne*, daughter to *Hircanus*, the sole surviving person of the *Asmonean*, or *Maccabean* race. Herod put her to death. She was the mother of *Alexander* and *Aristobulus*, whom Herod had executed at *Sebastia*. (Joseph. Antiq. l. xvi. c. 13.—de Bello, l. i. c. 17.) on an accusation of having entered into a conspiracy against him. *Aristobulus* left three children, whom I shall notice hereafter.

His third wife was *Mariamne*, the daughter of *Simon*, a person of some note in Jerusalem, whom Herod made high priest in order to obtain his daughter. She was the mother of *Herod Philippus*, or Herod Philip, and *Salome*. Herod, or Philip, married *Herodias*, mother to *Salome*, the famous dancer, who demanded the head of John the Baptist, Mark vi. 22. *Salome* had been placed in the will of Herod the Great, as second heir after Antipater; but her name was erased, when it was discovered that *Mariamne*, her mother, was an accomplice in the crimes of Antipater, son of Herod the Great. Joseph. de Bello, lib. i. c. 18, 19, 20.

His fourth wife was *Malthaké*, a Samaritan, whose sons were *Archelaus* and *Philip*. The first enjoyed half his father's kingdom, under the name of *tetrarch*, viz. Idumea, Judea, and Samaria: Joseph. Antiq. l. xvii. c. 11. He reigned nine years; but being accused and arraigned before the emperor Augustus, he was banished to Vienna, where he died: Joseph. Antiq. l. xvii. c. 15. This is the Archelaus mentioned in verse 22.

His brother *Philip* married *Salome*, the famous dancer, the daughter of Herodias; he died without children, and she was afterward married to *Aristobulus*.

The fifth wife of Herod the Great was *Cleopatra* of Jerusalem. She was the mother of Herod, surnamed Antipas, who married Herodias, the wife of his brother Philip, while he was still living. Being reproved for this act by John the Baptist, Matt. xiv. 3. Mark vi. 17. Luke iii. 19. and having imprisoned this holy man, he caused him to be beheaded, agreeably to the promise he had rashly made to the daughter of his wife Herodias, who had pleased him with her dancing. He attempted to seize the person of Jesus Christ, and to put him to death. It was to this prince that Pilate sent our Lord, Luke xiii. 31, 32. He was banished to Lyons, and then to Spain, where both he and his wife Herodias died. Joseph. Antiq. l. xv. c. 14.—de Bello, l. ii. c. 8.

The sixth wife of Herod the Great was *Pallas*, by whom he had Phasaelus; his history is noways connected with the New Testament.

The seventh was named *Phædra*, the mother of *Roxana*, who married the son of *Pheroras*. The eighth was *Élpida*, mother of *Salome*, who married another son of *Pheroras*.

With the names of two other wives of Herod we are not acquainted; but they are not connected with our history, any more than are *Pallas*, *Phædra*, and *Élpida*, whose names I merely notice to avoid the accusation of inaccuracy.

ARISTOBULUS, the son of Herod the Great, by *Mariamne*, a descendant of the *Asmoneans*, left two sons and a daughter, viz. *Agrippa*, *Herod*, and *Herodias*, so famous for her incestuous marriage with *Antipas*, in the lifetime of his brother *Philip*.

AGRIPPA, otherwise named *Herod*, who was imprisoned by Tiberius for something he had inconsiderately said against him, was released from prison by Caligula, who made him king of Judea: Joseph. Antiq. l. xviii. c. 8. It was this prince who put St. James to death, and imprisoned Peter, as mentioned in Acts xii. He died at Cæsarea, in the way mentioned in the Acts, as well as by Josephus, Antiq. l. xix. c. 7. He left a son named Agrippa, who is mentioned below.

HEROD, the second son of Aristobulus, was king of Chalcis, and after the death of his brother, obtained permission of the emperor to keep the ornaments belonging to the high priest, and to nominate whom he pleased to that office: Joseph. Antiq. l. xx. c. 1. He had a son named Aristobulus, to whom Nero gave Armenia the lesser, and who married *Salome*, the famous dancer, daughter to Herodias.

AGRIPPA, son of Herod Agrippa, king of Judea, and grandson to Aristobulus and *Mariamne*; he was at first king of Chalcis, and afterward tetrarch of Galilee, in the room of his uncle Philip: Joseph. Antiq. l. xx. c. 5. It was before him, his sister *Berenice*, and *Felix*, who had married *Drusilla*, Agrippa's second daughter, that St. Paul pleaded his cause, as mentioned Acts xxvi.

HERODIAS, the daughter of *Mariamne* and

A. M. 4001. 4 And when he had gathered all the chief priests and scribes of the people

together, he demanded of them where Christ should be born.

1 2 Chron. 36. 14.—2 Chron. 34. 13.

1 Mac. 5. 42. & 7. 12.—2 Mal. 2. 7.

Aristobulus, is the person of whom we have already spoken, who married successively the two brothers *Philip* and *Antipas*, her uncles, and who occasioned the death of John the Baptist. By her first husband, she had *Salome*, the dancer, who was married to *Philip*, tetrarch of the Trachonitis, the son of Herod the Great. *Salome* having had no children by him, she was married to Aristobulus, her cousin-german, son of Herod, king of Chalcis, and brother to Agrippa and Herodias: she had by this husband several children.

This is nearly all that is necessary to be known relative to the race of the Herods, in order to distinguish the particular persons of this family mentioned in the New Testament. See *Basmage*, *Calmet*, and *Josephus*.

There came wise men from the east] Or, *magi came from the eastern countries*. "The Jews believed that there were prophets in the kingdom of *Saba* and *Arabia*, who were of the posterity of *Abraham* by *Keturah*: and that they taught in the name of God, what they had received in tradition from the mouth of *Abraham*." WERTZ. That many Jews were mixed with this people there is little doubt; and that these eastern *magi* or philosophers, astrologers, or whatever else they were, might have been originally of that class, there is room to believe. These, knowing the promise of the Messiah, were now, probably, like other believing Jews, waiting for the consolation of Israel. The Persic translator renders the Greek *μαγοι* by *مفسوسان mejoosean*, which properly signifies a worshipper of fire; and from which we have our word *magician*. It is very probable that the ancient Persians, who were considered as worshippers of fire, only honoured it as the symbolical representation of the Deity: and seeing this unusual appearance, might consider it as a sign, that the God they worshipped was about to manifest himself among men. Therefore they say, We have seen his star—and are come to worship him; but it is more likely, that the Greeks made their *μαγοι*, *magi*, which we translate *wise men*, from the Persian *مغ Mogh*, and *مغان Moghan*, which the *Kushuf ul Lughat*, a very eminent Persian lexicon, explains by *اتش پوست atush perest*, a worshipper of fire; which the Persians suppose all the inhabitants of *Ur* in *Chaldea* were, among whom the prophet *Abraham* was brought up. The Mohammedans apply this title by way of derision, to Christian monks, in their associate capacity: and by a yet stronger catachresis, they apply it to a tavern, and the people that frequent it. Also, to ridicule in the most forcible manner the Christian priesthood, they call the tavern-keeper *مغان پپر مغhan*, the priest, or chief of the idolaters. It is very probable, that the persons mentioned by the evangelist were a sort of astrologers, probably of Jewish extraction; that they lived in Arabia Felix, and for the reasons above given, came to worship their new born Sovereign. It is worthy of remark, that the Anglo-Saxon translates

the word *μαγοι* by *tungal-pitegan*, which signifies astrologers, from *tunegal*, a star or planet, and *piton*, to know or understand.

Verse 2. *We have seen his star*] Having discovered an unusual luminous appearance or meteor in the heavens, supposing these persons to have been Jews, and knowing the prophecies relative to the redemption of Israel, they probably considered this to be the star mentioned by *Balaam*, Numb. xxiv. 17. See the note there.

In the east] *Εν τη ανατολη*, At its rise. *Ανατολη* and *δυσμη* are used in the New Testament for east and west.

To worship him]. Or, *To do him homage*; *προσκυνησαι αυτα*. The word *προσκυνησαι*, which is compounded of *προσ*, to, and *κυνη*, a dog, signifies to crouch and fawn, like a dog at his master's feet. It means, to prostrate one's self to another, according to the eastern custom, which is still in use. In this act, the person kneels, and puts his head between his knees, his forehead at the same time touching the ground. It was used to express both civil and religious reverence. In Hindostan, religious homage is paid by prostrating the body at full length, so that the two knees, the two hands, forehead, nose, and cheeks, all touch the earth at the same time. This kind of homage is paid also to great men. AYEEN AKBERY, vol. iii. p. 227.

As to what is here called a star, some make it a meteor, others a luminous appearance like an *aurora borealis*; others a comet! There is no doubt the appearance made was very striking: but it seems to have been a simple meteor provided for the occasion. See on ver. 9.

Verse 3. *When Herod—heard these things, he was troubled*] Herod's consternation was probably occasioned by the agreement of the account of the *magi* with an opinion predominant throughout the east, and particularly in *Judea*, that some great personage would soon make his appearance, for the deliverance of Israel from their enemies; and would take upon himself universal empire.

SUETONIUS and TACITUS, two Roman historians, mention this. Their words are very remarkable:

Percrebuerat oriente toto, vetus et constans opinio, esse in satis, ut eo tempore Judæa profecti rerum potirentur. Id de imperatore Romano, quantum eventus postea predictum patuit, Judæi ad se trahentes, rebellârunt. SUETON. VESF. "An ancient and settled persuasion prevailed throughout the east, that the Fates had decreed some to proceed from *Judea*, who should attain universal empire. This persuasion, which the event proved to respect the Roman emperor, the Jews applied to themselves, and therefore rebelled."

The words of *Tacitus* are nearly similar: *Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judæa rerum potirentur. Quæ ambages Vespasianum ac Titum prædixerant.*

"Many were persuaded, that it was contained in the ancient books of their priests, that at

A. M. 4001. 5 And they said unto him, In
 B. C. 4. Bethlehem of Judea: for thus
 An. Olym. it is written by the prophet,
 CXCIV. 1. 6¹ And thou Bethlehem, in the land of

A. M. 4001. Juda, art not the least among
 B. C. 4. the princes of Juda: for out of
 An. Olym. thee shall come a Governor
 CXCIV. 1. that shall rule my people Israel.

i Mic. 5. 2. John 7. 42. Luke 2. 4.

* Rev. 2. 27.—Or, seed.

that very time the east should prevail; and that some should proceed from Judea and possess the dominion. It was Vespasian and Titus that these ambiguous prophecies predicted." Histor. v.

Verse 4. The chief priests] Not only the high priest for the time being, called כהן הגדול cohen ha-rosh, 2 Kings xxv. 18. and his deputy, called כהן משנה cohen mishneh, with those who had formerly borne the high priest's office; but also, the chiefs or heads of the twenty-four sacerdotal families, which David distributed into so many courses, 1 Chron. xxiv. These latter are styled שרי הכהנים sarey ha-cohanim, chief of the priests, 2 Chron. xxvii. 14. Ez. viii. 24. and ראשי הכהנים roshay ha-cohanim, heads of the priests, Neh. xii. 7. Josephus calls them by the same name as the writers of the New Testament. In his life, sect. 8. he mentions π ο λ λ ο υ ς — τ ω ν Αρχιερωτων, MANY of the chief priests. The word is used in the singular in this last sense, for a chief of the priests, Acts xix. 14.

Scribes] The word Γραμματευς, in the Septuagint, is used for a political officer, whose business it was to assist kings and civil magistrates, and to keep an account in writing of public acts and occurrences. Such an officer is called in Hebrew ספר התלך sepher ha-melech, ὁ γραμματευς του βασιλευς, the king's scribe, or secretary. See LXX. 2 Kings xii. 10.

The word is often used by the LXX. for a man of learning, especially for one skilled in the Mosaic law; and in the same sense it is used by the New Testament writers. Γραμματευς is therefore to be understood as always implying a man of letters, or learning, capable of instructing the people. The derivation of the name proves this to be the genuine meaning of the word; γραμμα, a letter, or character, in writing; or γραματα, letters, learning, erudition, and especially that gained from books. The Hebrew ספר שופר sopher, from saphar, to tell, count, cipher, signifies both a book, volume, roll, &c. and a notary, recorder, or historian; and always signifies a man of learning.

The word is used, Acts xix. 35. for a civil magistrate at Ephesus, probably such a one as we would term recorder. It appears that Herod at this time gathered the whole Sanhedrin, in order to get the fullest information on a subject by which all his jealous fears had been alarmed.

Verse 5. In Bethlehem of Judah: for thus it is written by the prophet] As there have been several confused notions among the Jews, relative not only to the Messiah, and his character, but also to the time of his birth; it may be necessary to add to what has already been said on this subject, the following extracts from the Talmudists and Gemarists, quoted by Lightfoot. At the close of a long dissertation on the year of our Lord's birth, (which he places in the 35th of the reign of Herod, not the last or 37th as above,) he says, "It will not be improper here to produce the Gemarists themselves openly confessing that the Messias had been born a

good while ago before their times. For so they write: After this the children of Israel shall be converted, and shall inquire after the Lord their God, and David their king: Hos. iii. 5. Our rabbins say, That is King Messias. If he be among the living, his name is David, or if dead, David is his name. R. Tanchum said, Thus I prove it: He showeth mercy to David his Messiah. (Psalm. xviii. 50.) R. Joshua ben Levi saith, His name is נחם ncmach, a Branch. (Zech. iii. 8.) R. Juban bar Arbu saith, His name is Menahem. (That is, παρακλητος, the comforter.) "And that which happened to a certain Jew, as he was ploughing, agreeth with this business. A certain Arabian, travelling, and hearing the ox bellow, said to the Jew at plough, O Jew, loose thy oxen, and loose thy ploughs, for behold! the temple is laid waste. The ox bellowed the second time; the Arabian saith to him, O Jew, Jew, yoke thy oxen, and fit thy ploughs; ומה יריר מנחם משיח For, behold! King Messiah is born. But saith the Jew, What is his name? Menahem, saith he, (i. e. the comforter.) And what is the name of his father? Hezekiah, saith the Arabian. To whom the Jew, But whence is he? The other answered, From the palace of the king of Bethlehem Judah. Away he went, and sold his oxen and his ploughs, and became a seller of infants' swaddling clothes, going about from town to town. When he came to that city. (Bethlehem,) all the women bought of him; but the mother of Menahem bought nothing. He heard the voice of the women, saying, O thou mother of Menahem, thou mother of Menahem, carry thy son the things that are here sold. But she replied, May the enemies of Israel be strangled, because on the day that he was born, the temple was laid waste. To whom he said, But we hoped, that as it was laid waste at his feet, so at his feet it would be built again. She saith, I have no money. To whom he replied, But why should this be prejudicial to him? Carry him what you buy here, and if you have no money to-day, after some days I will come back and receive it. After some days he returned to that city, and saith to her, How does the little infant? And she said, From the time you saw me last, spirits and tempests came, and snatched him away out of my hands." R. Bon saith, What need have we to learn from an Arabian? Is it not plainly written, And Lebanon shall fall before the powerful one? (Isa. x. 34.) And what follows after? A branch shall come out of the root of Jesse. (Isa. xi. 1.)

"The Babylonian doctors yield us a confession not very unlike the former. R. Charinah saith: After four hundred years are past from the destruction of the temple, if any one shall say to you, Take to thyself, for one penny, a field worth a thousand pence, do not take it. And again, After four thousand two hundred thirty, and one years from the creation of the world, if any shall say to you, Take, for a penny, a field worth a thousand pence, take it not. The gloss is, For that is the time of redemption, and you shall be brought to the holy mountain, to the inherit-

A. M. 4001. B. C. 4. An. Olymp. CXCIV. l. 7 Then Herod, when he had privily called the wise men, inquired of them diligently, what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for

A. M. 4001. B. C. 4. An. Olymp. CXCIV. l. the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 ¶ When they had heard the king, they departed: and, lo, the star which

in Psal. 2. 1, &c.

Acts 4. 25, &c.

ance of your fathers, why, therefore, should you misspend your penny?

“You may fetch the reason of this calculation, if you have leisure, out of the tract *Sanhedrin*. The tradition of the school of *Elias*, the world is to last six thousand years, &c. And a little after, *Elias* said to *Rabbi Judah*, The world shall last not less than eighty-five jubilees: and in the last jubilee shall the son of David come. He saith to him, Whether in the beginning of it, or in the end? He answered him, I know not. Whether is this whole time to be finished first, or not? He answered him, I know not. But *Rabbi Asher* asserts, that he answered thus, Until then, expect him not, but from thence expect him. Hear your own countrymen, O Jew, how many centuries of years are past by and gone, from the eighty-fifth jubilee of the world, that is, the year MMMMCCCL, and yet the Messias of your expectation is not yet come.

“*Daniel’s* weeks had so clearly defined the time of the true Messias his coming, that the minds of the whole nation were raised into the expectation of him. Hence it was doubted of the *Baptist*, whether he were not the Messias. Luke iii. 15. Hence it was, that the Jews were gathered together from all countries unto *Jerusalem*, Acts ii. expecting, and coming to see, because, at that time, the term of revealing the Messias, that had been prefixed by *Daniel*, was come. Hence it was, that there was so great a number of false Christs, Matt. xxiv. 5, &c. taking the occasion of their impostures hence, that now the time of that great expectation was at hand, and fulfilled: and in one word, They thought the kingdom of God should presently appear: Luke xix. 11.

“But when those times of expectation were past, nor did such a Messias appear, as they expected, (for when they saw the true Messias, they would not see him,) they first broke out into various, and those wild, conjectures of the time; and at length, all those conjectures coming to nothing, all ended in this curse, (the just cause of their eternal blindness.) *תמה רוחן של חסדי קצין* *May their soul be confounded, who compute the times.*” They were fully aware, that the time foretold by the prophets must be long since fulfilled; and that their obstinacy must be confounded by their own history and the chronology of their own Scriptures; and therefore they have pronounced an anathema on those who shall attempt to examine, by chronological computations, the prophecies that predict his coming. Who can conceive a state of wilful blindness or determined obstinacy superior to this?

Verse 6. *And thou Bethlehem, in the land of Juda*] To distinguish it from Bethlehem, in the tribe of Zebulun: Josh. xix. 15. See on ver. 1.

Art not the least] In Micah v. 2. it is read, *Though thou be little*—*לחיות צערך* *tsair lehayoth, little to be*. *Houbigant*, struck with the oddness of the construction of the Hebrew, by dividing

the last word, and making a small change in two of the letters, makes the prophet agree with the evangelist, *לחיות צערך* *tsair lo hayita, thou art not the least*. Several learned men are of opinion, that the copy from which St. Matthew quoted, had the text in this way. However, some MSS. of very good note, among which is the *Codex Bezae*, have *μὴ ελαχιστος η*; for *ουδαμος ελαχιστος η*, *Art thou not the least?* This reconciles the prophet and evangelist without farther trouble. See the authorities for this reading in *Griesbach* and *Wetstein*.

Among the princes of Judah] In Micah v. 2 it is, *the thousands of Judah*. There is much reason to believe, that each tribe was divided into small portions called *thousands*, as in England certain small divisions of counties are called *hundreds*. For the proof of the first, the reader is referred to Judg. vi. 15. where, instead of *my family is poor in Manasseh*, the Hebrew is, *my thousand* (*אלפי*) *is the meanest in Manasseh*: and to 1 Sam. x. 19. Present yourselves before the Lord by your tribes and by your thousands: and to 1 Chron. xii. 20. Captains of the thousands of Manasseh. Now these thousands being petty governments, Matthew renders them by the word *ηγουμενοι*, because the word *princes* or *governors* was more intelligible, in the Greek tongue, than *thousands*, though in this case, they both signify the same. See *Wakefield*.

That shall rule my people Israel] *οστις ποιμαυσι*, *Who shall feed my people?* That is, as a shepherd feeds his flock. Among the Greeks, kings are called, by *Homer*, *λαων ποιμανει*, *shepherds of the people*. This appellation probably originated from the pastoral employment, which kings and patriarchs did not blush to exercise in the times of primitive simplicity; and it might particularly refer to the case of David, the great type of Christ, who was a keeper of his father’s sheep, before he was raised to the throne of Israel. As the government of a good king was similar to the care a good shepherd has of his flock, hence *ποιμνη* signified both *shepherd* and *king*; and *ποιμαυειν*, to feed and to rule, among the ancient Greeks.

Verse 8. *That I may come and worship him also*.] See ver. 2. and on Gen. xvii. 3. and Exod. iv. 31. What exquisite hypocrisy was here! he only wished to find out the child that he might murder him—but see, how that God who searches the heart, prevents the designs of wicked men from being accomplished!

Verse 9. *In the east*] Or, *at its rise*. See ver. 2. *Stood over where the young child was*] *Super caput pueri*, Over the head of the child, as the *Opus Imperfectum*, on this place, has it. See *Griesbach’s* Var. Lect. So it appears to have been a simple luminous meteor, in a star-like form, and at a very short distance from the ground, otherwise it could not have ascertained the place where the child lay. But the last quoted reading, from the *Opus Imperfectum*

A. M. 4001. they saw in the east, went
B. C. 4. before them, till it came and
An. Olym. stood over where the young
CXCIV. 1. child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the 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 be thou

¶ 1 Kings 19. 2. Ch. 21. 19. Job 5. 12. Isai. 44. 25.—Or, offered.

justifies the opinion, that the luminous appearance, which had hitherto directed them, now encompassed the head of the child: and probably this gave the first idea to the ancient painters, of representing Christ in the manger, with a glory surrounding his head.

Verse 11. *They presented unto him gifts*] The people of the east never approach the presence of kings and great personages, without a present in their hands. This custom is often noticed in the Old Testament, and still prevails in the east, and in some of the newly discovered South sea islands.

Gold, and frankincense, and myrrh.] Some will have these gifts to be emblematic of the divinity, regal office, and manhood of Christ "They offered him incense as their God; gold as their king; and myrrh as united to a human body, subject to suffering and death." *Aurum, thus, myrrham, regique, deo, hominiquē, dona ferunt.* JUVENCUS. Rather, they offered him the things which were in most esteem among themselves; and which were productions of their own country. The gold was probably a very providential supply, as on it, it is likely, they subsisted while in Egypt.

Verse 13. *Flee into Egypt*] Many Jews had settled in Egypt, not only those who had fled thither in the time of Jeremiah, see chap. xlviii. but many others who had settled there also, on account of the temple which ONIAS IV. had built at Heliopolis. Those who could speak the Greek tongue enjoyed many advantages in that country: besides, they had the Greek version of the Septuagint, which had been translated nearly 300 years before this time. Egypt was now a Roman province, and the rage of Herod could not pursue the holy family to this place. There is an apocryphal work in Arabic, called *The Gospel of the infancy*, which pretends to relate all the acts of Jesus and Mary while in Egypt. I have taken the pains to read this through, and have found it to be a piece of gross supersti-

there until I bring thee word: A. M. 4001.
for Herod will seek the young B. C. 4.
child to destroy him. An. Olym.
CXCIV. 1.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

Psa. 72. 10. Isai. 60. 6.—† Ch. 1. 20.—† Hos. 11. 1.—† Jer. 31. 15.

tion, having nothing to entitle it to a shadow of credibility.

Verse 15. *Out of Egypt have I called my son.*] This is quoted from Hos. xi. 1. where the deliverance of Israel, and that only, is referred to. But as that deliverance was extraordinary, it is very likely that it had passed into a proverb; so that "Out of Egypt have I called my son," might have been used to express any signal deliverance. I confess, I can see no other reference it can have to the case in hand, unless we suppose, which is possible, that God might have referred to this future bringing up of his Son Jesus from Egypt, under the type of the past deliverance of Israel from the same land. *Midrash Tehillin.* on Psal. ii. 7. has these remarkable words: *I will publish a decree: this decree has been published in the Law, in the Prophets, and in the Hagiographa.* In the *Law, Israel is my first born son:* Exod. iv. 22. In the *Prophets, Behold my servant shall deal prudently:* Isai. lii. 13. In the *Hagiographa, The Lord said unto my lord:* Psal. cx. 1. All these passages, the Jews refer to the Messiah. See Schoetgen.

Verse 16. *Slew all the children*] This cruelty of Herod seems alluded to in very decisive terms by *Macrobius*, who flourished toward the conclusion of the fourth century. In his chapter *De joci Augusti in alios, et aliorum rursus in ipsum*, he says, *Cum aulicis interpueros, quos in Syria Herodes, rex Judeorum, intra bimatum jussit interfici, filium quoque ejus occinum, ait, Melius est Herodis porcum esse, quam filium.* "When he heard that among those male infants about two years old, which Herod, the king of the Jews, ordered to be slain in Syria, one of his sons was also murdered, he said: "It is better to be Herod's hog than his son." Saturn. lib. ii. c. 4. The point of this saying consists in this, that Herod, professing Judaism, his religion forbade his killing *none*, or having any thing to do with their flesh;

A. M. 4001. 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

A. M. cir. 4003. 19 † But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

therefore, his *hog* would have been safe, where his *son* lost his life.

Verse 18. *In Rama was there a voice heard*] These words, quoted from Jer. xxxi. 15. were originally spoken concerning the captivity of the ten tribes; but are here elegantly applied to the murder of the innocents at Bethlehem. As if he had said, Bethlehem at this time resembled Rama; for as Rachel might be said to weep over her children, which were slaughtered, or gone into captivity; so in Bethlehem the mothers lamented bitterly their children, because they were slain. The word *Senez*, lamentation, is omitted by the Codd. *Vatic. Cyprone of Selden's* MSS. the *Syriac, Arabic, Persic, Ethiopic*, all the *Itala*, (except that in the Cod. *Bezae*,) *Vulgate* and *Saxon*, several of the fathers, and, above all, *Jeremiah*, chap. xxxi. 15. from which it is quoted. Griesbach leaves it in the text with a note of doubtfulness.

Verse 20. *They are dead*] Both Herod and Antipater his son; though some think that the plural is here used for the singular, and that the death of Herod alone is here intended. But as Herod's son *Antipater* was at this time heir apparent to the throne, and he had cleared his way to it by procuring the death of both his elder brothers; he is probably alluded to here, as doubtless he entered into his father's designs. They are dead—Antipater was put to death by his father's command, five days before this execrable tyrant went to his own place. See *Josephus*, *Antiq.* xvi. 11. xvii. 9.

Verse 22. *When he heard that Archelaus did reign*] Herod having put Antipater his eldest son to death, altered his will, and thus disposed of his dominions: he gave the tetrarchy of Galilee and Petrea to his son Antipas: the tetrarchy of Gaulonitis, Trachonitis, Batanea, and Paneadis, to his son Philip: and left the kingdom of Judea to his eldest remaining son, Archelaus. This son partook of the cruel and blood-thirsty disposition of his father; at one of the passovers, he caused three thousand of the people to be put to death in the temple and city. For his tyranny and cruelty, Augustus deprived him of the government, and banished him. His character considered, Joseph, with great propriety, forbore to settle under his jurisdiction.

He turned aside into the parts of Galilee] Here Antipas governed, who is allowed to have been of a comparatively mild disposition: and

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 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.

being intent on building two cities, *Julias* and *Tiberias*, he endeavoured, by a mild carriage and promises of considerable immunities, to entice people from other provinces to come and settle in them. He was besides in a state of enmity with his brother Archelaus: this was a most favourable circumstance to the holy family; and though God did not permit them to go to any of the new cities, yet they dwelt in peace, safety, and comfort at Nazareth.

Verse 23. *That it might be fulfilled which was spoken by the prophets*] It is difficult to ascertain by what prophets this was spoken. The margin usually refers to Judg. xiii. 5. where the angel, foretelling the birth of Samson, says, *No razor shall come upon his head; for the child shall be a NAZARITE* (נזיר *nezir*) *unto God from the womb*. The second passage usually referred to, is *Isai.* xi. 1. *There shall come forth a rod from the stem of Jesse, and a BRANCH* (נצר *netser*) *shall grow out of his roots*. That this refers to Christ, there is no doubt: *Jeremiah*, chap. xxiii. 5. is supposed to speak in the same language—I will raise unto David a righteous BRANCH; but here, the word is נצר *tsemach*, not נזיר *netser*; and it is the same in the parallel place, *Zech.* iii. 8. vi. 12. therefore, these two prophets cannot be referred to: but the passages in *Judges* and *Isaiah* may have been in the eye of the evangelist, as well as the whole institution relative to the Nazarite, (נזיר *nezir*,) delivered at large, *Numb.* vi. where see the notes. As the Nazarite was the most pure and perfect institution under the law, it is possible, that God intended to point out by it, not only the perfection of our Lord, but also the purity of his followers. And it is likely, that before St. Matthew wrote this Gospel, those afterward called *Christians*, bore the appellation of *Nazarites* or *Nazoreans*, for so the Greek word Ναζωραῖος, should be written. Leaving the spiritual reference out of the question, the *Nazarene*, or *Nazorean*, here, may mean simply an inhabitant or person of Nazareth; as Galilean does a person or inhabitant of Galilee. The evangelist evidently designed to state, that neither the sojourning at Nazareth, nor our Lord being called a Nazarene, were fortuitous events, but were wisely determined and provided for in the providence of God; and therefore foretold by inspired men, or fore represented by significant institutions.

But how shall we account for the manner it

which St. Matthew and others apply this, and various other circumstances, to the fulfilment of ancient traditions? This question has greatly agitated divines and critics for more than a century. *Surenhusius*, Hebrew professor at Amsterdam, and editor of a very splendid and useful edition of the *Mishna*, in six vols. fol. published an express treatise on this subject, in 1713, full of deep research and sound criticism. He remarks great difference in the mode of quoting, used in the Sacred Writings: as, *It hath been said—it is written—that it might be fulfilled which was spoken by the prophets—the Scripture says—see what is said—the Scripture foreseeing—he saith—is it not written?—the saying that is written, &c. &c.* With great pains and industry, he has collected ten rules out of the *Talmud* and the *rabbins*, to explain and justify all the quotations made from the Old Testament in the New.

RULE I. *Reading the words not according to the regular vowel points, but to others substituted for them.* He thinks this is done by *Peter*, Acts iii. 22, 23. by *Stephen*, Acts vii. 42, &c. and by *Paul*, 1 Cor. xv. 54. 2 Cor. viii. 15.

RULE II. *Changing the letters, as is done by St. Paul*, Rom. ix. 33. 1 Cor. ix. 9, &c. Heb. viii. 9, &c. Heb. x. 5.

RULE III. *Changing both letters and vowel points, as he supposes is done by St. Paul*, Acts xiii. 40, 41. 2 Cor. viii. 15.

RULE IV. *Adding some letters, and retrenching others.*

RULE V. *Transposing words and letters.*

RULE VI. *Dividing one word into two.*

RULE VII. *Adding other words to make the sense more clear.*

RULE VIII. *Changing the original order of the words.*

RULE IX. *Changing the original order, and adding other words.*

RULE X. *Changing the original order, and adding and retrenching words, which he maintains is a method often used by St. Paul.*

Let it be observed, that although all these rules are used by the *rabbins*, yet, as far as they are employed by the sacred writers of the New Testament, they never, in any case, contradict what they quote from the Old, which cannot be said of the *rabbins*: they only explain what they quote, or accommodate the passage to the facts then in question. And who will venture to say, that the Holy Spirit has not a right, in any subsequent period, to explain and illustrate his own meaning, by showing that it had a greater extension in the divine mind, than could have been then perceived by men? And has He not a right to add to what he has formerly said, if it seem right in his own sight? Is not the whole of the New Testament an addition to the Old, as the apostolic epistles are to the narrative of our Lord's life and acts, as given by the evangelists?

Gussel, Wolf, Rosenmüller, and others, give four rules according to which, the phrase, *that it might be fulfilled*, may be applied in the New Testament

RULE I. When the thing predicted is literally accomplished.

RULE II. When that is done, of which the Scripture has spoken, not in a literal sense, but in a spiritual sense.

RULE III. When a thing is done neither in a literal nor spiritual sense, according to the

fact referred to in the Scripture; but is similar to that fact.

RULE IV. When that which has been mentioned in the Old Testament as formerly done, is accomplished in a larger and more extensive sense in the New Testament.

St. Matthew seems to quote according to all these rules; and it will be useful to the reader to keep them constantly in view. I may add here, that the writers of the New Testament seem often to differ from those of the Old, because they appear uniformly to quote from some copy of the Septuagint version; and most of their quotations agree verbally, and often even literally, with one or other of the copies of that version which subsist to the present day. Want of attention to the difference of copies in the Septuagint version, has led some divines and critics into strange and even ridiculous mistakes, as they have taken that for THE SEPTUAGINT which existed in the printed copy before them; which sometimes happened not to be the most correct.

On the birthplace of our Lord, a pious and sensible man has made the following observations:

“At first sight, it seems of little consequence to know the place of Christ's nativity; for we should consider him as our Redeemer, whatever the circumstances might be which attended his mortal life. But, seeing it has pleased God to announce, beforehand, the place where the Saviour of the world should be born, it became necessary that it should happen precisely in that place; and that this should be one of the characteristics whereby Jesus Christ should be known to be the true Messiah.

“It is also a matter of small importance to us, where we may live, provided we find genuine happiness. There is no place on earth, however poor and despicable, but may have better and more happy inhabitants than many of those are who dwell in the largest and most celebrated cities. Do we know a single place on the whole globe where the works of God do not appear under a thousand different forms, and where a person may not feel that blessed satisfaction which arises from a holy and Christian life? For an individual, that place is preferable to all others where he can get and do most good. For a number of people, that place is best where they can find the greatest number of wise and pious men. Every nation declines in proportion as virtue and religion lose their influence on the minds of the inhabitants. The place where a young man first beheld the dawn and the beauty of renewed nature, and with most lively sensations of joy and gratitude adored his God with all the veneration and love his heart was capable of; the place where a virtuous couple first met, and got acquainted; or where two friends gave each other the noblest proofs of their most tender affection; the village where one may have given or seen the most remarkable example of goodness, uprightiness, and patience; such places, I say, must be dear to their hearts.

“Bethlehem was, according to this rule, notwithstanding its smallness, a most venerable place: seeing that there so many pious people had their abode, and that acts of peculiar piety had often been performed in it. First, the patriarch *Jacob* stopped some time in it, to

erect a monument to his well beloved Rachel. It was at Bethlehem that honest Naomi, and her modest daughter-in-law, Ruth, gave such proofs of their faith and holiness; and in Boaz, the generous benefactor, had his abode and his possessions. At Bethlehem the humble Jesse sojourned, the happy father of so many sons; the youngest of whom rose from the pastoral life to the throne of Israel. It was in this country that David formed the resolution of building a house for the Lord, and in which he showed himself the true shepherd and father of his subjects, when, at the sight of the destroying angel, whose sword spread consternation and death on all hands, he made intercession for his people. It was in Bethlehem that

Zerubbabel the prince was born, this descendant of David, who was the type of that Ruler and Shepherd, under whose empire Israel is one day to assemble, in order to enjoy uninterrupted happiness. Lastly, in this city the Son of God appeared; who, by his birth, laid the foundation of that salvation, which, as Redeemer, he was to purchase by his death for the whole world. Thus in places which, from their smallness, are entitled to little notice, men sometimes spring who become the benefactors of the human race. Often an inconsiderable village has given birth to a man who, by his wisdom, uprightness, and heroism, has been a blessing to whole kingdoms."

Sturm's Reflections, translated by A. C. vol. iv.

CHAPTER III.

John the Baptist begins to preach, 1. The subject of his preaching, 2, 3. Description of his clothing and food, 4. The success of his ministry, 5, 6. His exhortation to the Pharisees, 7-9. He denounces the judgments of God against the impenitent, 10. The design of his baptism, and that of Christ, 11, 12: He baptizes Christ in Jordan, 13-15; who is attested to be the Messiah by the Holy Spirit, and a voice from heaven, 16, 17.

A. M. 4030. A. D. 26. An. Olymp. CCL. 2.

IN those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

A. M. 4030. A. D. 26. An. Olymp. CCL. 2.

Mark 1. 4, 15. Luke 3. 2, 3. John 1. 29.

Josh. 14. 10.—Dan. 2. 44. Ch. 4. 17. & 10. 7.

NOTES ON CHAPTER III.

Verse 1. John the Baptist] John, surnamed the Baptist, because he required those to be baptized who professed to be contrite because of their sins, was the son of a priest named Zacharias, and his wife Elisabeth, and was born about A. M. 3999, and about six months before our blessed Lord. Of his almost miraculous conception and birth, we have a circumstantial account in the Gospel of Luke, chap. i. to which, and the notes there, the reader is requested to refer. For his fidelity in reproving Herod for his incest with his brother Philip's wife, he was cast into prison, no doubt at the suggestion of Herodias, the profligate woman in question. He was at last beheaded at her instigation, and his head given as a present to Salome, her daughter, who, by her elegant dancing, had highly gratified Herod, the paragon of her incestuous mother. His ministry was short: for he appears to have been put to death in the 27th or 28th year of the Christian era.

Came—preaching] Κηρυσσων, proclaiming as a herald, a matter of great and solemn importance to men; the subject not his own, nor of himself, but from that God from whom alone he had received his commission. See on the nature and importance of the herald's office, at the end of this chapter. Κηρυσσων, says Rosenmuller, de iis dicitur, qui in PLATEIS, in CAMPIS, in AERE aperto, ut a multis audiantur, vocem tollunt, &c. "The verb κηρυσσων is applied to those who, in the streets, fields, and open air, lift up their voice, that they may be heard by many, and proclaim what has been committed to them by regal or public authority; as the κερυκες among the Greeks, and the precones among the Romans."

The wilderness of Judea] That is, the country parts, as distinguished from the city: for in this sense the word wilderness מִדְבָּר midbar, or מִדְּבָרִית midbariath, is used among the rabbins. John's manner of life gives no countenance to the eremite or hermit's life, so strongly recommended and applauded by the Roman church.

Verse 2. Repent] Μετανοειν. This was the matter of the preaching. The verb μετανοειν, is either compounded of μετα, after, and νοειν, to understand, which signifies, that after hearing such preaching, the sinner is led to understand, that the way he has walked in was the way of misery, death, and hell. Or the word may be derived from μετα, after, and αρα, madness, which intimates, that the whole life of a sinner is no other than a continued course of madness and folly: and if to live in a constant opposition to all the dictates of true wisdom; to wage war with his own best interests in time and eternity; to provoke and insult the living God; and, by habitual sin, to prepare himself only for a state of misery, be evidences of insanity, every sinner exhibits them plentifully. It was from this notion of the word, that the Latins termed repentance resipiscencia, a growing wise again, from re and sapere; or, according to Tertullian, Resipiscencia quasi receptio mentis ad se, restoring the mind to itself: Contra Marcion, lib. ii. Repentance, then implies, that a measure of divine wisdom is communicated to the sinner, and that he thereby becomes wise to salvation. That his mind, purposes, opinions, and inclinations, are changed; and that, in consequence, there is a total change in his conduct. It need scarcely be remarked, that, in this state, a man feels deep anguish of soul, because he has sinned against God, unfitted himself for heaven, and exposed his soul to hell.' Hence, a true penitent has that sorrow whereby he forsakes sin, not only because it has been ruinous to his own soul, but because it has been offensive to God.

The kingdom of heaven is at hand.] Referring to the prophecy of Daniel, chap. vii. 13, 14. where the reign of Christ among men is expressly foretold. This phrase, and the kingdom of God, mean the same thing, viz. the dispensation of infinite mercy, and manifestation of eternal truth, by Christ Jesus: producing the true knowledge of God, accompanied with that worship which is pure and holy, worthy of that

A. M. 4030. 3 For this is he that was
A. D. 26. spoken of by the prophet
An. Olymp. Esaias, saying, ^d The voice of
CCL. 2. one crying in the wilderness, ^e Pre-
pare ye the way of the Lord, make
his paths straight.

4 And ^f the same John ^g had his rai-

^d Isai. 40. 3. Mark 1. 3. Luke 3. 4. John 1. 23.—^e Luke 1. 70.
^f Mark 1. 6.

God who is its institutor and its object. But why is this called a *kingdom*? Because it has its *laws*, all the moral precepts of the Gospel: its *subjects*, all who believe in Christ Jesus: and its *king*, the Sovereign of heaven and earth. N. B. Jesus Christ never saved a soul which he did not *govern*; nor is this Christ precious or estimable to any man who does not feel a spirit of *subjection* to the divine will.

But why is it called the *kingdom of HEAVEN*? Because God designed that his kingdom of grace here, should resemble the kingdom of glory above. And hence our Lord teaches us to pray, Thy will be done on earth, as it is in heaven. *The kingdom of heaven is not meat and drink*, says St. Paul, Rom. xiv. 17. does not consist in the gratification of sensual passions, nor worldly ambition: *but is righteousness, peace, and joy, in the Holy Ghost*. Now what can there be *more* than this in glory? *Righteousness*, without mixture of *sin*; *peace*, without *strife or contention*; *joy* in the Holy Ghost, spiritual joy, without mixture of *misery*! And all this, it is possible, by the grace of the Lord Jesus Christ, to enjoy here below. How then does *heaven* itself differ from this state? Answer. It makes the righteousness *eternal*, the peace *eternal*, and the joy *eternal*. This is the heaven of heavens! The phrase, *kingdom of heaven*, מלכות שמים *malcuth shamayim*, is frequently used by the rabbinical writers, and always means the purity of the divine worship, and the blessedness which a righteous man feels when employed in it.

It is farther added, This kingdom *is at hand*. The dispensation of the glorious Gospel was now about to be fully opened, and the Jews were to have the first offers of salvation. This kingdom is also at hand to us, and wherever *Christ crucified* is preached, there is salvation to be found. JESUS is proclaimed to thee, O man! as infinitely able and willing to save. Believe in his name—cast thy soul upon his atonement, and enter into rest!

Verse 3. *The voice of one crying in the wilderness*] Or, A voice of a crier in the wilderness. This is quoted from Isai. xl. 3. which clearly proves, that John the Baptist was the person of whom the prophet spake.

The idea is taken from the practice of eastern monarchs, who, whenever they entered upon an expedition, or took a journey through a desert country, sent *harbingers* before them, to prepare all things for their passage; and *pioneers* to open the passes, to level the ways, and to remove all obstructions. The officers appointed to superintend such preparations, were called by the Greeks *stratores*.

Diodorus' account of the march of Semiramis into Media and Ethiopia will give us a clear notion of the preparation of the way for a royal expedition. "In her march to Ecbatane, she

ment of camel's hair, and a ^{A. M. 4030.} leathern girdle about his loins; ^{A. D. 26.} and his meat was ^{An. Olymp.} locusts ^{CCL. 2.} and ^h wild honey.

5 ¶ ^k Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

^k 2 Kings 1. 8. Zech. 13. 4.—^l Lev. 11. 22.—^m 1 Sam. 14. 25, 26.—ⁿ Mark 1. 5. Luke 3. 7.

came to the *Zarcean* mountain, which extending many furlongs, and being full of *craggy precipices* and *deep hollows*, which could not be passed without making a great compass about;—being therefore desirous of leaving an everlasting memorial of herself, as well as shortening the way, she ordered the *precipices to be digged down*, and the *hollows to be filled up*: and, at a great expence, she made a shorter and more expeditious road, which, to this day, is called from her, *The road of Semiramis*. Afterward she went into *Persia*, and all the other countries of Asia subject to her dominion; and wherever she went, she ordered the *mountains and precipices to be levelled*, raised *causeways* in the plain country, and, at a great expence, made the ways passable." *Diod. Sic. lib. ii. and Bp. Louth.*

The Jewish church was that *desert country* to which John was sent, to announce the coming of the Messial. It was destitute at that time of all religious cultivation, and of the spirit and practice of piety; and John was sent to prepare the way of the Lord by preaching the doctrine of *repentance*. The desert is therefore to be considered as affording a proper emblem of the rude state of the Jewish church, which was the true *wilderness* meant by the prophet, and in which John was to prepare the way of the promised Messial. *The awful importance of the matter, and the vehemence of the manner of the Baptist's preaching, probably acquired him the character of the crier, Bcarr.*

For the meaning of the word JOHN, see the note on Mark i. 4.

Verse 4. *His raiment of camel's hair*] A sort of coarse or rough covering, which, it appears, was common to the prophets, Zech. xiii. 4. In such a garment we find *Elijah* clothed, 2 Kings i. 8. And as *John* had been designed under the name of this prophet, Mal. iv. 5. whose spirit and qualifications he was to possess, Luke i. 17. he took the same habit, and lived in the same state of self-denial.

His meat was locusts] *Ακρίς*, *Ακρίς* may either signify the insect called the locust, which makes still a part of the food in the land of Judea, or the top of a plant. Many eminent commentators are of the latter opinion; but the first is the most likely. The Saxon translator has *grashoppers*.

Wild honey.] Such as he got in the rocks and hollows of trees, and which abounded in Judea; see 1 Sam. xiv. 26. It is most likely that the dried locusts, which are an article of food in Asiatic countries to the present day, were fried in the honey, or compounded in some manner with it. The Gospel according to the Hebrews, as quoted by *Epiphanius*, seems to have taken a similar view of the subject, as it adds here to the text, Ου η γλυσις η του ματτα,

A. M. 4030. 6¹ And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, "O gene-

¹ Acts 19. 4, 18.—m Chap. 12. 34. & 21. 33. Luke 3. 7, 8, 9.

ως ζαχαριου ελαιου. And its taste was like manna, as a sweet cake baked in oil.

Verse 6. In Jordan.] Many of the best MSS. and versions, with Mark i. 5. add ποταμο, the river Jordan; but the definitive article, with which the word is generally accompanied, both in the Hebrew and the Greek, is sufficient; and our article the, which should ever be used in the translation, expresses the force of the other.

Verse 6. Were baptized] In what form baptism was originally administered has been deemed a subject worthy of serious dispute. Were the people dipped or sprinkled? for it is certain βιωτο and βαπτίζω mean both. They were all dipped, say some. Can any man suppose that it was possible for John to dip all the inhabitants of Jerusalem and Judea, and of all the country round about the Jordan? Were both men and women dipped, for certainly both came to his baptism? This could never have comported either with safety or with decency. Were they dipped in their clothes? This would have endangered their lives, if they had not with them change of raiment: and as such a baptism as John's (however administered) was, in several respects, a new thing in Judea, it is not at all likely that the people would come thus provided. But suppose these were dipped, which I think it would be impossible to prove, does it follow, that in all regions of the world, men and women must be dipped, in order to be evangelically baptized? In the eastern countries, bathings were frequent, because of the heat of the climate, it being there so necessary to cleanliness and health; but could our climate, or a more northerly one, admit of this with safety, for at least three-fourths of the year? We may rest assured that it could not. And may we not presume, that if John had opened his commission in the north of Great Britain, for many months of the year, he would have dipped neither man nor woman, unless he could have procured a tepid bath? Those who are dipped or immersed in water in the name of the Holy Trinity, I believe to be evangelically baptized. Those who are washed or sprinkled with water, in the name of the Father, and of the Son, and of the Holy Ghost, I believe to be equally so: and the repetition of such a baptism, I believe to be profane. Others have a right to believe the contrary, if they see good. After all, it is the thing signified, and not the mode, which is the essential part of the sacrament. See the note on Mark x. 16.

Confessing their sins.] Εξομολογουμενοι, earnestly acknowledging that their sins were their own. And thus taking the whole blame upon themselves, and laying nothing to the charge of God or man. This is essential to true repentance; and till the man take the whole blame on himself, he cannot feel the absolute need he has

of casting his soul on the mercy of God, that he may be saved. A. M. 4030. A. D. 28. An. Olymp. CCI. 2.

ration of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance:

9 And think not to say within your-

^a Rom. 5. 9. 1 Thess. 1. 10.—o Or, answerable to amendment of life.

of casting his soul on the mercy of God, that he may be saved.

Verse 7. Pharisees] A very numerous sect among the Jews, who, in their origin, were, very probably, a pure and holy people. It is likely that they got the name of Pharisees, i. e. Separatists, (from φαρσαρ pharash, to separate,) from their separating themselves from the pollution of the Jewish national worship, and hence, the word in the Anglo-Saxon version is rundoop halgan, holy persons who stand apart, or by themselves: but, in process of time, like all religious sects and parties, they degenerated; they lost the spirit of their institution, they ceased to recur to first principles, and had only the form of godliness, when Jesus Christ preached in Judea; for he bore witness that they did make the outside of the cup and platter clean—they observed the rules of their institution, but the spirit was gone.

Sadducees] A sect who denied the existence of angels and spirits, consequently all divine influence and inspiration, and also the resurrection of the dead. The Sadducees of that time were the Materialists and Deists of the Jewish nation. When the sect of the Pharisees arose, cannot be distinctly ascertained; but it is supposed to have been some time after the Babylonish captivity. The sect of the Sadducees were the followers of one Sadok, a disciple of Antigonus Sochæus, who flourished about three centuries before Christ. There was a third sect among the Jews, called the Essenes or Essenians, of whom I shall have occasion to speak on chap. xix. 12.

Come to his baptism] The Ethiopic version adds the word privately here, the translator probably having read ληθη in his copy, which gives a very remarkable turn to the passage. The multitudes, who had no worldly interest to support, no character to maintain, by living in their usual way, came publicly and openly acknowledged that they were sinners; and stood in need of mercy. The others, who endeavoured to secure their worldly interests by making a fair show in the flesh, are supposed to have come privately, that they might not be exposed to reproach; and that they might not lose their reputation for wisdom and sanctity, which their consciences, under the preaching of the Baptist, told them, they had no right to. See below.

O generation of vipers] Γεννηματα εχιδνων. A terribly expressive speech. A serpentine brood from a serpent's stock. As their fathers were, so were they, children of the wicked one. This is God's estimate of a sinner, whether he wade in wealth, or soar in fame. The Jews were the seed of the serpent, who should bruise the heel of the woman's seed, and whose head should be bruised by him.

Who hath warned you] Or, privately shown you. Τis υποδειξεν—from υπο, under, and δεω-

A. M. 4030. selves, ^p We have Abraham
 A. D. 26. to our father: for I say unto
 An. Olymp. you, that God is able of these
 CCL. 2. stones to raise up children unto Abra-
 ham.

10 And now also the axe is laid unto
 the root of the trees: ^r therefore, every
 tree which bringeth not forth good fruit,

^p John 8. 33, 39. Acts 13. 26. Rom. 4. 1, 11, 16.—^r Ch. 7.
 19. Luke 13. 7, 9. John 15. 6.—^r Mark 1. 8. Luke 3. 16. John

vματι, to show. Does not this seem to allude to the reading of the *Ethiopic* noticed above? They came *privately*: and John may be supposed to address them thus: "Did any person give you a *private* warning? No, you received your convictions under the *public* ministry of the word. The multitudes of the poor and wretched, who have been convinced of sin, have *publicly* acknowledged their crimes, and sought mercy—God will unmask *you*—*you* have deceived the people—you have deceived yourselves—you must *appear* just what you are; and, if you expect mercy from God, act like the penitent multitude, and bring forth **FRUIT** worthy of repentance. Do not begin to trifle with your convictions, by thinking, that because you are descendants of Abraham, therefore you are entitled to God's favour; God can, out of these stones, (pointing probably to those scattered about in the desert, which he appears to have considered as an emblem of the Gentiles,) raise up a faithful seed, who, though not natural descendants of your excellent patriarch, yet shall be his worthy children, as being partakers of his faith, and friends of his God." It should be added, that the Greek word also signifies *plain* or *ample information*. See on Luke, vi. 47.

The wrath to come? The desolation which was about to fall on the Jewish nation for their wickedness, and threatened in the last words of their own scriptures. See Mal. iv. 6. *Let I come and smite the earth* (εἰς ἡ-αρετς, *this very land*) *with a curse*. This wrath or curse was coming: they did not prevent it by turning to God, and receiving the Messiah, and therefore the wrath of God came upon them to the uttermost. Let him that readeth, understand.

Verse 10. *And now also the axe is laid*] Or, *Even now the axe lieth*. As if he had said, There is not a moment to spare—God is about to cut off every impenitent soul—you must therefore either turn to God *immediately*, or be utterly and finally ruined. It was customary with the prophets to represent the *kingdoms, nations, and individuals*, whose ruin they predicted, under the notion of *forests and trees*, doomed to be cut down. See Jer. xlv. 22, 23. Ezek. xxxi. 3, 11, 12. The Baptist follows the same metaphor: the *Jewish nation* is the *tree*, and the *Romans* the *axe*, which, by the just judgment of God, was speedily to cut it down. It has been well observed, that here is an allusion here to a woodman, who, having marked a tree for excision, lays his axe at its root, and strips off his outer garment, that he may wield his blows more powerfully; and that his work may be quickly performed. For about sixty years before the coming of Christ,

is hewn down, and cast into
 the fire.

11 ^r 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: ^t he shall baptize you with the
 Holy Ghost, and *with fire*:

1. 15, 26, 33. Acts 1. 5. & 11. 16. & 19. 4.—^t Isai. 4. 4. & 44
 3. Mal. 3. 2. Acts 2. 3, 4. 1 Cor. 12. 13.

this axe had been lying at the root of the Jewish tree; Judea having been made a province to the Roman empire, from the time that *Pompey* took the city of Jerusalem, during the contentions of the two brothers *Hyrchanus* and *Aristobulus*, which was about sixty-three years before the coming of Christ. See Joseph. Antiq. l. xiv. c. 1—5. But as the country might be still considered as in the hands of the Jews, though subject to the Romans, and God had waited on them now, nearly ninety years from the above time, expecting them to bring forth fruit, and none was yet produced; he kept the Romans, as an axe, lying at the root of this tree, who were ready to cut it down the moment God gave them the commission.

Verse 11. *But he that cometh after me*] Or, *Is coming after me*, who is now on his way, and will shortly make his appearance. Jesus Christ began his ministry when he was thirty years of age, Luke iii. 23, which was the age appointed by the Law, Numb. iv. 3. John the Baptist was born about *six months* before Christ, and as he began his public ministry when thirty years of age, then this *coming after* refers to six months after the commencement of John's public preaching, at which time Christ entered upon his.

Whose shoes I am not worthy to bear] This saying is expressive of the most profound *humility* and *reverence*. To *put on, take off, and carry the shoes* of their masters, was, not only among the *Jews*, but also among the *Greeks* and *Romans*, the work of the vilest slaves. This is amply proved by *Kypke*, from *Arrian*, *Plutarch*, and the *Babylonian Talmud*.

With the Holy Ghost, and with fire] That the influences of the *Spirit of God* are here designed, needs but little proof. Christ's religion was to be a spiritual religion, and was to have its seat in the *heart*. Outward precepts, however well they might *describe*, could not *produce* inward spirituality. This was the province of the Spirit of God, and of it *alone*: therefore he is represented here under the similitude of *fire*, because he was to *illuminate* and *invigorate* the soul, *penetrate* every part, and *assimilate* the whole to the image of the God of glory. See on John iii. 5.

With fire.—*και πυρι*. This is wanting in E. S. (two MSS. one of the ninth, the other of the tenth century.) eight others, and many *Evangelistaria*, and in some *versions* and *printed editions*; but it is found in the parallel place, Luke iii. 16. and in the most authentic MSS. and versions. It was probably the different interpretations given of it by the fathers, that caused some transcribers to leave it out of their copies.

The baptism of fire has been differently un-

A. M. 4030. 12 ^u Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

Mal. 3. 3.—Mal. 4. 1. Ch. 13. 30.

derstood among the primitive fathers. Some say, it means the tribulations, crosses, and afflictions, which believers in Christ are called to pass through. Hence the author of the Opus Imperfectum, on Matthew, says, that there are three sorts of baptism, 1. that of water; 2. that of the Holy Ghost; and 3. that of tribulations and afflictions, represented under the notion of fire. He observes farther, that our blessed Lord went through these three baptisms: 1. That of water, he received from the hands of John. 2. That of the Holy Spirit, he received from the Father. And 3. That of fire, he had in his contest with Satan in the desert. St. Chrysostom says, it means the superabundant graces of the Spirit. Basil and Theophilus explain it of the fire of hell. Cyril, Jerome, and others, understand by it the descent of the Holy Spirit, on the day of pentecost.

Hilary says, it means a fire that the righteous must pass through in the day of judgment, to purify them from such defilements as necessarily cleaved to them here, and with which they could not be admitted into glory.

Ambrose says, this baptism shall be administered at the gate of paradise, by John Baptist; and he thinks, that this is what is meant by the flaming sword, Gen. iii. 24.

Origen and Laclantius conceive it to be a riser of fire, at the gate of heaven, something similar to the Phlegethon of the heathens: but they observe, that when the righteous come to pass over, the liquid flames shall divide, and give them a free passage: that Christ shall stand on the brink of it, and receive, through the flames, all those, and none but those, who have received in this world the baptism of water in his name: and that this baptism is for those, who, having received the faith of Christ, have not, in every respect, lived conformably to it; for, though they laid the good foundation, yet they built hay, straw, and stubble upon it, and this work of theirs must be tried, and destroyed by this fire. This, they think, is St. Paul's meaning, 1 Cor. iii. 13—15. If any man build on this foundation (viz. Jesus Christ) gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: and the fire shall try every man's work, of what sort it is.—If any man's work be burnt, he shall suffer loss: but he himself shall be saved: yet so, as by fire. From this fire, understood in this way, the fathers of the following ages, and the schoolmen, formed the famous and lucrative doctrine of PURGATORY. Some in the primitive church thought that fire should be, in some way or other, joined to the water in baptism; and it is supposed, that they administered it by causing the persons to pass between two fires, or to leap through the flame; or, by having a torch or lighted candle present. Thus

-14 But John forbid him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

Mark 1. 9. Luke 3. 21.—Ch. 2. 29.

have those called doctors of the church trifled. The exposition which I have given, I believe to be the only genuine one.

Verse 12. Whose fan is in his hand] The Romans are here termed God's fan, as in ver. 10. they were called his axe, and in chap. xxii. 7. they are termed his troops or armies.

His floor] Does not this mean the land of Judea, which had been long, as it were, the threshing floor of the Lord? God says, he will now, by the winnowing fan, (viz. the Romans,) thoroughly cleanse this floor—the wheat, those who believe in the Lord Jesus, he will gather into his garner, either take to heaven from the evil to come, or put in a place of safety, as he did the Christians, by sending them to Pella in Cælosyria, previously to the destruction of Jerusalem. But he will burn up the chaff—the disobedient and rebellious Jews, who would not come unto Christ that they might have life.

Unquenchable fire.] That cannot be extinguished by man.

Verse 14. John forbid him] Earnestly and pressingly opposed him: this is the proper import of the words διακωλυει αυτον. I have observed that δια, in composition, most frequently, if not always, strengthens the signification in classic authors.—Wakefield.

Verse 15. To fulfil all righteousness.] That is, Every righteous ordinance: so I think παρασ δμαισουνη should be translated; and so our common version renders a similar word, Luke i. 6. The following passage, quoted from Justin Martyr, will doubtless appear a strong vindication of this translation. "Christ was circumcised, and observed all the other ordinances of the law of Moses, not with a view to his own justification; but to fulfil the dispensation committed to him by the Lord, the God and Creator of all things."—Wakefield.

How remarkable are the following words of Creeshna, (an Incarnation of the Supreme God, according to the Hindoo theology,) related in the Bhagvat Geeta, p. 47. Addressing his disciple Arjoon, he says, "I myself, Arjoon, have not in the three regions of the universe, any thing which is necessary for me to perform; nor any thing to obtain, which is not obtained: and yet I live in the exercise of the moral duties. If I were not vigilantly to attend to those duties, all men would presently follow my example. If I were not to perform the moral actions, this world would fail in their duties: I should be the cause of spurious births, and should drive the people from the right way. As the ignorant perform the duties of life from a hope of reward, so the wise man, out of respect to the opinions and prejudices of mankind, should perform the same without motives of interest. The wise man, by industriously performing all the duties of life, should induce the vulgar to attend to them."

A. M. 4030. 16 y And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw z the Spirit of God descending

like a dove, and lighting upon him: 17 a And, lo, a voice from heaven, saying, b This is my beloved Son, in whom I am well pleased.

y Mark 1. 10.—z Isai. 11. 2. & 42. 1. Luke 3. 22. John 1. 32, 33.—a John 12. 28.

b Psa. 2. 7. Isai. 42. 1. Ch. 12. 18. & 17. 5. Mark 1. 11. Luke 9. 35. Eph. 1. 6. Col. 1. 13. 2 Pet. 1. 17.

The Septuagint use this word often for the Hebrew עֲשָׂה מִשְׁפָּט, judgment, appointment. And in Ezek. xviii. 19, 21, the person who δικαιόσθαι καὶ εὐσεβεῖς παροίκοις—hath done righteousness and mercy, is he who sacredly attended to the performance of all the religious ordinances, mentioned in that chapter, and performed them in the genuine spirit of mercy. Δικαιοσύματα is used 1 Mac. i. 13, 49. ii. 21. and in Heb. x. 1, 10, to denote religious ceremonies. Michaelis supposes that כּוֹל חֹק kol chok, all religious statutes or ordinances, were the words used in the Hebrew original of this Gospel.

But was this an ordinance? Undoubtedly: it was the initiatory ordinance of the Baptist's dispensation: now as Christ had submitted to circumcision, which was the initiatory ordinance of the Mosaic dispensation; it was necessary that he should submit to this, which was instituted by no less an authority, and was the introduction to his own dispensation of eternal mercy and truth. But it was necessary on another account: our Lord represented the high priest, and was to be the high priest over the house of God:—now, as the high priest was initiated into his office by washing and anointing, so must Christ; and hence he was baptized, washed, and anointed by the Holy Ghost. Thus he fulfilled the righteous ordinance of his initiation into the office of high priest, and thus was prepared to make an atonement for the sins of mankind.

Then he suffered him] In the Opus Imperfectum, quoted by Griesbach, there is the following addition, which, at least, may serve to show the opinion of its author: *Et Johannes quidem baptizavit illum in aqua, ille autem Johannes cum spiritu.* "Then John baptized him with water, and he baptized John with the Spirit."

Verse 16. The heavens were opened unto him] That is, to John the Baptist—and he, John, saw the Spirit of God—lighting upon him, i. e. Jesus. There has been some controversy about the manner and form in which the Spirit of God rendered itself visible on this occasion. St. Luke, iii. 22, says it was in a bodily shape like to a dove: and this likeness to a dove, some refer to a hovering motion, like to that of a dove, and not to the form of the dove itself; but the terms of the text are too precise to admit of this far-fetched interpretation.

This passage affords no mean proof of the doctrine of the Trinity. That three distinct persons are here represented, there can be no dispute, 1. The person of Jesus Christ, baptized by John in Jordan. 2. The person of the Holy Ghost in a bodily shape. (σώματι καὶ ὕδατι, Luke iii. 22.) like a dove. 3. The person of the Father; a voice came out of heaven, saying, This is my beloved Son, &c. The voice is here represented as proceeding from a different place to that in which the persons of the Son and Holy Spirit were manifested; and merely, I think, more forcibly to mark this divine personality.

Verse 17. In whom I am well pleased.] Εἰς ὃν εὐδόκησα, in whom I have delighted—though it is supposed that the past tense is here used for the present: but see the note on chap. xvii. 5. By this voice, and overshadowing of the Spirit, the mission of the Lord Jesus was publicly and solemnly accredited; God intimating that he had before delighted in him; the Law, in all its ordinances, having pointed him out, for they could not be pleasing to God, but as they were fulfilled in, and showed forth the Son of Man, till he came.

As the office of a herald is frequently alluded to in this chapter, and also in various other parts of the New Testament, I think it best to give a full account of it here, especially as the office of the ministers of the Gospel is represented by it. Such persons can best apply the different correspondences between their own and the herald's office.

At the Olympic and Isthmian games, heralds were persons of the utmost consequence and importance. Their office was,

- 1. To proclaim from a scaffold, or elevated place, the combat that was to be entered on.
- 2. To summon the agonistæ, or contenders, to make their appearance, and to announce their names.
- 3. To specify the prize for which they were to contend.
- 4. To admonish and animate, with appropriate discourses, the athletæ, or combatants.
- 5. To set before them, and explain, the laws of the agonæ, or contenders; that they might see, that even the conqueror could not receive the crown or prize, unless he had strove lawfully.

6. After the conflict was ended, to bring the business before the judges, and, according to their determination, to proclaim the victor.

7. To deliver the prize to the conqueror, and to put the crown on his head, in the presence of the assembly.

8. They were the persons who convoked all solemn and religious assemblies, and brought forth, and often slew, the sacrifices offered on those occasions.

9. They frequently called the attention of the people during the sacrifices, to the subject of devotion, with hoc age! τούτοις κερταῖς: mind what you are about; don't be idle; think of nothing else. See PLUTARCH in Coriolanus.

The office, and nearly the word itself, was in use among the ancient Babylonians, as appears from Dan. iii. 4, where the Chaldee word כּרֹחַז caroz, is rendered by the Septuagint κερυξ, keruz, and by our translation, very properly, herald. His business in the above place, was to call an assembly of the people, for the purpose of public worship; to describe the object and nature of that worship, and the punishment to be inflicted on those who did not join in the worship, and properly assist in the solemnities of the occasion.

Dan. iii. 4. is the only place in our translation in which the word *herald* is used; but the word κηρὺξ, used by St. Paul, 1 Tim. ii. 7. 2 Tim. i. 11. and by St. Peter, 2 Epist. ii. 5. is found in the Septuagint, Gen. xli. 43. as well as in Dan. iii. 4. and the verb κηρῦσαι, is found in different places of that version, and in a great number of places in the New Testament.

It is worthy of remark, that the office of the κηρὺξ, *keruz*, or *herald*, must have been anciently known, and indeed established among the Egyptians: for in Gen. xli. 43. where an account is given of the promotion of Joseph to the second place in the kingdom, where we say, *And they cried before him, saying, Bow the knee: the Septuagint have καὶ κηρῦξεν ἐμπροσθεν αὐτοῦ κηρὺξ. And a HERALD made proclamation before him.* As the Septuagint translated this for Ptolemy Philadelphus, the Egyptian king, and were in Egypt when they translated the law, we may safely infer, that the office was not only known, but in use among the Egyptians, being denominated in their language τῶμα, *abrek*, which our translators, following the Vulgate, have rendered, *Bow the knee*; but which the Septuagint understood to be the title of an officer, who was the same among the Egyptians, as the κηρὺξ among the Greeks. This is a probable meaning of the word, which escaped me when I wrote the note on Gen. xli. 43.

As every kind of office had some peculiar badge, or ensign, by which it was known among the ancients, so the heralds were known by generally carrying a *caduceus*. This was a rod with two spread wings at the top, and about which two serpents were entwined. The poets fabled, that this rod was given by *Apollo*, the god of wisdom and music, to *Mercury*, the god of eloquence, and the messenger of the gods. To it wonderful properties are ascribed—especially that it produces sleep, and that it raises the dead. Who does not at once see, that the *caduceus* and its properties clearly point out the office, honour, and influence of the herald? As persons of strong voice, and ready speech, and copious eloquence, were always chosen for heralds, they were represented as endowed with wisdom and eloquence from above. They lulled men to sleep, i. e. by their persuasive powers of speech, they calmed the turbulent dispositions of an inflamed populace, when proceeding to acts of rebellion and anarchy:—or they roused the dormant zeal of the community, who, through long oppression despairing of succour or relief, seemed careless about their best interests; being stupidly resolved to sink under their burdens, and expect release only in death.

As to the *caduceus* itself, it was ever the emblem of peace among the ancients; the rod was the emblem of power, the two serpents of wisdom and prudence, and the two wings of diligence and despatch. The first idea of this wonderful rod, seems to have been borrowed from the rod of *Moses*. See the note on Exod. iv. 17.

The word κηρὺξ, *keruz*, or *herald*, here used, is evidently derived from κηρῦσαι, to proclaim, call aloud; and this from κηρυξ, the voice: because these persons were never employed in any business, but such only as could not be transacted but by the powers of speech, and the energy of ratiocination.

For the derivation of the word *herald*, we must look to the northern languages. Its mean-

ings in *Junius*, *Skinner*, and *Minshieu*, are various, but not essentially different; they all seem to point out different parts of the herald's office. 1. In the Belgic, *heer* signifies army. Hence *heer-all*, a senior officer, or general, in the army. 2. Or *heer-held*, the hero of the army; he who had distinguished himself most in his country's behalf. 3. Or from the Gallo-teutonic *herr-haut*, the high lord, because their persons were so universally respected, as we have already seen. 4. Or from the simple Teutonic *herr-hold*, he who is faithful to his lord. And lastly, according to *Minshieu*, from the verb *hier-holden*, stop here; because, in proclaiming peace, they arrested bloodshed and death, and prevented the farther progress of war.

These officers act an important part in all heroic history, and particularly in the *Iliad* and *Odyssey*, from which, as the subject is of so much importance, I shall make a few extracts.

I. Their character was sacred. Homer gives them the epithet of *divine*, Θεοιοι.

Δολων, Ευμηδους υιος,
Κηρυκος Θεοιοιο. Iliad. x. 315.

“Dolon, son of Eumedes the divine herald.” They were also termed *invulnerable*, ασυκοι: also, great, admirable, &c. In the first book of the *Iliad*, we have a proof of the respect paid to heralds, and the inviolability of their persons. Agamemnon commands the heralds, *Talthybius* and *Eurybates*, his faithful ministers, to go to the tent of *Achilles*, seize the young *Briseis*, and bring her to him. They reluctantly obey; but when they come into the presence of *Achilles*, knowing the injustice of their master's cause, they are afraid to announce their mission. *Achilles*, guessing their errand, thus addresses them:

Χαιριτε, κηρυκες, Διος αγγελιοι, ηδη και αυτην.
κ. τ. λ.

“Hail, O ye heralds, messengers of God and of men! come forward. I cannot blame you—Agamemnon only is culpable, who has sent you for the beautiful *Briseis*. But come, O godlike *Patroclus*, bring forth the damsel, and deliver her to them, that they may lead her away,” &c. *Iliad*. i. 334, &c.

II. Their functions were numerous: they might enter without danger into besieged cities, or even into battles.

III. They convoked the assemblies of the leaders, according to the orders they received from the general or king.

IV. They commanded silence, when kings were to address the assembly. (*Iliad*. xviii. 503. Κηρυκες δ'απα λαον κρητους. See also *Iliad*. ii. 240.) and delivered the sceptre into their hands, before they began their harangue.

Ην δ'απα κηρὺξ
Χηρσι σκαπτρον εδρακι, σιωπησσει τ' εκλιουσιν.
Iliad. xxiii. 567.

V. They were the carriers and executors of the royal commands. (*Iliad*. i. 320.) and went in search of those who were summoned to appear, or whose presence was desired.

VI. They were entrusted with the most important missions; and accompanied princes in the most difficult circumstances. *Priam*, when he went to *Achilles*, took no person besides a herald with him. (*Iliad*. xxiv. 674. 689.) When *Ulysses* sent two of his companions to treat with the *Lestrygons*, he sent a herald at the same time. (*Odys*. x. 102.) Agamemnon, when he

wished to soften Achilles, joined Eurybates and Hodus, his heralds, to the deputation of the princes. (Iliad. ix. 170.)

VII. *Heralds* were employed to proclaim and publish whatever was to be known by the people. (Odys. xx. 276.)

VIII. They declared war and proclaimed peace. (Odys. xviii. 334.)

IX. They took part in all sacred ceremonies: they mingled the wine and water in the large bowls for the libations, which were made at the conclusion of treaties. They were the priests of the people in many cases; they led forth the victims, cut them in pieces, and divided them

among those engaged in the sacrifices. (Odys. i. 109, &c.)

X. In Odys. lib. xvii. a *herald* presents a piece of flesh to Telemachus, and pours out his wine.

XI. They sometimes waited on princes at table, and rendered them many other personal services. (Iliad. ii. 280. Odys. i. 143, &c. 146, 153. ii. 6, 38.) In the Iliad. lib. x. 3. *Eurybates* carries the clothes to Ulysses. And a *herald* of Alcinous conducts Demodocus, the singer, into the festive hall. (Odys. viii. 470.) Many others of their functions, services, and privileges, the reader may see, by consulting DAMM'S *Homeric Lexicon*, under $\kappa\eta\omega$.

CHAPTER IV.

Jesus, in the wilderness, is tempted by Satan, 1—11. He goes into Galilee, 12; and Capernaum, 13. The prophecy which was thus fulfilled, 14—16. He begins to preach publicly, 17. Calls Simon Peter, and his brother Andrew, 18—20. Calls also James and John, the sons of Zebedee, 21, 22. Preaches and works miracles throughout Galilee, 23. Becomes famous in Syria, and is followed by multitudes from various quarters, among whom he works a great variety of miracles, 24, 25.

A. M. 4031.
A. D. 27.
An. Olymp.
CCL. 3.

THEN was ^a Jesus led up of ^b the Spirit into the wilderness, to be temptea of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungered.

^a Mark 1. 12, &c. Luke 4. 1, &c.—^b See 1 Kings 18. 12 Ezek. 3.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, ^c Man shall not live by bread alone, but by every word that proceed-

A. M. 4031.
A. D. 27.
An. Olymp.
CCL. 3.

14. & 8. 3. & 11. 1, 24. & 40. 2. & 43. 5. Acts 8. 39.—Deut. 8. 3.

NOTES ON CHAPTER IV.

Verse 1. *Then was Jesus led up of the Spirit*] This transaction appears to have taken place immediately after Christ's baptism; and this bringing up of Christ was through the influence of the Spirit of God; that Spirit which had rested upon him in his baptism.

To be tempted] The first act of the ministry of Jesus Christ, was a combat with Satan. Does not this receive light from Gen. iii. 17. *I will put enmity between the woman's seed and thy seed; it shall bruise thy head, and thou shalt bruise his heel.*

Verse 2. *And when he had fasted forty days*] It is remarkable that *Moses*, the great lawgiver of the Jews, previous to his receiving the law from God, fasted forty days in the mount: that *Elijah*, the chief of the prophets, fasted also forty days: and that Christ, the giver of the new covenant, should act in the same way. Was not all this intended to show, that God's kingdom on earth was to be *spiritual*, and *divine*? that it should not consist in meat and drink, but in righteousness, peace, and joy in the Holy Ghost? Rom. xiv. 17. Relative to the forty days' fast of Moses, there is a beautiful saying in the Talmudists. "Is it possible that any man can fast forty days and forty nights? To which Rabbi Meir answered, When thou takest up thy abode in any particular city, thou must live according to its customs. Moses ascended to heaven, where they neither eat nor drink, therefore he became assimilated to them. We are accustomed to eat and drink, and when angels descend to us, they eat and drink also." Moses, Elijah, and our blessed Lord could fast forty days and forty nights, because they were in communion with God, and living a heavenly life.

Verse 3. *And when the tempter*] This onset of Satan was made (speaking after the manner of men) *judiciously*: he came when Jesus, after

having fasted forty days and forty nights, was hungry: now as hunger naturally diminishes the strength of the body, the mind gets enfeebled, and becomes easily irritated: and if much *watching* and *prayer* be not employed, the uneasiness which is occasioned by a lack of food, may soon produce *impatience*, and in this state of mind the tempter has great advantages. The following advice of an Arabian philosopher to his son, is worthy of attention. "My son, never go out of the house in the morning, till thou hast eaten something: by so doing, thy mind will be more firm; and shouldst thou be insulted by any person, thou wilt find thyself more disposed to suffer patiently: for hunger dries up, and disorders the brain." *Bibliot. Orient. Suppl.* p. 449. The state of our bodily health and worldly circumstances, may afford our adversary many opportunities of doing us immense mischief. In such cases, the sin to which we are tempted, may be justly termed, as in Heb. xii. 1. *τῶν περιστασῶν ἀμαρτῶν, the well circumstanced sin*, because all the circumstances of *time, place, and state of body and mind*, are favourable to it.

If thou be the son of God] Or, *a son of God*, υἱὸς τοῦ Θεοῦ. *Τὸς* is here, and in Luke iv. 3. written without the article; and therefore should not be translated *the Son*, as if it were ὁ υἱός, which is a phrase that is applicable to Christ as the *Messiah*: but it is certain, whatever Satan might *suspect*, he did not fully *know* that the person he tempted was the *true Messiah*. Perhaps one grand object of his temptation, was to find this out.

Command that these stones] The meaning of this temptation is: "Distrust the divine providence and support, and make use of illicit means to supply thy necessities."

Verse 4. *But by* (or, upon, ἐν) *every word*] Πᾶσι, in Greek, answers to דַבָּר *dabar* in Hebrew, which means not only a *word spoken*, but

A. M. 4031. eth out of the mouth of God.
A. D. 27. 5 Then the devil taketh him
An. Olym. up ^dinto the holy city, and set-
CCI. 3. teth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, * He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

^d Neh. 11. 1, 18. Isai. 48. 2. & 52. 1. Ch. 27. 53. Rev. 11. 2.

also thing, purpose, appointment, &c. Our Lord's meaning seems to be this: God purposes the welfare of his creatures—all his appointments are calculated to promote this end. Some of them may appear to man to have a contrary tendency; but even *fasting* itself, when used in consequence of a divine injunction, becomes a mean of supporting that life which it seems naturally calculated to impair or destroy.

Verse 5. *Pinnacle of the temple*] It is very likely that this was what was called the *συναγωγὴ βασιλική*, the king's gallery; which, as Josephus says, "deserves to be mentioned among the most magnificent things under the sun; for upon a stupendous depth of a valley, scarcely to be fathomed by the eye of him that stands above, Herod erected a gallery of a vast height, from the top of which, if any looked down, he would grow dizzy, his eyes not being able to reach so vast a depth."—*Ant.* l. xv. c. 14. See Dr. *Lightfoot* on this place.

Verse 6. *Cast thyself down*] Our Lord had repelled the first temptation by an act of confidence in the power and goodness of God; and now Satan solicits him to make trial of it. Through the unparalleled subtlety of Satan, the very means we make use of to repel one temptation, may be used by him as the groundwork of another. This method he often uses, in order to confound us in our confidence.

He shall give his angels charge, &c.] This is a mutilated quotation of Psal. xci. 11. The clause, to keep thee in all thy ways, Satan chose to leave out, as quite unsuitable to his design. That God has promised to protect and support his servants, admits of no dispute; but as the path of duty is the way of safety, they are entitled to no good, when they walk out of it.

In their hands they shall bear thee up] This quotation from Psal. xci. 11. is a metaphor taken from a nurse's management of her child: in teaching it to walk, she guides it along plain ground; but when stones or other obstacles occur, she lifts up the child, and carries it over them, and then sets it down to walk again. Thus she keeps it in all its ways, watching over, and guarding every step it takes. To this St. Paul seems also to allude, 1 Thess. ii. 7. *We are gentle among you, even as a nurse cherisheth her children.* Thus the most merciful God deals with the children of men, ever guarding them by his eye, and defending them by his power.

Verse 7. *Thou shalt not tempt*] To expose myself to any danger naturally destructive, with the vain presumption that God will protect

7 Jesus said unto him, It is written again, 'Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get

^d Psa. 91 11, 12.—[Deut. 6. 16.

and defend me from the ruinous consequences of my imprudent conduct, is to tempt God.

Verse 8. *An exceeding high mountain, and showeth him*] If the words, *all the kingdoms of the world*, be taken in a literal sense, then this must have been a visionary representation, as the highest mountain on the face of the globe could not suffice to make evident even one hemisphere of the earth, and the other must of necessity be in darkness.

But if we take the *world* to mean only the land of Judea, and some of the surrounding nations, as it appears sometimes to signify, (see on Luke ii. 1.) then the mountain described by the Abbé *Martini* (*Travels through Cyprus, &c.*) could have afforded the prospect in question. Speaking of it, he says, "Here we enjoyed the most beautiful prospect imaginable. This part of the mountain overlooks the mountains of Arabia, the country of Gilead, the country of the Amorites, the plains of Moab, the plains of Jericho, the river Jordan, and the whole extent of the Dead sea. It was here that the devil said to the Son of God, *All these kingdoms will I give thee, if thou wilt fall down and worship me.*" Probably St. Matthew, in the Hebrew original, wrote *בְּרַגְלֵי הָאָרֶץ*, which signifies the world, the earth, and often the land of Judea only. What renders this more probable, is, that at this time Judea was divided into several kingdoms, or governments, under the three sons of Herod the Great, viz. Archelaus, Antipas, and Philip; which are not only called ethnarchs and tetrarchs in the Gospels, but also βασιλεῖς, kings, and are said βασιλεύειν, to reign, as Rosenmuller has properly remarked. See chap. ii. 22. xiv. 9.

Verse 9. *If thou wilt fall down and worship me.*] As if he had said, "The whole of this land is now under my government, do me homage for it, and I will deliver it into thy hand."

Verse 10. *Get thee hence*] Or, *behind me, ὀπίσω μου*. This is added by a multitude of the best MS. VERSIONS, and FATHERS. This temptation, savouring of nothing but diabolic impudence, Jesus did not treat it as the others; but, with divine authority, commanded the tempter to return to his own place.

In the course of this trial, it appears that our blessed Lord was tempted, 1st. To DISTRUST. *Command these stones to be made bread.* 2dly. To PRESUMPTION. *Cast thyself down.* 3dly. To worldly AMBITION. *All these will I give.* 4thly. To IDOLATRY. *Fall down and worship me, or, do me homage.* There is probably not a temptation of Satan, but is reducible to one or other of these four articles.

A. M. 4031. these hence, Satan: for it is
A. D. 27. written, 'Thou shalt worship
An. Olymp. the Lord thy God, and him
CCL 3. only shalt thou serve.

11 Then the devil leaveth him, and, behold, ^hangels came and ministered unto him.

12 ¶ ¹Now when Jesus had heard that John was ^hcast into prison, he departed into Galilee;

13 And leaving Nazareth, he came

A. M. 4031. and dwelt in Capernaum, A. M. 4031.
A. D. 27. which is upon the sea coast, A. D. 27.
An. Olymp. in the borders of Zabulon and An. Olymp.
CCL 3. Nephtholim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 ¹The land of Zabulon, and the land of Nephtholim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles:

¶ Deut. 6. 13. & 10. 20. 1 Sam. 7. 3.—b Heb 1. 14.

¶ Mark 1. 14. Luke 3. 20. & 4. 14, 31. John 4. 43.—k Or, delivered up.—l Isai 9. 1, 2.

From the whole we may learn:

First, No man, howsoever holy, is exempted from temptation; for God manifested in the flesh, was tempted by the devil.

Secondly, That the best way to foil the adversary is by the sword of the Spirit, which is the word of God. Eph. vi. 17.

Thirdly, That to be tempted even to the greatest abominations, (while the person *resists*,) is not sin: for Christ was tempted to *worship* the DEVIL.

Fourthly, That there is no temptation which is, from its own nature, or favouring circumstances, irresistible. God has promised to bruise even *Satan* under our feet.

As I wish to speak what I think most necessary on every subject when I first meet it, and once for all, I would observe, first, That the *fear of being tempted* may become a most dangerous snare.

Secondly, That when God permits a temptation or trial to come, he will give grace to bear or overcome it.

Thirdly, That our spiritual interests shall be always advanced, in proportion to our trials and faithful resistance.

Fourthly, That a more than ordinary measure of divine consolation shall be the consequence of every victory.

Verse 11. *Behold, angels came and ministered unto him.*] That is, brought that food which was necessary to support nature.

The name given to Satan in the third verse is very emphatic, ὁ πειραστός, the tempter, or trier, from πειράω, to pierce through. To this import of the name, there seems to be an allusion, Eph. vi. 16. *The fiery darts of the wicked one.* This is the precise idea of the word in Deut. viii. 2. *To humble thee, and to prove thee.* TO KNOW WHAT WAS IN THY HEART: כִּנְסֵי לִבְשֶׁלֶּעָה, כִּנְסֵי לִבְשֶׁלֶּעָה, LXX. that he might bore thee through. The quality and goodness of many things are proved by *piercing* or *boring through*; for this shows what is in the heart. Perhaps nothing tends so much to discover *what we are*, as trials either from men or devils.

Shalt thou serve, or pay religious veneration, λατρεύσεις. This is Mr. Wakefield's translation, and I think cannot be mended. Αστεινία comes from λα, very much, and τρεῖω, I tremble. When a sinner approaches the presence of God, conscious of his infinite holiness and justice, and of his own vileness, he will then fully comprehend what this word means. See this religious reverence exemplified in the case of Moses, when in the presence of God: *I exceedingly*

fear, said he, and tremble, Heb. xii. 21. And yet this fear of God is the beginning of wisdom. See the observations at the end of the chapter.

Verse 13. *And leaving Nazareth*] Or, entirely leaving Nazareth, και καταλιπον τῆς Ναζαρετ, from κατα, intensive, and λιπω, I leave. It seems that, from this time, our blessed Lord made *Capernaum* his ordinary place of residence; and utterly forsook Nazareth, because they had wholly rejected his word, and even attempted to take away his life. See Luke iv. 29.

Galilee was bounded by mount Lebanon on the north, by the river Jordan, and the sea of Galilee on the east, by Chison on the south, and by the Mediterranean on the west.

Nazareth, a little city in the tribe of Zabulon, in lower Galilee, with Tabor on the west, and Ptolemais on the east. It is supposed that this city was the usual residence of our Lord, for the first thirty years of his life. It was *here* he became incarnate, lived in subjection to Joseph and Mary, and from which he took the name of a Nazorean.

Capernaum, a city famous in the New Testament, but never mentioned in the Old. Probably it was one of those cities which the Jews built after their return from Babylon. It stood on the sea coast of Galilee, on the borders of Zabulon and Nephtholim, as mentioned in the text. This was called his own city, ch. ix. 1. &c. and here, as a citizen, he paid the half shekel, chap. xvii. 24. Among the Jews, if a man became a resident in any city for twelve months, he thereby became a citizen, and paid his proportion of dues and taxes. See *Lightfoot*. Capernaum is well known to have been the principal scene of our Lord's miracles during the three years of his public ministry.

Zabulon, the country of this tribe, in which Nazareth and Capernaum were situated, bordered on the lake of Gennesareth, stretching to the frontiers of Sidon, Gen. xlix. 13. Nephtholim was contiguous to it, and both were on the east side of Jordan, Josh. xix. 34.

Verse 15. *(Galilee of the Gentiles)*] Or of the nations. So called, because it was inhabited by Egyptians, Arabians, and Phœnicians, according to the testimony of *Strabo* and others. The Hebrew גליל גוים, and the Greek θύρον, signify nations; and, in the Old and New Testaments, mean those people who were not descendants of any of the twelve tribes. The word *Gentiles*, from gens, a nation, signifies the same. It is worthy of remark, that it was a regular tradition among the ancient Jews, that the

A. M. 4031. 16 ^m The people which sat
A. D. 27. in darkness, saw great light ;
An. Olymp. and to them which sat in the
CCL. 3. region and shadow of death, light is
sprung up.

17 [¶] ^F From that time Jesus began to
preach, and to say, ^o Repent : for the
kingdom of heaven is at hand.

¶ Isa. 42. 7. Luke 2. 32.— Mark 1. 14, 15.— Ch. 3. 2. & 10. 7.

Messiah should begin his ministry in Galilee. See the proofs in *Schoetgen*.

Verse 16. *The people which sat in darkness*] This is quoted from Isa. ix. 2. where, instead of *sitting*, the prophet used the word *walked*. The evangelist might on purpose *change* the term, to point out the *increased* misery of the state of these persons. *Sitting in darkness*, expresses a greater degree of intellectual blindness, than *walking in darkness* does. In the time of Christ's appearing, the people were in a much worse state than in the time of the prophet, which was nearly 700 years before; as, during all this period, they were growing more ignorant and sinful.

The region and shadow of death] These words are amazingly descriptive. A *region of death*—*DEATH'S country*, where, in a peculiar manner, *Death* lived, reigned, and triumphed, subjecting all the people to his sway.

Shadow of death] *Σαῖα θανάτου*, used only here and in Luke i. 79. but often in the Old Covenant, where the Hebrew is *מַצְלֵת מָוֶת* *malaveth*. It is not easy to enter fully into the ideal meaning of this term. As in the former clause, *Death* is *personified*, so here. A *shadow* is that darkness cast upon a place by a body raised between it and the light or sun. *Death* is here represented as standing between the land abovementioned, and the *Light of Life*, or *Sun of Righteousness* : in consequence of which, all the inhabitants were involved in a continual cloud of intellectual darkness, misery, and sin. The heavenly Sun was continually *eclipsed* to them, till this glorious time, when Jesus Christ, the *true Light*, shone forth in the beauty of holiness and truth. Christ began his ministry in Galilee, and frequented this uncultivated place more than he did Jerusalem, and other parts of Judea : here his preaching was peculiarly needful; and by this was the prophecy fulfilled.

Verse 17. *Jesus began to preach, and to say, Repent*] See on chap. iii. 1, 2. Every preacher commissioned by God to proclaim salvation to a lost world, begins his work with preaching the doctrine of *repentance*. This was the case with all the prophets, *John the Baptist*, *Jesus Christ*, all the *apostles*, and all their genuine successors in the Christian ministry. The reasons are evident in the notes already referred to : and for the explanation of the word *κηρυσσειν*, *preaching*, or *proclaiming as a herald*, see at the end of ch. iii.

Verse 18. *Simon called Peter, and Andrew his brother*] Why did not Jesus Christ call some of the eminent scribes or Pharisees to publish his Gospel, and not poor unlearned fishermen, without credit or authority? Because it was the *kingdom of heaven* they were to preach, and their teaching must come from

18 [¶] ^P And Jesus, walking ^{A. M. 4031.}
by the sea of Galilee, saw two ^{A. D. 27.}
brethren, Simon ^{An. Olymp.} called Peter, ^{CCL. 3.}
and Andrew his brother, casting a net
into the sea : for they were fishers.

19 And he saith unto them, Follow
me, and ^I will make you fishers of
men.

¶ Mark 1. 16-18. Luke 5. 2.— John 1. 42.— Luke 5. 10, 11.

above: besides, the conversion of sinners, though it be effected instrumentally by the preaching of the Gospel, yet the grand agent in it is the *Spirit of God*. As the *instruments* were comparatively *mean*, and the work which was accomplished by them was *grand and glorious*, the excellency of the power at once appeared to be of *God*, and not of *man* : and thus the glory, due alone to *his* name, was secured, and the great Operator of all good had the deserved praise. *Seminaries of learning*, in the order of God's providence and grace, have great and important uses; and, in reference to such uses, they should be treated with great respect: but to make preachers of the Gospel, is a matter to which they are utterly inadequate; it is a prerogative that God never did, and never will, delegate to man.

Where the seed of the kingdom of God is sowed, and a dispensation of the Gospel is committed to a man, a good education may be of great and general use : but it no more follows, because a man has had a good education, that therefore he is qualified to preach the Gospel, than it does, that because he has not had that, therefore he is unqualified : for there may be much ignorance of divine things where there is much human learning; and a man may be well taught in the things of God, and be able to teach others, who has not had the advantages of a liberal education.

Men-made ministers have almost ruined the heritage of God. To prevent this, our church requires that a man be *inwardly moved* to take upon himself this ministry, before he can be ordained to it. And he who cannot say, that he *trusts* (has rational and scriptural conviction) that he is *moved by the Holy Ghost to take upon himself this office*, is an intruder into the heritage of God, and his ordination, *ipso facto*, is vitiated and of none effect. See the truly apostolic *ordination service* of the church of England.

Fishers.] Persons employed in a lawful and profitable avocation, and faithfully discharging their duty in it. It was a tradition of the elders that one of Joshua's *ten* precepts was, that all men should have an equal right to spread their nets, and fish in the sea of Tiberias, or Galilee. The persons mentioned here, were doubtless men of pure morals; for the minister of God should have a good report from them that are without.

Verse 19. *Follow me*] *Come after me, ἰνα σκια μου*. Receive my doctrine, imitate me in my conduct—in every respect be my disciples. We may observe, that most of the calls of God to man are expressed in a few solemn words, which alarm the conscience, and deeply impress the heart.

I will make you fishers of men] Ezek. ch.

A. M. 4031. 20[†] And they straightway left
A. D. 27. their nets, and followed him.
An. Olymp. CCL. 3.

21[†] And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the

[†] Mark 10. 28. Luke 18. 23.—→ Mark 1. 19, 20. Luke 5. 10.

xlvii. 8—10. casts much light on this place: and to this prophet our Lord probably alludes. To follow Christ, and be admitted into a partnership of his ministry, is a great honour; but those only who are by *himself* fitted for it, God calls. Miserable are those who do not wait for this call—who presume to take the name of *fishers of men*, and know not how to cast the net of the divine word, because not brought to an acquaintance with the saving power of the God who bought them. Such persons have only their *secular* interest in view, study not to catch men, but to catch money; and though, for charity's sake, it may be said of a pastor of this spirit, he does not enter the sheepfold as a *thief*, yet he certainly lives as a *hireling*. See *Quemel*. Following a person, in the Jewish phrase, signifies being his *disciple* or *scholar*. See a similar mode of speech, 2 Kings vi. 19.

Verse 20. *They straightway left their nets*] A change, as far as it respected secular things, every way to their disadvantage. The proud and the profane may exult and say, "Such preachers as these cannot be much injured by their sacrifices of *secular* property—they have nothing but *nets*, &c. to leave." Let such carpenters at the institution of Christ know, that he who has *nothing* but a *net*, and leaves *that* for the sake of doing good to the souls of men, leaves *his ALL*: besides, he lived comfortably by his net before; but, in becoming the servant of all for Christ's sake, he often exposes himself to the want of even a morsel of bread. See on chap. xix. 27.

Verse 22. *Left the ship and their father*] By the *ship*, το πλοιον, we are to understand the mere fishing boat, used for extending their nets in the water, and bringing the halser, or rope of the farther end, to shore, by which the net was pulled to land. But why should these be called to leave their employment and their father, probably now aged? To this I answer, that to be obedient to; provide for, and comfort our parents, is the highest duty we owe or can discharge, except that to God. But when God calls to the work of the ministry, father, and mother, and all must be left. Were we necessary to their comfort and support before? Then God, if he calls us into another work or state, will take care to supply to them the lack of our service some other way; and if this be not done, it is a proof we have mistaken our call. Again, were our parents necessary to us, and in leaving them for the sake of the Gospel, or in obedience to a divine command, do we deprive ourselves of the comforts of life? No matter—we should prefer the honour of serving the Most High, even in *poverty* and *humility*, to all the comforts of a father's house. But what an honour was the vocation of James and John, to old

A. M. 4031. ship and their father, and fol- A. D. 27.
lowed him. An. Olymp. CCL. 3.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

[†] Ch. 9. 35. Mark 1. 21, 39. Luke 4. 15, 44.—→ Ch. 24. 14. Mark 1. 14.—→ Mark 1. 34.

Zebedee their father! His sons are called to be heralds of the God of heaven! Allowing him to have been a pious man, this must have given him unutterable delight.

Verse 23. *Teaching in their synagogues*] *Synagogue*, συναγωγη, from *syn*, together, and *αγω*, I bring, a public assembly of persons, or the place where such persons publicly assembled. *Synagogues*, among the Jews, were not probably older than the return from the Babylonish captivity. They were erected not only in cities and towns, but in the country, and especially by rivers, that they might have water for the convenience of their frequent washings.

Not less than ten persons of respectability composed a synagogue, as the rabbins supposed that this number of persons, of independent property, and well skilled in the law, were necessary to conduct the affairs of the place, and keep up the divine worship. See *Light-foot*. Therefore, where this number could not be found, no synagogue was built; but there might be many synagogues in one city or town, provided it were populous. Jerusalem is said to have contained 480. This need not be wondered at, when it is considered that every Jew was obliged to worship God in public, either in a *synagogue* or in the *temple*.

The chief things belonging to a synagogue were:

1st. The *ark* or *chest*, made after the mode of the ark of the covenant, containing the *Pentateuch*.

2dly. The *pulpit* and *desk*, in the middle of the synagogue, on which he stood who read or expounded the law.

3dly. The *seats* or *pews* for the men below, and the *galleries* for the women above.

4thly. The *lamps* to give light in the evening service, and at the feast of the dedication. And

5thly. *Apartments* for the utensils and *almshouses*.

The synagogue was governed by a council, or assembly, over whom was a president, called in the Gospels, *the ruler of the synagogue*. These are sometimes called *chiefs of the Jews*, the *rulers*, the *priests* or *elders*, the *governors*, the *overseers*, the *fathers of the synagogue*. Service was performed in them three times a day—*morning*, *afternoon*, and *night*. Synagogue, among the Jews, had often the same meaning as *congregation* among us, or place of judicature, see Jain. ii. 2.

Preaching the Gospel of the kingdom] Or, *proclaiming the glad tidings of the kingdom*. See the preceding notes. Behold here the perfect pattern of an evangelical preacher: 1. He goes about seeking sinners on every side, that he may show them the way to heaven. 2. He proclaims the glad tidings of the kingdom,

A. M. 4031. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that

had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

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An. Olymp.
CCI. 3.

γ Mark 3. 7. & 7. 31. Luke 5. 15.

* Numb. 32. 33. Luke 6. 17. Mark 5. 20.

with a freedom worthy of the King whom he serves. 3. He makes his reputation and the confidence of the people subservient, not to his own interest, but to the salvation of souls. 4. To his preaching he joins, as far as he has ability, all works of mercy, and temporal assistance to the bodies of men. 5. He takes care to inform men that diseases, and all kinds of temporal evils, are the effects of sin, and that their hatred to iniquity should increase in proportion to the evils they endure through it. 6. And that nothing but the power of God can save them from sin and its consequences.

For glad tidings, or Gospel, see chap. i. title: proclaiming, see chap. iii. 1. and end; and for the meaning of kingdom: see ch. iii. 2.

All manner of sickness, and all manner of disease] There is a difference between νόσος, translated here sickness, and μαλακία, translated disease. The first is thus defined: νόσος, τὴν χρόνιον κακοπαθίαν, a disease of some standing, a chronic disorder.

Infirmity, μαλακία, τὴν προσωρινὴν ἀνομαλίαν τοῦ σώματος, a temporary disorder of the body. Theophylact. This is a proper distinction, and is necessary to be observed.

Verse 24. Sick people] τοὺς κακῶς ἔχοντας, those who felt ill—were afflicted with any species of malady.

And torments] βασανισμοί, from βασανίζω, to examine by torture, such as cholics, gouts, and rheumatisms, which racked every joint.

Possessed with devils] Δεμονιακοί. Persons possessed by evil spirits. This is certainly the plain, obvious meaning of demoniac in the Gospels.

Many eminent men think, that the sacred writers accommodated themselves to the unfounded prejudices of the common people, in attributing certain diseases to the influence of evil spirits, which were merely the effects of natural causes; but that this explanation can never comport with the accounts given of these persons, shall be proved as the places occur.

Our common version, which renders the word, those possessed by devils, is not strictly correct: as the word devil, δαίμονες, is not found in the plural, in any part of the Sacred Writings, when speaking of evil spirits: for though there are multitudes of demons, Mark v. 9. yet it appears there is but one DEVIL, who seems to be supreme, or head, over all the rest. δαίμονες signifies an accuser, or slanderer, 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. Perhaps Satan was called so, 1st. because he accused or slandered God in paradise, as averse from the increase of man's knowledge and happiness, Gen. iii. 5. John viii. 44; and 2dly. because he is the accuser of men, Rev. xii. 9, 10. See also Job i. 2. The word comes from δια, through, and βάλλω, to cast, or shoot, because of the influence of his evil suggestions: compared,

Eph. vi. 16. to fiery darts: and thus it is nearly of the same meaning with ὁ παροβύζων, he who pierces through. See on ver. 3.

Lunatic] Persons afflicted with epileptic or other disorders, which are always known to have a singular increase at the change and full of the moon. This undoubtedly proceeds from the superadded attractive influence of the sun and moon upon the earth's atmosphere; as, in the periods mentioned above, these two luminaries are both in conjunction; and their united attractive power being exerted on the earth at the same time, not only causes the flux and reflux of the ocean, but occasions a variety of important changes in the bodies of infirm persons, of animals in general, but more particularly of those who are more sensible of these variations. And is this any wonder, when it is well known, that a very slight alteration in the atmosphere causes the most uncomfortable sensations to a number of invalids? But sometimes even these diseases were caused by demons. See on chap. viii. 16. 34. and xvii. 15.

Palsy] Palsy is defined, a sudden loss of tone and vital power in a certain part of the human body. This may affect a limb, the whole side, the tongue, or the whole body. This disorder is in general incurable, except by the miraculous power of God, unless in its slighter stages.

He healed them.] Either with a word or a touch; and thus proved, that all nature was under his control.

Verse 25. This verse is immediately connected with the 5th chapter, and should not be separated from it.

Great multitudes] This, even according to the Jews, was one proof of the days of the Messiah: for they acknowledged, that in his time there should be a great famine of the word of God; and thus they understood Amos viii. 11. Behold the days come—that I will send a famine in the land, not a famine of bread—but of hearing the words of the Lord.

And as the Messiah was to dispense this word, the bread of life, hence they believed that vast multitudes from all parts should be gathered together to him. See Schoelgenius on this place.

Decapolis] A small country situated between Syria and Galilee of the Nations. It was called Decapolis, δακαπολις, from δεκα, ten, and πολις, a city, because it contained only ten cities; the metropolis, and most ancient of which was Damascus.

From beyond Jordan.] Or, from the side of Jordan. Probably this was the country which was occupied anciently by the two tribes of Reuben and Gad, and the half tribe of Manasseh; for the country of Decapolis lay on both sides of the river Jordan. See Numb. xxxii. 5, 33.

THE account of our Lord's temptation, as given by the evangelist, is acknowledged, on

all hands, to be extremely difficult. Two modes of interpretation have been generally resorted to, in order to make the whole plain and intelligible: viz. the *literal* and *allegorical*. In all cases where it can possibly apply, I prefer the first: the latter should never be used, unless obviously indicated in the text itself: or so imperiously necessary, that no other mode of interpretation can possibly apply. In the preceding observations, I have taken up the subject in a *literal* point of view; and it is hoped that most of the difficulties in the relation have been removed, or obviated, by this plan. An ingenious correspondent has favoured me with some observations on the subject, which have much more than the merit of novelty to recommend them. I shall give an abstract of some of the most striking; and leave the whole to the reader's farther consideration.

The thoughts in this communication proceed on this ground: "These temptations were addressed to Christ as a *public person*, and respected his conduct in the execution of his ministry; and are reported to his church as a forcible and practical instruction, concerning the proper method of promoting the kingdom of God upon earth. They are warnings against those satanic illusions, by which the servants of Christ are liable to be hindered in their great work, and even stopped in the prosecution of it.

"As our Lord had, at his baptism, been declared to be the Son of God, i. e. the promised Messiah, this was probably well known to Satan, who did not mean to insinuate any thing to the contrary, when he endeavoured to engage him to put forth an act of that power which he possessed as the Messiah. The mysterious union of the *divine* with the *human* nature, in our Lord's state of humiliation, Satan might think possible to be broken; and therefore endeavoured, in the first temptation, *Command these stones to be made bread*, to induce our Lord to put forth a *separate, independent* act of power; which our Lord repelled, by showing his intimate union with the Divine Will, which he was come to fulfil—*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*. Thus showing, as he did on another occasion, that it was his *meat and drink to do the will of his Father*.

"2. The ground of the temptation was then changed; and the *fulfilment of the Divine Will*, in the completion of a prophetic promise, was made the ostensible object of the next attack. *Cast thyself down—for it is written, He will give his angels charge concerning thee, and in their hands shall they bear thee up, &c.* This our Lord repelled with—*Thou shalt not tempt the Lord thy God*—as Satan had designed to induce him to seek this *public* miraculous confirmation of God's peculiar care over him as the promised Messiah; of his being which, according to the hypothesis above, Satan had no doubt. Moses being appointed to a great and important work, needed miraculous signs to strengthen his faith; but the sacred humanity of our blessed Lord needed them not; nor did his wisdom judge that such a sign from heaven was essential to the instruction of the people.

"3. The last temptation was the most subtle and the most powerful—*All these will I give unto thee, if thou wilt fall down and worship me. To inherit all nations*, had been repeatedly declared to be the birthright of the Messiah. His

right to *universal empire* could not be controverted; nor could Satan presume to make the investiture. What, then, was his purpose? Satan had hitherto opposed, and that with considerable success, the kingdom of God upon earth; and what he appears to propose here, were, *terms of peace*, and an *honourable retreat*. The *worship* which he exacted was an *act of homage*, in return for his *cession* of that *accedancy* which, through the sin of man, he had obtained in the world. Having long established his rule among men, it was not at first to be expected, that he would resign it without a *combat*: but the purpose of this last temptation appears to be an offer to decline any farther contest; and yet more, if his terms were accepted, apparently to engage his influence to promote the kingdom of the Messiah. And as the condition of this proposed alliance, he required not *divine worship*, but such an *act of homage* as implied *amity and obligation*; and if this construction be allowed, he may be supposed to have enforced the necessity of the measure, by every suggestion of the *consequences of a refusal*. The *sufferings* which would inevitably result from a provoked opposition, which would render the victory, though certain to Christ himself, dearly bought; added to which, the conflict he was prepared to carry on through succeeding ages, in which all his subtlety and powers should be employed to hinder the progress of Christ's cause in the earth, and that with a considerable degree of *anticipated success*. Here the devil seems to propose to make over to Christ the power and influence he possessed in this world, on *condition* that he would enter into terms of peace with him: and the inducement offered was, that thereby our Lord should *escape those sufferings*, both in his *own person*, and in that of his adherents, which a provoked contest would insure. And we may suppose that a similar temptation lies hid in the desires excited even in some of the servants of Christ, who may feel themselves often induced to employ *worldly* influence and power for the promotion of his kingdom, even though, in so doing, an apparent communion of Christ and Belial is the result: for it will be found, that neither worldly riches, nor power, can be employed in the service of Christ, till, like the spoils taken in war, Deut. xxxi. 21—23. they have passed through the fire and water: as, without a divine purification, they are not fit to be employed in the service of God and his church.

"Hence we may conclude, that the first temptation had for its professed object, 1st. our Lord's *personal relief and comfort*, through the inducement of performing a *separate and independent* act of power. The second temptation professed to have in view his *public acknowledgment by the people* as the MESSIAH: for should they see him work such a miracle as throwing himself down from the pinnacle of the temple without receiving any hurt, they would be led instantly to acknowledge his divine mission: and the *evil* of this temptation may be explained, as seeking to secure the success of his mission by other means than those, which, as the Messiah, he had received from the Father. Compare John xiv. 31. The *third* temptation was a subtle attempt to induce Christ to acknowledge Satan as an *ally* in the establishment of his kingdom.—E. M. B.

The above is the substance of the ingenious theory of my correspondent, which may be considered as a third mode of interpretation, partaking equally of the allegoric and literal. I still, however, think, that the nearer we keep to the letter, in all such difficult cases, the more tenable is our ground, especially where the subject itself does not obviously require the allegorical mode of interpretation. Among many things worthy of remark in the preceding theory, the following deserves most attention: That Satan is ever ready to tempt the governors and ministers of the Christian church to suppose, that worldly means, human policy, secular interest and influence, are all essentially necessary for the support and extension of that kingdom which is not of this world! Such persons can never long preserve hallowed hands—they bring the world into the church; endeavour to sanctify the bad means they use, by the good end they aim at; and often, in the prosecution of their object, by means which are not of God's devising, are driven into straits and difficulties,

and, to extricate themselves, tell lies for God's sake. This human policy is from beneath—God will neither sanction nor bless it. It has been the bane of true religion in all ages of the world; and in every country where the cause of Christianity has been established, such schemers and plotters in the church of God are as dangerous to its interests, as a plague is to the health of society. The governors and ministers of the Christian church, should keep themselves pure, and ever do God's work in his own way. If the slothful servant should be cast out of the vineyard, he that corrupts the good seed of the divine field, or sows tares among the wheat, should be considered as an enemy to righteousness, and be expelled from the sacred pale, as one who closes in with the temptation—"All these things (the kingdoms of the world, and the glory of them) will I give unto thee, if thou wilt fall down and worship me." However necessary the church may be to the state, and the state to the church; yet the latter is never in so much danger, as when the former smiles upon it.

CHAPTER V.

Christ begins his sermon on the mount, 1, 2. The beatitudes, 3-12. The disciples the salt of the earth, and the light of the world, 13-16. Christ is not come to destroy, but confirm and fulfil the Law and the Prophets, 17-19. Of the righteousness of the scribes and Pharisees, 20. Interpretation of the precepts relative to murder, anger, and injurious speaking, 21, 22. Of reconciliation, 23-26. Of impure acts and propensities, and the necessity of mortification, 27-30. Of divorce, 31, 32. Of oaths and profane swearing, 33-37. Of bearing injuries and persecution, 38-41. Of borrowing and lending, 42. Of love and hatred, 43-46. Of civil respect, 47. Christ's disciples must resemble their heavenly Father, 48.

A. M. 4031. A. D. 27. An. Olymp. CCL. 3. AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

• Mark 3. 13, 20.— Luke 6. 20. See Psa. 51. 17.

Prov. 16. 19. & 29. 23. Isai. 57. 15. & 66. 2.

NOTES ON CHAPTER V.

Verse 1. And seeing the multitudes] Τουσ υληουσ, these multitudes, viz. those mentioned in the preceding verse, which should make the first verse of this chapter.

He went up into a mountain] That he might have the greater advantage of speaking so as to be heard by that great concourse of people which followed him.

And when he was set] The usual posture of public teachers among the Jews, and among many other people. Hence sitting was a synonymous term for teaching among the rabbins.

His disciples] The word μαθηταις signifies literally a scholar. Those who originally followed Christ, considered him in the light of a divine teacher, and conscious of their ignorance, and the importance of his teaching, they put themselves under his tuition, that they might be instructed in heavenly things. Having been taught the mysteries of the kingdom of God, they became closely attached to their divine Master, imitating his life and manners; and recommending his salvation to all the circle of their acquaintance. This is still the characteristic of a genuine disciple of Christ.

Verse 3. Blessed are the poor in spirit, &c.] Or, happy, μακαριοι, from μα, or μη, not, and αυγ, fate, or death; intimating, that such persons were endued with immortality, and consequently were not liable to the caprices of fate. Homer, Iliad i. 339. calls the supreme gods, ουροι μακαριων, the ever happy and immortal gods, and opposes them to θνητων ανθρωπων, mortal men.

Τω δ' αυτω μαρτυροισι οσων προς τι θηων μακαριων, προς τι θνητων ανθρωπων.

"Be ye witnesses before the immortal gods, and before mortal men." From this definition we may learn, that the person whom Christ terms happy, is one who is not under the influence of fate or chance, but is governed by an all-wise Providence, having every step directed to the attainment of immortal glory, being transformed by the power into the likeness of the ever blessed God. Though some of the persons, whose states are mentioned in these verses, cannot be said to be as yet blessed or happy, in being made partakers of the divine nature; yet they are termed happy by our Lord, because they are on the straight way to this blessedness.

Taken in this light, the meaning is similar to that expressed by the poet, when describing a happy man.

Felix, qui potuit rerum cognoscere causas: Atque metus omnes et inexorabile fatum Subjecit pedibus; strepitumque Acherontis avari! Virg. Geor ii. v. 490

Which may be thus paraphrased. "Happy is he who gains the knowledge of the first cause of all things! who can trample on every fear, and the doctrine of inexorable fate: and who is not terrified by death, nor by the threatened torments of the invisible world."

Poor in spirit] One who is deeply sensible of his spiritual poverty and wretchedness. Πτωχος, a poor man, comes from πτωσσω, to tremble, or shrink with fear. Being destitute

A. M. 4031. 4^c Blessed are they that mourn:
A. D. 37. for they shall be comforted:
An. Olymp. CCL. 3. 5^d Blessed are the meek;
for they shall inherit the earth.

• Isai. 61. 2, 3. Luko 6. 21. John 16. 20. 2 Cor. 1. 7. Rev. 21. 4.

of the true riches, he is tremblingly alive to the necessities of his soul, *shrinking* with fear lest he should perish without the salvation of God. Such, Christ pronounces happy, because there is but a step between them and that kingdom which is here promised. Some contend, that *μικροί* should be referred to *πτωχοί*, and the verse translated thus: *Happy or blessed in spirit are the poor*. But our Lord seems to have the humiliation of the spirit particularly in view.

Kingdom of heaven] Or, *τοι ουρανων*, of the heavens. A participation of all the blessings of the new covenant here, and the blessings of glory above. See this phrase explained, chap. iii. 2. Blessed are the poor! this is God's word: but who believes it? Do we not say, Yea, rather, blessed is the rich?

The Jewish rabbins have many good sayings relative to that poverty and humility of spirit, which Christ recommends in this verse. In the treatise called Bammidbar Rabba, s. 20. we have these words: There were three (evils) in Balaam, the evil eye, (envy,) the lowering spirit, (pride,) and the extensive mind, (avarice.)

Tanchum, fol. 84. *The law does not abide with those who have the extensive mind, (avarice,) but with him only who has a contrite heart*

Rabbi Chanina said, "Why are the words of the law compared to water? Because, as waters flow from heights, and settle in low places, so the words of the law rest only with him who is of an humble heart." See Schoetgen.

Verse 4. *Blessed are they that mourn*] That is, those who, feeling their spiritual poverty, mourn after God, lamenting the iniquity that separated them from the fountain of blessedness. Every one flies from sorrow, and seeks after joy: and yet true joy must necessarily be the fruit of sorrow. The whole need not (do not feel the need of) the physician; but they that are sick do; i. e. they who are sensible of their disease. Only such persons as are deeply convinced of the sinfulness of sin,—feel the plague of their own heart, and turn with disgust from all worldly consolations, because of their insufficiency to render them happy,—have God's promise of solid comfort. *They shall be comforted* says Christ, *παρηλαθησονται*, from *παρη*, near, and *καλυ*, I call. He will call them to himself, and speak the words of pardon, peace, and life eternal, to their hearts. See this notion of the word expressed fully by our Lord, chap. xi. 28. *COME UNTO ME, all ye who are weary and heavy laden, and I will give you rest.*

Verse 5. *Blessed are the meek*] Happy, *ειπαιοι*, from *ειρε*, easy, those who are of a quiet, gentle spirit, in opposition to the proud and supercilious scribes and Pharisees, and their disciples. We have a compound word in English, which once fully expressed the meaning of the original, viz. *gentleman*: but it has now almost wholly lost its original signification. Our word *meek* comes from the old Anglo-Saxon *meow*, or in *teoh*, a companion, or equal,

A. M. 4031. 6 Blessed are they which do
A. D. 37. hunger and thirst after right-
An. Olymp. CCL. 3. eousness: for they shall be
filled.

• Psa. 37. 11.—See Rom. 4. 13.—Isa. 55. 1, & 65. 13.

because he who is of a meek or gentle spirit, is ever ready to associate with the meanest of those who fear God, feeling himself superior to none: and well knowing, that he has nothing of spiritual or temporal good, but what he has received from the mere bounty of God, having never deserved any favour from his hand.

For they shall inherit the earth.] Or, *τοι γαρ*, the land. Under this expression, which was commonly used by the prophets to signify the land of Canaan, in which all temporal good abounded, Judg. xviii. 9, 10. Jesus Christ points out that abundance of spiritual good which was provided for men in the Gospel. Besides, Canaan was a type of the kingdom of God, and who is so likely to inherit glory as the man in whom the meekness and gentleness of Jesus dwell? In some good MSS. and several ancient versions, the fourth and fifth verses are transposed; see the authorities in the various readings in Professor Griesbach's edition. The present arrangement certainly is most natural: 1. Poverty, to which the promise of the kingdom is made. 2. Mourning, or distress, on account of this impoverished state, to which consolation is promised. And 3. Meekness, established in the heart by the consolations received.

Verse 6. *They which do hunger and thirst*] As the body has its natural appetites of hunger and thirst for the food and drink suited to its nourishment, so has the soul. No being is indestructible or unailing in its nature but God; no being is independent but him: as the body depends for its nourishment, health, and strength, upon the earth: so does the soul upon heaven. Heavenly things cannot support the body; they are not suited to its nature; earthly things cannot support the soul, for the same reason. When the uneasy sensation, termed hunger, takes place in the stomach, we know we must get food, or perish. When the soul is awakened to a sense of its wants, and begins to hunger and thirst after righteousness, or holiness, which is its proper food, we know that it must be purified by the Holy Spirit, and be made a partaker of that living bread, John viii. 48. or perish everlastingly. Now, as God never inspires a prayer but with the design to answer it, he who hungers and thirsts after the full salvation of God, may depend on being speedily and effectually blessed or satisfied, well-fed, as the word *χορητασθουσας* implies. Strong and intense desire after any object has been, both by poets and orators, represented metaphorically by hunger and thirst. See the well known words of Virgil, *Eneid* iii. 55.

—Quid non mortalia pectora cogit,
Auri sacra fames!

"O cursed hunger! after gold! what canst thou not influence the hearts of men to perpetrate?" How frequently do we find, *inexplebilis honorum fames*—*sitiens virtutis*—*fama sitis*, the insatiable hunger after honour, a thirst for virtue, thirst after fame, and such like? Righteousness here is taken for all the blessings of

A. M. 4031. 7 Blessed are the merciful:
A. D. 97. for they shall obtain mercy.
An. Olymp. 8^b Blessed are the pure in
CCL. 3.

6 Psa. 41. 1. Ch. 6. 14. Mark 11. 25. 2 Tim. 1. 16. Heb. 6.
10. Jam. 2. 13.

the new covenant—all the graces of the Messiah's kingdom—a full restoration to the image of God!

Verse 7. *The merciful*] The word *mercy*, among the Jews, signified two things: the *pardon of injuries*, and *almsgiving*. Our Lord undoubtedly takes it in its fullest latitude here. To know the nature of mercy, we have only to consult the grammatical meaning of the Latin word *miser cordia*, from which it is derived. It is composed of two words: *miserans*, pitying, and *cor*, the heart; or *miseria cordis*, pain of heart. Mercy supposes two things: 1. a distressed object; and 2. a disposition of the heart, through which it is affected at the sight of such an object. This virtue therefore is no other than a lively emotion of the heart, which is excited by the discovery of any creature's misery: and such an emotion as manifests itself outwardly, by effects suited to its nature. The merciful man is here termed by our Lord *misericors*, from *misericors*, which is generally derived from the Hebrew *מְרַחֵם*, to be in pain as a woman in travail: or from *מְרַחֵם*, to cry, or lament grievously: because a merciful man enters into the miseries of his neighbour, feels for, and mourns with him.

They shall obtain mercy.] Mercy is not purchased but at the price of mercy itself; and even this price is a gift of the mercy of God. What mercy can those vindictive persons expect, who forgive nothing, and are always ready to improve every advantage they have of avenging themselves? Whatever mercy a man shows to another, God will take care to show the same to him. The following elegant and nervous saying of one of our best poets is worthy of the reader's most serious attention.

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed;
It blessing him who gives, and him who takes:
The mightiest in the mightiest: it becomes
The throne monarch better than his crown.
It is an attribute of God himself;
And earthly pow'r doth then show likest God's,
When mercy seasons justice. —
Though justice be thy plea, consider this,
That in the course of justice, none of us
Should see salvation. We do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy —"

Why all the souls that are, were forfeit once:
And he who might the vantage best have took
Found out the remedy. How would you be,
If He who is the top of judgment, should
But judge you as you are? Oh! think on that,
And mercy then will breathe within your lips,
Like man, new made. —"

How shalt thou hope for mercy, rendering none?"

In the tract *Shabbath*, fol. 151. There is a saying very like this of our Lord. "He who shows mercy to men, God will show mercy to him; but to him who shows no mercy to man, God will show no mercy."

Verse 8. *Pure in heart*] In opposition to the Pharisees, who affected outward purity, while their hearts were full of corruption and defilement. A principal part of the Jewish religion consisted in outward washings and cleansings: on this ground they expected to see God, to en-

heart: for they shall see God.

9 Blessed are the peace-

6 Psa. 15. 2. & 24. 4. Hebr. 12. 14.—1 Cor. 13. 12. 1 John 3. 2, 3.

joy eternal glory; but Christ here shows, that a purification of the heart from all vile affections and desires, is essentially requisite in order to enter into the kingdom of God. He whose soul is not delivered from all sin, through the blood of the covenant, can have no scriptural hope of ever being with God. There is a remarkable illustration of this passage, quoted by Mr. Wakefield from Origen, *Contra Cels.* lib. vi. "God has no body, and therefore is invisible, but men of contemplation can discern him with the heart and understanding. But a DEFILED HEART CANNOT SEE GOD: but HE MUST BE PURE WHO WISHES TO ENJOY A PROPER VIEW OF A PURE BEING."

Shall see God.] This is a Hebraism, which signifies *possess God, enjoy his felicity*; as seeing a thing, was used among the Hebrews for possessing it. See *Psal. xvi. 10. Thou wilt not suffer thy Holy One to see corruption*, i. e. he shall not be corrupted. So *John iii. 3. Except a man be born again, he cannot see the kingdom of God*, i. e. he cannot enjoy it. So *John iii. 16. He that believeth not the Son, shall not see life*, i. e. shall not be put in possession of eternal glory.

Probably our Lord alludes to the advantages those had, who were legally pure, of entering into the sanctuary, into the presence of God, while those who had contracted any legal defilement, were excluded from it. This also was obviously typical.

Verse 9. *The peacemakers*] *Εἰρηνοποιῶντες*, peace, is compounded of *εἰρη* (eire) *by connecting into one*; for as *war distracts and divides* nations, families, and individuals, from each other, inducing them to pursue different objects and different interests; so *PEACE restores them to a state of unity, giving them one object, and one interest*. A peacemaker is a man, who, being enowred with a generous public spirit, labours for the public good; and feels his own interest promoted in promoting that of others; therefore, instead of fanning the fire of strife, he uses his influence and wisdom to reconcile the contending parties, adjust their differences, and restore them to a state of unity. As all men are represented to be in a state of hostility to God and each other, the Gospel is called the Gospel of peace, because it tends to reconcile men to God and to each other. Hence our Lord here terms *peacemakers the children of God*: for as he is the *Father of peace*, those who promote it are reputed *his children*. But whose children are they who foment divisions in the church, the state, or among families? Surely they are not of that God, who is the *father of peace* and lover of concord; of that CHRIST, who is the *sacrifice and mediator* of it; of that SPIRIT, who is the *nourisher and bond* of peace; nor of that CHURCH of the Most High, which is the kingdom and family of peace.

St. Cler. ent. Strom. lib. iv. s. 6. in. fin. says, that "Some who transpose the Gospels, add this verse: *Happy they who are persecuted by justice, for they shall be perfect: happy they who are persecuted on my account, for they*

A. M. 4031. makers: for they shall be
A. D. 27. called the children of God.
An. Olymp. CCI. 3.

10 ^k Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 ^l Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of ^m evil against you ⁿ falsely for my sake.

12 ^o Rejoice, and be exceeding glad: for great is your reward in heaven:

^k 2 Cor. 4. 17. 2 Tim. 2. 12. 1 Pet. 3. 14.—1 Luke 6. 22.—
^l 1 Pet. 4. 14.—^m Gr. lying.—ⁿ Luke 6. 23. Acts 5. 41. Rom. 5. 3. Jam. 1. 2. 1 Pet. 4. 13.

shall have a place where they shall not be persecuted.ⁿ

Verse 10. *They which are persecuted*] *ἀστυγματοί*, they who are hard pressed upon, and pursued with repeated acts of enmity. *Parkhurst*. They are happy who suffer, seems a strange saying: and that the righteous should suffer, merely because they are such, seems as strange. But such is the enmity of the human heart to every thing of God and goodness, that all those who live godly in Christ Jesus shall suffer persecution in one form or other. As the religion of Christ gives no quarter to vice; so the vicious will give no quarter to this religion, or to its professors.

For theirs is the kingdom of heaven.] That spiritual kingdom, explained chap. iii. 2. and that kingdom of glory, which is its counterpart and consequence.

Verse 11. *When men shall revile you, and persecute*] The persecution mentioned in the preceding verse comprehends all outward acts of violence—all that the hand can do. This comprehends all calumny, slander, &c. all that the tongue can effect. But as *διώκειν*, which we render to persecute, is a forensic term, and signifies legal persecutions and public accusations, which, though totally unsubstantiated, were the means of destroying multitudes of the primitive Christians, our Lord probably refers to such. No Protestant can think, without horror, of the great numbers burnt alive in this country, on such accusations, under the popish reign of her, who is emphatically called *Bloody Queen Mary*.

Verse 12. *Rejoice*] In the testimony of a good conscience; for without this, suffering has nothing but misery in it.

Be exceeding glad] *Ἀγαλλισθεῖς*, leap for joy. There are several cases on record, where this was literally done by the martyrs in Queen Mary's days.

Great is your reward in heaven] In the Talmudical tract *Pirkey Aboth*, are these words: "Rabbi Tarpon said, The day is short: the work is great: the labourers are slow: the REWARD IS GREAT: and the father of the family is urgent."

The followers of Christ are encouraged to suffer joyfully on two considerations. 1. They are thereby conformed to the prophets who went before. 2. Their reward in heaven is a great one. God gives the grace to suffer, and then crowns that grace with glory; hence it is plain, the reward is not of debt, but of grace; Rom. vi. 23.

for ^pso persecuted they the A. M. 4031.
prophets which were before A. D. 27.
An. Olymp. CCI. 3.

13 ^q Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 ^r Ye are the light of the world. A city that is set on a hill cannot be hid.

^p Neh. 9. 26. 2 Chron. 36. 16. Ch. 23. 34, 37. Acts 7. 52.
^q 1 Thes. 2. 15.—^r Mark 9. 50. Luke 14. 34, 35.—^s Prov. 4. 18. Phil. 2. 15.

Verse 13. *Ye are the salt of the earth*] Our Lord shows here what the preachers of the Gospel, and what all who profess to follow him, should be; the salt of the earth, to preserve the world from putrefaction and destruction. See the note on Lev. ii. 13.

But if the salt have lost his savour] That this is possible in the land of Judea, we have proof from Mr. *Maunderell*, who, describing the *Valley of Salt*, speaks thus: "Along on one side of the valley, toward *Gibul*, there is a small precipice, about two men's lengths, occasioned by the continual taking away of the salt; and in this you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, YET IT HAD PERFECTLY LOST ITS SAVOUR: the inner part, which was connected to the rock, retained its savour; as I found by proof." See his Trav. 5th edit. last page. A preacher, or private Christian, who has lost the life of Christ, and the witness of his Spirit, out of his soul, may be likened to this salt. He may have the sparks and glittering particles of true wisdom, but without its unction or comfort. Only that which is connected with the rock, the soul that is in union with Christ Jesus by the Holy Spirit, can preserve its savour, and be instrumental of good to others.

To be trodden under foot] There was a species of salt in Judea, which was generated at the Lake Asphaltitis, and hence called *bituminous salt*, easily rendered vapid, and of no other use but to be spread in a part of the temple, to prevent slipping in wet weather. This is probably what our Lord alludes to in this place. The existence of such a salt, and its application to such a use, *Schoetgenius* has largely proved in his *Horæ Hebraicæ*, vol. i. p. 18, &c.

Verse 14. *Ye are the light of the world*] That is, the instruments which God chooses to make use of to illuminate the minds of men, as he uses the sun (to which probably he pointed) to enlighten the world. *Light of the world*, *נר גלגל*, *ner glam*, was a title applied to the most eminent rabbins. Christ transfers the title from these, and gives it to his own disciples, who, by the doctrines that he taught them, were to be the means of diffusing the light of life throughout the universe.

A city that is set on a hill] This place may receive light from the following passage in *Maunderell's Travels*. "A few points toward the north (of *Tabor*), appears that which they

A. M. 4031. 15 Neither do men light a
A. D. 27. candle, and put it under a
An. Olymp. bushel, but on a caudlestick ;
CCL. 3. and it giveth light unto all that are in the house.

16 Let your light so shine before men,
that they may see your good works,

¹ Mark 4. 21. Luke 8. 16. & 11. 33.—² The word in the original signifies a measure containing about a pint less than

call the *mount of Beatitudes*, a small rising, from which our blessed Saviour delivered his sermon in the fifth, sixth, and seventh chapters of Matthew. Not far from this little hill is the city *Saphel*, supposed to be the ancient *Bethulia*. It stands upon a very eminent and conspicuous mountain, and is SEEN FAR and NEAR. May we not suppose that Christ alludes to this city in these words of his, *A city set on a hill cannot be hid?*" p. 115. Quessel remarks here: "The Christian life is something very high and sublime, to which we cannot arrive without pains; whilst it withdraws us from the earth, and carries us nearer heaven, it places us in view, and as a mark to the malice of carnal men."

Verse 15. *Neither do men light a candle, and put it under a bushel*] A bushel, *μοδιος*:—a measure, both among the Greeks and Romans, containing a little more than a peck English. From some ancient writers we learn, that only those who had bad designs hid a candle under a bushel; that, in the dead of the night, when all were asleep, they might rise up, and have light at hand to help them to effect their horrid purposes of murder, &c. See *Wetstein, Kypke, Wolf, &c.*

Verse 16. *Let your light so shine*] Or, more literally, *Thus let your light shine*, *Ουτω λαμψατω το φως*. As the sun is lighted up in the firmament of heaven to diffuse its light and heat freely to every inhabitant of the earth; and as the lamp is not set under the bushel, but placed upon the lamp stand, that it may give light to all in the house; thus let every follower of Christ, and especially every preacher of the Gospel, diffuse the light of heavenly knowledge, and the warmth of divine love, through the whole circle of his acquaintance.

That they may see your good works] It is not sufficient to have light—we must walk in the light, and by the light. Our whole conduct should be a perpetual comment on the doctrine we have received, and a constant exemplification of its power and truth.

And glorify your Father] The following curious saying is found in *Bamidbar Rabba*, s. 15. "The Israelites said to the holy blessed God, Thou commandest us to light lamps to thee; and yet thou art the Light of the world, and with thee the light dwelleth. The holy blessed God answered, I do not command this because I need light; but that you may reflect light upon me, as I have illuminated you:—that the people may say, Behold how the Israelites illustrate him, who illuminates them in the sight of the whole earth." See more in *Schoetgen*. Real Christians are the children of God—they are partakers of his holy and happy nature: they should ever be concerned for their Father's honour, and endeavour so to recommend him and his salvation, that others

and glorify your Father which is in heaven.

17 ¶ * Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.

18 For, verily I say unto you, ¶ Till

a peck.—¹ 1 Pet. 2. 12.—² John 15. 8. 1 Cor. 14. 25.—³ Rom. 3. 31. & 10. 4. Gal. 3. 24.—⁴ Luke 16. 17.

may be prevailed on to come to the light, and walk in it. Then God is said to be glorified, when the glorious power of his grace is manifested in the salvation of men.

Verse 17. *Think not that I am come to destroy the law*] Do not imagine that I am come to violate the law—*καταλυσαι*, from *κατα*, and *λυω*, I loose, violate, or dissolve—I am not come to make the law of none effect—to dissolve the connexion which subsists between its several parts, or the obligation men are under to have their lives regulated by its moral precepts; nor am I come to dissolve the connecting reference it has to the good things promised. But I am come, *πληρωσαι*, to complete.—to perfect its connexion and reference, to accomplish every thing shadowed forth in the Mosaic ritual, to fill up its great design, and to give grace to all my followers, *πληρωσαι*, to fill up, or complete, every moral duty. In a word, Christ completed the law: 1st. In itself, it was only the shadow, the typical representation of good things to come; and he added to it that which was necessary to make it perfect, HIS OWN SACRIFICE, without which it could neither satisfy God, nor sanctify men. 2dly. He completed it in himself, by submitting to its types with an exact obedience, and verifying them by his death upon the cross. 3dly. He completes this law, and the sayings of his prophets, in his members, by giving them grace to love the Lord with all their heart, soul, mind, and strength, and their neighbour as themselves; for this is all the law and the prophets.

It is worthy of observation, that the word *γὰρ* *gamar*, among the rabbins, signifies not only to fulfil, but also to teach; and consequently, we may infer that our Lord intimated, that the law and the prophets were still to be taught or inculcated by him and his disciples: and this he and they have done in the most pointed manner. See the Gospels and Epistles: and see especially this sermon on the mount, the Epistle of James, and the Epistle to the Hebrews. And this meaning of the word gives the clear sense of the apostle's words, Coloss. i. 25. *Wherof I am made a minister. πληρωσαι τον λογον του Θεου, to fulfil the word of God*, i. e. to teach the doctrine of God.

Verse 18. *For verily, I say unto you, till heaven*] In the very commencement of his ministry, Jesus Christ teaches the instability of all visible things. "The heaven which you see, and which is so glorious, and the earth which you inhabit and love, shall pass away; for the things which are seen are temporal, *προσκαιρα*, are for a time; but the things which are not seen, are eternal, *αιωνια*, ever-during," 2 Cor. iv. 18. And the word of the Lord endureth for ever.

One jot or one tittle] One *yoδ*, (γ) the smallest

A. M. 4031. heaven and earth pass, one
A. D. 27. jot or one tittle shall in no
An. Olymp. wise pass from the law, till
CCL. 3. all be fulfilled.

19² Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but

* James 2. 10.

letter in the Hebrew alphabet. One *tittle*, or *point*, *אפסא*, either meaning those *points* which serve for vowels in this language, if they then existed; or the *apices*, or points of certain letters, such as *resh*, or *daleth*, *he*, or *cheth*, (as the change of any of these into the other, would make a most essential alteration in the sense, or, as the rabbins say, destroy the world.)

That this saying, *one jot, or one tittle*, is a proverbial mode of expression among the Jews, and that it expressed the meaning given to it above, is amply proved by the extracts in *Lightfoot* and *Schoetgen*. The reader will not be displeased to find a few of them here, if he can bear with the *allegorical* and strongly figurative language of the rabbins.

"The book of Deuteronomy came and prostrated itself before the Lord, and said, 'O Lord of the world, thou hast written in me thy law; but now, a testament defective in some parts, is defective in all. Behold, Solomon endeavours to root the letter *yod* out of me:' (in this text, Deut. xvii. 5. *לֹא יִרְבֶּה נֹשִׁים* *lo yirbeh nashim*, he shall not multiply wives.) The holy blessed God answered, 'Solomon, and a thousand such as he, shall perish, but the least word shall not perish out of thee.'"

In *Shir Hashirim Rabba*, are these words: "Should all the inhabitants of the earth gather together, in order to *whiten* one feather of a crow, they could not succeed: so, if all the inhabitants of the earth should unite to abolish one *yod*, which is the smallest letter in the whole Law, they should not be able to effect it."

In *Vayikra Rabba*, s. 19. it is said: "Should any person in the words of Deut. vi. 4. *Hear, O Israel, the Lord our God is אחד* *achad*, *one Lord*, change the *daleth* into a *resh*, he would ruin the world." [Because, in that case, the word *אחר* *achar*, would signify a *strange* or *false God*.]

"Should any one, in the words of Exod. xxxiv. 14. *Thou shalt worship no other*, *אחר* *achar*, *God*, change the *resh* into *daleth*, he would ruin the world." [Because the command would then run, *Thou shalt not worship the only or true God*.]

"Should any one, in the words of Levit. xxii. 32. *Neither shall ye profane*, *תחלה* *techaleu*, *my holy name*, change the *cheth* into *he*, he would ruin the world." [Because the sense of the commandment would then be, *Neither shall ye praise my holy name*.]

"Should any one, in the words of Psal. cl. 6. *Let every thing that hath breath praise*, *תהלה* *tehalel*, *the Lord*, change the *he* into *cheth*, he would ruin the world." [Because the command would then run, *Let every thing that hath breath profane the Lord*.]

"Should any one, in the words of Jerem. v.

A. M. 4031. whosoever shall do and teach
A. D. 27. them, the same shall be called
An. Olymp great in the kingdom of heaven.
CCL. 3.

20 For I say unto you, That exceed^t your righteousness shall exceed^t the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

* Rom. 9. 31. & 10. 3.

10. *They lied AGAINST the Lord*, *בטרו* *beihovah*, change *beth* into *caph*, he would ruin the world." [For then the words would run, *they lied LIKE the Lord*.]

"Should any one, in the words of Hosea v. 7. *They have dealt treacherously*, *בטרו* *beihovah*, *AGAINST the Lord*, change *beth* into *caph*, he would ruin the world." [For then the words would run, *They have dealt treacherously LIKE the Lord*.]

"Should any one, in the words of 1 Sam. ii. 2. *There is none holy as the Lord*, change *caph* into *beth*, he would ruin the world." [For then the words would mean, *There is no holiness IN the Lord*.]

These examples fully prove that the *אפסא* *apices* of our Lord, refers to the *apices*, *points*, or *corners*, that distinguish *beth* from *caph*; *cheth* from *he*; and *resh* from *daleth*. For the reader will at once perceive, how easily a *caph* may be turned into a *beth*; a *he* into a *cheth*; and a *resh* into a *daleth*: and he will also see of what infinite consequence it is to write and print such letters correctly.

Till all be fulfilled.] Or, *accomplished*. Though all earth and hell should join together to hinder the accomplishment of the great designs of the Most High; yet it shall be all in vain—even the sense of a single letter shall not be lost. The words of God which point out his designs, are as unchangeable as his nature itself. Every sinner, who perseveres in his iniquity, shall surely be punished with separation from God and the glory of his power; and every soul that turns to God, through Christ, shall as surely be saved, as that Jesus himself hath died.

Verse 19. *Whosoever—shall break one of these least commandments*] The Pharisees were remarkable for making a distinction between weightier and lighter matters in the Law, and between what has been called, in a corrupt part of the Christian church, *moral* and *venial sins*. See on chap. xxii. 36.

Whosoever shall break] What an awful consideration is this! He who, by his mode of acting, speaking, or explaining, the words of God, sets the holy precept *aside*, or explains away its force and meaning, shall be called *least*—shall have no place in the kingdom of Christ here, nor in the kingdom of glory above. That this is the meaning of these words, is evident enough from the following verse.

Verse 20. *Except your righteousness shall exceed*] *אפסא* *apices*. Unless your righteousness abound more—unless it take in, not only the letter, but the spirit and design of the moral and ritual precept: the one directing you how to walk so as to please God; the other pointing out Christ, the great atonement, through and by which a sinner is enabled to do so—more than

A. M. 4031. 21 ¶ Ye have heard that it
A. D. 37. was said ^u by them of old
An. Olymp. time, ^cThou shalt not kill;
CCI. 3. and whosoever shall kill, shall be in
danger of the judgment :

22 But I say unto you, That ^d whoso-

^b Or, to them.—Exod. 20. 13. Deut. 5. 17.—^d I John 3. 15.

that of the scribes and Pharisees, who only at-
tended to the letter of the law, and had indeed
made even that of no effect by their traditions—
ge shall not enter into the kingdom of heaven.
This fully explains the meaning of the preced-
ing verse. The old English word is *rihtwisnes*,
right-wisenes, i. e. *complete, thorough, excellent*
wisdom. For a full explanation of this verse,
see Luke xviii. 10, &c.

Verse 21. *Ye have heard that it was said by*
them of old time] *τοις αρχαιοις*, to or by the an-
cients. By the *ancients*, we may understand
those who lived *before* the law, and those who
lived *under* it; for murder was, in the most so-
lemn manner, forbidden *before*, as well as *under*
the law, Gen. ix. 5, 6.

But it is very likely that our Lord refers here
merely to traditions and glosses relative to the
ancient Mosaic ordinance: and such as, by their
operation, rendered the primitive command of
little or no effect. *Murder* from the beginning
has been punished with death; and it is, proba-
bly, the only crime that should be punished with
death. There is much reason to doubt, whe-
ther the punishment of *death*, inflicted for any
other crime, is not in itself *murder*, whatever
the authority may be that has instituted it. God,
and the greatest *legislators* that have ever been
in the universe, are of the same opinion. See
Montesquieu, *Blackstone*, and the Marquis *Beccaria*,
and the arguments and testimonies lately
produced by Sir *Samuel Romilly*, in his motion
for the amendment of the criminal laws of this
kingdom. It is very remarkable, that the crimi-
nal code published by Joseph II. late emperor
of Germany, though it consists of *seventy-one*
capital crimes, has not *death* attached to any of
them. Even *murder* with an intention to rob,
is punished only with "imprisonment for thirty
years, to lie on the floor, to have no nourishment
but bread and water, to be closely chained, and
to be publicly whipped once a year, with less than
one hundred lashes." See *Colquhoun* on the
Police of the City of London, p. 272.

Verse 22. *Whoever is angry with his brother*
without a cause] *ὁ ὀργιζόμενος—χωρη*, who is
vainly incensed. "This translation is literal;
and the very objectionable phrase, *without a*
cause, is left out, *χωρη* being more properly
translated by that above." What our Lord seems
here to prohibit, is not merely that miserable
facility which some have of being *angry* at every
trifle, continually taking offence against their
best friends: but that anger which leads a man
to commit *outrages* against another, thereby
subjecting himself to that punishment which
was to be inflicted on those who brake the
peace. *Εικρη*, *vainly*, or, as in the common trans-
lation, *without a cause*, is wanting in the famous
Valican MS. and two others, the *Ethiopic*, latter
Arabic, *Saxon*, *Vulgate*, two copies of the
old *Itala*, *J. Martyr*, *Plolomeus*, *Origen*, *Ter-*
tullian, and by all the ancient copies quoted by
St. Jerom. It was probably a marginal gloss

ever is angry with his brother
without a cause, shall be in
danger of the judgment: and
whosoever shall say to his brother,
^e *Raca*, ^f shall be in danger of the coun-
cil: but whosoever shall say, *Thou*

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CCI. 3.

^e That is, *vain fellow*. 2 Sam. 6. 20.—^f Jam. 2. 20.

originally, which in process of time crept into
the text.

Shall be in danger of the judgment] *ενοχος*
σορας, shall be liable to the judgment. That is,
to have the matter brought before a senate,
composed of *twenty-three* magistrates, whose
business it was to judge in cases of murder and
other capital crimes. It punished criminals by
strangling or *beheading*; but Dr. Lightfoot sup-
poses the judgment of God to be intended. See
at the end of this chapter.

Raca] *רקה* from the Hebrew *קרקק*, to be
empty. It signifies a *vain, empty, worthless fel-*
low, shallow brains, a term of great contempt.
Such expressions were punished among the
*Gentoo*s by a heavy fine. See all the cases,
Code of Gentoo Laws, chap. xv. sect. 2.

The council] *Συνεδριον*, the famous council
known among the Jews by the name of *sanhe-*
drin. It was composed of *seventy-two* elders,
six chosen out of each tribe. This grand *san-*
hedrin not only received appeals from the in-
ferior *sanhedrins*, or court of *twenty three*, men-
tioned above; but could alone take cognizance,
in the first instance, of the highest crimes, and
alone inflict the punishment of *stoning*.

Thou fool] *Moreh*, probably from *מר מהרה*,
to rebel, a rebel against God, apostate from all
good. This term implied, among the Jews, the
highest enormity, and most aggravated guilt.
Among the *Gentoo*s, such an expression was
punished by cutting out the tongue, and thrust-
ing a hot iron, of ten fingers' breadth, into the
mouth of the person who used it. *Code of*
Gentoo Laws, chap. xv. sect. 2. p. 212.

Shall be in danger of hell fire] *Ενοχος σορας*
υς την γαρνακα του πυρος, shall be liable to the hell
of fire. Our Lord here alludes to the valley of
the son of *Hinnom*, *בית ען* *Ghi hinnom*. This
place was near Jerusalem, and had been for-
merly used for those abominable sacrifices in
which the idolatrous Jews had caused their
children to pass through the fire to Molech. A
particular place in this valley was called *Tophet*,
from *תופת* *tophet*, the *fire-stone*, in which some
suppose they burnt their children alive to the
above idol. See Kings xxiii. 10. 2 Chron. xxviii
3. Jer. vii. 31. 32. From the circumstance of
this valley having been the scene of those *infer-*
nal sacrifices, the Jews, in our Saviour's time,
used the word for *hell, the place of the damned*.
See the word applied in this sense by the *Tar-*
gum, on Ruth ii. 12. Psal. cxl. 12. Gen. iii. 24.
xv. 17. It is very probable, that our Lord means
no more here than this: If a man charge an-
other with apostasy from the Jewish religion, or
rebellion against God, and cannot prove his
charge, then he is exposed to that punishment,
(*burning alive*,) which the other must have suf-
fered, if the charge had been substantiated.
There are *three* kinds of offences here, which
exceed each other in their degrees of guilt. 1st.
Anger against a man, accompanied with some
injurious act. 2dly. *Contempt*, expressed by

A. M. 4031. fool, shall be in danger of hell
A. D. 27. fire.

An. Olymp. CCI. 3. 23 Therefore, ' if thou bring
thy gift to the altar, and there remem-
berest that thy brother hath aught
against thee;

24 ' Leave there thy gift before the

^f Ch. 8. 4. & 23. 19.—^g See Job 42. 8. Ch. 18. 19. 1 Tim. 2. 8. 1 Pet. 3. 7.

the opprobrious epithet *raca*, or *shallow brains*. 3dly. *Hatred and mortal enmity*, expressed by the term *moreh*, or *apostate*, where such apostasy could not be proved. Now, proportioned to these three offences were three different degrees of punishment, each exceeding the other in its severity, as the offences exceeded each other in their different degrees of guilt. 1st. The *judgment*, the council of *twenty-three*, which could inflict the punishment of *strangling*. 2dly. The *sanhedrin*, or great council, which could inflict the punishment of *stoning*. And 3dly. the being *burnt alive* in the valley of the son of Hinnom. This appears to be the meaning of our Lord.

Now if the above offences were to be so severely punished, which did not immediately affect the life of another, how much sorer must the punishment of *murder* be? ver. 21. And as there could not be a greater punishment inflicted than *death* in the above terrific forms, and this was to be inflicted for minor crimes; then the punishment of murder must not only have death here, but a hell of fire in the eternal world, attached to it. It seems that these different degrees of guilt, and the punishment attached to each, had not been properly distinguished among the Jews. Our Lord here calls their attention back to them, and gives them to understand, that in the coming world there are different degrees of punishment prepared for different degrees of vice; and that not only the outward act of iniquity should be judged and punished by the Lord, but that *injurious words*, and *evil passions*, should all meet their just recompense and reward. Murder is the most punishable of all crimes, according to the *written law*, in respect both of our neighbour and civil society. But He who sees the heart, and judges it by the *eternal law*, punishes as much a *word*, or a *desire*, if the *hatred* whence they proceed be complete and perfected. Dr. Lightfoot has some curious observations on this passage in the preface to his *Harmony of the Evangelists*. See his works, vol. ii. and the conclusion of this chapter.

Verse 23. *Therefore, if thou bring thy gift*] Evil must be nipped in the bud. An unkind thought of another may be the *foundation* of that which leads to actual *murder*. A Christian, properly speaking, cannot be an enemy to any man; nor is he to consider any man his enemy, without the fullest evidence: for surmises to the prejudice of another, can never rest in the bosom of him who has the love of God in his heart, for to him all men are *brethren*. He sees all men as children of God, and members of Christ, or at least capable of becoming such. If a tender, forgiving spirit was required, even in a *Jew*, when he approached God's altar with a bullock or a lamb, how

altar, and go thy way; first
be reconciled to thy brother,
and then come and offer thy
gift.

A. M. 4026
A. D. 27.
An. Olymp
CCI. 3.

25 ^b Agree with thine adversary quick-
ly, ' while thou art in the way with
him; lest at any time the adversary

^b Prov. 25. 8. Luke 12. 58, 59.—^c See Psalm 32. 6. Isaiah 55. 6.

much more necessary is this in a man who professes to be a follower of the *Lamb of God*; especially when he receives the symbols of that Sacrifice which was offered for the life of the world, in what is commonly called the sacrament of the Lord's supper?

Verse 24. *Leave there thy gift before the altar*] This is as much as to say, "Do not attempt to bring any offering to God whilst thou art in a spirit of enmity against any person, or hast any difference with thy neighbour, which thou hast not used thy diligence to get adjusted." It is our duty and interest, both to bring our gift, and offer it too; but God will not accept of any act of religious worship from us, while any enmity subsists in our hearts toward any soul of man: or while any subsists in our neighbour's heart toward us, which we have not used the proper means to remove. A religion, the very essence of which is *love*, can not suffer at its altars a heart that is revengeful and uncharitable, or which does not use its utmost endeavours to revive love in the heart of another. The original word, *dagor*, which we translate *gift*, is used by the rabbins in Hebrew letters *דָּוֹרֹן*, which signifies not only a *gift*, but a *sacrifice* offered to God. See several proofs in *Schoetgen*.

Then come and offer thy gift.] *Then*, when either thy brother is reconciled to thee, or thou hast done all in thy power to effect this reconciliation. My own obstinacy and uncharitableness must render me utterly unfit to receive any good from God's hands, or to worship him in an acceptable manner: but the wickedness of another can be no hindrance to me, when I have endeavoured earnestly to get it removed, though without effect.

Verse 25. *Agree with thine adversary quickly*] *Adversary*, *αἰτίδικος*, properly a *plaintiff* in law—a perfect law term. Our Lord enforces the exhortation given in the preceding verses from the consideration of what was deemed prudent in ordinary law suits. In such cases, men should make up matters with the utmost speed: as running through the whole course of a law suit, must not only be vexatious, but be attended with great expense; and, in the end, though the *loser* may be ruined, yet the *gainer* has nothing. A good use of this very prudential advice of our Lord is this: Thou art a sinner. God hath a controversy with thee. There is but a step between thee and death. Now is the accepted time. Thou art invited to return to God by Christ Jesus. Come *immediately* at his call, and he will save thy soul. Delay not! eternity is at hand; and if thou die in thy sins, where God is, thou shalt never come.

Those who make the *adversary*, God; the *judge*, Christ; the *officer*, death; and the

A. M. 4031. deliver thee to the judge, and
A. D. 27. and the judge deliver thee to the
An. Olymp. officer, and thou be cast into
CUI. 3. prison.

26 Verily I say unto thee, Thou shalt
by no means come out thence, till thou
hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said
by them of old time, ¹Thou shalt not
commit adultery :

¹ Exod. 20. 14. Deut. 5. 18.— Job 31. 1. Prov. 6. 25. See
Gen. 34. 2. 2 Sam. 11. 2.— Ch. 18. 8, 9. Mark 9. 43-47.

prison, hell; abuse the passage, and highly dis-
honour God.

Verse 26. *The uttermost farthing*] *Κοδραντων*.
The rabbins have this Greek word corrupted
into *κορδιωντες kordiontes*, and *κονταρικ, kontarik*,
and say, that two *κορδιωντες pruloth*, make a *kon-*
tarik, which is exactly the same with those
words in Mark xii. 42. *λεπτα δυο, ο ιστρος κοδραν-*
των, two mites, which are one farthing. Hence
it appears, that the *λεπτα, lepta*, was the
same as the *prulath*. The weight of the *prulath*
was half a barleycorn, and it was the smallest
coin among the *Jews*, as the *kodrantes*, or *far-*
thing, was the smallest coin among the *Romans*.
If the matter issue in *law*, strict jus-
tice will be done, and your creditor be allowed
the *fulness of his just claim*; but if, while
you are *on the way*, going to the magistrate,
you come to a friendly agreement with him, he
will relax in his claims, take a *part* for the
whole, and the composition be, in the end, both
to *his* and *your* profit.

This text has been considered a proper founda-
tion on which to build not only the doctrine
of a *purgatory*, but also that of *universal restora-*
tion. But the most unwarrantable violence
must be used before it can be pressed into the
service of either of the above *antiscrptural*
doctrines. At the most, the text can only be
considered as a *metaphorical* representation of
the procedure of the great Judge; and let it
ever be remembered, that, by the general
consent of all, (except the basely interested,)
no *metaphor* is ever to be *produced* in proof of
any doctrine. In the things that concern our
eternal salvation, we need the most *pointed*
and *express evidence* on which to establish the
faith of our souls.

Verse 27. *Ye have heard that it was said by*
them of old] By the ancients, *τοις αρχαιοις*, is
omitted by nearly a hundred MSS. and some
of them of the very greatest antiquity and au-
thority: *also by the *Coptic, Ethiopic, Arme-*
nian, Gothic, and Slavonian versions; by *four*
copies of the old Italia; and by *Origen, Cyril,*
Theophylact, Euthymius, and Hilary. On this
authority, *Wetstein* and *Griesbach* have left it
out of the text.

Verse 28. *Whosoever looketh on a woman to*
lust after her] *επιθυμεισας αυτην*, earnestly to
covet her. The verb *επιθυμεισας*, is undoubtedly
used here by our Lord, in the sense of *coveting*
through the influence of *impure desire*. The
word is used in precisely the same sense, on
the same subject, by *Herodotus*, book the first,
near the end. I will give the passage, but I
dare not translate it. To the learned reader
it will justify my translation, and the unlearned

28 But I say unto you, That
whosoever ¹looketh on a wo-
man, to lust after her, hath
committed adultery with her already
in his heart.

29 ² And if thy right eye ³ offend thee,
⁴ pluck it out, and cast *it* from thee: for
it is profitable for thee that one of thy
members should perish, and not *that*
thy whole body should be cast into hell.

¹ Or, do cause thee to offend.— See Ch. 19. 12. Rom. 8. 13.
1 Cor. 9. 27. Col. 3. 5.

must take my word. Της ΕΠΙΘΥΜΗΣΕΙς γυ-
ναικος Μασσαρητης αυτης, μιςτριται αδωσ. *Ra-*
phelius, on this verse, says, *επιθυμεισας, hoc loco,*
est turpi cupiditate mulieris potiunda flagrare.
In all these cases, our blessed Lord points out
the *spirituality* of the law: which was a mat-
ter to which the *Jews* paid very little atten-
tion. Indeed, it is the property of a *Pharisee*
to abstain only from the outward crime. Men
are very often *less* inquisitive to know how far
the will of God extends, that they may please
him in performing it, than they are to know
how far they may satisfy their lusts without
destroying their bodies and souls utterly, by
an open violation of his law.

Hath committed adultery with her already in
his heart.] It is the earnest wish or desire of
the soul, which, in a variety of cases, consti-
tutes the *good* or *evil* of an act. If a man ear-
nestly wish to commit an evil, but cannot,
because God puts *time, place, and opportu-*
nity out of his power; he is fully chargeable
with the iniquity of the act, by that God who
searches and judges the heart. So, if a man
earnestly wish to do some kindness, which it is
out of his power to perform, the act is consi-
dered as *his*; because God, in this case, as in
that above, takes the *will* for the *deed*. If vo-
luntary and deliberate looks and desires make
adulterers and *adulteresses*, how many persons
are there whose whole life is one continued
crime? whose eyes being full of *adultery*, they
cannot cease from *sin*. 2 Pet. ii. 14. Many would
abhor to commit one external act before the
eyes of men in a temple of stone; and yet they
are not afraid to commit a multitude of such
acts in the temple of their hearts, and in the
sight of God!

Verse 29. *And if thy right eye offend thee*]
The *right eye* and the *right hand* are used
here to point out those sins which appear most
pleasing and *profitable* to us; from which we
must be separated, if we desire ever to see the
kingdom of God.

Offend thee] *Σταδαλιζει σι. Te fait oron-*
cher, cause thee to stumble. French Bible. *Στα-*
δαλιδεζα, is explained by *Suidas*. "that piece
of wood in a trap or pit for wild beasts, which,
being trodden upon by them, causes them to
fall into the trap or pit." The word in *Suidas*
appears to be compounded of *σταδαλιον*, a
stumblingblock, or something that causes a
man to trip, and *λαθεζα*, *private*, or *hidden*.
Thus, then, the *right eye* may be considered
the *darling idol*; the *right hand*, the *profit-*
able employment pursued on *sinful principles*;
these become *mares* and *traps* to the soul, by
which it falls into the pit of *perdition*.

A. M. 4031. 30 And if thy right hand
A. D. 37. offend thee, cut it off, and cast
An. Olymp. it from thee: for it is profita-
CCL. 3. ble 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, ^P Whosoever
shall put away his wife, let him give
her a writing of divorcement:

† Deut. 24. 1, 2, 3, 4. Jer. 3. 1, 8. See Ch. 19. 3, &c. Mark
10 2, &c.

Verses 29, 30. *Pluck it out—cut it off*] We must shut our senses against dangerous objects, to avoid the occasions of sin, and deprive ourselves of all that is most dear and profitable to us, in order to save our souls, when we find that these dear and profitable things, however innocent in themselves, cause us to sin against God.

It is profitable for thee that one of thy members] Men often part with some members of the body, at the discretion of a surgeon, that they may preserve the trunk, and die a little later; and yet they will not deprive themselves of a look, a touch, a small pleasure, which endanger the eternal death of the soul. It is not enough to *shut* the eye, or *stop* the hand; the one must be plucked out, and the other cut off. Neither is this enough, we must *cast them* both from us. Not one moment's truce with an evil passion or a sinful appetite. If you indulge them, they will gain strength, and you shall be ruined. The rabbins have a saying similar to this: "It is better for thee to be scorched with a little fire in this world, than to be burned with a devouring fire in the world to come."

Verse 31. *Whosoever shall put away his wife*] The Jewish doctors gave great license in the matter of *divorce*. Among them a man might divorce his wife if she displeased him even in the dressing of his virticals!

Rabbi Akiba said, "If any man saw a woman handsomer than his own wife, he might put his wife away; because it is said in the law, *If she find not favour in his eyes.*" Deut. xxiv. 1.

Josephus, the celebrated Jewish historian, in his *life*, tells us, with the utmost coolness and indifference, "About this time I put away my wife, who had borne me three children, not being pleased with her manners."

These two cases are sufficient to show, to what a scandalous and criminal excess this matter was carried among the Jews. However, it was allowed by the school of *Shammai*, that no man was to put away his wife unless for adultery. The school of *Hillel* gave much greater license.

A writing of divorcement] The following is the common form of such a writing. See *Maimonides* and *Lightfoot*.

"On the day of the week A. in the month B. in the year C. from the beginning of the world, according to the common computation in the province of D.; I, N. the son of N. by whatever name I am called, of the city E. with entire consent of mind, and without any compulsion, have divorced, dismissed, and expelled thee—thee, I say, M. the daughter of M. by

32 But I say unto you, That ^{A. M. 4031}
^{A. D. 37.} whosoever shall put away ^{An. Olymp}
^{CCL. 3.} his wife, saving for the cause
of fornication, causeth her to commit
adultery: and whosoever shall marry
her that is divorced, committeth adul-
tery.

33 ¶ Again, ye have heard that *it
hath been said by them of old time,

* Ch. 9. Luke 16. 18. Rom. 7. 3. 1 Cor. 7. 10, 11.—Ch.
23. 16.

whatever name thou art called, of the city E. who wast heretofore my wife: but now I have dismissed thee—thee, I say, M. the daughter of M. by whatever name thou art called, of the city E. so as to be free and at thine own disposal, to marry whomsoever thou pleasest, without hindrance from any one, from this day for ever. Thou art therefore free for any man. Let this be thy bill of divorce from me, a writing of separation and expulsion, according to the law of Moses and Israel.

REUBEN, son of Jacob, Witness.

ELIEZAR, son of Gilead, Witness."

God permitted this evil to prevent a greater; and, perhaps, to typify his repudiating the Jews, who were his first spouse.

Verse 32. *Saving for the cause of fornication*] *λογον πορνείας*, on account of whoredom. As fornication signifies no more than the unlawful connection of unmarried persons, it cannot be used here with propriety, when speaking of those who are married. I have therefore translated *λογον πορνείας*, on account of whoredom. It does not appear that there is any other case in which Jesus Christ admits of divorce. A real Christian ought rather to beg of God the grace to bear patiently and quietly the imperfections of his wife, than to think of the means of being parted from her. "But divorce was allowed by Moses;" yes, for the hardness of their hearts it was permitted. but what was permitted to an uncircumcised heath among the Jews, should not serve for a rule to a heart in which the love of God has been shed abroad by the Holy Spirit. Those who form a matrimonial connexion in the fear and love of God, and under his direction, will never need a *divorce*. But those who marry as *passion* or *money* lead the way, may be justly considered *adulterers* and *adulteresses* as long as they live.

Verse 33. *Thou shalt not forswear thyself*] They dishonour the great God, and break this commandment, who use frequent oaths and imprecations, even in reference to things that are true: and those who make vows and promises which they either cannot perform, or do not design to fulfil, are not less criminal. *Swearing* in civil matters is become so frequent, that the *dread* and *obligation* of an oath are utterly lost in it. In certain places, where oaths are frequently administered, people have been known to kiss their *thumb* or *pen*, instead of the book, thinking thereby to avoid the sin of *perjury*; but this is a shocking imposition on their own souls. See the notes on Deut. iv. 26. vi. 13.

Perform unto the Lord thine oaths] The morality of the Jews on this point was truly execrable: they maintained, that a man might

A. M. 4331. 'Thou shalt not forswear thyself, but " shalt perform unto the Lord thine oaths:

34 But I say unto you, ' Swear not at all; neither by heaven; for it is ' God's throne :

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is

' Exod. 20. 7. Lev. 19. 12. Numb. 30. 2. Deut. 5. 11.— Deut. 23. 23.

swear with his lips, and annul it in the same moment in his heart. Rab. Akiba is quoted as an example of this kind of swearing. See Schoetgen.

Verse 34. Swear not at all] Much has been said in vindication of the propriety of swearing in civil cases before a magistrate, and much has been said against it. The best way is to have as little to do as possible with oaths. An oath will not bind a knave nor a liar; and an honest man needs none, for his character and conduct swear for him. On this subject, the advice of Epictetus is very good: " Swear not at all, if possible; if you cannot avoid, do it as little as you can." Enchir. c. 44. See on Deut. iv. 26. v. 13.

Verses 34, 35. Neither by heaven, &c.] It was a custom among the Scythians, when they wished to bind themselves in the most solemn manner, to swear by the king's throne; and if the king was at any time sick, they believed it was occasioned by some one's having taken the oath falsely. Herod. l. iv.

Who is there among the traders and people of this world who obey this law? A common swearer is constantly perjuring himself: such a person should never be trusted. When we make any promise contrary to the command of God, taking, as a pledge of our sincerity, either God or something belonging to him, we engage that which is not ours, without the Master's consent. God manifests his glory in heaven as upon his throne; he imprints the footsteps of his perfections upon the earth, his footstool; and shows, that his holiness and his grace reign in his temple as the place of his residence. Let it be our constant care to seek and honour God in all his works.

Verse 36. Neither shall thou swear by thy head] For these plain reasons: 1st. God commands thee not to do it. 2dly. Thou hast nothing which is thy own, and thou shouldst not pledge another's property. 3dly. It never did, and never can, answer any good purpose. And 4thly. Being a breach of the law of God, it is the way to everlasting misery.

Verse 37. Let your communication be, Yea, yea; Nay, nay] That is, a positive affirmation, or negation, according to your knowledge: of the matter concerning which you are called to testify. Do not equivocate; mean what you assert, and adhere to your assertion. Hear what a heathen says on this subject:

Εχθρος γαρ μοι κεινος ἵμας αἰδωσ πωλησει,
Ος χ' ἴστωσ μοι κερδωσ οσι φρεσιν αλλο δσ ζεζει.
Hom. II. ix. 312.

" He whose words agree not with his private thoughts, is as detestable to me as the gates of bell." See on Josh. ii. at the end.

2 the city of the great King. A. M. 4331. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 ' But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

v Ch. 23. 16, 18, 22. James 5. 12.— Isai. 66. 1.— Psa. 48. 2 & 87. 3.— Col. 4. 6. James 5. 12.

See the subject of swearing particularly considered in the note at the conclusion of Deut. chap. vi.

Whatsoever is more than these] That is, more than a bare affirmation, or negation, according to the requirements of Eternal Truth, cometh of evil; or, is of the wicked one—α του ποταρου ιστιν, i. e. the devil, the father of superfluities and lies. One of Selden's MSS. and Gregory Nyssen, a commentator of the fourth century, have α του διαβολου ιστιν, is of the devil.

That the Jews were notoriously guilty of common swearing, for which our Lord particularly reprehends them, and against which he warns his disciples; and that they swore by heaven, by earth, by Jerusalem, by their head, &c. the following extracts, made by Dr. Lightfoot from their own writings, amply testify:

" It was customary and usual among them to swear by the creatures. ' If any swear by heaven, by earth, by the sun, &c. although the mind of the swearer be, under these words, to swear by HIM who created them, yet this is not an oath. Or if any swear by some of the prophets, or by some of the books of the Scripture, although the sense of the swearer be to swear by HIM that sent that prophet, or that gave that book, nevertheless this is not an oath.' MAIMONIDES.

" If any adjure another by heaven or earth, he is not guilty. TALMUD.

" They swore by HEAVEN, הן כן השמים hash-shamnyim, cen hu, ' By heaven, so it is.' BAB. BERAC.

" They swore by the TEMPLE. ' When turtles and young pigeons were sometimes sold at Jerusalem for a penny of gold, Rabban Simeon ben Gamaliel said, הן קרן By this habitation, (that is, by this TEMPLE,) I will not rest this night unless they be sold for a penny of silver.' CHERITHUTH, cap. i.

" R. Zechariah ben Ketsab said, הן קרן ' By this TEMPLE, the hand of the woman departed not out of my hand.'—R. Jochanan said, הן קרן ' By the TEMPLE, it is in our hand,' &c. KETUBOTH and BAB. KIDUSHIN.

" Bava ben Buta swore by the TEMPLE, in the end of the tract Cherithuth, and Rabban Simeon ben Gamaliel in the beginning, הן קרן ביהמ"ד And so was the custom in Israel. Note this, so was the custom. JUCAS. fol. 56.

" They swore by the city Jerusalem. Rab. Judah saith, ' He that saith, By JERUSALEM, with nothing, unless with an intent purpose he shall vow toward Jerusalem.' Where also, after two lines coming between those forms of swearing and vowing, are added, יהושלם ליהושלם ' Jerusalem, For Jerusalem, By Jerusalem.—The temple, For the

A. M. 4031. 38 ¶ Ye have heard that it
A. D. 27. hath been said, ^a An eye for
An. Olymp. an eye, and a tooth for a
CCL. 3. tooth :

39 But I say unto you, ^a That ye resist not evil : ^b but whosoever shall

^a Exod. 21. 24. Lev. 24. 20. Deut. 19. 21.—Prov. 20. 22. & 24. 29. Luke 6. 29. Rom. 12. 17, 19. 1 Cor. 6. 7. 1 Thes.

temple. *By the temple.*—The altar, For the altar, *By the altar.*—The lamb, For the lamb, *By the lamb.*—The chambers of the temple, For the chambers of the temple, *By the chambers of the temple.*—The Word, For the Word, *By the Word.*—The sacrifices on fire, For the sacrifices on fire, *By the sacrifices on fire.*—The dishes, For the dishes, *By the dishes.*—By all these things that I will do this to you.'
TOSAPHT. ad NEDARIM.

"They swore by their own heads. 'One is bound to swear to his neighbour, and he saith, וְיָמְנוּ לִי בְּרִאשֵׁי רִאשֵׁי וּפְתוּחֵי רִאשֵׁי' &c. SANHEDR. cap. 3.

"One of the holiest of their precepts relative to swearing was this: 'Be not much in oaths, although one should swear concerning things that are true: for in much swearing, it is impossible not to profane.' Tract DEMAI."—See Lightfoot's Works, vol. ii. p. 149.

They did not pretend to forbid ALL common swearing, but only what they term MUCH. A Jew might swear, but he must not be too abundant in the practice. Against such permission our Lord opposes his *Swear NOT AT ALL!* He who uses any oath, except what he is solemnly called by the magistrate to make, so far from being a Christian, he does not deserve the reputation, either of decency, or common sense. In some of our old elementary books for children, we have this good maxim: "Never swear: for he that swears will lie; and he that lies will steal: and if so, what had things will he not do?" READING MADE EASY.

Verse 38. *An eye for an eye*] Our Lord refers here to the law of retaliation mentioned Exod. xxi. 24. (see the note there, and on Levit. xxiv. 20.) which obliged the offender to suffer the same injury he had committed. The Greeks and Romans had the same law. So strictly was it attended to at Athens, that if a man put out the eye of another who had but one, the offender was condemned to lose both his eyes, as the loss of one would not be an equivalent misfortune. It seems that the Jews had made this law (the execution of which belonged to the civil magistrate) a ground for authorizing private resentments, and all the excesses committed by a vindictive spirit. Revenge was often carried to the utmost extremity, and more evil returned than what had been received. This is often the case among those who are called Christians.

Verse 39. *Resist not evil*] Or, *the evil person.* So, I am fully persuaded, ἄνθρωπος οὐκ ὀφείλει να μεταφρασθῆται. Our Lord's meaning is, "Do not retaliate one outrage by another." He that does so, makes himself precisely what the other is, a wicked person.

Turn to him the other also] That is, rather than avenge thyself, be ready to suffer patiently a repetition of the same injury. But these exhortations belong to those principally who

smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compe.

5. 15. 1 Pet. 3. 9.—Isai. 50. 6. Lam. 3. 30.—Ch. 27. 32. Mark 15. 21.

are persecuted for righteousness' sake. Let such leave the judgment of their cause to Him for whose sake they suffer. The Jews always thought that every outrage should be resented: and thus the spirit of hatred and strife was fostered.

Verse 40. *And if any man will sue thee at the law*] Every where our blessed Lord shows the utmost disapprobation of such litigations as tended to destroy brotherly kindness and charity. It is evident he would have his followers to suffer rather the loss of all their property, than to have recourse to such modes of redress at so great a risk. Having the mind averse from contentions, and preferring peace and concord to temporal advantages, is most solemnly recommended to all Christians. We are great gainers when we lose only our money or other property, and risk not the loss of our souls by losing the love of God and man.

Coat] Χιτῶνα, upper garment.—*Cloak*, ἱματίον, under garment. What we call *strait coat*, and *great coat*. See on Luke vi. 29.

Verse 41. *Shall compel thee to go a mile, go with him twain*] ἄγγαροι. This word is said to be derived from the Persians, among whom the king's messengers or posts, were called ἄγγαροι, or *Angari*. This definition is given both by Hesychius and Suidas.

The Persian messengers had the royal authority for pressing horses, ships, and even men, to assist them in the business on which they were employed. These *Angari* are now termed *Chappars*, and serve to carry despatches between the court and the provinces. When a *chappar* sets out, the master of the horse furnishes him with a single horse, and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that refuses to let a *chappar* have his horse, nor for any other who should deny him the best horse in his stable. See Sir J. Chardin's and Hanway's Travels. For pressing post-horses, &c. the Persian term is سخره گرفتن *Sukhreh geriften*. I find no Persian word exactly of the sound and signification of ἄγγαρος but the Arabic اَغْرَافِ agharet, signifies *spurring a horse, attacking, plundering*, &c. The Greek word itself is preserved among the rabbins in Hebrew characters, אנגריא *angaria*, and it has precisely the same meaning, viz. to be compelled by violence to do any particular service, especially of the public kind, by the king's authority. Lightfoot gives several instances of this in his *Hore Talmudica*.

We are here exhorted to patience and forgiveness:

First, when we receive in our persons all sorts of insults and affronts, ver. 39.

Secondly, When we are despoiled of our goods, ver. 40.

A. M. 4031. thee to go a mile, go with
A. D. 27. him twain.
An. Olymp. CCI. 3.

42 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

† Deut. 15. 2, 10. Luke 6. 30, 35.—† Lev. 19. 18.

Thirdly. When our bodies are forced to undergo all kinds of toils, vexations, and torments, ver. 41. The way to improve the injustice of man to our own advantage, is to exercise under it meekness, gentleness, and long suffering, without which disposition of mind, no man can either be happy here or hereafter: for he that avenges himself, must lose the mind of Christ, and thus suffer an injury ten thousand times greater than he can ever receive from man. *Revenge*, at such an expense, is dear indeed.

Verse 42. *Give to him that asketh thee, and from him that would borrow*] To give and lend freely to all who are in need, is a general precept from which we are only excused by our inability to perform it. Men are more or less obliged to it as they are more or less able, as the want is more or less pressing: as they are more or less burdened with common poor, or with necessitous relatives. In all these matters, both *prudence* and *charity* must be consulted. That God, who makes use of the beggar's hand to ask our charity, is the same from whom we ourselves beg our daily bread: and dare we refuse him! Let us show at least mildness and compassion, when we can do no more: and if we cannot or will not relieve a poor man, let us never give him an ill word nor an ill look. If we do not relieve him, we have no right to *insult* him.

To give and to lend, are two duties of charity which Christ joins together, and which he sets on equal footing. A rich man is one of God's stewards. God has given him money for the poor, and he cannot deny it without an act of *injustice*. But no man, from what is called a principle of charity or generosity, should give that in *alms* which belongs to his creditors. *Generosity* is godlike, but *justice* has ever, both in *Law* and *Gospel*, the first claim.

A loan is often more beneficial than an absolute gift: first, because it flatters less the vanity of him who lends: secondly, it spares more the shame of him who is in real want: and thirdly, it gives less encouragement to the idleness of him who may not be very honest. However, no advantage should be taken of the necessities of the borrower: he who does so, is at least half a murderer. The lending which our Lord here inculcates, is that which requires no more than the restoration of the principal in a convenient time: otherwise, to live upon trust is the sure way to pay double.

Verse 43. *Thou shalt love thy neighbour, and hate thine enemy*] Instead of *πλησιον*, neighbour, the Codex Grævii, a MS. of the eleventh century, reads φίλον, friend. Thou shalt love thy friend, and hate thine enemy. This was certainly the meaning which the Jews put on it: for neighbour, with them, implied those of the Jewish race, and all others were considered by them as *cultural enemies*. Besides, it is evident that *πλησιον*, among the Hellenists; Jews,

A. M. 4031. said, 'Thou shalt love thy
A. D. 27. neighbour, 'and hate thine
An. Olymp. CCI. 3. enemy.

44 But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and

† Deut. 23. 6. Psal. 41. 10.—† Luke 6. 27, 35. Rom. 12. 14, 20.

meant *friend* merely: Christ uses it precisely in this sense in Luke x. 36. in answer to the question asked by a certain lawyer, ver. 29. Who of the three was neighbour (*πλησιον*, friend) to him who fell among the thieves? He who showed him mercy: i. e. he who acted the friendly part. In Hebrew, *רע*, signifies friend, which word is translated *πλησιον* by the LXX. in more than one hundred places. Among the Greeks, it was a very comprehensive term, and signified every man, not even an enemy excepted, as *Raphelius* on this verse has shown from *Polybius*. The Jews thought themselves authorized to kill any Jew who apostatized, and though they could not do injury to the Gentiles, in whose country they sojourned, yet they were bound to suffer them to perish, if they saw them in danger of death. Hear their own words: "A Jew sees a Gentile fall into the sea, let him by no means lift him out; for it is written, *Thou shalt not rise up against the blood of thy neighbour*:"—but this is not thy neighbour." Maimon. This shows, that by neighbour they understood a Jew; one who was of the same blood and religion with themselves.

Verse 44. *Love your enemies*] This is the most sublime piece of morality ever given to man. Has it appeared unreasonable and absurd to some? It has. And why? Because it is natural to man to *avenge* himself, and plague those who plague him; and he will ever find abundant excuse for his conduct in the repeated evils he receives from others; for men are naturally hostile to each other. Jesus Christ designs to make men happy. Now he is necessarily miserable who hates another. Our Lord prohibits that only, which, from its nature, is opposed to man's happiness. This is therefore one of the most reasonable precepts in the universe. But who can obey it? None but he who has the mind of Christ. But I have it not. Seek it from God; it is that kingdom of heaven which Christ came to establish upon earth. See on chap. iii. 2. This one precept is a sufficient proof of the holiness of the Gospel, and of the truth of the Christian religion. Every false religion flatters man, and accommodates itself to his pride and his passions. None but God could have imposed a yoke so contrary to self-love; and nothing but the supreme eternal love can enable men to practise a precept so insupportable to corrupt nature.

Bless them that curse you] *Ευλογειτε*, give them good words for their bad words. See the note on Gen. ii. 3.

Do good to them that hate you] Give your enemy every proof that you love him. We must not love in tongue, but in deed and in truth.

Pray for them which despitefully use you] *Επηρεζοντων*, from *επι*, against, and *Αρης*, Mars, the heathen god of war. Those who are making continual war upon you, and constantly

A. M. 4031. pray^b for them which despite-
A. D. 27. fully use you, and persecute
An. Olymp. the poor man's salvation, and
CCI. 3. you;

45 That ye may be the children of your
Father which is in heaven: forⁱ he
maketh his sun to rise on the evil and on

^b Luke 23. 34. Acta 7. 60. 1 Cor. 4. 12, 13.

harassing and calumniating you. *Pray for them*—This is another exquisitely reasonable precept. I cannot change that wicked man's heart; and while it is unchanged, he will continue to harass me: God alone can change it: then I must implore him to do that which will at once secure the poor man's salvation, and contribute so much to my own peace.

And persecute you] Διωκοντες, those who press hard on and pursue you with hatred and malice, accompanied with repeated acts of enmity.

In this verse our Lord shows us that a man may be our enemy in three different ways

First, in his heart, by hatred.

Secondly, in his words, by cursing or using direful imprecations (καταραμινους) against us.

Thirdly, in his actions, by continually harassing and abusing us.

He shows us also how we are to behave to those.

The hatred of the first, we are to meet with love.

The cursings or evil words of the second, we are to meet with good words and blessings.

And the repeated injurious acts of the third, we are to meet with continual prayer to God for the man's salvation.

Verse 45. That ye may be the children of your Father] Instead of υιοι, children, some MSS. the latter Persic version, and several of the primitive fathers, read ομοιοι, that ye may be like to or resemble your Father who is in heaven. This is certainly our Lord's meaning. As a man's child is called his, because a partaker of his own nature, so a holy person is said to be a child of God, because he is a partaker of the divine nature.

He maketh his sun to rise on the evil] "There is nothing greater than to imitate God in doing good to our enemies. All the creatures of God pronounce the sentence of condemnation on the revengeful: and this sentence is written by the rays of the sun, and with the drops of rain, and indeed by all the natural good things, the use of which God freely gives to his enemies." If God had not loved us while we were his enemies, we could never have become his children: and we shall cease to be such, as soon as we cease to imitate him.

Verse 46. For if ye love them which love you] He who loves only his friends, does nothing for God's sake. He who loves for the sake of pleasure or interest, pays himself. God has no enemy which he hates but sin; we should have no other.

The publicans] That is, tax gatherers, τελωναι. from τελος, a tax, and αγομαι, I buy or farm. A farmer or collector of the taxes or public revenues. Of these there were two classes; the superior, who were Romans of the equestrian order; and the inferior, those mentioned in the Gospels, who it appears were

the good; and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only,

1 Pet. 2. 23. & 3. 9.—1 Job 25. 3.—1 Luke 6. 32.

mostly Jews. This class of men was detestable among the Romans, the Greeks, and the Jews, for their intolerable rapacity and avarice. They were abhorred in an especial manner by the Jews, to whom the Roman government was odious: these assisting in collecting the Roman tribute, were considered as betrayers of the liberties of their country, and abettors of those who enslaved it. They were something like the lithe farmers in a certain country—a principal cause of the public burdens and discontent. One quotation, of the many produced by Kypke, will amply show in what detestation they were held among the Greeks.

Theocritus being asked, Which of the wild beasts were the most cruel? answered, Εν μη τοις ορεισι, θηκτις και λιοντις: η δε ταις ποταμοις ΤΕΑΙΝΑΙ και ουκιζανται. Bears and lions in the mountains; and TAX GATHERERS and calumniators, in cities.

Verse 47. And if ye salute your brethren only] Instead of αδελφους, brethren, upward of one hundred MSS. and several of them of great authority and antiquity, have φιλους, friends. The Armenian, Slavonic, and Gothic versions, with the latter Syriac, and some of the primitive fathers, agree in this reading. I scarcely know which to prefer; as brother is more conformable to the Jewish mode of address, it should be retained in the text; the other reading, however, tends to confirm that of the Codex Grævii on ver. 43.

On the subject of giving and receiving salutations in Asiatic countries, Mr. Harmer, Observat. vol. ii. p. 327, &c. edit. 1808, has collected much valuable information: the following extract will be sufficient to elucidate our Lord's meaning.

Dr. Doddridge supposes that the salutation our Lord refers to Matt. v. 47. If ye salute your brethren only, what do ye more than others? do not even the publicans so? means embracing, though it is a different word. I would observe, that it is made use of in the Septuagint to express that action of endearment; and which is made use of by an apocryphal writer, (Ecclus. xxx. 19.) whereas, the word we translate salute, is of a much more general nature; this, I apprehend, arose from his being struck with the thought, that it could never be necessary to caution his disciples, not to restrain the civilities of a common salutation to those of their own religious party. Juvenal, when he satirizes the Jews of the apostolic age for their religious opinions, and represents them as unfriendly, and even malevolent to other people, Sat. xiv.; and when he mentions their refusing to show travellers the way, Non monstrare vias, &c. or to point out to them where they might find water to drink when thirsty with journeying, takes no notice of their not saluting those of another nation; yet there is no reason to believe, from these words of CHRIST, that

A. M. 4031. what do ye more *than others*?
 A. D. 27. do not even the publicans so?
 An. Olymp. 48 ¶ Be ye therefore per-
 CCL 3.

fect, even ^m as your Father, A. M. 4031.
 which is in heaven, is per- A. D. 27.
 fect. An. Olymp
 CCL 3.

1 Gen. 17. 1. Lev. 11. 44. & 19. 2. Luke 6. 36. Col. 1.

28. & 4. 12. James 1. 4. 1 Pet. 1. 15, 16.—^m Eph. 5. 1.

many of them at least would not, and that even a Jewish publican received no salutations from one of his own nation, excepting brother publicans.

“Nor shall we wonder at this, or think it requisite to suppose the word we translate *salute*, (σωτηριζομαι,) and which certainly, sometimes at least, signifies nothing more than making use of some friendly words upon meeting with people, must here signify something more particular, since we find some of the present inhabitants of the east seem to want this admonition of our Lord. ‘When the Arabs salute one another,’ according to Niebuhr, ‘it is generally in these terms, *Salâm aleikum, Peace be with you*; in speaking which words they lay the right hand on the heart. The answer is, *Aleikum essalâm, With you be peace*. Aged people are inclined to add to these words, *And the mercy and blessing of God*. The Mohammedans of Egypt and Syria never salute a Christian in this manner; they content themselves with saying to them, *Good day to you*; or *Friend, how do you do?* The Arabs of Yemen, who seldom see any Christians, are not so zealous but that sometimes they will give the *Salâm aleikum*.’

“Presently after he says: ‘For a long time I thought the Mohammedan custom of saluting Christians, in a different manner from that made use of to those of their own profession, was an effect of their pride and religious bigotry. I saluted them sometimes with the *Salâm aleikum*, and I had often only the common answer. At length I observed, in *Natolia*, that the Christians themselves might probably be the cause that Mohammedans did not make the same return to their civilities that they did to those of their own religion. For the Greek merchants, with whom I travelled in that country, did not seem pleased with my saluting Mohammedans in the Mohammedan manner. And when they were not known to be Christians, by those Turks whom they met with in their journeying, (it being allowed Christian travellers, in those provinces, to wear a white turban, Christians in common being obliged to wear the sash of their turbans, *white* striped with *blue*, that handitti might take them at a distance for Turks and people of courage,) they never answered those that addressed them with the compliment of *Salâm aleikum*. One would not, perhaps, suspect that similar customs obtain in our times, among Europeans: but I find that the Roman Catholics of some provinces of Germany, never address the Protestants that live among them with the compliment, *Jesus Christ be praised*; and when such a thing happens by mistake, the Protestants do not return it after the manner in use among Catholics, *For ever and ever, Amen*.’

“After this the words of our Lord in the close of the fifth of Matthew, want no farther commentary. The Jews would not address the usual compliment of *Peace be to you*, to either *heathens* or *publicans*; the publicans of the Jewish nation would use it to their country-

men, that were publicans, but not to heathens; though the more rigid Jews would not do it to *them*, any more than to *heathens*; our Lord required his disciples to lay aside the moroseness of Jews, and express more extensive benevolence in their salutations. There seems to be nothing of *embracing* thought of in this case, though that, doubtless, was practised anciently among *relations*, and intimate friends, as it is among modern Asiatics.”

If not to *salute*, be a heathenish indifference; to hide hatred under *outward civilities*, is a diabolic treachery. To pretend much *love* and *affection* for those for whom we have *neither*—to use toward them complimentary phrases, to which we affix no meaning, but that they mean nothing, is highly offensive in the sight of that God by whom actions are weighed and words judged.

Do not—the publicans) Τελωναι, —but εθνηκοι, *heathens*, is adopted by Griesbach, instead of *τελωναι*, on the authority of *Codd. Vatican*, and *Bezæ*, and several others; together with the *Coptic*, *Syriac* later, and *Syriac Jerusalem*; two *Arabic*, *Persic*, *Slavonic*; all the *Itala* but one; *Vulgate*, *Saxon*, and several of the *primitive fathers*.

Verse 48. *Be ye therefore perfect*—as your Father] God himself is the grand law, sole giver, and only pattern of the *perfection* which he recommends to his children. The words are very emphatic, *εσθηθι ουρ υμεις τελειοι, Ye shall be therefore perfect*—ye shall be filled with the Spirit of that God whose name is *mercy*, and whose nature is *love*. God has many *imitators* of his *power*, *independence*, *justice*, &c. but few of his *love*, *condescension*, and *kindness*. He calls himself *love*, to teach us that in *this* consists that *perfection*, the attainment of which he has made both our *duty* and *privilege*; for these words of our Lord include both a *command* and a *promise*.

“Can we be fully saved from sin in this world?” is an important question, to which this text gives a satisfactory answer: “*Ye shall be perfect as your Father who is in heaven is perfect*.”—As in his infinite nature there is no sin, nothing but goodness and love; so in your finite nature there shall dwell no *sin*, for the law of the spirit of life in Christ Jesus, shall make you free from the law of *sin* and *death*, Rom. viii. 2. God shall live in, fill, and rule your hearts; and in what He *fills* and *influences*, neither Satan nor sin can have any part. If men, slighting their own mercies, cry out, *This is impossible!* whom does this arguing reprove?—God: who, on this ground, has given a command, the fulfilment of which is *impossible*. “But who can bring a clean out of an unclean thing?” God Almighty—and however inveterate the disease of sin may be, the grace of the Lord Jesus can *fully cure it*; and who will say, that he who laid down his life for our souls, will not use his *power* completely to effect that salvation, which he has died to procure. “But where is the person thus saved?” Wherever *he* is found who loves God with all

his heart, soul, mind, and strength; and his neighbour as himself: and for the honour of *Christianity*, and its *AUTHOR*, may we not hope there are many such in the church of God, not known indeed by any profession of this kind which they make, but by a surer testimony, that of uniformly *holy tempers, piety to God, and beneficence to man?*

DR. LIGHTFOOT is not perfectly satisfied with the usual mode of interpreting the 22d verse of this chapter. I subjoin the substance of what he says. Having given a general exposition of the word *brother*, which the Jews understood as signifying none but an Israelite—*אֶחָיו*, which we translate *is in danger of*, and what he shows the Jews used to signify, is *exposed to, merits, or is guilty of*: and the word *gehenna, hell-fire*, which he explains as I have done above, he comes to the three offences, and their sentences.

The *FIRST* is *causeless anger*, which he thinks too plain to require explanation; but into the two following he enters in considerable detail:

“The *SECOND*. Whosoever shall say to his brother, ‘*Racha*,’ a nickname, or scornful title usual, which they disdainfully put one upon another, and very commonly; and therefore our Saviour has mentioned this word, the rather because it was of so common use among them. Take these few examples:

“A certain man sought to betake himself to repentance, (and *restitution*.) His wife said to him, ‘*Rekah*, if thou make restitution, even thy *girdle* about thee is not thine own,’ &c. *Tanchum*, fol. 5.

“Rabbi Jochanan was teaching concerning the building of Jerusalem with sapphires and diamonds, &c. One of his scholars laughed him to scorn. But afterward, being convinced of the truth of the thing, he saith to him, ‘Rabbi, do thou expound, for it is fit for thee to expound: as thou saidst, so have I seen it.’ He saith to him, ‘*Rekah*, hadst thou not seen, thou wouldest not have believed,’ &c. *Midras Tiltin*, fol. 3^o. col. 4.

“To what is the thing like? To a king of flesh and blood, who took to wife a king’s daughter: he saith to her, ‘Wait and fill me a cup;’ but she would not: whereupon he was angry, and put her away: she went, and was married to a sordid fellow; and he saith to her, ‘Wait, and fill me a cup;’ she said unto him, ‘*Rekah*, I am a king’s daughter,’ &c. *Id.* in Ps. cxxxvii.

“A Gentile saith to an Israelite, ‘I have a choice dish for thee to eat of.’ He saith, ‘What is it?’ He answers, ‘Swine’s flesh.’ He saith to him, ‘*Rekah*, even what you kill of *clean beasts*, is forbidden us, much more this.’ *Tanchum*, fol. 18. col. 4.

“The *THIRD* offence is to say to a brother, ‘Thou fool,’ which how to distinguish from *Racha*, which signifies an *empty fellow*, were some difficulty, but that *Solomon* is a good dictionary here for us, who takes the term continually here for a wicked wretch and reprobate, and in opposition to spiritual wisdom. So that, in the first clause, is condemned *causeless anger*; in the second, *scornful taunting and reproaching of a brother*; and in the last, *calling him a reprobate and wicked, or uncharitably censuring his spiritual and eternal estate*. And this *st* does more especially hit the scribes and Pharisees, who arrogated to themselves

only to be called *חכמים chocamim, wise men*, but of all others they had this scornful and uncharitable opinion, ‘*This people, that knoweth not the law, is cursed.*’ John vii. 49.

“And now for the penalties denounced upon these offences, let us look upon them, taking notice of these two traditions of the Jews, which our Saviour seems to face, and to contradict.

“1st. That they accounted the command, *Thou shalt not kill*, to aim only at actual murder. So that in their collecting the six hundred and thirteen precepts out of the law, they understand that command to mean but this: ‘*That one should not kill an Israelite*,’ and accordingly they allotted this only violation of it to judgments. Against this wild gloss and practice, he speaks in the first clause: *Ye have heard it said, Thou shalt not kill*, and he that killeth or committeth actual murder, is liable to judgment, and ye extend the violation of that command no farther; but I say to you, that causeless anger against thy brother is a violation of that command, and even that maketh a man liable to judgment.

“2d. They allotted that murder only to be judged by the council or *sanhedrin*, that was committed by a man in *propria persona*, let them speak their own sense, &c. *Talm. in sanhedrin, per. 9.*

“Any one that kills his neighbour with his hand, as if he strike him with a sword, or with a stone that kills him, or strangle him till he die, or burn him in the fire, seeing that he kills him any how in his own person, lo! such an one must be put to death by the *sanhedrin*: but he that hires another to kill his neighbour, or that sends his servants, and they kill him, or that violently thrusts him before a lion, or the like, and the beast kills him: any one of these is a *shedder of blood*, and the guilt of shedding of blood is upon him, and he is liable to death by the hand of *Heaven*. but he is not to be put to death by the *sanhedrin*. And whence is the proof that it must be thus? Because it is said, *He that sheddeth man’s blood, by man shall his blood be shed*. This is he that slays a man himself, and not by the hand of another. *Your blood of your lives will I require*. This is he that slays himself. *At the hand of every beast will I require it*. This is he that delivers up his neighbour before a beast to be rent in pieces. *At the hand of man, even at the hand of every man’s brother, will I require the life of man*. This is he that hires others to kill his neighbour. In this interpretation, *requiring* is spoken of all the three, *behold* their judgment is delivered over to Heaven (or God.) And all these manslayers and the like, who are not liable to death by the *sanhedrin*: if the king of Israel will slay them by the judgment of the kingdom, and the law of nations, he may,” &c. *Maym. ubi supr. per. 2.*

“You may observe in these wretched traditions a twofold killing, and a twofold judgment: a man’s killing another in his own person, and with his own hand, and such an one liable to the judgment of the *sanhedrin*, to be put to death by them, as a murderer; and a man that killed another by proxy, not with his own hand, but hiring another to kill him, or turning a beast or serpent upon him to kill him. This man is not to be judged and executed by the *sanhedrin*, but referred and reserved only to

A. M. 4031. 2 Therefore, c when thou
A. D. 27. doest thine alms, d do not
An. Olymp. sound a trumpet before thee,
CCI. 3. as the hypocrites do, in the synagogues

and in the streets, that they A. M. 4031.
A. D. 27. may have e glory of men.
An. Olymp. Verily, I say unto you, They
CCI. 3. have their reward.

c Rom. 12. 8.—d Or, cause not a trumpet to

be sounded. Prov. 20. 6.—e 2 Kings 10. 16.

"This money goeth for alms, that my sons may live, and that I may obtain the world to come. Bab. Rosh. Hashshanah.

"A man's table now expiutes by alms, as heretofore the altar did by sacrifice. Beracoth.

"If you afford alms out of your purse, God will keep you from all damage and harm. Hieros. Peah.

"MONOBAZES, the king, bestowed his goods liberally upon the poor, and had these words spoken to him by his kinsman and friends—'Your ancestors increased both their own riches, and those that were left them by their fathers; but you waste both your own and those of your ancestors.' To whom he answered—'My fathers laid up their wealth on earth: I lay up mine in heaven. As it is written, Truth shall flourish out of the earth, but righteousness shall look down from heaven. My fathers laid up treasures that bear no fruit, but I lay up such as bear fruit. As it is said, It shall be well with the just, for they shall eat the fruit of their own works. My fathers treasured up when power was in their hands; but I where it is not. As it is said, Justice and judgment is the habitation of his throne. My fathers heaped up for others; I for myself. As it is said, And this shall be to thee for righteousness. They scraped together for this world; I for the world to come. As it is said, Righteousness shall deliver from death.' Ibid. these things are also recited in the Babylonian Talmud.

"You see plainly in what sense he understands righteousness, namely, in the sense of alms: and that sense not so much framed in his own imagination, as in that of the whole nation, and which the Royal Catechumen had imbibed from the Pharisees his teachers.

"Behold the justifying and saving virtue of alms from the very work done according to the doctrine of the Pharisaical chair! And hence, the opinion of this efficacy of alms so far prevailed with the deceived people, that they pointed out alms by no other name (confined within one single word) than צדקה tsidekah, righteousness. Perhaps those words of our Saviour are spoken in derision of this doctrine. Yea, give those things which ye have in alms, and behold, all things shall be clean to you, Luke xi. 41. With good reason indeed exhorting them to give alms; but yet withal striking at the covetousness of the Pharisees, and confuting their vain opinion of being clean by the washing of their hands from their own opinion of the efficacy of alms. As if he had said, 'Ye assert that alms justifies and saves, and therefore ye call it by the name of righteousness; why therefore do ye affect cleanness by the washing of hands; and not rather by the performance of charity.' LIGHTFOOT'S Works, vol. ii. p. 153.

Before men] Our Lord does not forbid public almsgiving, fasting, and prayer, but simply censures those vain and hypocritical persons who do these things publicly, that they may be seen of men, and receive from them the reputation of saints, &c.

Vers 2. Therefore, when thou doest thine alms] In the first verse the exhortation is general; Take ye heed. In this verse the address is pointed—and THOU—man—woman—who readeest—hearest.

Do not sound a trumpet] It is very likely that this was literally practised among the Pharisees, who seemed to live on the public esteem, and were excessively self-righteous and vain. Having something to distribute by way of alms, it is very probable they caused this to be published by blowing a trumpet or horn, under pretence of collecting the poor; though with no other design than to gratify their own ambition. There is a custom in the east not much unlike this. "The derveeshes carry horns with them, which they frequently blow when any thing is given to them in honour of the donor. It is not impossible that some of the poor Jews who begged alms might be furnished like the Persian derveeshes, who are a sort of religious beggars, and that these hypocrites might be disposed to confine their almsgiving to those that they knew would pay them this honour." HARMER'S Observat. vol. i. p. 474.

It must be granted, that, in the Jewish writings, there is no such practice referred to as that which I have supposed above, viz. blowing a trumpet to gather the poor, or the poor blowing a horn when relieved. Hence some learned men have thought that the word שופר shopher, a trumpet, refers to the hole in the public almschest, into which the money was dropped which was allotted for the service of the poor. Such holes, because they were wide at one end and grew gradually narrow toward the other, were actually termed שופר שופהרוth, trumpets, by the rabbins; of this Schoelgen furnishes several examples. An ostentatious man, who wished to attract the notice of those around him, would throw in his money with some force into these trumpet-resembling holes, and thus he might be said שופר שאלקזון, to sound the trumpet. The Jerusalem Gemara, Tract Shekalim, describes these שופר שופהרוth thus—These trumpet holes were crooked, narrow above and wide below, in order to prevent fraud. As our Lord only uses the words, משאלקזון, it may be tantamount to our term jingle. Do not make a public ostentatious jingle of that money which you give to public charities. Pride and hypocrisy are the things here reprehended. The Pharisees, no doubt, felt the weight of the reproof.

Works of charity and mercy should be done as much in private as is consistent with the advancement of the glory of God, and the effectual relief of the poor.

In the synagogues and in the streets] That such chests or boxes, for receiving the alms of well-disposed people, were placed in the synagogues, we may readily believe; but what were the streets? Schoelgen supposes that courts and avenues in the temple and in the synagogues may be intended—places where the people were accustomed to walk for air, amusement, &c. for it is not to be supposed

A. M. 4031. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth :

4 That thine alms may be in secret : and thy Father, which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are : for they love to pray standing in the synagogues, and in the corners of the

A. M. 4031. streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain

† Psa. 44. 21. 2 Cor. 9. 7.—§ Luke 14. 14.

b 2 Kings 4. 33.—i Eccles. 5. 2. Eccclus. 7. 14

that such chests were fixed in the public streets.

They have their reward.] That is, the honour and esteem of men which they sought. God is under no obligation to them—they did nothing with an eye to his glory, and from HIM they can expect no recompense. They had their recompense in this life; and could expect none in the world to come.

Verse 3. *Let not thy left hand know*] In many cases, works of charity must be hidden from even our nearest relatives, who, if they knew, would hinder us from doing what God has given us power and inclination to perform. We must go even farther: and conceal them as far as is possible from ourselves, by not thinking of them, or eyeing them with complacency. They are given to God, and should be hidden in HIM.

Verse 4. *Which seeth in secret*] We should ever remember that the eye of the Lord is upon us, and that he sees not only the act, but also every motive that led to it.

Shall reward thee openly] Will give thee the fullest proofs of his acceptance of thy work of faith and labour of love, by increasing that substance which, for his sake, thou sharest with the poor; and will manifest his approbation in thy own heart, by the witness of his Spirit.

Verse 5. *And when thou prayest*] Ὅταν προσεύχῃς. Προσεύχῃς, prayer, is compounded of προς, with, and εὐχῆ, a vow, because to pray right, a man binds himself to God as by a vow, to live to his glory, if he will grant him his grace, &c. Εὐχόμεαι signifies to pour out prayers, or vows, from us, well, and χέω, I pour out; probably alluding to the offerings or libations which were poured out before, or on the altar. A proper idea of prayer is, a pouring out of the soul unto God, as a free-will offering, solemnly and eternally dedicated to him, accompanied with the most earnest desire that it may know, love, and serve him alone. He that comes thus to God will ever be heard and blessed. Prayer is the language of dependence; he who prays not, is endeavouring to live independently of God: this was the first curse, and continues to be the great curse of mankind. In the beginning Satan said, eat this fruit; ye shall then be as God: i. e. ye shall be independent: the man hearkened to his voice, sin entered into the world, and, notwithstanding the full manifestation of the deception, the ruinous system is still pursued; man will, if possible, live independently of God; hence he either prays not at all, or uses the language without the spirit of prayer.

Thou shalt not be as the hypocrites] Ὑποκριταί, From υπο, under, and κρινομαι, to be judged, thought: properly a stage player, who acts under a mask, personating a character different from his own; a counterfeit, a dissembler: one who would be thought to be different from what he really is. A person who wishes to be taken for a follower of God, but who has nothing of religion except the outside.

Love to pray standing in the synagogues and in the corners of the streets] The Jewish phylacterical prayers were long, and the canonical hours obliged them to repeat these prayers wherever they happened to be; and the Pharisees, who were full of vainglory, contrived to be overtaken in the streets by the canonical hour, that they might be seen by the people, and applauded for their great and conscientious piety. See Lightfoot. As they had no piety but that which was outward, they endeavoured to let it fully appear, that they might make the most of it among the people. It would not have answered their end to kneel before God, for then they might have been unnoticed by men; and consequently have lost that reward which they had in view: viz. the esteem and applause of the multitude.

Verse 6. *But thou, when thou prayest*] This is a very impressive and emphatic address. But τῆου! whosoever thou art, Jew, Pharisee, Christian—enter into thy closet. Prayer is the most secret intercourse of the soul with God, and, as it were, the conversation of one heart with another. The world is too profane and treacherous to be of the secret. We must shut the door against it; endeavour to forget it, with all the affairs which busy and amuse it. Prayer requires retirement, at least of the heart; for this may be fitly termed the closet in the house of God, which house the body of every real Christian is, 1 Cor. iii. 16. To this closet we ought to retire even in public prayer, and in the midst of company.

Reward thee openly] What goodness is there equal to this of God! to give not only what we ask, and more than we ask, but to reward even prayer itself! How great advantage is it to serve a prince who places prayers in the number of services, and reckons to his subject's account, even their trust and confidence in begging all things of him!

Verse 7. *Use not vain repetitions*] Μὴ βαρτολοῦσθε. Suidas explains this word well; “ πολυλογία, much speaking, from one Battus, who made very prolix hymns, in which the same idea frequently recurred.” “ A frequent repetition of awful and striking words may often be the result of earnestness and fervour.

A. M. 4031. repetitions, as the heathen do :
 A. D. 27. k for they think that they shall be
 An. Olymp. heard for their much speaking.
 CCL. 3.

8 Be not ye therefore like unto them:

A. M. 4031. for your Father knoweth what
 A. D. 27. things ye have need of, before
 An. Olymp. ye ask him.
 CCL. 3.

9 After this manner therefore pray

k 1 Kings

18. 26, 29.

See Dan. ix. 3—20. but great length of prayer, which will of course involve much *stunness* and idle repetition, naturally creates fatigue and carelessness in the worshipper, and seems to suppose ignorance or inattention in the Deity; a fault against which our Lord more particularly wishes to secure them." See ver. 8. This judicious note is from the late Mr. Gilbert Wakefield, who illustrates it with the following quotations from the Heautontimorumenos of Terence,

Ohe! jam desine Deon, uzor, gratulando obtundere,
 Tuam esse inuentam gratiam: nisi illos ex tuo ingenio
 iudicas,
 Ut nil credas intelligere, nisi idem dictum sit centies.

"Pray thee, wife, cease from STUNNING the gods with thankgivings because thy child is in safety; unless thou judgest of them from thyself; that they cannot UNDERSTAND a thing, unless they are told of it a HUNDRED TIMES." Heaut. ver. 880.

Prayer requires more of the heart than of

the tongue. The eloquence of prayer consists in the fervency of desire, and the simplicity of faith. The abundance of fine thoughts, studied and vehement motions, and the order and politeness of the expressions, are things which compose a mere human harangue, not an humble and Christian prayer. Our trust and confidence ought to proceed from that which God is able to do in us, and not from that which we can say to him. It is abominable, says the HEDAYAH, that a person, offering up prayers to God, should say, "I beseech thee, by the glory of thy heavens!" or, "by the splendour of thy throne!" for a style of this nature would lead to suspect that the Almighty derived glory from the heavens: whereas the heavens are created, but God with all his attributes is eternal and inimitable. HEDAYAH, vol. iv. p. 121.

This is the sentiment of a Mohammedan; and yet for this vain repetition, the Mohammedans are peculiarly remarkable; they often use such words as the following:

يا الله يا الله يا الله يا الله يا رب يا رب يا رب
 يا حي وقيوم يا حي وقيوم يا حي وقيوم
 يا بديع السموات والارض يا ذا الجلال والكرام—وغية

O God, O God, O God, O God! O Lord, O Lord, O Lord, O Lord! O living, O immortal, O living, O immortal, O living, O immortal! O Creator of the heavens and the earth!—O thou who art endowed with majesty and authority, O wonderful, &c. I have extracted the above from a form of prayer used by Tipoo Sahib, which I met with in a book of devotion; in which there were several prayers written with his own hand, and signed with his own name.

Of this vain repetition in civil matters among the Jews, many instances might be given, and not a few examples might be found among Christians. The heathens abounded with them; see several quoted by Lightfoot.—Let the parricide be dragged! We beseech thee, Augustus, let the parricide be dragged! This is the thing we ask, let the parricide be dragged! Hear us, Cæsar; let the false accusers be cast to the lion! Hear us, Cæsar, let the false accusers be condemned to the lion! Hear us, Cæsar, &c. It was a maxim among the Jews, that "he who multiplies prayer, must be heard." This is correct, if it only imply perseverance in supplication: but if it be used to signify the multiplying of words, or even forms of prayer, it will necessarily produce the evil which our Lord reprehends: Be not as the heathen—use not vain repetitions, &c.

As the heathen] The Vatican MS. reads *inrogas*, like the hypocrites. Unmeaning words, useless repetitions, and complimentary phrases in prayer, are in general the result of heathenism, hypocrisy, or ignorance.

Verse 8. Your father knoweth what things ye have need of] Prayer is not designed to in-

form God, but to give man a sight of his misery; to humble his heart, to excite his desire, to inflame his faith, to animate his hope, to raise his soul from earth to heaven, and to put him in mind that THERE is his Father, his country and inheritance.

In the preceding verses we may see three faults, which our Lord commands us to avoid in prayer:

1st. HYPOCRISY. Be not as the hypocrites, ver. 5.

2dly. DISSIPATION. Enter into thy closet, ver. 6.

3dly. MUCH SPEAKING, OF UNMEANING REPETITION. Be not like the heathens, ver. 7.

Verse 9. After this manner therefore pray ye] Forms of prayer were frequent among the Jews; and every public teacher gave one to his disciples. Some forms were drawn out to a considerable length, and from these abridgments were made: to the latter sort the following prayer properly belongs, and consequently, besides its own very important use, it is a plan for a more extended devotion. What satisfaction is it to learn from God himself, with what words, and in what manner he would have us to pray to him, so as not to pray in vain! A king, who himself draws up the petition which he allows to be presented to himself, has doubtless the fullest determination to grant the request. We do not sufficiently consider the value of this prayer; the respect and attention which it requires, the preference to be given to it, its fullness and perfection, the frequent use we should make of it, and the spirit which we should bring with it. "Lord teach us how to pray!" is a prayer necessary to prayer: for unless we

A. M. 4031. ye : ¹Our Father which art
A. D. 27. in heaven, Hallowed be thy
An. Olymp. CCL. 3 name.

10 Thy kingdom come. ^mThy ^{A. M. 4031}
will be done in earth, ⁿas it ^{A. D. 27.}is
An. Olymp. CCL. 3 in heaven.

¹ Psa. 33. 15. & 115. 3. Luke 11. 2, &c. Rom. 8. 14, 15.

^m Ch. 26. 39, 42. Acts 21. 14.—ⁿ Psa. 103. 20, 31.

are divinely instructed in the manner, and influenced by the spirit of true devotion, even the prayer taught us by Jesus Christ may be repeated without profit to our souls.

Our Father] It was a maxim of the Jews, that a man should not pray alone, but join with the church; by which they particularly meant that he should, whether alone or in the synagogue, use the plural number, as comprehending all the followers of God. Hence, they say, Let none pray the short prayer, i. e. as the gloss expounds it, the prayer in the singular, but in the plural number. See *Lightfoot* on this place.

This prayer was evidently made in a peculiar manner for the children of God. And hence we are taught to say, not *my Father*, but *our Father*. The heart, says one, of a child of God is a brotherly heart, in respect of all other Christians: it asks nothing but in the spirit of unity, fellowship, and Christian charity; desiring that for its brethren, which it desires for itself.

The word *father*, placed here at the beginning of this prayer, includes two grand ideas, which should serve as a foundation to all our petitions: 1st. That tender and respectful love which we should feel for God, such as that which children feel for their fathers. 2dly. That strong confidence in God's love to us, such as fathers have for their children. Thus all the petitions in this prayer stand in the strictest reference to the word *father*; the first three referring to the love we have for God; and the three last, to that confidence which we have in the love he bears to us.

The relation we stand in to this first and best of beings, dictates to us reverence for his person, zeal for his honour, obedience to his will, submission to his dispensations and chastisements, and resemblance to his nature.

Which art in heaven] The phrase *αβυσσος αβυσσος sheboshemayim*, Our Father who art in heaven, was very common among the ancient Jews; and was used by them precisely in the same sense as it is used here by our Lord.

This phrase in the Scriptures, seems used to express:

1st. His OMNIPRESENCE. *The heavens of heavens cannot contain thee*, 1 Kings viii. 27.: that is, Thou fillest immensity.

2dly. His MAJESTY and DOMINION over his creatures. *Art thou not God in heaven, and rulest thou not over all the kingdoms of the heathen?* 2 Chron. xx. 6.

3dly. His POWER and MIGHT. *Art thou not God in heaven, and in thy hand is there not power and might, so that no creature is able to withstand thee?* 2 Chron. xx. 6. *Our God is in heaven, and hath done whatsoever he pleased.* Psal. cxv. 3.

4thly. His OMNISCIENCE. *The Lord's throne is in heaven, his eyes behold, his eye-lids try the children of men.* Psal. xi. 4. *The Lord looketh down from heaven, he beholdeth all the sons of men.* Psal. xxxiii. 13—15.

5thly. His infinite PURITY and HOLINESS. *Look down from thy holy habitation, &c.* Deut.

xxvi. 15. *Thou art the high and lofty One, who inhabiteth eternity, whose name is holy.* Isai. lvii. 15.

Hallowed] *ἁγιασθητω ἁγιαζω* from a negative, and *γῆ, the earth*, a thing separated from the earth, or from earthly purposes and employments. As the word *sanctified* or *hallowed*, in Scripture, is frequently used for the consecration of a thing or person to a holy use or office, as the *Levites, first born, tabernacle, temple*, and their utensils, which were all set apart from every earthly, common, or profane use; and employed wholly in the service of God, so the Divine Majesty may be said to be sanctified by us, in analogy to those things, viz. when we separate him from, and in our conceptions and desires exalt him above earth, and all things.

Thy name] That is, God himself, with all the attributes of his divine nature—his power, wisdom, justice, mercy, &c.

We hallow God's name, 1st With our lips, when all our conversation is holy, and we speak of those things which are meet to minister grace to the hearers.

2dly. In our thoughts, when we suppress every rising evil, and have our tempers regulated by his grace and Spirit.

3dly. In our lives, when we begin, continue, and end our works to his glory. If we have an eye to God in all we perform, then every act of our common employment will be an act of religious worship.

4thly. In our families, when we endeavour to bring up our children in the discipline and admonition of the Lord; instructing also our servants in the way of righteousness.

5thly. In a particular calling or business, when we separate the falsity, deception, and lying, commonly practised, from it: buying and selling, as in the sight of the holy and just God.

Verse 10. *Thy kingdom come.*] The ancient Jews scrupled not to say: *He prays not at all, in whose prayers there is no mention of the kingdom of God.* Hence, they were accustomed to say, "Let him cause his kingdom to reign, and his redemption to flourish: and let the Messiah speedily come and deliver his people."

The universal sway of the sceptre of Christ: God has promised that the kingdom of Christ shall be exalted above all kingdoms. Dan. vii. 14—27. That it shall overcome all others, and be at last the universal empire. Isai. ix. 7. Connect this with the explanation given of this phrase, ch. iii. 2.

Thy will be done] This petition is properly added to the preceding, for when the kingdom of righteousness, peace, and joy, in the Holy Spirit, is established in the heart, there is then an ample provision made for the fulfilment of the divine will.

The will of God is infinitely good, wise, and holy: to have it fulfilled in and among men, is to have infinite goodness, wisdom, and holiness diffused throughout the universe; and earth, made the counterpart of heaven.

A. M. 4031. 11 Give us this day our ^odaily bread.
 A. D. 27. An. Olymp. CCL. 3.
 12 And ^pforgive us our debts,

as we forgive our debtors. A. M. 4031
 A. D. 27. An. Olymp. CCL. 3.
 13 And lead us not into temptation, but ^adeliver us

o See Job 23. 12. Prov. 30. 8. John 6. 32. Acts 14. 17.—p Ch. 18. 21, &c.

r Ch. 26. 41. Luke 22. 40, 46. 1 Cor. 10. 13. 2 Pet. 2. 9. Rev. 3. 10.— John 17. 15.

As it is in heaven.] The Jews maintained, that they were the angels of God upon earth, as those pure spirits were angels of God in heaven; hence they said, "As the angels sanctify the divine name in heaven, so the Israelites sanctify the divine name upon earth." See Schoetgen.

Observe, 1st. The salvation of the soul is the result of two wills conjoined; the will of God, and the will of man. If God will not the salvation of man, he cannot be saved: if man will not the salvation God has prepared for him, he cannot be delivered from his sins. 2dly. This petition certainly points out a deliverance from all sin; for nothing that is unholy can consist with the divine will, and if this be fulfilled in man, surely sin shall be banished from his soul. 3dly. This is farther evident from these words, as it is in heaven: i. e. as the angels do it: viz. with all zeal, diligence, love, delight, and perseverance. 4thly. Does not the petition plainly imply, we may live without sinning against God? Surely the holy angels never mingle iniquity with their loving obedience; and as our Lord teaches us to pray, that we do his will here, as they do it in heaven; can it be thought he would put a petition in our mouths, the fulfilment of which was impossible? 5thly. This certainly destroys the assertion: "There is no such state of purification to be attained here, in which it may be said the soul is redeemed from sinful passions and desires," for it is on EARTH, that we are commanded to pray that this will, which is our sanctification, may be done. 6thly. Our souls can never be truly happy, till our wills be entirely subjected to, and become one with the will of God. 7thly. How can any person offer this petition to his Maker, who thinks of nothing less than the performance of the will of God, and of nothing more than doing his own?

Some see the mystery of the Trinity in the three preceding petitions. The first being addressed to the Father, as the source of all holiness. The second, to the Son, who establishes the kingdom of God upon earth. The third to the Holy Spirit, who by his energy works in men to will and to perform.

To offer these three petitions with success at the throne of God, three graces, essential to our salvation, must be brought into exercise; and, indeed, the petitions themselves necessarily suppose them. FAITH, Our Father—for he that cometh to God must believe that he is.

HOPE, Thy kingdom come—For this grace has for its object good things to come.

LOVE, Thy will be done—For love is the incentive to, and principle of, all obedience to God, and beneficence to man.

Verse 11. Give us this day our daily bread.] The word *πιτουσιον* has greatly perplexed critics and commentators. I find upward of thirty different explanations of it. It is found in no Greek writer before the evangelists, and Origen says expressly that it was formed by them, *αλλ' εις τε παραθεισιν υπο των ευαγγελιστων*. The

interpretation of Theophylact, one of the best of the Greek fathers, has ever appeared to me to be the best, *Αρτος επι τη ουσια και συστασι ιμων αυταρκεις*. Bread, sufficient for our substance or support, i. e. The quantity of food which is necessary to support our health and strength, by being changed into the substance of our bodies. Its composition is of *επι* and *ουσια*, proper or sufficient for support. Mr. Wakefield thinks it probable, that the word was originally written *επι ουσιας*, which coalesced by degrees, till they became the *πιτουσιον* of the MSS. There is probably an allusion here to the custom of travellers in the east, who were wont to reserve a part of the food given them the preceding evening to serve for their breakfast or dinner the next day. But as this was not sufficient for the whole day, they were therefore obliged to depend on the providence of God for the additional supply. In Luke xv. 12, 13. *ουσια* signifies, what a person has to live on; and nothing can be more natural than to understand the compound *πιτουσιον*, of that additional supply which the traveller needs to complete the provision necessary for a day's eating, over and above what he had then in his possession. See Harmer.

The word is so very peculiar, and expressive, and seems to have been made on purpose by the evangelists, that more than merely bodily nourishment seems to be intended by it. Indeed, many of the primitive fathers understood it as comprehending that daily supply of grace which the soul requires to keep it in health and vigour: he who uses the petition would do well to keep both in view. Observe, 1. God is the author and dispenser of all temporal as well as spiritual good. 2. We have merited no kind of good from his hand, and therefore must receive it as a free gift: give us, &c. We must depend on him daily for support; we are not permitted to ask any thing for to-morrow: give us to-day. 3. That petition of the ancient Jews is excellent: "Lord, the necessities of thy people Israel are many, and their knowledge small, so that they know not how to disclose their necessities: let it be thy good pleasure to give to every man what sufficeth for food!" Thus they expressed their dependence, and left it to God to determine what was best and most suitable. We must ask only that which is essential to our support, God having promised neither luxuries nor superfluities.

Verse 12. And forgive us our debts.] Sin is represented here under the notion of a debt, and as our sins are many, they are called here debts. God made man that he might live to his glory, and gave him a law to walk by; and if, when he does any thing that tends not to glorify God, he contracts a debt with divine justice, how much more is he debtor when he breaks the law by actual transgression. It has been justly observed, "All the attributes of God are reasons of obedience to man; those attributes are infinite: every sin is an act of ingratitude, or rebellion, against all these at tributes; therefore sin is infinitely sinful."

A. M. 4031. from evil: 'For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ¶ For if ye forgive men their trespasses, your heavenly Father will also forgive you:

† 1 Chron. 29. 11.—Eccles. 28. 1, &c.

Mark 11. 25, 26. Eph. 4. 32. Col. 3. 13.

Forgive us.—Man has nothing to pay; if his debts are not forgiven, they must stand charged against him for ever: as he is absolutely insolvent. Forgiveness, therefore, must come from the free mercy of God in Christ: and how strange is it, we cannot have the old debt cancelled, without (by that very means) contracting a new one, as great as the old! but the credit is transferred from Justice to Mercy. While sinners, we are in debt to infinite Justice: when pardoned, in debt to endless Mercy: and as a continuance in a state of grace necessarily implies a continual communication of mercy, so the debt goes on increasing, ad infinitum. Strange economy in the divine procedure, which, by rendering a man an infinite debtor, keeps him eternally dependent on his Creator! How good is God! And what does this state of dependence imply? a union with, and participation of, the fountain of eternal goodness and felicity!

As we forgive our debtors.] It was a maxim among the ancient Jews, that no man should lie down in his bed without forgiving those who had offended him. That man condemns himself to suffer eternal punishment who makes use of this prayer with revenge and hatred in his heart. He who will not attend to a condition so advantageous to himself, (remitting a hundred pence to his debtor, that his own creditor may remit him 10,000 talents.) is a madman, who, to oblige his neighbour to suffer an hour, is himself determined to suffer everlastingly! This condition of forgiving our neighbour, though it cannot possibly merit any thing; yet it is that condition without which God will pardon no man. See verse 14 and 15.

Verse 13. And lead us not into temptation] That is, bring us not into sore trial. Πειρασμοι, which may be here rendered sore trial, comes from πειρα, to pierce through, as with a spear or spit, used so by some of the best Greek writers. Several of the primitive fathers understood it something in this way; and have therefore added quam ferre non possumus, "which we cannot bear." The word not only implies violent assaults from Satan, but also solely affective circumstances, none of which we have as yet grace or fortitude sufficient to bear. Bring us not in, or lead us not in.—This is a mere Hebraism: God is said to do a thing, which he only permits or suffers to be done.

The process of temptation is often as follows: 1st. A simple evil thought. 2dly. A strong imagination, or impression made on the imagination by the thing to which we are tempted. 3dly. Delight in viewing it. 4thly. Consent of the will to perform it. Thus lust is conceived, sin is finished, and death brought forth, James i. 15. See also on chap. iv. 1. A man may be tempted without entering into the temptation: entering into it implies giving way, closing in with, and embracing it.

But deliver us from evil] Απο του πονηρου, from the wicked one, Satan is expressly called ο πονηρος, the wicked one. Matt. xiii. 19 and 33. compare with Mark iv. 15. Luke viii. 12.

This epithet of Satan comes from πονος, labour, sorrow, misery, because of the drudgery which is found in the way of sin, the sorrow that accompanies the commission of it, and the misery which is entailed upon it, and in which it ends.

It is said in the Mishna, Tit. Beracoth, that Rabbi Judah was wont to pray thus: "Let it be thy good pleasure to deliver us from impudent men, and from impudence: from an evil man, and an evil chance; from an evil affection, an evil companion, and an evil neighbour; from Satan the destroyer, from a hard judgment, and a hard adversary." See Lightfoot.

Deliver us] Ρυσαι ημας—a very expressive word—break our chains, and loose our bands—snatch, pluck us from the evil, and its calamitous issue.

For thine is the kingdom, &c.] The whole of this doxology is rejected by Wetstein, Griesbach, and the most eminent critics. The authorities on which it is rejected may be seen in Griesbach and Wetstein, particularly in the second edition of Griesbach's Testament, who is fully of opinion, that it never made a part of the sacred text. It is variously written in several MSS. and omitted by most of the fathers, both Greek and Latin. As the doxology is at least very ancient, and was in use among the Jews, as well as all the other petitions of this excellent prayer, it should not in my opinion, be left out of the text, merely because some MSS. have omitted it, and it has been variously written in others. See various forms of this doxology taken from the ancient Jewish writers, in Lightfoot and Schoetgen.

By the kingdom, we may understand that mentioned ver. 10. and explained chap. iii. 2.

By power, that energy by which the kingdom is governed and maintained.

By glory, the honour that shall redound to God in consequence of the maintenance of the kingdom of grace, in the salvation of men.

For ever and ever] Εις τους αιωνας, to the forever. Well expressed by our common translation—ever in our ancient use of the word taking in the whole duration of time;—the second ever, the whole of eternity. May thy name have the glory both in this world, and in that which is to come! The original word αιων, comes from αι, always, and ων being, or existence. This is Aristotle's definition of it. See the note on Gen. xxi. 33. There is no word in any language which more forcibly points out the grand characteristic of eternity—that which always exists. It is often used to signify a limited time, the end of which is not known, but this use of it is only an accommodated one; and it is the grammatical and proper sense of it, which must be resorted to in any controversy concerning the word. We sometimes use the phrase for evermore; i. e. for ever and more, which signifies the whole of time, and the more, or interminable duration beyond it. See on chap xxv. 46.

Amen.] This word is Hebrew, אמן, and signifies faithful or true. Some suppose the word is formed from the initial letters of אמת מלך נאמן

A. M. 4031. 15 But ^v if ye forgive not
A. D. 27. men their trespasses, neither
An. Olymp. will your Father forgive your
CCL 3. trespasses.

16 Moreover ^v when ye fast, be not as

^v Ch. 18. 35. Jam. 2. 13.—^v 1 Kings 21. 27. Isai. 58. 5.

adomi melech neeman, My Lord, the faithful King. The word itself implies a confident resting of the soul in God, with the fullest assurance that all these petitions shall be fulfilled to every one who prays according to the directions given before by our blessed Lord.

The very learned Mr. Gregory has shown that our Lord collected this prayer out of the Jewish *Euchologies*, and gives us the whole form as follows:

“Our Father who art in heaven, be gracious unto us! O Lord our God, hallowed be thy name, and let the remembrance of Thee be glorified in heaven above, and in the earth here below! Let thy kingdom reign over us now, and for ever! The holy men of old said; remit and forgive unto all men whatsoever they have done against me! And lead us not into the hands of temptation, but deliver us from the evil thing! For thine is the kingdom, and thou shalt reign in glory for ever and for evermore.” *Gregory's Works*, 4to. 1671, p. 162. See this proved at large in the collections of *Lightfoot* and *Schoetgenius*.

Verse 14. *If ye forgive men*] He who shows mercy to men, receives mercy from God. For a king to forgive his subjects a hundred millions of treasons against his person and authority, on this one condition, that they will henceforth live peaceably with him and with each other, is what we shall never see; and yet this is but the shadow of that which Christ promises on his Father's part to all true penitents. A man can have little regard for his salvation who refuses to have it on such advantageous terms. See *Quesnel*.

Verse 15. *But if ye forgive not*] He who does not awake at the sound of so loud a voice, is not asleep but dead. A vindictive man excludes himself from all hope of eternal life, and himself seals his own damnation.

Trespasses] Παράπτωματα, from παρα and πτω, to fall off. What a remarkable difference there is between this word and οφειλήματα, debts, in verse 12! Men's sins against us, are only their stumblings, or fallings off from the duties they owe us; but ours are debts to God's justice, which we can never discharge. It can be no great difficulty to forgive those, especially when we consider, that in many respects we have failed as much in certain duties which we owed to others, as they have done in those which they owed us. “But I have given him no provocation.” Perhaps thou art angry, and art not a proper judge in the matter: but, however it may be, it is thy interest to forgive, if thou expectest forgiveness from God. On this important subject I will subjoin an extract from Mason's *Self-Knowledge*, page 248. 1755.

“*Athenodorus*, the philosopher, by reason of his old age, begged leave to retire from the court of *Augustus*, which the emperor granted. In his compliments of leave, he said, ‘Remember, Cæsar, whenever thou art angry, that

the hypocrites, of a ^x sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto, They have their reward.

^x Gen. 4. 4. Psa. 35. 13. Matt. 14. 15.

thou say or do nothing, before thou hast distinctly repeated to thyself the twenty-four letters of the alphabet.’ On which Cæsar caught him by the hand, and said, ‘I have need of thy presence still;’ and kept him a year longer. This was excellent advice from a heathen; but a Christian may prescribe to himself a wiser rule. When thou art angry, answer not till thou hast repeated the fifth petition of our Lord's prayer—*Forgive us our debts, as we forgive our debtors*; and our Lord's comment upon it—*For if ye forgive not men their trespasses neither will your heavenly Father forgive your trespasses.*”

PRAYER to God, is considered among the *Mohammedans* in a very important point of view. It is declared by the *Musliman* doctors to be the corner-stone of RELIGION, and the pillar of FAITH. It is not, say they, a thing of mere form, but requires that the heart and understanding should accompany it, without which they pronounce it to be of no avail. They direct prayer to be performed five times in the twenty-four hours: 1. between daybreak and sunrise; 2. immediately after noon; 3. immediately before sunset; 4. in the evening before dark; and 5. before the first watch of the night.

They hold the following points to be essentially requisite to the efficacy of prayer: 1. That the person be free from every species of defilement. 2. That all sumptuous and gaudy apparel be laid aside. 3. That the attention accompany the act, and be not suffered to wander to any other object. 4. That the prayer be performed with the face toward the temple of MECCA.—HEDAYAH. Prel. Dis. p. 53, 54.

There are few points here but the follower of Christ may seriously consider and profitably practise.

Verse 16. *When ye fast*] A fast is termed by the Greeks νηστει, from νη, not, and εσθην, to eat; hence a fast means, a total abstinence from food for a certain time. Abstaining from flesh, and living on fish, vegetables, &c. is no fast, or may be rather considered a burlesque on fasting. Many pretend to take the true definition of a fast from *Isaiah lviii.* 3. and say that it means a fast from sin. This is a mistake; there is no such term in the Bible as *fasting from sin*; the very idea is ridiculous and absurd, as if sin were a part of our daily food. In the fast mentioned by their prophet, the people were to divide their bread with the hungry, ver. 7. but could they eat the bread, and give it too? No man should save by a fast; he should give all the food he might have eaten to the poor. He who saves a day's expense by a fast, commits an abomination before the Lord. See more on ch. ix. 15.

As the hypocrites, of a sad countenance] Σκυθησται, either from σκυθες, sour, crabbed, and σϕ, the countenance: or from Σκυθις, a Scythian, a morose, gloomy, austere phiz, like that of a Scythian or Tartar. A hypocrite has always a very difficult part to act: when he

A. M. 4031. 17 But thou, ^γ when thou
 A. D. 27. fastest, ^αanoint thine head,
 An. Olymp. and wash thy face:
 CCL. 3.

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ ^α Lay not up for yourselves treasures upon earth, where moth and rust

^γRuth 3. 3. 2Sam. 12 20. Eccl. 9. 8.—^αRuth 3. 3. Dan. 10. 3.
^αProv. 23. 4. 1 Tim. 6. 17. Heb. 13. 5. James 5. 1, &c.

wishes to appear as a penitent, not having any godly sorrow at heart, he is obliged to counterfeit it the best way he can by a gloomy and austere look.

Verse 17. *Anoint thine head, and wash thy face.*] These were forbidden in the Jewish canon on days of fasting and humiliation; and hypocrites availed themselves of this ordinance, that they might appear to men to fast. Our Lord, therefore, cautions us against this: as if he had said: *Affect nothing*—dress in thy ordinary manner, and let the whole of thy deportment prove, that thou desirest to recommend thy *soul* to God, and not thy *face* to men. That factitious mourning which consists in putting on black clothes, crapes, &c. is utterly inconsistent with the *simplicity* of the Gospel of Christ; and if practised in reference to spiritual matters, is certainly forbidden here; but sin is so common, and so boldly persisted in, that not even a *crape* is put on as an evidence of deploring its influence, or of sorrow for having committed it.

Verse 18. *Thy father which seeth in secret*] Let us not be afraid that our hearts can be concealed from God; but let us fear lest he perceive them to be more desirous of the praise of men, than they are of that glory which comes from Him.

Openly.] *Εν τῷ φανερῷ.* These words are omitted by nine MSS. in uncial letters; and by more than one hundred others, by most of the versions, and by several of the primitive fathers. As it is supported by no adequate authority, Bengel, Wetstein, Griesbach, and others, have left it out of the text.

Verse 19. *Lay not up for yourselves treasures upon earth*] What blindness is it for a man to lay up that as a *treasure* which must necessarily perish! A heart designed for God and eternity is terribly degraded by being fixed on those things which are subject to corruption. “But may we not lay up treasure innocently?” Yes 1st. If you can do it without setting your heart on it, which is almost impossible; and 2dly. if there be neither *widows* nor *orphans*, destitute nor distressed persons in the place where you live. “But there is a portion which belongs to my children, shall I distribute that among the poor?” If it belongs to your children, it is not *yours*, and therefore you have no right to dispose of it. “But I have a certain sum in stock, &c. shall I take that and divide it among the poor?” By no means; for by doing so, you would put it out of your power to do good after the present division—keep your *principal*, and devote, if you can possibly spare it, the *product* to the poor, and thus you shall have the *continual* ability to do good. In the

do corrupt, and where thieves break through and steal:

20 ^b But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
 21 For where your treasure is, there will your heart be also.

22 ¶ ^c The light of the body is the eye:

^bEcclus. 29. 11. Ch. 19. 21. Luke 12. 33, 34, & 18. 22. 1Tim. 6. 19. 1Pet. 1. 4.—^cLuke 11. 34, 36.

meantime take care not to shut up your bowels of compassion against a brother in distress; if you do, the love of God cannot dwell in you.

Rust] Or *canker*, *βρωσις*, from *βρωσω*. *I eat, consume*. This word cannot be properly applied to *rust*, but to any thing that *consumes* or *cankers* clothes or metals. There is a saying exactly similar to this in the Institutes of MĒNU, speaking of the presents made to Brahmans, he says, “It is a gem which neither thieves nor foes take away, and which never perishes.” *Chapter of Government, Institute 83.*

Where thieves do not break through] *Διεισροοῦσι*, literally *dig through*, i. e. the wall, in order to get into the house.

Verse 20. *Lay up—treasures in heaven*] “The only way to render perishing goods *eternal*, to secure stately furniture from *moths*, the richest metals from *canker*, and precious stones from *thieves*, is to transmit them to heaven by acts of charity. This is a kind of *bill of exchange*, which cannot fail of *acceptance*, but through our own fault.” *Quemel.*

It is certain we have not the smallest portion of temporal good, but what we have received from the unmerited bounty of God; and if we give back to him all we have received, yet still there is no *merit* that can fairly attach to the act, as the goods were the Lord's; for I am not to suppose that I can purchase any thing from a man *by his own property*. On this ground the doctrine of human merit is one of the most absurd that ever was published among men, or credited by sinners. Yet he who supposes he can purchase heaven by giving that meat which was left at his own table, and that of his servants; or by giving a garment which he could no longer in decency wear, must have a base, ignorant soul, and a very mean opinion of the heaven he hopes for. But shall not such works as these be rewarded? Yes, yes; God will take care to give you all that your *cast victuals*, *refuse*, and *old clothes* are worth. Yet he, who, through love to God and man, divides his bread with the hungry, and covers the naked with a garment, shall not lose his reward, a reward which the mercy of God appoints, but to which, in strict justice, he can lay no claim.

Verse 21. *Where your treasure is*] If God be the treasure of our souls, our hearts, i. e. our affections and desires will be placed on things *above*. An earthly minded man proves that his treasure is *below*; a heavenly minded man shows that his treasure is *above*.

Verse 22. *The light of the body is the eye*] That is, the eye is to the body what the sun is to the universe in the daytime, or a lamp or candle to a house after night.

If—thine eye be single] *Ἀπλῶς*, simple, un-

A. M. 4031. if therefore thine eye be sin-
A. D. 97. gle, thy whole body shall be
An. Olymp. full of light.
CCL. 3.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ¶^d No man can serve two mas-

^d Luke 16. 13.—e Gal. 1. 10. 1 Tim. 6. 17. James 4. 4. 1 John

compounded.—i. e. so perfect in its structure as to see objects *distinctly* and *clearly*; and not confusedly, or in different places to what they are, as is often the case in certain disorders of the eye; one object appearing *two* or *more*—or else in a different situation, and of a different colour to what it really is. This state of the eye is termed, ver. 23. *πονηρος*, *evil*, i. e. *diseased*, or *defective*. An *evil eye*, was a phrase in use among the ancient Jews, to denote an *envious*, *covetous* man or disposition: a man who repined at his neighbour's prosperity, loved his own money, and would do nothing in the way of charity for God's sake. Our blessed Lord, however, extends and sublimates this meaning, and uses the *sound eye* as a metaphor, to point out that *simplicity of intention*, and *purity of affection*, with which men should pursue the supreme good. *We cannot draw more than one strait line between two indivisible points*. We aim at happiness, it is found only in one thing, the *indivisible* and *eternal* God. If the *line of simple intention* be drawn straight to him, and the soul walk by it, with *purity of affection*, the whole man shall be *light in the Lord*; the rays of that excellent glory shall irradiate the mind, and through the whole spirit, shall the divine nature be transfused. But if a person who enjoyed this heavenly treasure, permit his *simplicity of intention* to deviate from heavenly to earthly good; and his *purity of affection* to be contaminated by worldly ambition, secular profits, and animal gratifications; then, the *light which was in him becomes darkness*, i. e. his spiritual discernment departs, and his union with God is destroyed: all is only a *palpable obscure*; and like a man who has totally lost his sight, he walks without *direction*, *certainty*, or *comfort*. This state is most forcibly intimated in our Lord's exclamation, *How great a darkness!* Who can adequately describe the misery and wretchedness of that soul, which has lost its union with the fountain of all good, and in losing this, has lost the *possibility* of happiness till the *simple eye* be once more given, and the *straight line* once more drawn.

Verse 24. *No man can serve two masters*] The master of our heart may be fitly termed the *love* that reigns in it. We serve that only which we love supremely. A man cannot be in perfect indifference betwixt two objects which are incompatible: he is inclined to despise and hate whatever he does not love supremely, when the *necessity* of a *choice* presents itself.

He will hate the one, and love the other] The word *hate* has the same sense here, as it has in many places of Scripture, it merely signifies to *love less*—so Jacob loved Leah, but *hated* Leah; i. e. he loved Leah much less than he loved Rachel. God himself uses it precisely

ters: for either he will hate A. M. 4031
the one, and love the other; A. D. 97
or else he will hold to the An. Olymp.
one, and despise the other. CCL. 3.
Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet

2. 15.—f Psa. 55. 22. Luke 12, 22, 23. Phil. 4. 6. 1 Pet. 5. 7.

in the same sense, Jacob have I loved, but Esau have I *hated*; i. e. I have loved the posterity of Esau less than I have loved the posterity of Jacob: which means no more than that God, in the course of his providence, gave the Jews greater earthly privileges than he gave to the Edomites; and chose to make them the progenitors of the Messiah, though they ultimately, through their own obstinacy, derived no more benefit from this privilege than the Edomites did. How strange is it, that with such evidence before their eyes, men will apply this *loving* and *hating* to decrees of inclusion and exclusion, in which neither the justice nor mercy of God are honoured!

Ye cannot serve God and mammon.] *mammon*, is used for *money* in the Targum of Onkelos, Exod. xviii. 21. and in that of Jonathan, Judg. v. 19. 1 Sam. viii. 3. The Syriac word *ממון* *mammona*, is used in the same sense, Exod. xxi. 30. Dr. Castel deduces these words from the Hebrew *אמן* *aman*, to *trust*, *confide*; because men are apt to trust in riches. *Mammon* may therefore be considered, any thing a man *confides* in. Augustin observes, "that *mammon* in the Punic, or Carthaginian language, signified gain." *Lucrum* Punicè *mammon* dicitur. The word plainly denotes *riches*, Luke xvi. 9, 11. in which latter verse mention is made not only of the *deceitful mammon*, (*το αδικον*;) but also of the *true* (*το αληθινον*.) St. Luke's phrase, *μαμωνα αδικιας*, very exactly answers to the Chaldee *ממון דישיקא* *mamon dishekar*, which is often used in the Targums. See more in *Wetstein* and *Parkhurst*.

Some suppose there was an *idol* of this name, and Kircher mentions such a one in his *Oedip. Egyptiacus*. See *Castel*.

Our blessed Lord shows here the utter impossibility of loving the world and loving God at the same time; or, in other words, that a *man of the world* cannot be a truly religious character. He who gives his heart to the world, robs God of it, and in *snatching* at the *shadow* of earthly good, loses substantial and eternal blessedness. How dangerous is it, to set our hearts upon riches, seeing it is so easy to make them our god!

Verse 25. *Therefore*] *Δια τουτο*, on this account; viz. that ye may not serve *mammon*, but have unshaken confidence in God, *I say unto you*:

Take no thought] Be not anxiously careful, *μη μεριμνατε*: this is the proper meaning of the word. *Μεριμνα*, *anxious solicitude*, from *μεριζω* *merizo*, *dividing*, or *distracting the mind*. My old MS. Bible renders it, *be not busy to pour liff*. Prudent care is never forbidden by our Lord, but only that *anxious distracting*, solicitude which, by *dividing* the mind, and *drawing it different ways* renders it

A. M. 4031. for your body, what ye shall
A. D. 57. put on. Is not the life more
An. Olymp. than meat, and the body than
CCL. 3. raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet you heavenly

† Job 38. 41. Psa. 147. 9. Luke 12. 24, &c.

utterly incapable of attending to any solemn or important concern. To be anxiously careful concerning the means of subsistence, is to lose all satisfaction and comfort in the things which God gives, and to act as a mere infidel. On the other hand, to rely so much upon providence as not to use the very powers and faculties with which the Divine Being has endowed us, is to tempt God. If we labour without placing our confidence in our labour, but expect all from the blessing of God, we obey his will, co-operate with his providence, set the springs of it a-going in our behalf, and thus imitate Christ and his followers by a *sedate care*, and an *industrious confidence*.

In this and the following verses, our Lord lays down several reasons why men should not disquiet themselves about the wants of life, or concerning the future.

The *first* is, the experience of greater benefits already received. *Is not the life more than meat, and the body than raiment?* Can he who gave us our body, and breathed into it the breath of life, before we could ask them from him, refuse us that which is necessary to preserve both, and when we ask it in humble confidence?

The clause *what ye must eat*, is omitted by two MSS. most of the ancient versions, and by many of the primitive fathers. *Griesbach* has left it in the text with a note of doubtfulness. It occurs again in the 31st verse, and there is no variation in any of the MSS. in that place. Instead of *Is not the life more than, &c.* we should read, *of more value*: so the word *πλιον* is used in Numb. xxii. 15, and by the best Greek writers; and in the same sense it is used in chap. xxi. 37. See the note there.

Verse 26. *Behold the fowls of the air*] The second reason why we should not be anxiously concerned about the future, is the example of the smaller animals, which the providence of God feeds without their own labour; though he be not their father. We never knew an earthly father take care of his *fowls*, and neglect his *children*; and snall we fear this from our heavenly Father? God forbid! That man is utterly unworthy to have God for his father, who depends less upon his goodness, wisdom, and power, than upon a crop of corn, which may be spoiled either in the field or in the barn. If our great Creator have made us capable of knowing, loving, and enjoying himself eternally, what may we not expect from him, after so great a gift?

They sow not, neither do they reap] There is a saying among the rabbins almost similar to this—"Hast thou ever seen a beast or a fowl that had a workshop? yet they are fed without labour and without anxiety. They were created for the service of man, and man was created that he might serve his Creator.

Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field,

‡ Luke 2. 52. & 12. 25, 26.

Man also would have been supported without labour and anxiety, had he not corrupted his ways. Hast thou ever seen a *lion* carrying burdens, a *stag* gathering summer fruits, a *fox* selling merchandise, or a *wolf* selling oil! that they might thus gain their support: and yet they are fed without care or labour. Arguing, therefore, from the less to the greater, if *they* which were created that they might serve *me*, are nourished without labour and anxiety, how much more *I*, who have been created that I might serve my Maker. What therefore is the cause, why I should be obliged to labour in order to get my daily bread? **ANSWER, SIN.** This is a curious and important extract, and is highly worthy of the reader's attention. See *Schoetgen*.

Verse 27. *Which of you by taking thought can add one cubit unto his stature?*] The third reason against these carking cares is the unprofitableness of human solicitude, unless God vouchsafe to bless it. What can our *uneasiness* do but render us still more unworthy of the divine care! The passage from distrust to apostasy is very short and easy; and a man is not far from murmuring against Providence, who is dissatisfied with its conduct. We should depend as fully upon God for the preservation of his gifts, as for the *gifts* themselves.

Cubit unto his stature?] I think *ἡλικία*, should be rendered *age* here, and so our translators have rendered the word in John ix. 21. *αὐτος ἡλικίας ἔχει*, *he is of age*. A very learned writer observes, that no difficulty can arise from applying *πῦχυ*, a *cubit*, a measure of *extension*, to *time*, and the *age* of man, as *place* and *time* are both *quantities*, and capable of *increase* and *diminution*; and as no *fixed material* standard can be employed in the *mensuration* of the *fleeting particles of time*; it was *natural* and *necessary*, in the construction of language, to apply parallel terms to the discrimination of *time* and *place*. Accordingly, we find the same words indifferently used to denote *time* and *place* in every known tongue.

Lord, let me know the MEASURE of my days! Thou hast made my days **HANDBREADTHS**, Psal. xxxix. 56. Many examples might be adduced from the *Greek* and *Roman* writers. Besides, it is evident, that the phrase of adding one cubit, is proverbial, denoting something minute; and is therefore applicable to the *smallest possible portion of time*; but in a *literal* acceptance, the *addition of a cubit to the stature* would be a *great* and *extraordinary* accession of *height*. See *Wakefield*.

Verse 28. *And why take ye thought for raiment?*] Or, *why are ye anxiously careful about raiment?* The fourth reason against such inquietudes, is the example of inanimate creatures: The *herbs* and *flowers* of the field have their being, nourishment, exquisite flavours,

A. M. 4031. how they grow; they toil
 A. D. 27. not, neither do they spin:
 An. Olymp. CCI. 3.

29 And yet I say unto you,
 That even Solomon in all his glory,
 was not arrayed like one of these.

30 Wherefore, ^k if God so clothe the
 grass of the field, which to-day is, and
 to-morrow is cast into the oven, shall
 he not much more clothe you, ^l O ye of
 little faith?

^l Luke 12. 27.—^k Luke 12. 28.—Chapter 8. 26. & 14.
 13. & 16. 8.—^m See 1 Kings 3. 13. Psalms 37. 25. Mark 10. 30.

and beautiful hues from God himself. They are not only without anxious care, but also without care or thought of every kind. Your being, its excellence, and usefulness, do not depend on your anxious concern: they spring as truly from the beneficence and continual superintendence of God as the flowers of the field do: and were you brought into such a situation, as to be utterly incapable of contributing to your own preservation and support, as the lilies of the field are to theirs, your heavenly Father could augment your substance, and preserve your being, when for his glory, and your own advantage.

Consider] Diligently consider this, *καταμαθεῖς, lay it earnestly to heart*, and let your confidence be unshaken in the God of infinite bounty and love.

Verse 29. *Salomon in all his glory*] Some suppose, that as the robes of state worn by the eastern kings, were usually white, as were those of the nobles among the Jews; that therefore the lily was chosen for the comparison.

Verse 30. *If God so clothe the grass of the field*] Christ confounds both the luxury of the rich in their superfluities, and the distrust of the poor as to the necessities of life. Let man, who is made for God and eternity, learn from a flower of the field how low the care of Providence stoops. All our inquietudes and distrusts proceed from lack of faith: that supplies all wants. The poor are not really such, but because they are destitute of faith.

To-morrow is cast into the oven] The inhabitants of the east, to this day, make use of dry straw, withered herbs, and stubble to heat their ovens. Some have translated the original word *κατακαύει, a still*; and intimate, that our Lord alludes to the distillation of herbs for medicinal purposes: but this is certainly contrary to the scope of our Lord's argument, which runs thus: If God covers, with so much glory, things of no farther value than to serve the meanest uses; will he not take care of his servants who are so precious in his sight, and designed for such important services in the world? See Harmer's Observations.

Verse 31. *What shall we eat? or, What shall we drink?*] These three inquiries engross the whole attention of those who are living without God in the world. The belly and back of a worldling are his compound god: and these he worships in the lust of the flesh, and the lust of the eye, and in the pride of life.

Verse 32. *For after all these things do the Gentiles seek*] The fifth reason against solici-

31 Therefore, take no thought, ^{A. M. 4031}
 saying, What shall we eat? or, ^{A. D. 27.}
 What shall we drink? or, ^{An. Olymp.}
 Wherewith shall we be clothed? ^{CCI. 3.}

32 (For after all these things do the
 Gentiles seek :) for your heavenly Fa-
 ther knoweth that ye have need of all
 these things.

33 But ^m seek ye first the kingdom of
 God, and his righteousness; ⁿ and all

Luke 12. 31. 1 Timothy 4. 8.—^m Mark 10. 30. Luke 12. 31.
 Romans 14. 17.

tude about the future, is, that to concern ourselves about these wants, with anxiety, as if there was no such thing as a providence in the world; with great affection toward earthly enjoyments, as if we expected no other; and without praying to God or consulting his will, as if we could do any thing without him; this is to imitate the worst kind of heathens, who live without hope, and without God in the world.

Seek] *Ἐπιζητεῖτε*, from *ἐπι*, intensive, and *ζητεῖν*, I seek; to seek intensely, earnestly, again and again. The true characteristic of the worldly man: his soul is never satisfied—give! give! is the ceaseless language of his earth-born heart.

Your heavenly Father knoweth, &c.] The sixth reason against this anxiety about the future is, because God, our heavenly Father, is infinite in wisdom, and knows all our wants. It is the property of a wise and tender Father to provide necessaries and not superfluities, for his children. Not to expect the former, is an offence to his goodness; to expect the latter, is injurious to his wisdom.

Verse 33. *But seek ye first the kingdom of God*] See on Matt. iii. 7.

His righteousness] That holiness of heart and purity of life which God requires of those who profess to be subjects of that spiritual kingdom mentioned above. See on chap. v. 20.

The seventh reason against these worldly cares and fears is, because the business of our salvation ought to engross us entirely: hither, all our desires, cares, and inquiries ought to tend. Grace is the way to glory—holiness the way to happiness. If men be not righteous, there is no heaven to be had; if they be, they shall have heaven and earth too; for godliness has the promise of both lives. 1 Tim. vi. 3.

All these things shall be added unto you.] The very blunt note of old Mr. Trapp, on this passage, is worthy of serious attention. All things shall be added. "They shall be cast in as an overplus, or as small advantages to the main bargain: as paper and packthread are given where we buy spice and fruit, or an inch of measure to an ell of cloth." This was a very common saying among the Jews: "Seek that to which other things are necessarily connected." "A king said to his particular friend, 'Ask what thou wilt, and I will give it unto thee.' He thought within himself, 'If I ask to be made a general, I shall readily obtain it. I will ask something to which all these things shall be added;' he therefore said, 'Give me thy daughter to wife.'—This he did,

A. M. 4031. these things shall be added
A. D. 97. unto you.
An. Olymp. CCI. 3.

34 Take, therefore, no thought for the ^o morrow: for the

^o Lev. 22. 30. Prov. 27. 1.

knowing that all the dignities of the kingdom should be added unto this gift." See in Schoetgen.

To this verse, probably, belong the following words, quoted often by Clement, Origen, and Eusebius, as the words of Christ: αιτιαι τα μυραλα, και τα μικρα υμιν προστιθησεται: και αιτιαι τα ουρανια, και τα επιγεια προστιθησεται υμιν. "Ask great things, and little things shall be added unto you; ask heavenly things, and earthly things shall be added unto you."

Verse 34. Take, therefore, no thought] That is, be not therefore anxiously careful.

The eighth and last reason, against this preposterous conduct, is, that *carrying care* is not only useless in itself, but renders us miserable beforehand. The future falls under the cognizance of God alone: we encroach, therefore, upon his rights, when we would fain foresee all that may happen to us, and secure ourselves from it by our cares. How much good is omitted, how many evils caused, how many duties neglected, how many innocent persons deserted, how many good works destroyed,

morrow shall take thought for the things of itself. ^p Sufficient unto the day is the evil thereof.

A. M. 4031
A. D. 97.
An. Olymp
CCI. 3.

p Job 14. 1. Luke 12. 30.

how many truths suppressed, and how many acts of injustice authorized by those *timorous* forecasts, of *what may happen*; and those *faithless* apprehensions concerning the *future*! Let us do *now* what God requires of us, and trust the consequences to him. The *future* time which God would have us foresee and provide for, is that of judgment and eternity: and it is about this *alone* that we are careless.

Sufficient unto the day is the evil thereof.] Αριστοι τη ημερα η κακια αυτης. Sufficient for each day is its own calamity. Each day has its peculiar trials;—we should meet them with confidence in God. As we should live but a day at a time, so we should take care to suffer no more evils in one day than are necessarily attached to it. He who neglects the *present* for the *future*, is acting opposite to the order of God, his own interest, and to every dictate of sound wisdom. Let us live for *eternity*, and we shall secure all that is valuable in *time*.

There are many valuable reflections, in the *Abbé Quésnel's* work, on this chapter; and from it several of the preceding have been derived.

CHAPTER VII.

Our Lord warns men against rash judgment and uncharitable censures, 1—5. Shows that holy things must not be profaned 6: gives encouragement to fervent persevering prayer, 7—11. Shows how men should deal with each other, 12. Exhorts the people to enter in at the strait gate, 13, 14; to beware of false teachers, who are to be known by their fruits, 15—20. Shows that no man shall be saved by his mere profession of Christianity, however specious, 22, 23. The parable of the wise man who built his house upon a rock, 24, 25. Of the foolish man who built his house, without a foundation, on the sand, 26, 27. Christ concludes his sermon, and the people are astonished at his doctrine, 28, 29.

A. M. 4031. JUDGE ^a not, that ye be
A. D. 97. not judged.
An. Olymp. CCI. 3.

2 For with what judgment ye judge, ye shall be judged: ^b and

^a Luke 6. 37. Rom. 2. 1. & 14. 3, 4, 10, 13. 1 Cor. 4. 3, 5

NOTES ON CHAPTER VII.

Verse 1. Judge not, that ye be not judged.] These exhortations are pointed against rash, harsh, and uncharitable judgments, the *thinking evil*, where no evil seems, and speaking of it accordingly. The Jews were highly criminal here, and yet had very excellent maxims against it, as may be seen in Schoetgen. This is one of the most important exhortations in the whole of this excellent sermon. By a secret and criminal disposition of nature, man endeavours to elevate himself above others, and to do it more effectually, depresses them. His jealous and envious heart wishes that there may be no good quality found but in himself, that he alone may be esteemed. Such is the state of every unconverted man; and it is from this criminal disposition, that *evil surmises*, *rash judgments*, *precipitate decisions*, and all other unjust procedures against our neighbour, flow.

Verse 2. For with what judgment] He who is severe on others, will naturally excite their severity against himself. The censures and calumnies which we have suffered, are probably the just reward of those which we have dealt out to others.

with what measure ye mete, A. M. 4031
it shall be measured to you A. D. 97.
again. An. Olymp
CCI. 3.

3 ^c And why beholdest thou the mote

James 4. 11, 12.—b Mark 4. 24. Luke 6. 38 —c Luke 6. 41, 42.

Verse 3. And why beholdest thou the mote] Καρπος might be translated the *splinter*: for *splinter* bears some analogy to *beam*; but *mote* does not. I should prefer this word (which has been adopted by some learned men) on the authority of *Hesychius*, who is a *host* in such matters; Καρπος, καρεια ξυλου λεπτου, *Karphos*, is a *thin piece of wood*, a *splinter*. It often happens, that the faults which we consider as of the first enormity in others, are, to our own iniquities, as a *chip* is when compared to a *large beam*. On one side, self-love blinds us to ourselves; and on the other, envy and malice give us piercing eyes in respect of others. When we shall have as much zeal to correct ourselves, as we have inclination to reprove and correct others, we shall know our own defects better than now we know those of our neighbour. There is a caution very similar to this of our Lord given by a beathan:

Cum tua prevideas oculis mala lippus tuncctis;
Cur in amicorum villis tam cernis acutum,
Quam aut aquila, aut scerpna Epidaurius?
Hor. Sat. lib. 1. sat. 3. l. 25—27.

"When you can so readily overlook your own wickedness, why are you more clearsighted

A. M. 4031. that is in thy brother's eye,
A. D. 27. but considerest not the beam
An. Olymp. that is in thine own eye ?
CCL. 3.

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye ?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs; neither cast ye your pearls

before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone ?

¶ Prov. 9. 7. 8. & 23. 9. Acts 13. 45. 46.—e Ch. 21. 22. Mark 11. 24. Luke 11. 9. 10. & 18. 1. John 14. 13. & 15. 7. &

16. 23. 24. James 1. 5. 6 1 John 3. 22. & 5. 14. 15.—Prov. 8. 17. Jer. 29. 12. 13.—e Luke 11. 11. 12. 13.

than the eagle, or serpent of Epidaurus, in spying out the failings of your friends?" But the saying was very common among the Jews, as may be seen in *Lightfoot*.

Verse 4. *Or how wilt thou say*] That man is utterly unfit to show the way of life to others, who is himself walking in the way of death.

Verse 5. *Thou hypocrite*] A hypocrite, who professes to be what he is not, (viz. a true Christian,) is obliged, for the support of the character he has assumed, to imitate all the dispositions and actions of a Christian; consequently he must reprove sin, and endeavour to show an uncommon affection for the glory of God. Our Lord unmasks this vile pretender to saintship, and shows him that his hidden hypocrisy, covered with the garb of external sanctity, is more abominable in the sight of God, than the openly professed and practised iniquity of the profligate.

In after times, the Jews made a very bad use of this saying: "I wonder," said Rabbi Zaphon, "whether there be any in this age that will suffer reproof? If one say to another, *Cast out the mote out of thine eye*, he is immediately ready to answer, *Cast out the beam that is in thine own eye*." This proverbial mode of speech the gloss interprets thus: "Cast out *הקטן* *hisim*, the mote, that is, the little sin, that is in thy hand: to which he answered, *Cast out the great sin that is in thine*. So they could not reprove, because all were sinners." See *Lightfoot*.

Verse 6. *Give not that which is holy*] Το *ἅγιον*, the holy or sacred thing; i. e. any thing, especially of the sacrificial kind, which had been consecrated to God. The members of this sentence should be transposed thus:

*Give not that which is holy unto the dogs,
Lest they turn again and rend you:*

*Neither cast ye your pearls before swine,
Lest they trample them under their feet.*

The propriety of this transposition is self-evident. There are many such transpositions as these, both in *sacred* and *profane* writers. The following is very remarkable:

"I am black but comely;
As the tents of Kedar, as the curtains of Solomon."

That is,
"I am black as the tents of Kedar,
Comely as the curtains of Solomon."

See many proofs of this sort of writing in Mr. WAKEFIELD'S *Commentary*.

As a general meaning of this passage, we may just say, "The sacrament of the Lord's

supper, and other holy ordinances which are only instituted for the genuine followers of Christ, are not to be dispensed to those who are continually returning like the *snarling ill-natured dog* to their easily predominant sins of rash judgment, *barking at* and *tearing* the characters of others by *evilspeaking*, *backbiting*, and *slandering*; nor to him, who, like the *swine*, is frequently returning to *wa'low* in the *mud of sensual gratifications and impurities*."

Verse 7. *Ask—seek—knock*] These three words include the ideas of *want*, *loss*, and *earnestness*. *Ask*: turn beggar at the door of mercy: thou art *destitute* of all spiritual good, and it is God alone who can give it to thee; and thou hast no claim but what his *mercy* has given thee on *itself*.

Seek: Thou hast *lost* thy God, thy paradise, thy soul.—Look about thee, leave no stone unturned;—there is no peace, no final salvation for thee till thou get thy soul restored to the favour and image of God.

Knock: Be in *earnest*—be *importunate*: Eternity is at hand! and if thou die in thy sins, where God is thou shalt never come.

Ask with confidence and humility.

Seek with care and application.

Knock with earnestness and perseverance.

Verse 8. *For every one that asketh receiveth*] Prayer is always heard after one manner or other. No soul can pray in vain that prays as directed above. The truth and faithfulness of the Lord Jesus are pledged for it. *Ye shall receive—ye shall find—it shall be opened*. These words are as strongly binding on the side of God, as *thou shalt do no murder* is on the side of man. Bring Christ's *word* and Christ's *sacrifice* with thee, and not one of Heaven's blessings can be denied thee. See on Luke xi. 9.

Verse 9. *Or what man is there—whom if his son*] Men are exhorted to come unto God, with the persuasion that he is a most gracious and compassionate parent, who *possesses* all heavenly and earthly good; *knows* what is necessary for each of his creatures, and is infinitely ready to communicate that which they need most.

Will he give him a stone?] Will he not readily give him bread if he have it? This was a proverb in other countries; a benefit grudgingly given by an avaricious man, is called by *Seneca*, *panem lapidosum*, stony bread. Hence that saying in *Plautus*: *Alteram manu fert lapidem, panem ostentat alteram*—in one hand he

A. M. 4031. 10 Or if he ask a fish, will
A. D. 27. he give him a serpent ?
An. Olym. CCI. 3.

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him ?

12 Therefore, all things whatsoever ye would that men should do to you, do

Genesis 6. 5. & 7. 21. Psalms 53. 2, 2.—Tobit 4. 15. Luke 6. 31.

brings a stone, and stretches out bread in the other.

Verse 11. *If ye then, being evil* Πονηροί ὄντες, who are radically and diabolically depraved, yet feel yourselves led by natural affection, to give those things to your children which are necessary to support their lives: how much more will your Father, who is in heaven, whose nature is infinite goodness, mercy, and grace, give good things—his grace and Spirit, (πνευμα εἰς υἱον, the Holy Ghost, Luke xi. 13.) to them who ask him? What a picture is here given of the goodness of God! Reader, ask thy soul, could this heavenly Father reprobate to unconditional eternal damnation, any creature he has made? He who can believe that he has, may believe any thing: but still God is Love.

Verse 12. *Therefore, all things whatsoever ye would that men*] This is a most sublime precept, and highly worthy of the grandeur and beneficence of the just God who gave it. The general meaning of it is this: "Guided by justice and mercy, do unto all men as you would have them to do to you, were your circumstances and theirs reversed." Yet, this saying may be misunderstood; "If the prisoner should ask the judge, 'whether he would be content to be hanged, were he in his case,' he would answer, 'No.' Then says the prisoner, 'do as you would be done to.'—neither of them must do as private men; but the judge must do by him as they have publicly agreed; that is, both judge and prisoner have consented to a law, that if either of them steal, he shall be hanged."—Selden. None but he whose heart is filled with love to God and all mankind, can keep this precept, either in its spirit or letter. Self-love will feel itself sadly cramped when brought within the limits of this precept—but God hath spoken it: it is the spirit and design of the law and the prophets; the sum of all that is laid down in the Sacred Writings, relative to men's conduct toward each other. It seems as if God had written it upon the hearts of all men, for sayings of this kind may be found among all nations, Jewish, Christian, and heathen. See many examples in Wetstein's notes.

Verse 13. *Enter ye in at the strait gate*] Our Saviour seems to allude here to the distinction between the public and private ways mentioned by the Jewish lawyers. The public roads were allowed to be sixteen cubits broad, the private ways only four. The words in the original are very emphatic: Enter in (to the kingdom of heaven) through THIS strait gate, διὰ τῆς στενῆς πυλῆς, i. e. of doing to every one as you would he should do unto you; for this alone seems to be the strait gate which our Lord alludes to.

ye even so to them; for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Lev. 19. 18. Ch. 22. 40. Romans 13. 8, 9, 10. Gal. 5. 14. 1 Tim. 1. 5.—Luku 13. 24.—Or, How.

For wide is the gate] And very broad, ευχερος, from ευρος, broad, and χερος, a place, a spacious roomy place; that leadeth forward, απαυροσθ, into THAT destruction ης τῆς απαυροσθ, meaning eternal misery; intimating, that it is much more congenial to the revengeful, covetous heart of fallen man, to take every advantage of another, and to enrich himself at his expense, rather than to walk according to the rule laid down before, by our blessed Lord, and that acting contrary to it, is the way to everlasting misery. With those who say it means repentance, and forsaking sin, I can have no controversy. That is certainly a gate and a strait one too, through which every sinner must turn to God, in order to find salvation. But the doing to every one as we would they should do unto us, is a gate extremely strait, and very difficult to every unregenerate mind.

Verse 14. *Because strait is the gate*] Instead of οτι, because, I should prefer τι, how; which reading is supported by a great majority of the best MSS. versions, and fathers. How strait is that gate! This mode of expression more forcibly points out the difficulty of the way to the kingdom. How strange is it that men should be unwilling to give up their worldly interests to secure their everlasting salvation! and yet no interest need be abandoned, but that which is produced by injustice and unkindness. Reason, as well as God, says, such people should be excluded from a place of blessedness. He who shows no mercy (and much more he who shows no justice) shall have judgment without mercy, James ii. 13.

Few there be that find it] The strait gate, στενη πυλη, signifies literally what we call a wicket, i. e. a little door in a large gate. Gate, among the Jews, signifies, metaphorically, the entrance, introduction, or means of acquiring any thing. So they talk of the gate of repentance, the gate of prayers, and the gate of tears. When God, say they, shut the gate of paradise against Adam, he opened to him the gate of repentance. The way to the kingdom of God is made sufficiently manifest—the completest assistance is promised in the way, and the greatest encouragement to persevere to the end, is held out in the everlasting Gospel. But men are so wedded to their own passions, and so determined to follow the imaginations of their own hearts, that still it may be said. There are few who find the way to heaven; fewer yet who abide any time in it; fewer still who walk in it; and fewest of all who persevere unto the end. Nothing renders this way either narrow or difficult to any person, but Sin. Let all the world leave their sins, and all the world may walk abreast in this good way.

A. M. 4031. 15 ¶ Beware of false prophets, ° which come to you in sheep's clothing, but inwardly they are p ravening wolves.

16 ° Ye shall know them by their fruits. ° Do men gather grapes of thorns, or figs of thistles ?

17 Even so ° every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

° Deut. 13. 3. Jer. 23. 16. Ch. 24. 4, 5, 11, 24. Mark 13. 22. Rom. 16. 17, 18. Eph. 5. 6. Col. 2. 8. 2 Pet. 2. 1, 2, 3. 1 John 4. 1.—° Mic. 3. 5. 2 Tim. 3. 5.—p Acts 20. 29, 30.—v Ver. 20. Ch. 12. 33.— Luke 6. 43, 44.

Verse 15. Beware of false prophets] By false prophets we are to understand teachers of erroneous doctrines, who come professing a commission from God, but whose aim is not to bring the heavenly treasure to the people, but rather to rob them of their earthly good. Teachers who preach for hire, having no motive to enter into the ministry but to get a living, as it is ominously called by some, however they may bear the garb and appearance of the innocent, useful sheep, the true pastors commissioned by the Lord Jesus; or to whatever name, class, or party they may belong, are, in the sight of the heart-searching God, no other than ravenous wolves, whose design is to feed themselves with the fat, and clothe themselves with the fleece, and thus ruin, instead of save, the flock.

Verse 16. Ye shall know them by their fruits.] Fruits, in the Scripture, and Jewish phraseology, are taken for works of any kind. "A man's works," says one, "are the tongue of his heart, and tell honestly whether he is inwardly corrupt or pure." By these works you may distinguish (στυγασαβς) these ravenous wolves from true pastors. The judgment formed of a man by his general conduct is a safe one: if the judgment be not favourable to the person, that is his fault, as you have your opinion of him from his works, i. e. the confession of his own heart.

Verse 17. So every good tree] As the thorn can only produce thorns, not grapes; and the thistle, not figs, but prickles; so an unregenerate heart will produce fruits of degeneracy. As we perfectly know that a good tree will not produce bad fruit, and the bad tree will not, cannot produce good fruit; so we know that the profession of godliness, while the life is ungodly, is imposture, hypocrisy, and deceit. A man cannot be a saint and a sinner at the same time. Let us remember, that as the good tree means a good heart, and the good fruit a holy life, and that every heart is naturally vicious; so there is none but God who can pluck up the vicious tree, create a good heart, plant, cultivate, water, and make it continually fruitful in righteousness and true holiness.

Verse 18. A good tree cannot bring forth evil fruit] Love to God and man is the root of the good tree; and from this principle all its fruit is found. To teach, as some have done,

19 ° Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore, by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, ° Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we ° not prophesied in thy name? and in thy name have cast

Jer. 11. 19. Ch. 12. 33.— Ch. 3. 10 Luke 3. 9. John 15 2, 6.— Hos. 8. 2. Ch. 25. 11, 12. Luke 6. 46. & 13. 25. Acts 19. 13. Rom. 2. 13. James 1. 22.—w Numb. 24. 4. John 11. 51. 1 Cor. 13. 2.

that a state of salvation may be consistent with the greatest crimes, (such as murder and adultery in David,) or that the righteous necessarily sin in all their best works; is really to make the good tree bring forth bad fruit, and to give the lie to the Author of Eternal Truth.

Verse 19. Every tree that bringeth not forth good fruit] What a terrible sentence is this against Christless pastors, and Christless hearers! Every tree that produceth not good fruit, εκκαταται, is to be now cut down, the act of excision is now taking place: the curse of the Lord is even now on the head and the heart of every false teacher, and impenitent hearer.

Verse 20. Wherefore, by their fruits, &c.] This truth is often repeated, because our eternal interests depend so much upon it. Not to have good fruit, is to have evil: there can be no innocent sterility in the invisible tree of the heart. He that brings forth no fruit, and he that brings forth bad fruit, are both only fit for the fire.

Verse 21. Not every one] Ου τις, a Hebraism, say some, for no person. It is a Grecism and a Latinism too: ου πας ουδεις, not ALL of the gods. i. e. not ANY of the gods. Hom. Odys. 7. 240. So TERENCE: Sine omni periculo, without ALL danger, i. e. without ANY danger. And JUVENAL: Sine omni labe, without ALL imperfection, i. e. without ANY. See more in Mr. Wakefield. The sense of this verse seems to be this: No person, by merely acknowledging my authority, believing in the divinity of my nature, professing faith in the perfection of my righteousness, and the infinite merit of my atonement, shall enter into the kingdom of heaven—shall have any part with God in glory; but he who doeth the will of my Father—he who gets the bad tree rooted up, the good tree planted, and continues to bring forth fruit to the glory and praise of God. There is a good saying among the rabbins on this subject. "A man should be as vigorous as a panther, as swift as an eagle, as fleet as a stag, and as strong as a lion, to do the will of his Creator."

Verse 22. Many will say to me in that day] Εκεινη τη ημερα, in that very day, viz. the day of judgment, have we not prophesied, taught, publicly preached, in thy name; acknowledging thee to be the only Saviour; and proclaiming thee as such to others; cast out demons

A. M. 4031. out devils? and in thy name
A. D. 27. done many wonderful works?
An. Olymp. CCI. 3. 23 And * then will I profess
unto them, I never knew you: * depart
from me, ye that work iniquity.

24 † Therefore, * whosoever heareth
these sayings of mine, and doeth them,
I will liken him unto a wise man, which

* Ch. 25. 12. Luke 13. 25, 27. † Tim. 2. 19.

impure spirits, who had taken possession of the
bodies of men; *done many miracles*, being as-
sisted by supernatural agency to invert even
the course of nature, and thus prove the truth
of the doctrine we preached?

Verse 23. *Will I profess*] Ομολογῶσα, *I will
fully and plainly tell them, I never knew you—
I never approved of you:* for so the word is
used in many places, both in the Old and New
Testaments. You held the truth in unright-
eousness, while you preached my pure and holy
doctrine: and for the sake of my own truth,
and through my love to the souls of men, I
blessed your preaching; but yourselves I could
never esteem, because ye were destitute of the
spirit of my Gospel, unholy in your hearts, and
unrighteous in your conduct. Alas! alas! how
many *preachers* are there who appear *prophets*
in their pulpits; how many *writers*, and other
evangelical workmen, the miracles of whose
labour, learning, and doctrine, we admire; who
are *nothing*, and worse than nothing, before
God; because they perform not *his will*, but
their own? What an awful consideration, that
a man of eminent gifts, whose talents are a
source of public utility, should be only as a
way-mark or finger-post in the way to eternal
bliss, pointing out the road to others, without
walking in it himself!

Depart from me] What a terrible word!
What a dreadful separation! Depart from ME!
from the very Jesus whom you have proclaimed,
in union with whom alone eternal life is to
be found. For, united to Christ, all is *heaven*;
separated from him, all is *hell*.

Verse 24. *Therefore, whosoever heareth these
sayings of mine*] That is, the excellent doc-
trines laid down before in this and the two pre-
ceding chapters. There are several parables or
similitudes like to this in the rabbins. I
shall quote but the two following:

Rabbi *E'essar* said, "The man whose know-
ledge exceeds his works, to whom is he like?
He is like a tree which had many branches,
and only a few roots; and when the stormy
winds came, it was plucked up and eradicated.
But he whose good works are greater than his
knowledge, to what is he like? He is like a
tree which had few branches, and many roots;
so that all the winds of heaven could not move
it from its place." *Pirke Aboth*.

E'lisha, the son of *Abuja*, said, "The man
who studies much in the law, and maintains
good works, is like to a man who built a house,
laying *stones* at the foundation, and building
brick upon them: and though many waters
come against it, they cannot move it from its
place. But the man who studies much in the
law, and does not maintain good works, is like
a man who, in building his house, put *brick* at
the foundation, and laid *stones* upon them, so

built his house upon a rock: A. M. 4031.
A. D. 27. 25 And the rain descended, and
the floods came, and the winds — An. Olymp.
CCI. 3. blew and beat upon that house; and it
fell not; for it was founded upon a rock.

26 And every one that heareth these
sayings of mine, and doeth them not,
shall be likened unto a foolish man,

† Psa. 5. 5. & 6. 8. Ch. 25. 41.—x Luke 6. 47, &c.

that even gentle waters shall overthrow that
house." *Aboth Rab. Nath*.

Probably our Lord had this or some parable
in his eye: but how amazingly improved in
passing through his hands! In our Lord's pa-
rable there is dignity, majesty, and point, which
we seek for in vain in the Jewish archetype.

I will liken him unto a wise man] To a pru-
dent man—*αὐτοῦ σοφισμῶν*, to a prudent man,
man of sense and understanding, who, foresee-
ing the evil, hideth himself; who proposes to
himself the *best end*, and makes use of the *pro-
per means* to accomplish it. True *wisdom* con-
sists in getting the building of our salvation
completed: to this end, we must build on the
Rock, CHRIST JESUS, and make the building
firm, by keeping close to the maxims of his
Gospel, and having our tempers and lives con-
formed to its *word and spirit*: and when, in or-
der to this, we lean on nothing but the grace
of Christ, we then build upon a *solid Rock*.

Verse 25. *And the rain descended—floods
came—winds blew*] In Judea, and in all coun-
tries in the neighbourhood of the tropics, the
rain sometimes falls in great *torrents*, produ-
cing rivers, which sweep away the soil from
the rocky hills; and the houses, which are built
of brick only dried in the sun, of which there
are whole villages in the east, literally *melt*
away before those rains, and the land-floods
occasioned by them. There are *three* general
kinds of trials to which the followers of God
are exposed; and to which, some think, our
Lord alludes here: *first*, those of temporal *afflic-
tions*, coming in the course of divine *provi-
dence*: these may be likened to the torrents of
rain. *Secondly*, those which come from the
passions of men, and which may be likened to
the *impetuous rivers*. *Thirdly*, those which
come from *Satan* and his *angels*, and which,
like *tempestuous whirlwinds*, threaten to carry
every thing before them. He alone, whose
soul is built on the *Rock of Ages*, stands all
these shocks; and not only *stands* in, but *profits*
by them.

Verse 26. *And every one that heareth—and
doeth them not*] Was there ever a stricter sys-
tem of morality delivered by God to man, than
in this sermon? He who reads or hears it, and
does not look to God to conform his soul and
life to it, and notwithstanding is hoping to enter
into the kingdom of heaven, is like the *fool*
who *built* his house on the *sand*.—When the
rain, the *rivers*, and the *winds* come, his build-
ing must fall, and his soul be crushed into the
nethermost pit by its ruins. *Talking* about
Christ, his righteousness, merits, and atone-
ment, while the person is not *conformed* to his
word and spirit, is no other than solemn self-
deception.

Let it be observed, that it is not the man

A. M. 4031. which built his house upon the
A. D. 27. sand;
An. Olymp. 27. And the rain descended,
CCL. 3. and the floods came, and the winds
blew and beat upon that house; and
it fell; and great was the fall of it.

^a Ch. 13. 54. Mark 1. 22. & 6. 2. Luke 4. 32.

who *hears* or *believes* these sayings of Christ, whose building shall stand when the earth and its works are burnt up; but the man who does them.

Many suppose that the law of Moses is abolished, merely because it is *too strict* and *impossible to be observed*; and that the Gospel was brought in to *liberate* us from its obligations; but let all such know, that in the whole of the old covenant nothing can be found so exceedingly *strict* and *holy* as this sermon, which Christ lays down as the *rule* by which we are to walk. "Then, the fulfilling of these precepts is the purchase of glory." No, it is the *way only* to that glory which has already been *purchased* by the blood of the Lamb. To him that believes, all things are possible.

Verse 28. *The people were astonished*] 'Οι ὄχλοι, the multitudes; for vast crowds attended the ministry of this most popular and faithful of all preachers. They were *astonished* at his doctrine. They heard the law defined in such a manner as they had never thought of before; and this sacred system of morality urged home on their consciences with such clearness and *authority*, as they had never felt under the teaching of their *scribes* and *Pharisees*. Here is the grand difference between the teaching of *scribes* and *Pharisees*, the *self-created* or *man-made* ministers, and those whom God sends. The first may preach what is called very good and very sound doctrine; but it comes with no

28 And it came to pass, A. M. 4031
when Jesus had ended these A. D. 27.
sayings, "the people were An. Olymp.
astonished at his doctrine: CCL. 3.

29 ^b For he taught them as *one* having authority, and not as the scribes.

^b John 7. 46.

authority from God to the souls of the people; therefore, the unholy is unholy still: because preaching can only be effectual to the conversion of men, when the unction of the Holy Spirit is in it; and as these are not sent by the Lord, therefore they shall not profit the people at all. Jer. xiii. 32.

Verse 29. *Having authority*] They felt a commanding power and authority in his word, his doctrine. His statements were perspicuous, his exhortations persuasive, his doctrine sound and rational, and his arguments irresistible. These they never felt in the trifling teachings of their most celebrated doctors, who consumed their own time and that of their disciples and hearers, with frivolous cases of conscience, ridiculous distinctions, and puerile *splittings* of controversial hairs—questions not calculated to minister grace to the hearers.

Several excellent MSS. and almost all the ancient versions, read καὶ ὡς Φαρισαῖοι, and the *Pharisees*. He taught them as one having authority, like the most eminent and distinguished teacher, and *not as the scribes—and Pharisees*, who had no part of that unction, which he in its plenitude possessed. Thus ends a sermon, the most strict, pure, holy, profound, and sublime, ever delivered to man; and yet so amazingly simple is the whole, that almost a child may apprehend it! Lord! write all these thy sayings upon our hearts, we beseech thee! Amen.

CHAPTER VIII.

Great multitudes follow Christ, 1. He heals a leper, 2-4. Heals the centurion's servant, 5-13. Heals Peter's wife's mother, 14, 15, and several other diseased persons, 16, 17. Departs from that place, 18. Two persons offer to be his disciples, 19-22. He and his disciples are overtaken with demons, and the demons which were cast out enter into a herd of swine, which, rushing into the sea, perish, 28-32. The swine-herds announce the miracle to the Gergesenes, who request Christ to depart from their country, 33, 34.

A. M. 4031. **W**HEN he was come
A. D. 27. down from the ^a moun-
An. Olymp. tain, great multitudes fol-
CCL. 3. lowed him.

^a Ch. 5. 1. Luke 7. 1.

NOTES ON CHAPTER VIII.

Verse 1. *From the mountain*] That mountain on which he had delivered the preceding inimitable sermon.

Great multitudes followed him.] Having been deeply impressed with the glorious doctrines which they had just heard.

Verse 2. *And behold there came a leper.*] The leprosy, λεπρος, from λεπις, a scale, was an inveterate cutaneous disease, appearing in dry, thin, white, scurfy scales or scabs, either on the whole body, or on some part of it, usually attended with violent itching, and often with great pain. The eastern leprosy was a distemper of the most loathsome kind, highly contagious, so as to infect garments, (Lev. xiii. 47,

2 ^b And, behold, there came A. M. 4031
a leper and worshipped him, A. D. 27.
saying, Lord, if thou wilt, An. Olymp.
thou canst make me clean. CCL. 3.

^b Mark 1. 40, &c. Luke 5. 12, &c.

&c.) and houses, (Lev. xiv. 34, &c.) and was deemed incurable by any human means.—Among the Jews, God alone was applied to for its removal; and the cure was ever attributed to his sovereign power.

The various symptoms of this dreadful disorder, which was a striking emblem of *sin*, may be seen in Lev. xiii. and xiv. where also may be read the legal ordinances concerning it; which, as, on the one hand, they set forth how *odious* sin is to God, so, on the other, they represent the cleansing of our *pollutions* by the *sacrifice* and *resurrection* of Christ, by the *sprinkling* and *application* of his blood, and by the *sanctifying* and *healing influences* of the *Holy Spirit*. The Greek name λεπρος, seems to have been

A. M. 4031. 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, c See thou tell no man; but go thy way, show thyself to the priest, and offer the

gift that d Moses commanded, for a testimony unto them.

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

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

c Ch. 9. 30. Mark 5. 43.—d Lev. 14. 3, 4, 10. Luke 5. 14.

e Luke 7. 1, &c.

given to this distemper, on account of the *thin, white scales* (ασπίς) with which the bodies of the leprous were sometimes so covered, as to give them the appearance of *snow*, Exod. iv. 6. Num. xii. 10. 2 Kings v. 27.

Herodotus, lib. 1. mentions this disorder as existing, in his time, among the *Persians*. He calls it λεύκη, the *white scab*; and says, that those who were affected with it, were prohibited from mingling with the other citizens; and so dreadful was this malady esteemed among them, that they considered it a punishment on the person, from their great god, the *sun*, for some evil committed against him. Dr. Mead mentions a remarkable case of this, kind which came under his own observation. "A countryman whose whole body was so miserably seized with it that his *skin was shining as covered with flakes of snow*; and as the furfuraceous or bran-like scales were daily rubbed off, the flesh appeared *quick or raw underneath*." See the Doctor's *Medica Sacra*, chap. ii. It was probably on account of its tendency to produce this disorder in that warm climate, that God forbade the use of *swine's flesh* to the Jews. The use of this bad aliment, in union with *ardent spirits*, is, in all likelihood, the grand cause of the *scurvy*, which is so common in the British nations, and which would probably assume the form and virulence of a *leprosy*, were our climate as hot as that of Judea. See the notes on Exod. iv. 6. and on Levit. xiii. and xiv.

Lord, if thou wilt, thou canst make me clean.] As this leper may be considered as a fit emblem of the corruption of man by sin; so may his cure, of the redemption of the soul by Christ. A sinner truly penitent, seeks God with a respectful faith, approaches him in the spirit of adoration, humbles himself under his mighty hand, acknowledging the greatness of his fall, and the vileness of his sin; his prayer, like that of the leper, should be humble, plain, and full of confidence in that God who can do all things, and of dependence upon his *will* or mercy from which all good must be derived. It is peculiar to God that he need only *will* what he intends to perform. His power is his will. The *ability* of God to do what is necessary to be done, and his *willingness* to make his creatures happy, should be deeply considered by all those who approach him in prayer. The leper had no doubt of the former, but he was far from being equally satisfied in respect of the latter.

Verse 3. *Jesus put forth his hand—I will; be thou clean.*] The most sovereign authority is assumed in this speech of our blessed Lord—I WILL. there is here no supplication of any power superior to his own; and the event proved, to the fullest conviction, and by the clearest demonstration, that his authority was

absolute, and his power unlimited. *Be thou cleansed, καθαρισθήτω* a single word is enough.

And immediately his leprosy was cleansed.] What an astonishing sight! A man whose whole body was covered over with the most loathsome disease, cleansed from it in a moment of time! Was it possible for any soul to resist the evidence of this fact? This action of Christ is a representation of that *invisible hand* which makes itself *felt* by the most *insensible heart*: of that *internal word* which makes itself *heard* by the most *deaf*: and of that *supreme will* which *works* every thing according to its own counsel.

Verse 4. *Jesus saith—See thou tell no man*] Had our Lord, at this early period, fully manifested himself as the *Messiah*, the people, in all likelihood, would have proclaimed him king; this, however refused by him, must have excited the hatred of the Jewish rulers, and the jealousy of the Roman government; and, speaking after the manner of men, his farther preachings and miracles must have been impeded. This alone seems to be the reason why he said to the leper, *see thou tell no man*.

Show thyself to the priest] This was, to conform to the law instituted in this case, Lev. xiv. 1, &c.

Offer the gift] This gift was *two living clean birds, some cedar wood, with scarlet, and hyssop*, Lev. xiv. 4. which were to be brought for his cleansing; and, *when clean, two he-lambs, one ewe lamb, three tenth-deals of flour, and one log of oil*, ver. 10.; but if the person was *poor*, then he was to bring *one lamb, one tenth-deal of flour, one log of oil, and two turtle doves, or young pigeons*, ver. 21, 22. See the notes on Lev. xiv.

Now all this was to be done *for a testimony to them*; to prove that this leper, who was doubtless well known in the land, had been thoroughly cleansed; and thus, in *this private way*, to give full proof to the *priesthood*, that Jesus was the true Messiah. The Jewish rabbins allowed, that curing the lepers should be a *characteristic* of the Messiah; (see Bishop Chandler's *Vindication*); therefore the obstinacy of the priests, &c. in rejecting Christ, was utterly inexcusable.

Verse 5. *Capernaum*] See chap. iv. 13.

A centurion] ἑκατονταρχός. A Roman military officer who had the command of *one hundred men*.

Verse 6. *Lord*] Rather *sir*, for so the word κύριε should always be translated when a Roman is the speaker.

Lieth at home] Βεβληται, *lieth all along*; ipitating that the disease had reduced him to a state of the utmost impotence, through the grievous torments with which it was accompanied.

A. M. 4031. 7 And Jesus saith unto him,
 A. D. 27. I will come and heal him.
 An. Olymp. CCL. 3.
 8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.
 9 For I am a man under authority,

f Luke 15. 19, 21.

Sick of the palsy] Or *paralytic*. See chap. iv. 24. This centurion did not act as many masters do, who, when their servants are afflicted, have them immediately removed to an infirmary, often to a work-house; or sent home to friends or relatives, who probably either care nothing for them, or are unable to afford them any of the comforts of life. In case of a contagious disorder, it may be necessary to remove an infected person to such places as are best calculated to cure the distemper, and prevent the spread of the contagion. But in all common cases, the servant should be considered as a child, and receive the same friendly attention. If by a hasty, unkind, and unnecessary removal, the servant die, are not the master and mistress murderers before God?

Verse 7. *I will come and heal him.*] Εγὼ εἰδὼν θεραπεύσω αὐτόν, *I am coming, and will heal him.* This saying is worthy of observation. Jesus did not positively say, *I will come and heal him*; this could not have been strictly true, because our Lord healed without going to the house, and the issue shows that the words ought to be taken in the most literal sense: thus understood, they contained a promise which it seems none of them distinctly comprehended. Foreseeing the exercise of the centurion's faith, he promises that while he is coming, ere he arrives at the house, he will heal him, and this was literally done, ver. 13. There is much beauty in this passage.

Verse 8. *But speak the word only*] Or instead of *επι λογοις*, read *επι λεγοις*. Speak by word or command. This reading is supported by the most extensive evidence from MSS. versions, and fathers. See here the pattern of that living faith and genuine humility which ought always to accompany the prayer of a sinner: Jesus can *will away the palsy*, and *speak away the most grievous torments*. The first degree of humility is to acknowledge the necessity of God's mercy, and our own inability to help ourselves: the second, to confess the freeness of his grace, and our own utter unworthiness. Ignorance, unbelief, and presumption will ever retard our spiritual cure.

Verse 9. *For I am a man under authority*] That is, *under the authority of others*. This verse has given considerable embarrassment to commentators and critics. I believe the paraphrase given above to be the true meaning of the evangelist. To make this matter more plain, let it be observed, that the Roman foot was divided into three grand parts, *Haslati*, *Principes*, and *Triarii*. Each of these grand divisions was composed of thirty *manipuli*, or *companies*; and every *manipulus* made two *centuries* or companies of one hundred men. Every *manipulus* had two *centurions*, but these were very far from being equal in rank and

having soldiers under me: and I say to this man. Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
 10 When Jesus heard it he marvelled, and said to them that followed, Verily I say unto you, I have not found so

A. M. 4031
 A. D. 27.
 An. Olymp.
 CCL. 3.

g Psal. 107. 30.

honour, though possessing the very same office. The *Triarii* and *Principes* were esteemed the most honourable, and had their *centurions* elected first: and these first elected *centurions* took precedence of the *centurions* of the *Haslati*, who were elected last. The *centurion* in the text was probably one of this last order, he was under the authority of either the *Principes* or *Triarii*, and had none under him: but the hundred men whom he commanded, and who appear to have been in a state of the most loving subjection to him, The argument of the centurion seems to run thus. If I who am a person subject to the control of others, yet have some so completely subject to myself, that I can say to one, Come, and he cometh, to another, Go, and he goeth, and to my slave, (τῷ δούλῳ μου,) Do this, and he doeth it; how much more then canst thou accomplish whatsoever thou willest, being under no control, and having all things under thy command. He makes a proper use of his authority, who by it raises his mind to the contemplation of the sovereign power of God, taking occasion from it to humble himself before him who has all power in heaven and earth: and to expect all good from him.

There are two beautiful passages in *Arrian* that tend much to illustrate this speech of the centurion. Καταταγῆς Ἀγαμέμνων, λέγει μοι, πορευοῦ πρὸς τὸν Ἀχιλλεῦ, καὶ ἀπείρατος τῆν Βρισηίδα, πορευομεθα. Ἐρχου, ερχομαι. "He who personates Agamemnon, says to me, Go to Achilles, and bring hither Briseis: I go. He says, Come hither: I come." Dissert. l. i. c. 25. p. 97.

Ὅταν ὁ Θεὸς εἴπῃ τοῖς φυτοῖς ἀνθῆν, ἀνθῆ. Ὅταν εἴπῃ βλάσαιν, βλάσαιν. Ὅταν ἐκφῆν τοῖς καρποῖν, ἐκφῆν. Ὅταν πικραίνῃ, πικραίνῃ. Ὅταν πάλιν ἀπὸ κάλλιν, καὶ φυλλορροοῖν, καὶ αὐτὰ ἐκ αὐτὰ συνιλομεθα ἐφ' ἡσυχίας μῆνιν, καὶ ἀναπανθῆσθαι, μῆνι καὶ ἀναπανθῆται. "When God commands the plants to blossom, they bear blossoms. When he commands them to bear seed, they bear seed. When he commands them to bring forth fruit, they put forth their fruits. When he commands them to ripen, they grow ripe. When he commands them to fade, and shed their leaves, and to remain inactive, involved in themselves, they thus remain, and are inactive." Cap. 14. p. 62. See *Rapheilius*.

This mode of speech fully marks supreme and uncontrolled power, and that power put forth by a sovereign will, to effect any purpose of justice or mercy. And God said, Let there be light, and there was light, is a similar expression.

Verse 10. *I have not found so great faith, no, not in Israel.*] That is, I have not found so great an instance of confidence and faith in

A. M. 4031. 13 And Jesus said unto the
A. D. 27. centurion, Go thy way; ^m and
An. Olymp. as thou hast believed, so be it
CCL. 3. done unto thee. And his servant was
healed in the self-same hour.

14 ¶ ⁿ And when Jesus was come into
Peter's house, he saw ^o his wife's mo-

— Mark 5. 34. Luke 7. 10, 50.— Mark 1. 29, 30, 31. Luke

19. that might have helped Milton to this idea. *Ad nimum calorem transeat ab aquis nivium.* "Let him pass to excessive heat, from waters of snow." This reading, which is found only in this form in the Vulgate, is vastly expressive. Every body knows that snow-water is colder than snow itself. Another of our poets has given us a most terrible description of perdition, on the same ground.

The once pamper'd spirit
To bath in fiery floods, or to reside
In thrilling regions of thick ribbed ice;
To be imprison'd in the viewless winds,
And blown with restless violence round about
This pendent world: or to be worse than worst
Of those, that lawless and uncertain thoughts
Imagine—

Similar to this is that dreadful description of the torments of the wicked given in the Institutes of Menu: "The wicked shall have a sensation of agony in *Tamisra*, or utter darkness, and in other seats of horror; in *Asipatravana*, or the sword-leaved forest, and in different places of binding fast and of rending; multifarious tortures await them: they shall be mangled by ravens and owls, and shall swallow cakes boiling hot; and shall walk over inflamed sands, and shall feel the pangs of being baked like the vessels of a potter: they shall assume the forms of beasts continually miserable, and suffer alternate afflictions from extremities of cold and heat; surrounded with terrors of various kinds. They shall have old age without resource; diseases attended with anguish; pangs of innumerable sorts, and lastly, unconquerable death."

Institutes of MENU, ch. xii. Inst. 75—80.

In the Zend Avesta, the place of wicked spirits is termed "The places of darkness, the germs of the thickest darkness." An uncommonly significant expression: darkness has its birth there: there are its seeds and buds, there it vegetates everlastingly, and its eternal fruit is—darkness!

See Zend Avesta, vol. i. *Vendidad sadi*, Fargard. xviii. p. 412.

And is this, or any thing as bad as this, HELL? Yes, and worse than the worst of all that has already been mentioned. Hear Christ himself. *There their worm dieth not, and the fire is NOT QUENCHED!* Great God! save the reader from this damnation!

Verse 13. *As thou hast believed, so be it done*] Let the mercy thou requestest, be equal to the faith thou hast brought to receive it by. ACCORDING to thy faith be it done unto thee, is a general measure of God's dealings with mankind. To get an increase of faith is to get an increase of every grace which constitutes the mind that was in Jesus; and prepares fully for the enjoyment of the kingdom of God. God is the same in the present time which he was in ancient days; and miracles of healing may

ther laid, and sick of a fever. A. M. 4032.
A. D. 27. 15 And he touched her hand, A. D. 27.
An. Olymp. and the fever left her: and she An. Olymp.
CCL. 3. arose and ministered unto them.

16 ¶ ^p When the even was come, they brought unto him many that were possessed with devils; and he cast out

4. 38, 39.— 1 Cor. 9. 5.— Mark 1. 32, &c. Luke 4. 40, 41.

be wrought on our own bodies and souls, and on those of others by the instrumentality of our faith. But, alas! where is faith to be found!

And his servant was healed in the self-same hour.] Εἰς τὴν αὐτὴν ὥραν, in that very hour. Faith is never exercised in the power and goodness of God till it is needed; and when it is exercised, God works the miracle of healing. Christ never says, believe now for a salvation which thou now needest, and I will give it to thee in some future time. That salvation which is expected through works or sufferings, must of necessity be future, as there must be time to work or suffer in: but the salvation which is by faith, must be for the present moment, for this simple reason, IT IS BY FAITH, that God may be manifested and honoured; and not by works or by sufferings, lest any man should boast. To say, that though it is of faith, yet it may, and must in many cases, be delayed, (though the person is coming in the most genuine humility, deepest contrition, and with the liveliest faith in the blood of the Lamb,) is to say that there is still something necessary to be done, either on the part of the person, or on the part of God, in order to procure it; neither of which positions has any truth in it.

Verse 14. *Peter's house*] That Peter lived at Capernaum, and that Christ lodged with him, is fully evident from this verse compared with chap. xvii. 24.

Peter's—wife's mother] Learn hence, says Theophylact, that marriage is no hinderance to virtue, since the chief of the apostles had his wife. Marriage is one of the first of divine institutions, and is a positive command of God. He says, the state of celibacy is not good, Gen. ii. 18. Those who pretend to say that the single state is more holy than the other, slander their Maker, and say in effect, "we are too holy to keep the commandments of God."

Verse 15. *He touched her hand*] Can any thing on this side the unlimited power of God effect such a cure with only a touch? If the Scriptures had not spoken of the divinity of Christ, these proofs of his power must have demonstrated it to the common sense of every man, whose creed had not previously blinded him.

Ministered unto them] Αὐτοῖς, them, is the reading of most of the printed editions, but αὐτῷ, to him, has the utmost evidence in its support from MSS. versions, and fathers. Serving Christ in his ordinances and in his members is the best proof we can give to others of our being soundly restored to spiritual health.

Verse 16. *When the even was come*] The Jews kept their sabbath from evening to evening, according to the law, Lev. xxiii. 32. *From evening to evening shall ye celebrate your sabbath.* And the rabbins say, *The sab-*

A. M. 4031. the spirits with his word, and
A. D. 37. healed all that were sick :

17 That it might be fulfilled
which was spoken by Esaias the prophet, saying, 'Himself took our infirmities, and bare our sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 * And a certain scribe came, and

† Isai. 53. 4. 1 Pet. 2. 24.— Luke 9. 57, 58.

both doth not enter but when the sun is set. Hence it was that the sick were not brought out to our Lord till after sunset, because then the sabbath was ended.

Many that were possessed with devils] Dr. Lightfoot gives two sound reasons why Judea, in our Lord's time, abounded with *demoniacs*. First, Because they were then advanced to the very height of impiety; see what Josephus, their own historian, says of them: There was not (says he) a nation under heaven more wicked than they were. See on Rom. i. 1. Secondly, Because they were then strongly addicted to *magic*, and so, as it were, invited evil spirits to be familiar with them. It seems strange to find men, at this distance of time, questioning the truth of that which neither scribes nor Pharisees then doubted; nor did they ever object against the pretensions of Christ and his apostles to cast them out. And, if the whole business of *demonium* had been only a *vulgar error*, (as wise men now tell us,) what a fine opportunity had the wise men then to unmask the whole matter, and thus pour contempt on the pretensions of our blessed Lord and his followers, who held it to be one proof of their divine mission, *That demons were subject to them!*

And healed all that were sick] Not a soul did the Lord Jesus ever reject, who came to him soliciting his aid. Need any sinner despair, who comes to him, conscious of his spiritual malady, to be healed by his merciful hand?

Verse 17. *Himself took our infirmities*] The quotation is taken from Isai. liii. 4. where the verb נָשָׂא *nasa*, signifies to *bear sin*, so as to *make atonement for it*. And the rabbins understand this place to speak of the sufferings of the Messiah, for the sins of Israel; and say that all the diseases, all the griefs, and all the punishments due to Israel shall be borne by him. See *Synopsis Sohar*. Christ fulfils the prophecies in all respects, and is himself the completion and truth of them, as being the *lamb and victim of God*, which *bears and takes away* the sin of the world. The text in Isaiah refers properly to the *taking away of sin*; and this in the Evangelist, to the *removal of corporeal afflictions*: but as the diseases of the body are the emblems of the sin of the soul, Matthew, referring to the prediction of the prophet, considered the miraculous healing of the *body*, as an emblem of the *soul's salvation* by Christ Jesus.

Verse 18. *Unto the other side*] Viz. of the lake of *Genesareth*, whence he proceeded to the country of the *Gergesenes*, ver. 28.

Verse 19. *A certain scribe*] Though *ἱσχυρογράφος*

said unto him, Master, I will follow thee whithersoever thou goest.

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20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21 * And another of his disciples said unto him, Lord, "suffer me first to go and bury my father.

† Luke 9. 59, 60.— See 1 Kings 19. 20.

μαγισ, ONE scribe, may be considered as a Hebraism; yet it is probable that the *literal* construction of it was intended to show that few of this class came to the Lord Jesus for instruction or salvation.

Master] Rather *teacher*, διδάσκαλος, from διδάσκω. I *teach*, which itself seems to be derived from δείκω, I *show*, and means the person who *shews* or *points out* a particular way or science.

I will follow thee whithersoever thou goest.] A man who is not illuminated by the Spirit of God, thinks himself capable of *any thing*; he alone who is divinely taught, knows he can do *nothing* but through Christ strengthening him. Every teacher among the Jews had disciples, and some especially that followed or accompanied them *wherever they went*, that they might have some person at hand with whom they might converse concerning the divine law.

Verse 20. *The foxes have holes, &c.*] Reader! art thou a *poor man*? and dost thou fear God? Then, what comfort must thou derive from the thought that thou so nearly resemblest the Lord Jesus! But how unlike is the *rich man*, who is the votary of pleasure and slave of sin, to this heavenly pattern.

Son of man] A Hebrew phrase, expressive of *humiliation*, and *debasement*; and, on that account, applied emphatically to himself, by the meek and lowly Jesus. Besides, it seems here to be used to point out the incarnation of the Son of God according to the predictions of the prophets, Psal. viii. 5. Dan. vii. 13. And as our Lord was now showing forth his eternal *divinity* in the miracles he wrought, he seems studious to prove to them the certainty of his *incarnation*, because on this depended the atonement for sin. Indeed, our Lord seems more intent on giving the proofs of his *humanity*, than of his *divinity*, the latter being necessarily manifested by the miracles which he was continually working.

Verse 21. *Another of his disciples*] This does not mean any of the *twelve*, but one of those who were constant hearers of our Lord's preaching; the name of *disciple* being common to all those who professed to believe in him, John vi. 66. *Bury my father*: probably his father was old, and apparently near death; but it was a maxim among the Jews, that if a man had any duty to perform to the *dead*, he was, for that time, free from the observance of any other precept or duty. The children of Adam are always in extremes; some will rush into the ministry of the Gospel *without a call*, others will delay long after they are called; the middle way is the only safe one: not to move a

A. M. 4031. 22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 ¶ And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are

ye fearful, O ye of little faith? A. M. 4031. Then he arose, and rebuked the winds and the sea: and there was a great calm.

27 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 possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

Mark 4. 37, &c. Luke 8. 23, &c.—Psa. 65. 7. &c.

89. 9. & 107. 29.—Mark 5, 1, &c. Luke 8. 26, &c.

finger in the work till the call be given, and not to delay a moment after.

Verse 22. Let the dead bury their dead.] It was usual for the Jews to consider a man as dead who had departed from the precepts of the law; and on this ground, every transgressor was reputed a dead man. Our Lord's saying being in common use, had nothing difficult in it to a Jew. Natural death is the separation of the body and soul: spiritual death, the separation of God and the soul: men who live in sin are dead to God. Leave the spiritually dead to bury their natural dead. All the common offices of life may be performed by any person: to preach the glad tidings of the kingdom of God is granted but to a few, and to these only by an especial call; these should immediately abandon worldly concerns and employments, and give themselves wholly up to the work of the ministry.

Verse 24. Arose a great tempest in the sea] Probably excited by Satan, the prince of the power of the air; who, having got the Author and all the preachers of the Gospel together in a small vessel, thought, by drowning it, to defeat the purposes of God, and thus to prevent the salvation of a ruined world. What a noble opportunity must this have appeared to the enemy of the human race!

Verse 25. And his disciples] THE disciples. In the common printed editions, as well as in our translation, it is HIS disciples, but αυτου, his, is omitted by the very best MSS. and by Bengel, Wetstein, and Griesbach. This is a matter of very small importance, and need not be noticed, only every translator and commentator should aim, to the uttermost of his knowledge and power, to give every particle of the language of the inspired penman that can be expressed, and to insert no one word which he has reason to believe did not come by the inspiration of God.

Lord, save us; we perish.] One advantage of trials is to make us know our weakness, so as to oblige us to have recourse to God by faith in Christ. It is by faith alone that we may be said to approach him; by love we are united to him, and by prayer we awake him. All good perishes in us without Christ: without his grace there is not so much as one moment in which we are not in danger of utter ruin. How proper then is this short prayer for us, and how familiar should it be to us! Taken in the extensive Christian sense, it is exceedingly ex-

pressive; it comprehends all the power of our Lord's might, all the merit of his atonement, and all the depth of our misery and danger. See Quenel.

Verse 26. Why are ye fearful, O ye of little faith?] Faith is ever bold—incredulity always timid. When faith fails in temptation, there is the utmost danger of shipwreck. Lord, increase our faith! is a necessary prayer for all who desire to be saved.

Then he arose and rebuked the winds, &c.] As the agitation of the sea was only the effect of the wind, it was necessary to remove the cause of the disturbance, that the effect might cease. Joshua did not say to the earth, earth stand thou still, because the earth is not the cause of its own motion: but sun, stand thou still שמעו שמש, shemesh dom, sun, be silent, or restrain thy influence, which is a proper cause of the revolutions of all the planets. When the solar influence was, by the miraculous power of God, suspended, the standing still of the earth was a necessary consequence. Both Christ and Joshua spoke with the strictest philosophical precision. See the notes on Josh. x. 12—14.

There was a great calm] One word of Christ can change the face of nature, one word of his can restore calm and peace to the most troubled and disconsolate soul. Prayer and faith, if sincere, shall be heard, though they may be weak. 1. That our imperfections may not hinder us from praying to God. 2. That we may be persuaded it is not our merits which make our prayers effectual. 3. That we may offer them up with great humility: and 4. That we may be fully united to Christ, without which union there is no salvation.

There was at first a great agitation, then a great calm. Thus God ever proportions the comfort to the affliction.

Verse 27. The men marvelled] Every part of the creation (man excepted) hears and obeys the Creator's voice. Sinners have an ear for the world, the devil, and the flesh: till this ear is shut, God's voice is not discerned: for when it is shut to its enemies, it is open to its friends.

What manner of man is this] Ποταρος εις ουτους, How great is this person! Here was God fully manifest, but it was in the flesh,—there were the hidings of his power.

Verse 28. The country of the Gergesenes] This word is variously written in the MSS. and

A. M. 4031. 29 And, behold, they cried
 A. D. 27. out, saying, What have we to
 An. Olymp. do with thee, Jesus, thou Son
 CCL. 3. of God? art thou come hither to tor-
 ment us before the time?

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

31 So the devils besought him, say-

A. M. 4031. ing, If thou cast us out, suffer
 A. D. 27. us to go away into the herd
 An. Olymp. of swine.
 CCL. 3.

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

γ Mark 5. 7, 12. Luke

ε. 30-33. Rev. 12. 12.

versions; *Gergasenes, Gerasenes, Galarenes, Gergesions, and Gersedimians*. The three first are supported by the greater authorities. They might have all been names of the same place or district; but, if we depend on what Origen says, the people mentioned here could not have been the inhabitants of *Gerasa*, which, says he, is a city of Arabia, ουτι βαλυσσαν, ουτι λιμνην πλαισιον εχουσα, which has neither sea nor lake nigh to it. "Gadara was, according to Josephus, the metropolis of Perea, or the region beyond Jordan; both the city and villages belonging to it, lay in the country of the *Gergasenes*; whence Christ, going into the country of the *Galadarenes*, Mark v. 1. is said to go into the region of the *Gergasenes*, Matt. viii. 28." **УНІТІВУ.**

Two possessed with devils] Persons possessed by evil demons. Mark and Luke mention only one demoniac, probably the fiercer of the two.

Coming out of the tombs] It is pretty evident that *cupolas* were generally built over the graves among the Jews, and that these demoniacs had their dwellings under such; the evil spirits which were in them delighting more in these abodes of desolation and ruin, as being more congenial to their fierce and diabolic nature, and therefore would drive the possessed into them.

Verse 29. *What have we to do with thee*] The literal translation of τι ημιν και σοι; is, *What is it to us and to thee?* which perhaps might be understood to imply their disclaiming any design to interfere with the work of Christ, and that he should not therefore meddle with them: for it appears they exceedingly dreaded his power.

What have we to do with thee, is a Jewish phrase, which often occurs in the Old Testament, signifying an abrupt refusal of some request, or a wish not to be troubled with the company or importunity of others. Jehu said to the messenger who was sent by Joram to meet him: *What hast thou to do with peace?* David said, *What have I to do with you, ye sons of Zeruiah?* Compare Judg. xi. 12. 2 Sam. xvi. 10. 2 Kings ix. 18. Ezra iv. 3. John ii. 4. See the note on Mark i. 24.

Jesus, thou Son of God] Griesbach omits the word *Jesus*, on the authority of several MSS. of the greatest antiquity and respectability; besides some versions, and several of the fathers. I heartily concur with these MSS. &c. for this simple reason, among others, that the word *Jesus*, i. e. *Saviour*, was of too ominous an import to the Satanic interest, to be used freely in such a case, by any of his disciples or subalterns.

Art thou come hither to torment us before the time? From this it appears that a greater de-

gree of punishment awaited these demons than they at that time endured; and that they knew there was a time determined by the Divine Judge, when they should be sent into greater torments.

Verse 30. *A herd of many swine*] These were in all probability Jewish property, and kept and used in express violation of the law of God; and therefore their destruction, in the next verse, was no more than a proper manifestation of the justice of God.

Verse 31. *Suffer us to go away*] Επιτρεψον ημιν απελθειν this is the common reading, but αποστειλον ημας, send us away, appears more genuine. This latter reading Griesbach has adopted on the authority of three ancient MSS. the Coptic, Sahidic, Ethiopic, Syriac, all the Arabic, Saxon, most of the Itala, and the Vulgate. Send us away seems to express more fully the absolute power Jesus Christ had over them, — permission alone was not sufficient; the very power by which they were to go away, must come from Christ himself! How vain was the boast of Satan, ch. iv. 9. when we find he could not possess the body of one of the vilest animals that God has made, without immediate authority from the Most High! Since a demon cannot enter even into a swine without being sent by God himself; how little is the power or malice of any of them to be dreaded by those who have God for their portion and protector!

Verse 32. *They went into the herd of swine*] Instead of των αμαλη των χοιρων, the herd of swine, Griesbach reads ποδες χοιρων, the swine, on the authority of many MSS. and versions.

The whole herd of swine] των χοιρων, of swine, is omitted by many MSS. and versions. See Griesbach, and see on Luke viii. 26, &c.

Ran violently down a steep place, &c.] The prayer of these demons is heard and answered! Strange! but let it be noted, that God only hears demons and certain sinners when their prayer is the echo of his own justice. Here is an emblem of the final impotence and ruin into which the swinish sinners, the habitually impure, more commonly fall than other sinners. Christ permits the demons to do that in the swine which he did not permit them to do in the possessed, on purpose to show us what rage they would exercise on us if left to their liberty and malice. Many are the divine favours which we do not consider, or know only in general. "But the owners of the swine lost their property." Yes, and learn, from this, of how small value temporal riches are in the estimation of God. He suffers them to be lost, sometimes to disengage us from them through mercy; sometimes out of justice, to punish us for having acquired or preserved them either by covetousness or injustice.

A. M. 4031. 33 And they that kept them
A. D. 27. fled, and went their ways into
An. Olymp. the city, and told every thing,
CCI. 3. and what was befallen to the possessed
of the devils.

* See Deut. 5. 25. 1 Kings 17. 18.

Verse 33. *And they that kept them fled*] Ter-
rified at what had happened to the swine.

Verse 34. *The whole city came out*] Probably
with the intention to destroy Jesus for having
destroyed their swine; but, having seen him,
they were awed by his presence, and only be-
sought him to depart from their borders. Many
rather choose to lose Jesus Christ than those
temporal goods by which they gratify their
passions, at the expense of their souls. They
love even their *swine* better than their *salvation*.
Certain *doctors* in both sciences, *divinity* and
physic, gravely tell us that these demoniacs were

A. M. 4031. 34 And behold, the whole
A. D. 27. city came out to meet Jesus:
An. Olymp. and when they saw him, *they
CCI. 3. besought him that he would depart out
of their coasts.

Luke 5. 8. Acts 16. 39.

only common *madmen*, and that the disease was
supposed, by the superstitious Jews, to be occa-
sioned by demons. But, with due deference to
great characters, may not a plain man be per-
mitted to ask by what figure of speech can it
be said that "two diseases *besought*—*went out*
—*filled a herd of swine*—*rushed down a precipice*," &c. What silly trifling is this! Some
people's creeds will neither permit God nor the
devil to work; and in several respects, hardly
to exist. For he who denies divine inspiration,
will scarcely acknowledge diabolic influence.
See the note on ver. 16. and on Luke vii. 21.

CHAPTER IX.

Christ heals a paralytic person at Capernaum, 1—8. Calls Matthew, 10. Eats with publicans and sinners, at which the Phari-
sees are offended, and he vindicates his conduct, 11, 12. The disciples of John come to him and inquire about fasting, 14—
17. A ruler requests him to heal his daughter, 18, 19. On his road to the ruler's house, he heals a diseased woman, 20—22.
Arriving at the ruler's house, he restores the young woman to life, 23—26. Heals two blind men, 27—31. Casts out a
dumb demon, 32—34. Preaches and works miracles in all the cities and villages, 35. Is greatly affected at the desolate and
dark state of the Jewish people, 36. Exhorts his disciples to pray to God to send them proper instructors, 37, 38.

A. M. 4031. **A**ND he entered into a
A. D. 27. ship, and passed over,
An. Olymp. and came into his own city.
CCI. 3.

2 ^b And, behold, they brought to him
a man sick of the palsy, lying on a bed:
^c and Jesus, seeing their faith, said unto
the sick of the palsy, Son, be of good

* Ch. 4. 13.—b Mark 2. 3. Luke 5. 18.—Ch. 8. 10.—d Psa. 139. 2.

NOTES ON CHAPTER IX.

Verse 1. *He came into his own city.*] Viz. *Ca-
pernaum*, where he seems to have had his com-
mon residence at the house of Peter. See
chap. iv. 13. and viii. 13. This verse properly
belongs to the preceding chapter.

Verse 2. *Sick of the palsy*] See chap. iv. 24.
Lying on a bed] *Κλινῆς*, a couch or sofa, such
as they reclined on at meals.

Seeing their faith] The faith of the paralytic
person, and the faith of those who brought him;
see on Mark ii. 4.

Be of good cheer] *Θαροῦ τειχοῦ*, *Son, take
courage!* Probably he began to *despond*, and
Christ spoke thus to support his *faith*.

Thy sins be forgiven thee] Moral evil has
been the cause of all the natural evil in the
world. Christ goes to the *source* of the malady,
which is *sin*; and to that as the procuring cause
we should refer in all our afflictions. 'Tis
probable that this paralytic person had, in the
earnest desires of his heart, entreated the cure
of his soul, leaving his body to the care of others,
as the first miracle of healing is wrought on his
soul. In a state of helplessness, when we seek
above all things to please God, by giving him
our hearts, he often inspires others with the care
of our temporal necessities. It may be neces-
sary to be observed, that it was a maxim among
the Jews, that *no diseased person could be healed,
till all his sins were blotted out*. See *Nedarim*,
fol. 41. Hence our Lord first forgives the sins,

cheer; thy sins be forgiven thee: A. M. 4031

3 And, behold, certain of the
A. D. 27. scribes said within themselves,
An. Olymp. *This man blasphemeth.*
CCI. 3.

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

Ch. 12. 25. Mark 12. 15. Luke 5. 22. & 6. 8. & 9. 47. & 11. 17

and then heals the body of the paralytic person.
This appears to have been founded on Psal.
ciii. 3. *Who forgiveth all thine iniquities, and
healeth all thy diseases*. Here *pardon* precedes
health. See also Psal. xli. 3, 4. It may be
observed also, that most people are more in
earnest about their souls when in sickness than
in health; and therefore are more earnest in
prayer for salvation.

Verse 3. *This man blasphemeth*] *Βλασφημῶ*
comes either from *βλαπτει τον φημισ*, to *hurt* or
blast the reputation or credit of another: or
from *βαλλει τας φημεις*, to *smite with reports*.
Whenever it is used in reference to God, it
simply signifies, to *speak impiously* of his *nature*,
or attributes, or works. *Injurious speaking*
is its proper translation when referred to *man*.

The *scribes* were the *literati* of that time; and
their learning, because not used in dependence
on God, rendered them proud, envious, and ob-
stinate. Unsanctified knowledge has still the
same effect: that light serves only to blind and
lead men out of the way, which is not joined
with uprightness of heart. The most sacred
truths often become an occasion of delusion,
where men are under the government of their
evil passions.

Verse 4. *Jesus knowing (ιδων, seeing) their
thoughts*] In telling them what the thoughts of
their hearts were, (for they had expressed
nothing publicly,) he gave them the fullest proof
of his power to forgive sins; because God only

A. M. 4031. 5 For whether is easier, to
A. D. 27.
An. Olymp.
CCT. 3. say, *Thy sins be forgiven thee;*
or to say, *Arise, and walk?*

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

7 And he arose, and departed to his house.

8 But when the multitudes saw it,

* Isai. 35. 6. John 5. 8.—f Isai. 43. 25. Mic. 7. 18.

can forgive sins; and God only can search and know the heart. Jesus pronounced the man's sins forgiven—and gave the scribes the fullest proof of his power to do so, by telling them what, in the secret of their souls, they thought on the subject.

God sounds the secrets of all hearts—no sin escapes his notice; how senseless then is a sinner to think he sins securely when unseen by men. Let us take heed to our hearts, as well as to our conduct, for God searches out and condemns all that does not spring from, and leads not to himself.

Verse 5. *For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?* Both are equally easy and equally difficult: for both require unlimited power to produce them. And every thing is equally easy to that power which is unlimited. A universe can be as easily produced by a single act of the Divine Will, as the smallest elementary part of matter.

The common punctuation of the above passage almost destroys the sense: the comma should be placed after *easier*, and to say made the first part of the question.

Verse 6. *But that ye may know, &c.]* External miracles are the proofs of internal ones. Three miracles are wrought in this case.—(I mean, by miracle, something produced or known that no power is capable of but that which is omnipotent; and no knowledge adequate to, but that which is omniscient.) The miracles are these: 1st. The remission of the poor man's sins. 2d. The discernment of the secret thoughts of the scribes. 3d. The restoring of the paralytic, in an instant, to perfect soundness. Thus, one miracle becomes the proof and establishment of another. Never was a clearer proof of omnipotent energy and mercy, brought under the senses of man. Here is an absolutely perfect miracle wrought; and here are absolute incontestable proofs that the miracle was wrought: and the conclusion is the fullest demonstration of the divinity of the ever blessed Jesus.

Arise, take up thy bed] Being enabled to obey this command, was the public proof that the man was made whole. Such a circumstance should not pass without improvement. A man gives proof of his conversion from sin to God, who imitates this paralytic person. He who does not rise, and stand upright, but either continues grovelling on the earth, or falls back as soon as he is got up, is not yet cured of his spiritual palsy. When we see a penitent enabled to rejoice in hope of God's

they marvelled, and glorified A. M. 4031.
A. D. 27.
An. Olymp.
CCT. 3. God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat

† Mark 2. 14. Luke 5. 27.—b Mark 2. 15, &c. Luke 5. 29, &c.

glory, and to walk in the way of his commandments; he affords us all the proof which we can reasonably require, that his conversion is real: the proof sufficient to satisfy himself, is the witness of the Holy Spirit in his own heart: but this is a matter of which those who are without, cannot judge: they must form their opinion from his conduct, and judge of the tree by its fruits.

Verse 8. *When the multitudes saw it, they marvelled]* Instead of θαυμάσαν, wondered, the Codex Vaticanus and Cod. Bezae, with several other MSS. and versions have φοβήσαν, feared. In the Gothic, and one copy of the Itala, both readings are conjoined thus: *And the multitudes seeing it, wondered and feared, and glorified God.* Wondered at the miracle: feared to offend against such power and goodness, and glorified God for the works of mercy which he had wrought.

That which to the doctors of the law, the worldly wise and prudent, is a matter of scandal, is to the humble an occasion of glorifying the Most High. Divine things make a deeper impression on the hearts of the simple multitude than on those of the doctors, which, puffed up with a sense of their own wisdom, refuse to receive the truth, as it is in Jesus. The conversion of one rebellious soul is a greater miracle, and more to be admired, than all that can be wrought on inanimate creatures. He who sees a sinner converted from the error of his way, sees a miracle wrought by eternal power and goodness. May such miracles be multiplied!

Verse 9. *Named Matthew]* Generally supposed to be the same who wrote this history of our blessed Lord.

The receipt of custom] The custom-house, τελωνιον—the place where the taxes levied by the Romans, of the Jews, were collected.

Follow me] That is, become my disciple.

And he arose, and followed him.] How blessed it is to be obedient to the first call of Christ—how much happiness and glory are lost by delays, though conversion at last may have taken place!

Verse 10. *Sat at meat in the house]* Viz. of Matthew, who, it appears from Luke v. 29, made a great feast on the occasion, thus testifying his gratitude for the honour done him; and that his friends and acquaintances might profit by the teaching of his new master, he invites them to the entertainment that was honoured by the presence of Christ. His companions, it appears, were not of the most creditable kind. They were tax-gatherers

A. M. 4031. down with him and his disci-
A. D. 37. ples :
An. Olymp. CCI. 3.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with 'publicans and ^k sinners ?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, ^l I will have mercy and not

sacrifice : for I am not come to call the righteous, ^m but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, ⁿ Why do we and the Pharisees fast oft, but thy disciples fast not ?

15 And Jesus said unto them, Can ^o the children of the bride-chamber mourn, as long as the bridegroom is with them ? but the days will come,

^l Ch. 11. 19. Luke 5. 30. & 15. 2.—^k Gal. 2. 15.— Hos. 6. 6. Mic. 6. 6, 7, 8. Ch. 12. 7.

^m 1 Tim. 1. 15.—ⁿ Mark 2. 18, &c. Luke 5. 33, &c. & 18. 12. ^o John 3. 29.

(see chap. v. 46.) and sinners, ἀμαρτωλοί, a word which, I believe, in general, signifies heathens, throughout the Gospels, and in several other parts of the New Testament. See, among others, chap. xi. 19. xxvi. 45. Mark ii. 15—17. xiv. 41. Luke v. 30—32. vi. 32—34. vii. 34, 37, 39. xv. 1, 2, 7, 10. xix. 7. xxiv. 7. John ix. 16. 24, 25, 31. Rom. v. 8. Gal. ii. 15. Heb. vii. 26. 1 Pet. iv. 18. in most, if not all of which places, it evidently refers to the character or state of a *Gentile or heathen*. See also the notes on these passages.

Verse 11. *When the Pharisees saw it*] He who, like a Pharisee, never felt himself indebted to infinite mercy for his own salvation, is rarely solicitous about the salvation of others. The grace of Christ alone inspires the soul with true benevolence. The self-righteous Pharisees considered it equal to legal defilement, to sit in company with tax-gatherers and heathens. It is certain that those who fear God should not associate, through choice, with the workers of iniquity; and should only be found with them when transacting their secular business requires it, or when they have the prospect of doing good to their souls.

Verse 12. *They that be whole need not a physician*] A common proverb, which none could either misunderstand or misapply. Of it, the reader may make the following use :

1. Jesus Christ represents himself here as the sovereign Physician of souls. 2. That all stand in need of his healing power. 3. That men must acknowledge their spiritual maladies, and the need they have of his mercy, in order to be healed by him. 4. That it is the most inveterate and dangerous disease the soul can be afflicted with, to imagine itself whole, when the *sting of death, which is sin*, has pierced it through, in every part.

Verse 13. *I will have mercy and not sacrifice*] Quoted from 1 Sam. xv. 22. These are remarkable words. We may understand them as implying, 1st. That God prefers an act of mercy shown to the necessitous, to any act of religious worship to which the person might be called at that time.—Both are good; but the former is the greater good, and should be done in preference to the other. 2dly. That the whole sacrificial system was intended only to point out the infinite mercy of God to fallen man, in his redemption by the blood of the new covenant. And 3dly. That we should not rest in the *sacrifices*, but look for the *mercy* and salvation prefigured by them. This saying was nervously translated by our ancestors,

λε ψυλλε μιλθεορτηεργε ηερ οαρθεορτηεργε, *I will mildheartedness, and not sacrifice.*

Go ye and learn] ὁρθε ὡς ἰσε ῥελιμμεδ, a form of speech in frequent use among the rabbins, when they referred to any fact or example in the Sacred Writings. Nothing tends more to humble pretenders to devotion, than to show them that they understand neither Scripture nor religion, when, relying on external performances, they neglect love to God and man, which is the very soul and substance of true religion. True holiness has ever consisted in *faith working by love*.

I am not come to call the righteous, but sinners] Most of the common editions add, ἡ μετανοια, *unto repentance*; but this is omitted in the *Codex Vaticanus* and *Bezae*, sixteen others, both the *Syriac*, both the *Persic, Ethiop. Armen. Gothic, Anglo-Saxon*, all the *Itala* except three, the *Vulgate, Clemens. Roman, Origen, Basil, Jerom, Augustin, Ambrose, and Barnabas*. The omission is approved by *Mill* and *Bengel*.—*Griesbach* leaves it out of the text.

Verse 14. *Thy disciples fast not?* Probably meaning that they did not fast so frequently as the others did, or for the same purposes, which is very likely, for the Pharisees had many superstitious fasts. They fasted in order to have lucky *dreams*—to obtain the interpretation of a dream, or to avert the evil import of a dream. They also fasted often, in order to obtain the things they wished for. The tract, *Taanith*, is full of these *fasts*, and of the wonders performed thus by the Jewish doctors.

Verse 15. *Can the children of the bride-chamber*] Νυμφωνος. Or, νυμφου, *bridegroom*, as the *Cod. Bezae* and several versions have it. These persons were the companions of the bridegroom, who accompanied him to the house of his father-in-law when he went to bring the bride to his own home. The marriage-feast, among the Jews, lasted seven days; but the new married woman was considered to be a bride for thirty days. Marriage feasts were times of extraordinary festivity, and even of riot, among several people of the East.

When the bridegroom shall be taken from them, &c.] There was only one annual fast observed in the primitive church, called by our ancestors, *lenen-peten*, the *spring fast*; and by us, *LENT*: by the Greeks *τιοσημαστω*, and by the Latins, *Quadragesima*. This fast is pretended to be kept by many in the present day, in commemoration of our Lord's forty days fast in the wilderness; but it does not appear that, in the purest ages of the *primitive*

A. M. 4031. when the bridegroom shall be taken from them, and ^p then shall they fast.

16 No man putteth a piece of ^r new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles : else the bottles break,

p Acts 13. 2, 3. & 14. 23. 1 Cor. 7. 5.—Or, raw or

church, genuine Christians ever pretended that their *quadragesimal* fast was kept for the above purpose. Their fast was kept merely to commemorate the *time* during which Jesus Christ lay under the power of death; which was about **FORTY HOURS**: and it was in this sense they understood the words of this text, *the days will come, &c.*: with them, the *bridegroom* meant *Christ*; the time in which he was taken away, his crucifixion, death, and the time he lay in the grave. Suppose him dying about 12 o'clock on what is called *Friday*, and that he rose about *four* on the morning of his own day, (St. John says, *Early, while it was yet dark*, chap. xx. 1.) the interim makes *forty hours*, which was the true primitive *Lent*, or *quadragesimal fast*. It is true that many in the primitive church were not agreed on this subject, as *Socrates* in his *Church History*, book v. chap. 22. says, "Some thought they should fast *one day*; others *two*; others *more*."—Different churches also were divided concerning the length of the time: some keeping it *three*, others *five*, and others *seven weeks*: and the historian himself is puzzled to know why they all agreed in calling these fasts, differing so much in their *duration*, by the name of *Quadragesima*, or *forty days fast*: the plain obvious reason appears to me to have been simply this: they put **DAYS** in the place of **HOURS**; and this absurdity continues in some Christian churches to the present day. For more on *fasting*, see chap. vi. 16.

Verse 16. *No man putteth a piece of new cloth*] Ουδεις δε επιβαλλει επιβλημα ρακους αγραφου επι ιματιω παλαιω. *No man putteth a patch of unscoured cloth upon an old garment.* This is the most literal translation I can give of this verse, to convey its meaning to those who cannot consult the original. Ρακος αγραφος is that cloth which has not been scoured, or which has not passed under the hand of the *fuller*, who is called γυνους in Greek: and επιβλημα signifies a *piece put on*, or what we commonly term a *patch*.

It—taketh from the garment] Instead of *closing up* the rent, it makes a larger, by tearing away with it the whole breadth of the cloth, over which it was laid; αιρει γαρ τε παραμα αυτου.—*it taketh its fulness or whole breadth from the garment*; this I am persuaded is the meaning of the original, well expressed by the *Latin* or *Itala* of the C. *Beza*, *Tollit enim plenitudo ejus de vestimento.* "It takes away its fulness from the garment."

Verse 17. *New wine into old bottles*] It is still the custom in the eastern countries, to make their bottles of *goat skins*; if these hap-

and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

unwrought cloth.—Mark 5. 22, &c. Luke 8. 41, &c.

opened to be old, and new wine were put into them, the violence of the *fermentation* must necessarily burst them, and therefore newly made bottles were employed for the purpose of putting that wine in, which had not yet gone through its state of fermentation. The institutes of Christ, and those of the Pharisees, could never be brought to accord: an attempt to combine the two systems, would be as absurd as it would be destructive. The old covenant made way for the *new*, which was its completion and its end: but with that old covenant, the new cannot be incorporated.

Christian prudence requires that the weak, and newly converted, should be managed with care and tenderness. To impose such duties and mortifications as are not absolutely necessary to salvation, before God has properly prepared the heart by his grace for them, is a conduct as absurd and ruinous as putting a piece of raw unscoured cloth on an old garment; it is, in a word, requiring the person to do the work of a *man*, while as yet he is but a *little child*. Preachers of the Gospel, and especially those who are instruments in God's hand, of many conversions, have need of much heavenly wisdom, that they may know how to watch over, guide, and advise those who are brought to a sense of their sin and danger. How many auspicious beginnings have been ruined by men's proceeding too hastily, endeavouring to make their own designs take place, and to have the honour of that success themselves, which is due only to God.

Verse 18. *A certain ruler*] There were two officers in the synagogue, the *chazan* *haceneseth*, the bishop or overseer of the congregation; and the *rosh* *haceneseth*, the head or ruler of the congregation. The *Chazan* takes the book of the law, and gives it to the *Rosh*, or ruler; and he appoints who shall read the different sections, &c. *Jairus*, who is the person intended here, was, in this latter sense, the ruler or governor of one of the synagogues, probably at *Capernaum*. See Mark v. 22. Luke viii. 41.

My daughter is even now dead] Or, *my daughter was just now dying*; αρτι επιλωπτησεν, or, *is by this time dead*: i. e. as Mr. Wakefield properly observes, She was so ill when I left home, that she must be dead by this time. This turn of the expression reconciles the account given here, with that in Mark and Luke. Michaelis conjectures that, in the Hebrew original, the words must have stood thus, *מהי אתה מתה*; which, without the points, may signify either *She is dead*, or, *She is dying*.

To be successful in our applications to God

A. M. 4031. 19 And Jesus arose, and followed him, and so did his disciples.

20 ¶ And, behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

Mark 5. 25. Luke 8. 43.— Luke 7. 50. & 8. 48. & 17. 19.

by prayer, four things are requisite, and this ruler teaches us what they are.

First, A man should place himself in the presence of God—he came unto him.

Secondly, He should humble himself sincerely before God—he fell down before him—at his feet. Mark v. 22.

Thirdly, He should lay open his wants with a holy earnestness—he besought him greatly. Mark v. 23.

Fourthly, He should have unbounded confidence in the power and goodness of Christ that his request shall be granted—put thy hand upon her and she shall live. He who comes in this way to God for salvation, is sure to be heard. Imposition of hands was a rite anciently used by the servants of God, through which heavenly influences were conveyed to the bodies and souls of men. This rite is still used in certain churches; but as there is no Holy Ghost communicated by it, some suppose it may be as well omitted. But why is this? Is it not because there is an unfaithfulness in the person who lays on hands, or an unfitness in him on whom they are laid? Let the rite be restored to its primitive simplicity, and God will own it as he formerly did. But however this may be, where is the man or number of men who have authority to abrogate a rite of God's own appointment? In the appointment of men to the sacred ministry it should never be omitted: even in these degenerate days, it may still serve as a sign of the necessity of the gifts and graces of that Holy Spirit, without which no man can fulfil the work of the ministry, or be the instrument of saving the souls of them that hear him. When the inventions of men are put in the place of the ordinances of God, the true church of Christ is in great danger.

Verse 19. Jesus arose and followed him] Our blessed Lord could have acted as well at a distance, as present; but he goes to the place, to teach his ministers not to spare either their steps or their pains when the salvation of a soul is in question. Let them not think it sufficient to pray for the sick in their closets; but let them go to their bedsides, that they may instruct and comfort them. He can have little unction in private, who does not also give himself up to public duties.

Verse 20. A woman which was diseased with an issue of blood] Γυνή ἀμαρῖσσοῦσα. Mulier sanguinis profusio laborans. Significatur hoc loco, fluxus muliebris, in SANTS, menstruus; in HAC, perpetuus. It would be easy to explain the nature and properties of the disease here mentioned; but when it is said, that prudence forbids it, the intimation itself may be thought sufficiently explanatory of the disorder in ques-

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 ¶ And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

& 18. 42.— Mark 5. 38. Luke 8. 51.— See 2 Chron. 35. 25.

tion. There are some remarkable circumstances relative to this case, mentioned by St. Mark, chap. v. 25. &c. which shall be properly noticed in the notes on that place.

The hem of his garment] The *xyris tsitith*, or fringes, which the Jews were commanded to wear on their garments. See Numb. xv. 38. and the note there.

Verse 21. She said within herself, If I may but touch his garment] Her disorder was of that delicate nature, that modesty forbade her to make any public acknowledgment of it: and therefore she endeavoured to transact the whole business in private. Besides, the touch of such a person was reputed unclean. By faith in Christ Jesus, little things are often rendered efficacious to our salvation. What more simple than a morsel of bread, and a few drops of wine, in the Lord's supper! and yet, they who receive them by faith in the sacrifice they represent, are made partakers of the blessings purchased by the crucified body, and spilt blood of the Lord Jesus!

Verse 22. Daughter, be of good comfort] Θαυροῦ βυραριε, take courage, daughter. See on ver. 2. The reason of this kind speech was, Jesus, finding that virtue had proceeded from him, made inquiry who had touched him. The woman, finding that she could not be bid, came fearing and trembling. (Mark v. 33.) and confessed the truth; to dispel these fears and to comfort her mind, Jesus said, Daughter, take courage.

Thy faith hath made thee whole] Η πίστις σου σέσωκε σε, This thy faith hath saved thee; i. e. thy faith in my power, has interested that power in thy behalf, so that thou art saved from thy disorder, and from all its consequences. See on Luke viii. 46.

Verse 23. Saw the minstrels and the people making a noise] Αὐληταί, pipers; Anglo-saxon whistlers; Gothic haurngars haurngandans, the hornblowers blowing with their horns. Nearly the same as the pipublasara, pipeblowers of the Icelandic; for among all those nations funeral lamentations, accompanied with such rude instruments, were made at the death of relatives. That pipes were in use among the Jews, in times of calamity or death, is evident from Jer. xlviii. 36. And among the Greeks and Romans, as well as among the Jews, persons were hired on purpose to follow the funeral procession with lamentations. See Jer. ix. 17—21. Amos v. 16. Even the poorest among the Jews were required to have two pipers, and one mourning woman. At these funeral solemnities it was usual with them to drink considerably: even ten cups of wine each, where it could be got. See Lightfoot. This custom is observed among

A. M. 4031. 24 He said unto them ^xGive
 A. D. 27. place: for the maid is not
 An. Olymp. dead, but sleepeth. And they
 CCL. 3. laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

^x Acts 20. 10.—^y Or, *this fame*.—^z Ch. 15. 22.

the native Irish to this day, in what is called their CAOINAN. The body of the deceased, dressed in grave clothes, and ornamented with flowers, is placed on some eminent place: the relations and caoiners range themselves in two divisions, one at the head, and the other at the feet of the corpse. Anciently, where the deceased was a great personage, the bards and croteries prepared the caoinan. The chief bard of the head chorus, began by singing the first stanza in a low doleful tone; which was softly accompanied by the harp. At the conclusion, the foot semichorus began the lamentation or ULLALOO, from the final note of the preceding stanza, in which they were answered by the head semichorus; then both united in one general chorus.

The chorus of the first stanza being ended, the chief bard of the foot semichorus sung the second stanza, the strain of which was taken from the concluding note of the preceding chorus, which ended, the head semichorus began the GOLL, or lamentation, in which they were answered by that of the foot, and then, as before, both united in the general full chorus. Thus alternately were the song and chorusses performed during the night. I have seen a number of women, sometimes fourteen, twenty-four, or more, accompany the deceased from his late house to the grave-yard, divided into two parties on each side the corpse, singing the ULLALOO, alternately, all the way. That drinking, in what is called the *wake*, or watching with the body of the deceased, is practised, and often carried to a shameless excess, needs little proof. This kind of intemperance proceeded to such great lengths among the Jews, that the Sanhedrim were obliged to make a decree, to restrain the drinking to ten cups each. I mention these things more particularly, because I have often observed that the customs of the aboriginal Irish bear a very striking resemblance to those of the ancient Jews; and other Asiatic nations. The application of these observations I leave to others.

It was a custom with the Greeks to make a great noise with brazen vessels; and the Romans made a general outcry, called *conclamatio*, hoping either to stop the soul which was now taking its flight, or to awaken the person, if only in a state of *torpor*. This they did for eight days together, calling the person incessantly by his name; at the expiration of which term the phrase, *conclamatum est—all is over—there is no hope*—was used. See the words used in this sense by Terence, *EUN.* l. 347. In all probability this was the (*δευξουμειον*) the making a violent outcry, mentioned here by the evangelist. How often, on the death of relatives, do men incurber and perplex themselves with vain, worldly, and tumultuous ceremonies, instead of making profitable reflections on death!

26 And ^y the fame hereof A. M. 4031
 went abroad into all that land. An. Olymp.

27 ¶ And when Jesus de-
 parted thence, two blind men followed him, crying, and saying, ^z Thou son of David, have mercy on us.

28 And when he was come into the

& 20. 30, 31. Mark 10. 47, 48. Luke 18. 38, 39.

Verse 24. *The maid is not dead, but sleepeth.*] That is, she is not dead so as to *continue* under the power of death; but shall be raised from it as a person is from natural sleep.

They laughed him to scorn. Κατηγελων αυτου, they ridiculed him; from κατα intensive, and γελω, I laugh—they grinned a ghastly smile, expressive of the contempt they felt for his person and knowledge. People of the world generally laugh at those truths which they neither comprehend nor love, and deride those who publish them; but a faithful minister of God (copying the example of Christ) keeps on his way, and does the work of his Lord and Master.

Verse 25. *He—took her by the hand, and the maid arose.*] The fountain of life thus communicating its vital energy to the dead body. Where death has already taken place, no power but that of the great God can restore to life; in such a case, vain is the help of man. So the soul that is dead in trespasses and sins, that is, sentenced to death because of transgression; and is thus dead in law, can only be restored to spiritual life by the mighty power of the Lord Jesus; because HE alone has made the atonement, and HE alone can pardon transgression. If the spiritually dead person be utterly unconcerned about the state and fate of his soul, let a converted relative either bring him to Christ by leading him to hear the undullerated Gospel of the kingdom; or bring Christ to him by fervent, faithful, and persevering prayer.

Verse 26. *And the fame hereof went abroad*] In this business Jesus himself scarcely appears, but the work effected by his sovereign power, is fully manifested; to teach us that it is the business of a successful preacher of the Gospel to conceal himself as much as possible, that God alone may have the glory of his own grace. This is a proper miracle, and a full exemplification of the unlimited power of Christ.

Verse 27. *Son of David*] This was the same as if they had called him *Messiah*. Two things here are worthy of remark: 1st. That it was a generally received opinion at this time in Judea, that the Messiah should be son of David. (John vii. 47.) 2dly. That Jesus Christ was generally and incontestably acknowledged as coming from this stock. Matt. xii. 23.

Have mercy on us.] That man has already a measure of heavenly light, who knows that he has no merit; that his cry should be a cry for mercy; that he must be fervent, and that in praying he must follow Jesus Christ as the true Messiah, the Son of David expected from heaven.

Verse 28. *When he was come into the house*] That is, the house of Peter, at Capernaum, where he ordinarily lodged.

Believe ye that I am able to do this?] Without faith Jesus does nothing to men's souls now

A. M. 4031. house, the blind men came to
A. D. 27. him; and Jesus saith unto
An. Olymp. them, Believe ye that I am
CCL. 3. able to do this? They said unto him,
Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

31 ^b But they, when they were departed, spread abroad his fame in all that country.

32 ¶ ^c As they went out, behold they brought to him a dumb man possessed with a devil.

^a Ch. 8. 4. & 12. 16. & 17. 9. Luke 5. 14.—^b Mark 7. 36.—^c See Ch. 12. 22. Luke 11. 14.—^d Ch. 12. 24. Mark 3. 22. Luke 11. 15.

no more than he did to their bodies in the days of his flesh.

They said unto him, Yea, Lord.] In our blindness we should have, 1st. A lively faith in the almighty grace of Christ. 2dly. A *servent incessant cry* for the communication of this grace. 3dly. A proper view of his *incarnation*, because it is through his union with our nature, and by his sufferings and death, we are to expect salvation.

Verse 29. *According to your faith.*] See on chap. viii. 13.

Verse 30. *Straitly charged them*] *He charged them severely*, *ἐπιμύσατο*, from *ἐπι*, and *βίμωμαι* to roar or storm with anger; he charged them on pain of his displeasure, not to make it as yet public. See the reasons, chap. viii. 4.

Verse 31. *But they—spread abroad his fame*] They should have held their peace; for to obey is better than sacrifice. 1 Sam. xv. 22. but man must always be wiser than God. However it may be profitable to remark, 1st. That honour pursues those who fly from it. 2dly. He who is thoroughly sensible of God's mercy, cannot long contain his acknowledgments. 3dly. That God in general requires that what a man has received for his own salvation, shall become subservient to that of others—*Let your light so shine, &c.* God chooses to help man by man, that all may be firmly knit together in brotherly love.

Verse 32. *A dumb man possessed with a devil.*] Some demons rendered the persons they possessed *paralytic*, some *blind*, others *dumb*, &c. It was the interest of Satan to hide his influences under the appearance of natural disorders. A man who does not acknowledge his sin to God, who prays not for salvation, who returns no praises for the mercies he is continually receiving, may well be said to be possessed with a dumb demon.

Verse 33. *And when the devil was cast out, the dumb spake*] The very miracle which was now wrought, was to be the demonstrative proof of the Messiah's being manifested in the flesh. See Isai. xxxv. 5, 6.

It was never so seen in Israel] The greatest of the prophets has never been able to do such

33 And when the devil was A. M. 4031-
cast out, the dumb spake: An. Olymp. and the multitudes marvelled, CCL. 3.
saying, It was never so seen in Israel.

34 But the Pharisees said, ^d He casteth out devils through the prince of the devils.

35 ^e And Jesus went about all the cities and villages, ^f teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ ^g But when he saw the multitudes, he was moved with compassion on them, because they ^h fainted, and were scattered abroad, ⁱ as sheep having no shepherd.

^e Mark 6. 6. Luke 13. 22.—^f Ch. 4. 23.—^g Mark 6. 34.—^h Or, were tired, and lay down.—ⁱ Numb. 27. 17. 1 Kings 22. 17. Ezek. 34. 5. Zech. 10. 2.

miracles as these. This was the remark of the people: and thus we find, that the poor and the simple were more ready to acknowledge the hand of God, than the rich and the learned. Many miracles had been wrought in the course of this one day, and this excited their surprise.

Verse 34. *He casteth out devils through the prince of the devils.*] This verse is wanting in both the Greek and Latin of the C. Bezae, in another copy of the Itala, and in Hilary and Juvenius. But see on chap. xii. 24.

It is a consummate piece of malice to attribute the works of God to the devil. Envy cannot suffer the approbation which is given to the excellencies of others. Those whose hearts are possessed by this vice, speak the very language of the devil. Calumny is but a little distance from envy. Though all persons may not have as much envy as the Pharisees; yet they should fear having some degree of it, as all have the principle from which it proceeds, viz. sin.

Verse 35. *Jesus went about all the cities and villages.*] Of Galilee. See on chap. iv. 23, 24. A real minister of Jesus Christ, after his example, is neither detained in one place by a comfortable provision made by some; nor discouraged from pursuing his work by the calumny and persecution of others. It is proper to remark, that wherever Christ comes, the proofs of his presence evidently appear: he works none but salutary and beneficial miracles, because his ministry is a ministry of salvation.

Among the people.] *ἐν τῷ λαῷ.* This clause is omitted by about fifty MSS. several of them of the first antiquity and authority; by the Complutensian, and by Bengel; by both the Syriac, both the Arabic, both the Persian; the Ethiopic, Gothic, Saxon, and all the Itala except four. Griesbach has left it out of the text.

Verse 36. *Moved with compassion*] *Ἐσπλαγγίσθη*, from *σπλαγγίσις*, a bowel. The Jews esteemed the bowels to be the seat of sympathy and the tender passions, and so applied the organ to the sense.

Σπλαγγίζουσι signifies, says Mintert, “to be moved with pity from the very inmost bow-

A. M. 4031. 37 Then saith he unto his
A. D. 27. disciples, ^k The harvest truly
An. Olymp. is plenteous, but the labourers
CCl. 3. are few ;

^k Luke 10. 2. John 4. 35.

els. It is an emphatic word, signifying a vehement affection of commiseration, by which the bowels, and especially the heart, are moved." Both this verb and the noun seem to be derived from *σπασσ*, to draw; the whole intestinal canal, in the peristaltic motion of the bowels, being drawn, affected, and agitated with the sight of a distressed or miserable object. Pity increases this motion of the bowels, and produces considerable pain: hence *σπλαγχιζομας*, to have the bowels moved, signifies to feel pity or compassion, at seeing the miseries of others.

They fainted] Instead of *καταλιμνησιν*, *fainted*, all the best MSS. versions, and fathers, read *σπλαγμινος*, *grieved*, and *melancholy*. *Κυριε* says *σπλαγμινος* properly signifies, to pluck off the hair, as persons do in extreme sorrow or distress. The margin says, *They were tired, and lay down*.

And were scattered abroad] *Επιρριμνησιν*, *thrown down*, or *all along*. They were utterly neglected as to the interests of their souls, and rejected by the proud and disdainful Pharisees. *This people*, (*εχλος*, *this mob*), *that knoweth not the law, is accursed*, John vii. 49. Thus, those execrable men spoke of the souls that God had made, and of whom they should have been the instructors.

Those teachers in name, have left their successors behind them; but as in the days of Christ, so now, God has in his mercy rescued the flock out of the hands of those who only fed upon their flesh, and clothed themselves with their wool. The days in which a man was obliged to give his property to what was called *the church*, for the salvation of his soul, Christ being left out of the question, are, thank God, nearly over and gone. Jesus is the true Shepherd; without him there is nothing but *fainting, fatigue, vexation, and dispersion*. O that we may be led out and in by him, and find pasture!

Verse 37. *The harvest*] The souls who are ready to receive the truth, are very numerous; but the labourers are few. There are multitudes of scribes, Pharisees, and priests, of reverend and right reverend men; but there are few that work. Jesus wishes for labourers not gentlemen, who are either idle drones, or slaves to pleasure and sin, and *nati consumere fruges*—*"Burn to consume the produce of the soil."*

It was customary with the Jews to call their rabbins and students *reapers*; and their work of instruction the *harvest*. So in *Idru Rabba*, s. 2. "The days are few; the creditor is urgent; the crier calls out incessantly; and the reapers are few." And in *Pirkey Aboth*: "The day is short, the work great, the workmen idle, the reward abundant, and the master of the household is urgent." In all worldly concerns, if there be the prospect of much gain, most men are willing enough to labour; but if it be to save their own souls, or the souls of others, what indolence, backwardness, and carelessness! while their adversary, the devil, is going about as a roaring lion, seeking whom

38 ^l Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

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An. Olymp.
CCl. 3.

^l 2 Thess. 3. 1.

he may devour: and a careless soul, and especially a careless minister, is his especial prey.

The place of the harvest is the whole earth. It signifies little where a man works, provided it be by the appointment, in the Spirit, and with the blessing of God.

Verse 38. *That he will send forth labourers*] *Οπως εκβαλει γενητας*, *that he would thrust forth labourers*. Those who are fittest for the work, are generally most backward to the employment. The man who is forward to become a preacher, knows little of God, of human nature, or of his own heart. It is God's province to thrust out such preachers as shall labour; and it is our duty to entreat him to do so. A minister of Christ is represented as a *day-labourer*: he comes into the harvest, not to become lord of it, not to live on the labour of others, but to work, and to labour his day. Though the work may be very severe, yet, to use a familiar expression, there is good wages in the harvest-home; and the day, though hot, is but a short one. How earnestly should the flock of Christ pray to the good Shepherd to send them pastors after his own heart, who will feed them with knowledge; and who shall be the means of spreading the knowledge of his truth, and the savour of his grace, over the face of the whole earth.

The subject of *fasting*, already slightly noticed in the preceding notes, should be farther considered.

In all countries, and under all religions, *fasting* has not only been considered a duty, but also of extraordinary virtue to procure blessings and to avert evils. Hence it has often been practised with extraordinary rigour, and abused to the most superstitious purposes. There are twelve kinds of fasts among the Hindoos:

1. The person neither eats nor drinks for a day and night. This fast is indispensable, and occurs twenty-nine times in the year.

2. The person fasts during the day, and eats at night.

3. The person eats nothing but fruits, and drinks milk or water.

4. He eats once during the day and night.

5. Eats one particular kind of food during the day and night, but as often as he pleases.

6. Called *Chanderaym*, which is to eat on the first day only one mouthful; two on the second; and thus continues increasing one mouthful every day for a month, and then decreasing a mouthful every day, till he leaves off where he began.

7. The person neither eats nor drinks for twelve days.

8. Lasts twelve days; the first three days he eats a little once in the day; the next three, he eats only once in the night; the next three, he eats nothing, unless it be brought to him; and during the last three days, he neither eats nor drinks.

9. Lasts fifteen days. For three days and three nights, he eats only one handful at night; the next three days and nights, he eats one

handful, if it be brought him, if not, he takes nothing. Then he eats nothing for three days and three nights. The next three days and nights he takes only a handful of warm water each day. The next three days and nights he takes a handful of warm milk each day.

10. For three days and nights he neither eats nor drinks. He lights a fire, and sits at a door where there enters a hot wind, which he draws in with his breath.

11. Lasts fifteen days. Three days and three nights he eats nothing but leaves; three days and three nights, nothing but the Indian fig; three days and three nights, nothing but the seed of the lotus; three days and three nights, nothing but *peepul* leaves; three days and three nights, the expressed juice of a particular kind of grass called *doobah*.

12. Lasts a week. First day he eats milk; second, milk-curd; third, *ghee*, i. e. clarified butter; fourth, cow's urine; fifth, cow's dung; sixth, water; seventh, nothing.

During every kind of fast, the person sleeps on the ground, plays at no game, has no connexion with women, neither shaves nor anoints himself, and bestows alms each day.—**AYEEN AKBARY**, vol. iii. p. 247—250. How much more simple and effectual is the way of salvation taught in the **BIBLE!** but because it is *true*, it is not credited by fallen man.

FASTING is considered by the *Mohammedans* as an essential part of *piety*. Their orthodox divines term it *the gate of religion*. With them, it is of two kinds, *voluntary*, and *incumbent*; and is distinguished by the *Mosliman* doctors into three degrees: 1. The refraining from every kind of nourishment or carnal indulgence. 2. The restraining the various members from every thing which might excite sinful or corrupt desires. 3. The abstracting the mind wholly from worldly cares, and fixing it exclusively upon God. Their great annual fast is kept on the month *Ramzan*, or *Ramadhan*, beginning at the first new moon, and continuing until the appearance of the next: during which it is required to abstain from every kind of nourishment from day-break till after sun-set of each day. From this observance none are excused but the *sick*, the *aged*, and *children*. This is properly the *Mohammedan Lent*. See **HEDAYAH**, prel. Dis. p. LV. LVI.

It is worthy of remark, that these children of the Bridegroom, the disciples, did not *mourn*, were exposed to no persecution while the *Bridegroom*, the Lord Jesus, was *with them*: but after he had been *taken from them*, by death and his ascension, they did *fast* and *mourn*; they were exposed to all manner of *hardships*, *persecutions*, and even *death* itself, in some of its worst forms.

CHAPTER X.

Jesus calls, commissions, and names his twelve disciples, 1—4. Gives them particular instructions relative to the objects of their ministry, 5, 6. Mode of preaching, &c. 7—15. Foretells the afflictions and persecutions they would have to endure and the support they should receive, 16—25. Cautions them against betraying his cause, in order to procure their personal safety, 26—39. And gives especial promises to those who should assist his faithful servants in the execution of their work, 40—42.

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CCI. 3.

AND when he had called unto *him* his twelve disciples, he gave them power ^d against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

* Mark 3. 13, 14. & 6. 7. Luke 6. 13. & 9. 1.

NOTES ON CHAPTER X.

Verse 1. *Twelve disciples*] Our Lord seems to have had the *twelve Patriarchs*, heads of the congregation of Israel, in view in his choosing *twelve disciples*. That he had the plan of the ancient Jewish church in his eye is sufficiently evident from chap. xix. 28. and from Luke x. 1. xxii. 30. John xvii. 1. and Rev. xxi. 12—14.

He gave them power against unclean spirits] The word *επιτι*, against, which our translators have supplied in *italic*, is found in many MSS. of good note, and in the principal versions. Here we find the first call to the Christian ministry, and the *end* proposed by the commission given. To call persons to the ministry, belongs only to *Him* who can give them *power to cast out unclean spirits*. He whose ministry is not accompanied with *healing* to diseased souls, was never called of God. But let it be observed, that though the spiritual gifts requisite for the ministry must be supplied by God himself; yet this does not preclude the importance of *human learning*. No man can have his mind too well cultivated, to whom a dissemination of the Gospel is committed. The influence of the Spirit of God was no more designed to render human learning useless; than that

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2 Now the names of the twelve apostles are these; <sup>A. M. 4031.
A. D. 37.
An. Olymp.
CCI. 3.</sup> The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

† Or, *πετρος*.—John 1. 42.

learning should be considered as superseding the necessity of divine inspiration.

Verse 2. *Apostles*] This is the first place where the word is used. *Αποστολος*, an *apostle*, comes from *αποσπασθαι*, *I send a message*. The word was anciently used to signify a person commissioned by a king to negotiate any affair between him and any other power or people. Hence *αποστολος* and *εργατης*, *apostles* and *heralds*, are of the same import in *Herodotus*.—See the remarks at the end of chap. iii.

It is worthy of notice, that those who were Christ's *apostles* were first his *disciples*; to intimate, that men must be first *taught* of God, before they be *sent* of God. Jesus Christ never made an *apostle* of any man, who was not first his *scholar*, or *disciple*. These twelve apostles were chosen, 1. That they might be with our Lord to see and witness his miracles, and hear his doctrine. 2. That they might bear testimony of the former, and preach his truth to mankind.

The first, Simon, who is called Peter, and Andrew his brother. &c.] We are not to suppose that the word *πρωτος*, *first* refers to any kind of dignity, as some have imagined; it merely signifies the *first in order*—the person

A. M. 4031. 3 Philip and Bartholomew ;
 A. D. 27. Thomas, and Matthew the
 An. Olymp. publican ; James *the son of*
 CCI. 3. Alpheus, and Lebbeus, whose surname
 was Thaddeus ;
 4 ^a Simon the Canaanite, and Judas
 • Iscariot, who also betrayed him.
 5 ¶ These twelve Jesus sent forth,

^a Luke 6. 15. Acts 1 13.—^c John 13. 26.—^f Ch. 4. 15.—^g See
 2 Kings 17. 24. John 4. 9, 20.—^b Ch. 15. 24. Acts 13. 46.

first mentioned. A pious man remarks: " God here unites by *grace* those who were before united by *nature*." Though nature cannot be deemed a step toward grace, yet it is not to be considered as always a hindrance to it. Happy the brothers who are joint envoys of heaven, and the parents who have two or more children employed as ambassadors for God !

Verse 3. *Bartholomew*] Many are of opinion that this was *Nathanael*, mentioned John i. 46. whose name was probably *Nathanael Bar Talmi*, Nathanael, the son of *Talmi*: here, his own name is repressed, and he is called *Bar Talmi*, or *Bartholomew*, from his *father*.

Matthew the publican] The writer of this history. See the Preface.

James the son of Alpheus] This person was also called *Cleopas*, or *Clopas*, Luke xxiv. 18. John xix. 25. He had married *Mary*, sister to the blessed Virgin, John xix. 25.

Verse 4. *Simon*] He was third son of *Alpheus*, and brother of *James* and *Jude*, or *Judas*, Matt. xiii. 55.

The Canaanite] This word is not put here to signify a particular *people*, as it is elsewhere used in the Sacred Writings; but it is formed from the Hebrew קנא *kana*, which signifies *zealous*, literally translated by Luke, chap. vi. 15. ζηλωτης, *zelotes*, or the *zealous*, probably from his great *fergency* in preaching the Gospel of his Master. But see Luke vi. 15.

Judas Iscariot] Probably from the Hebrew ישי קריית ish *kerioth*, a man of *Kerioth*, which was a city in the tribe of Judah, Josh. xv. 25. where it is likely this man was born.

As אסר אסר *asara*, signifies the *quinsey*, or *strangulation*, and Judas *hanged* himself after he had betrayed our Lord, Dr. Lightfoot seems inclined to believe that he had his name from this circumstance, and that it was not given him till after his death.

Who also betrayed him] Rather, *even he who betrayed him, or delivered him up*; for so, I think ο και παραδους αυτου, should be translated, the common translation, *who ALSO betrayed him*, is very exceptionable, as it seems to imply, he was betrayed by *some others* as well as by Judas.

Verse 5. *These twelve Jesus sent forth, and commanded*] To be properly qualified for a minister of Christ, a man must be, 1. Filled with the Spirit of holiness; 2. Called to this particular work; 3. Instructed in its nature, &c. and 4. Commissioned to *go forth*, and testify the Gospel of the grace of God. These are four different gifts which a man must receive from God by Christ Jesus. To these let him add all the human qualifications he can possibly attain; as in his arduous work he will require every gift and every grace.

and commanded them, saying, ^{A. M. 4031.}
 ' Go not into the way of the ^{A. D. 27.}
 Gentiles, and into *any* city of ^{An. Olymp.}
^{CCI. 3.} the Samaritans enter ye not :

6 ^b But go rather to the ¹ lost sheep of the house of Israel.

7 ^k And as ye go, preach, saying, ¹ The kingdom of heaven is at hand.

ⁱ Isai. 53. 6. Jer. 50. 6, 17. Ezek. 34. 5, 6, 16. 1 Pet. 2. 25.
^k Luke 9. 2.—^l Ch. 3. 2. & 4. 17. Luke 10. 9.

Go not into the way of the Gentiles] Our Lord only intended that the *first* offers of salvation should be made to the Jewish people; and that the heathen should not be noticed in this first mission, that no stumblingblock might be cast in the way of the Jews.

Into any city of the Samaritans enter ye not] The Samaritans had afterward the Gospel preached to them by Christ himself, John iv. 4, &c. for the reason assigned above. Such as God seems at first to pass by, are often those for whom he has designed his greatest benefits, (witness the Samaritans, and the Gentiles in general) but he has his own proper time to discover and reveal them.

The history of the *Samaritans* is sufficiently known from the Old Testament. Properly speaking, the inhabitants of the city of Samaria should be termed Samaritans; but this epithet belongs chiefly to the people sent into that part of the promised land by Salmanezzer, king of Assyria, in the year of the world 3283, when he carried the Israelites that dwelt there captives beyond the Euphrates, and sent a mixed people, principally Cuthites, to dwell in their place. These were altogether heathens at first; but they afterward incorporated the worship of the true God with that of their idols. See the whole account, 2 Kings xvii. 5, &c. From this time they feared Jehovah, and served other gods till after the Babylonish captivity. From Alexander the Great, Sanballat, their governor, obtained permission to build a temple upon mount Gerizim, which the Jews conceiving to be in opposition to their temple at Jerusalem, hated them with a perfect hatred, and would have no fellowship with them. The Samaritans acknowledge the divine authority of the Law of Moses, and carefully preserve it in their own characters, which are probably the genuine ancient Hebrew; the character which is now called *Hebrew* being that of the Chaldeans. The Samaritan Pentateuch is printed in the London Polyglott; and is an undeniable record. A poor remnant of this people is found still at *Naplouse*, the ancient *Shechem*: but they exist in a state of very great poverty and distress; and probably will soon become extinct.

Verse 6. *But go rather to the lost sheep, &c.*] The Jewish church was the ancient *fold* of God; but the sheep had wandered from their Shepherd, and were lost. Our blessed Lord sends these under-shepherds to seek, find, and bring them back to the Shepherd and Overseer of their souls.

Verse 7. *And as ye go, preach*] προσηγορευεις δε κηρυσσεται, and as you proceed, proclaim like heralds—make this proclamation wherever ye go, and while ye are journeying. Preach and travel; and as ye travel, preach—proclaim

A. M. 4031. 8 Heal the sick, cleanse the
A. D. 27. lepers, raise the dead, cast
An. Olymp. out devils: ^m freely ye have
CCI. 3. received, freely give.

9 ^a Provide ^o neither gold, nor silver,
nor ^p brass in your purses,

10 Nor scrip for *your* journey, neither

^m Acts 8. 18, 20.—ⁿ 1 Sam. 9. 7. Mark 6. 8. Luke 9. 3. & 10.
4. & 22. 35.—^o Or, *Get*.—^p See Mark 6. 8.

salvation to all you meet. Wherever the ministers of Christ go, they find lost ruined souls; and *wherever* they find them, they should proclaim *Jesus*, and his power to save. For an explanation of the word *proclaim*, or *preach*, see on chap. iii. 1.

From this commission we learn what the grand subject of apostolic preaching was—THE KINGDOM OF HEAVEN IS AT HAND! This was the great message. "They preached," says *Quessel*, "to establish the faith: the kingdom, to animate the hope; of heaven, to inspire the love of heavenly things, and the contempt of earthly; which is at hand, that men may prepare for it without delay."

Verse 8. *Raise the dead*] This is wanting in the MSS. marked EKLMS. of *Griesbach*, and in those marked BIV. of *Mathai*, and in upward of one hundred others. It is also wanting in the *Syriac*, (Vienna edition) latter *Persic*, *Sahidic*, *Armenian*, *Slavonic*, and in one copy of the *Itala*; also in *Athanasius*, *Basil*, and *Chrysostom*. There is no evidence that the disciples raised any dead person previously to the resurrection of Christ. The words should certainly be omitted, unless we could suppose that the authority now given respected not only their present mission, but comprehended also their future conduct. But that our blessed Lord did not give this power to his disciples at this time, is, I think, pretty evident from verse 1. and from Luke ix. 6, 10. x. 19, 20. where, if any such power had been given, or exercised, it would doubtless have been mentioned. *Wetstein* has rejected it, and so did *Griesbach* in his first edition; but in the second (1796) he has left it in the text, with a note of doubtfulness.

Freely ye have received, freely give.] A rule very necessary, and of great extent. A minister, or labourer in the Gospel vineyard, though worthy of his comfortable support while in the work, should never preach for hire, or make a secular traffic of a spiritual work. What a scandal is it for a man to traffic with gifts, which he pretends at least to have received from the Holy Ghost, of which he is not the master, but the dispenser. He who preaches to get a living, or to make a fortune, is guilty of the most infamous sacrilege.

Verse 9. *Provide neither gold, nor silver, nor brass in your purses*] *Εἰς τὰς ζώνας ὑμῶν*, in your GIRDLES. It is supposed that the people of the East carry their money in a fold of their girdles. This is scarcely correct: they carry it in a purse in their bosom, under their girdles. This I have often observed.

In a thousand instances an apostolic preacher, who goes to the wilderness to seek the lost sheep, will be exposed to hunger and cold, and other inconveniences—he must therefore resign himself to God, depending on his provi-

two coats, neither shoes, nor ^a yet staves; ^b for the workman is worthy of his meat.

11 ^c And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

^r Gr. a staff.— Luke 10. 7. 1 Cor. 9. 7, &c. 1 Tim. 5. 18.
^t Luke 10. 8.

dence for the necessities of life. If God have sent him, he is bound to support him, and *will* do it; anxiety therefore, in him, is a double crime, as it insinuates a bad opinion of the Master who has employed him. Every missionary should make himself master of this subject.

Have no money in your purse, is a command, obedience to which was secured by the narrow circumstances of most of the primitive, genuine preachers of the Gospel. Whole herds of friars mendicants have professed the same principle, and abandoned themselves to voluntary poverty; but if the money be in the heart it is a worse evil. In the former case it may be a temptation to sin; in the latter it *must* be ruinous.

Verse 10. *Nor scrip for your journey*] To carry provisions. This was called *τορμίλ* *tor-mil*, by the rabbins; it was a leathern pouch hung about their necks, in which they put their victuals. This was, properly, the *shepherd's bag*.

Neither two coats, &c.] Nothing to encumber you.

Nor yet staves] *παῦλον*, a staff, as in the margin; but, instead of *παῦλον*, staff, which is the common reading, all the following MSS. and versions have *παῦλον*, staves, and CEFGLMPS. V. ninety-three others, *Coptic*, *Armenian*, latter *Syriac*, one of the *Itala*, *Chrysostom*, and *Theophylact*. This reading is of great importance, as it reconciles this place with Luke ix. 3. and removes the seeming contradiction from Mark vi. 8. As if he had said, "Ye shall take nothing to defend yourselves with, because ye are the servants of the Lord, and are to be supported by his bounty, and defended by his power. In a word, be like men in haste, and eager to begin the important work of the ministry. The sheep are lost, ruined:—Satan is devouring them:—give all diligence to pluck them out of the jaws of the destroyer."

The workman is worthy of his meat.] *τὰς τροφὰς αὐτοῦ*, of his maintenance. It is a maintenance, and that only, which a minister of God is to expect; and that he has a divine right to; but not to make a fortune, or lay up wealth: besides, it is the workman, he that labours in the word and doctrine, that is to get even this. How contrary to Christ is it for a man to have vast revenues as a minister of the Gospel, who ministers no Gospel, and who spends the revenues of the church to its disgrace and ruin?

Verse 11. *Into whatsoever city or town ye shall enter*] In the commencement of Christianity, Christ and his preachers were all *Itinerant*.

Inquire who in it is worthy] That is, of a good character: for a preacher of the Gospel should be careful of his reputation, and lodge only with those who are of a regular life.

How the disciples should conduct CHAP. X. *themselves in their preaching.*

A. M. 4031. 12 And when ye come into a house, salute it.

A. D. 27. An. Olymp. CCI. 3. 13 " And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 " And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city,

* Luke 10. 5.—† Psa. 35. 13.—‡ Mark 6. 11. Luke 9. 5. & 10. 10, 11.—§ Neh. 5. 13. Acts 13. 51. & 18. 6.—¶ Ch. 11. 22, 24.

There abide till ye go thence.] Go not about from house to house, Luke x. 7. Acting contrary to this precept has often brought great disgrace on the Gospel of God. Stay in your own lodging as much as possible, that you may have time for prayer and study. Seldom frequent the tables of the rich and great; if you do, it will unavoidably prove a snare to you. The unction of God will perish from your mind, and your preaching be only a dry barren repetition of old things; the bread of God in your hands will be like the dry, mouldy, Gibeonitish crusts, mentioned Josh. ix. 5. He who knows the value of time, and will redeem it from useless chit-chat, and trifling visits, will find enough for all the purposes of his own salvation, the cultivation of his mind, and the work of the ministry. He, to whom time is not precious, and who lives not by rule, never finds time sufficient for any thing;—is always embarrassed—always in a hurry, and never capable of bringing one good purpose to proper effect.

Verse 12. Salute it.] *Λιχοντες, ειρηνη εις το οικον τουτου, saying, "Peace be to this house"* This clause, which, as explanatory of the word *ασπασαθη*, is necessary to the connexion in which it now stands, is added by the MSS. D and L. and forty-three others, the *Armenian, Ethiopic, Slavonic, Saxon, Vulgate*, all the copies of the old *Itala, Theophylact, and Hilary*. The clause is also found in several modern versions. The modern Greek has *λιχοντες ειρηνη εις το σπιτι τουτου*. The Italian by Matthew of Erberg, and of Diodati, renders it thus: *Peace sia a questa casa*. Peace be to this house. It is found also in *Wickliff*, and in my old MS. *Seyntge, pees be to this hous*. Some suppose it is an addition taken from *Luke*, but there is nearly as much reason to believe he took it from *Matthew*.

Peace, *שלום* among the Hebrews, had a very extensive meaning:—it comprehended all blessings, spiritual and temporal. Hence that saying of the rabbins, *שלום בכל הנצות כלול, גודל שאלום* *Gudal Shalom, sheroi hiberacoth culo'oth bo*. Great is PEACE, for all other blessings are comprehended in it. To wish peace to a family, in the name and by the authority of Christ, was in effect a positive promise on the Lord's side, of all the good implied in the wish. This was paying largely even beforehand. Whoever receives the messengers of God into his house, confers the highest honour upon himself, and not upon the preacher, whose honour is from God, and who comes with the blessings of life eternal to that man and his family who receives him.

Verse 13. If that house be worthy] If that

* shake off the dust of your feet. A. M. 4031. 15 Verily I say unto you, A. D. 27. An. Olymp. CCI. 3.

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 therefore wise as serpents, and harmless as doves.

* Luke 10. 3.—† Rom. 16. 10. Eph. 5. 15.—‡ 1 Cor. 14. 20. Phil. 2. 15.—§ Or, simple.

family be proper for a preacher to lodge in, and the master be ready to embrace the message of salvation.

Your peace] The blessings you have prayed for, shall come upon the family: God will prosper them in their bodies, souls, and substance.

But if it be not worthy] As above explained. Let your peace] The blessings prayed for, return to you. *πισ υμας επισπαρω, it shall turn back upon yourselves*. They shall get nothing, and you shall have an increase.

The trials, disappointments, insults and wants of the followers of Christ, become in the hand of the all-wise God subservient to their best interests: hence, nothing can happen to them without their deriving profit from it, unless it be their own fault.

Verse 14. Shake off the dust of your feet.] The Jews considered themselves defiled by the dust of a heathen country, which was represented by the prophets as a polluted land, Amos vii. 7. when compared with the land of Israel, which was considered as a holy land, Ezek. xlv. 1. therefore to shake the dust of any city of Israel from off one's clothes or feet, was an emblematical action, signifying a renunciation of all further connexion with them, and placing them on a level with the cities of the heathen. See Amos ix. 7.

Verse 15. In the day of judgment] Or, punishment—*επιστας*. Perhaps not meaning the day of general judgment, nor the day of the destruction of the Jewish state by the Romans; but a day in which God should send punishment on that particular city, or on that person, for their crimes. So the day of judgment of Sodom and Gomorrah, was the time in which the Lord destroyed them by fire and brimstone from the Lord out of heaven.

If men are thus treated for not receiving the preachers of the Gospel, what will it be to despise the Gospel itself—to decry it—to preach the contrary—to hinder the preaching of it—to abuse those who do preach it in its purity—or to render it fruitless by calumnies and lies? Their punishment, our Lord intimates, shall be greater than that inflicted on the inhabitants of Sodom and Gomorrah!

Verse 16. Behold, I send you forth as sheep in the midst of wolves] He who is called to preach the Gospel, is called to embrace a state of constant labour, and frequent suffering. He who gets ease and pleasure in consequence of embracing the ministerial office, neither preaches the Gospel, nor is sent of God. If he did the work of an evangelist, wicked men and demons would both oppose him.

Wise (σοφισμοι, prudent) as serpents, and

A. M. 4031.
A. D. 27.
An. Olymp.
CCL. 3.

17 But beware of men : for
d they will deliver you up to
the councils, and e they will

scourge you in their syna-
gogues ;
18 And f ye shall be brought

A. M. 4031.
A. D. 27.
An. Olymp.
CCL. 3.

d Ch. 24. 9. Mark 13. 9. Luke 12. 11. & 21. 12.

e Acts 5. 40.—f Acts 12. 1. & 24. 10. & 25. 7, 23. 2 Tim. 4. 16

harmless as doves] This is a proverbial saying : so in *Shir hashirim Rabba*, fol. 16. "The holy blessed God said to the Israelites, Ye shall be toward me, as *upright as the doves*; but toward the Gentiles, as *cunning as serpents*."

There is a beauty in this saying which is seldom observed. The serpent is represented as prudent to excess, being full of cunning; Gen. iii. 1. 2 Cor. xi. 3. and the dove is simple, even to stupidity; Hos. vii. 11. but Jesus Christ corrects here the *cunning of the serpent*, by the *simplicity of the dove*; and the *too great simplicity of the dove* by the *cunning of the serpent*. For a fine illustration of this text, see the account of the *boiga* :

"This species is remarkably beautiful, combining the richest colours of the finest gems, with the splendour of burnished gold, mingled with dark brown shades, which contrast and heighten its brilliant ornaments. The whole under surface of the head and body is of a silver white, separated from the changing blue of the back by a golden chain on each side, the whole length of the body. This fine blue and silver, ornamented with gold, by no means give a full idea of the beautiful embroidery of the *boiga*. We must take in all the reflected tints of silver colour, golden yellow, red, blue, green, and black, mingled, and changing in the most extraordinary and beautiful manner possible; so that, when about to change its skin, it seems studded with a mixt assemblage of diamonds, emeralds, topazes, sapphires, and rubies, under a thin transparent veil of bluish crystal. Thus, in the rich and torrid plains of India, where the most splendid gems abound, nature seems to have chosen to reunite them all, together with the noble metals, to adorn the brilliant robe of the *boiga*. This is one of the most slender of serpents in proportion to its length. The specimens in the royal collection, which exceed three feet in length, are hardly a few lines in diameter. The tail is almost as long as the body, and at the end is like a needle for fineness; yet it is sometimes flattened above, below, and on the two sides, rendering it in some measure square. From the delicacy of its form, its movements are necessarily extremely agile; so that, doubling itself up several times, it can spring to a considerable distance with great swiftness. It can twine and twist itself, most readily, and nimbly, around trees or other such bodies; climbing, or descending, or suspending itself, with the utmost facility. The *boiga* feeds on small birds, which it swallows very easily, notwithstanding the small diameter of its body, in consequence of the great distensibility of its jaws, throat, and stomach, common to it with other serpents. It conceals itself under the foliage of trees, on purpose to surprise the small birds; and is said to attract them by a peculiar kind of whistling, to which the term of *song* has been applied; but we must consider this as an exaggeration; as its long divided tongue, and the conformation of its other organs of sound, are only adapted for producing a hiss, or species of simple

whistle, instead of forming a melodious assemblage of tones. Yet, if nature has not reckoned the *boiga* among the songsters of the woods, it seems to possess a more perfect instinct than other serpents, joined to more agile movements, and more magnificent ornament. In the isle of Borneo, the children play with the *boiga*, without the smallest dread. They carry it in their hands, as innocent as themselves, and twist it about their necks, arms, and bodies, in a thousand directions. This circumstance brings to recollection that fine emblem of Candour and Confidence imagined by the genius of the ancients; a child smiling on a snake, which holds him fast in his convolutions. But, in that beautiful allegory, the snake is supposed to conceal a deadly poison; while the *boiga* returns caress for caress, to the Indian children who fondle it, and seems pleased to be twisted about their delicate hands. As the appearance of such nimble and innocent animals in the forests must be extremely beautiful, displaying their splendid colours, and gliding swiftly from branch to branch, without possessing the smallest noxious quality; we might regret that this species should require a degree of heat greatly superior to that of our regions, and that it can only subsist near the tropics in Asia, Africa, and America. It has usually a hundred and sixty-six large plates, and a hundred and twenty-eight pairs of small plates, but is subject to considerable variation.

"According to this representation, the *boiga* is not merely to be praised for its beauty, but may be said to fulfil the old maxim of combining the wisdom of the serpent with the *harmlessness of the dove*." Cope's Hist. of oviparous Quadrupeds and Serpents.

Instead of *αἰετοί*, *harmless*, or as the *Etymol. Mag.* defines it, *without mixture of evil*, the *Cod. Bezae* reads *ἀκυστατοι*, *simple—uncompounded*, so all the copies of the old *Itala*, the *Vulgate*, and the *Latin fathers*; but this curious and explanatory reading is found in no other Greek MS.

Verse 17. *But beware of men*] Or, be on your guard against men, *των ανθρώπων*, THESE men; i. e. your *countrymen*; those from whom you might have reasonably expected comfort and support; and especially those in *power*, who will abuse that power to oppress you.

Councils] *Συνεδρία*, *synhedrims*, and *synagogues*. See on chap. v. 22. "By *synagogues* we may understand here, not the places of public worship, but assemblies where three magistrates, chosen out of the principal members of the synagogue, presided to adjust differences among the people: these had *power*, in certain cases, to condemn to the *scourge*, but not to *death*. See Acts xxii. 19. 2 Cor. xi. 24. compared with Luke xii. 11." See *Light-foot*.

Verse 18. *Ye shall be brought before governors, &c.*] "This affords a striking proof of the prescience of Christ. Who could have thought, at that time, that these *despised and illiterate men* could excite so much attention,

A. M. 4031. before governors and kings
A. D. 27. for my sake, for a testimony
An. Olym. against them and the Gentiles.
CCI 3

19 * But when they deliver you up, take no thought, how or what ye shall speak: for ^b it shall be given you in that same hour what ye shall speak:

20 ⁱ For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 ^k And the brother shall deliver up the brother to death, and the father the

^r Mark 13. 11, 12, 13. Luke 12. 11. & 21. 14, 15.—^b Exod. 4. 12. Jer. 1. 7.—ⁱ 2 Sam. 23. 2. Acts 4. 8. & 6. 10. 2 Tim. 4. 17.—^k Mic. 7. 6. Ver. 35. 36. Luke 21. 16.

and be called upon to apologize for the profession of their faith, before the tribunals of the most illustrious personages of the earth?—*Wakefield.*

By governors and kings, we may understand the Roman proconsuls, governors of provinces, and the kings who were tributary to the Roman government, and the emperors themselves, before whom many of the primitive Christians were brought.

For a testimony against them and the Gentiles.] That is, to render testimony, both to Jews and Gentiles, of the truth and power of my Gospel.

Verse 19. Take no thought how or what ye shall speak] *Μη μετὰ νοῦν*—Be not anxiously careful, because such anxiety argues distrust in God, and infallibly produces a confused mind. In such a state, no person is fit to proclaim or vindicate the truth. This promise, *It shall be given you*, &c. banishes all distrust and inquietude on dangerous occasions; but without encouraging sloth and negligence, and without dispensing with the obligation we are under to prepare ourselves by the meditation of sacred truths, by the study of the Holy Scriptures, and by prayer.

It shall be given you in that same hour what] This clause is wanting in the MSS. D and L. and several others, some versions, and several of the Fathers; but it is found in Mark xiii. 11. without any various reading; and in substance in Luke xi. 13.

Verse 20. For it is—the Spirit of your Father, &c.] This was an extraordinary promise, and was literally fulfilled to those first preachers of the Gospel; and to them it was essentially necessary; because the New Testament dispensation was to be fully opened by their extraordinary inspiration. In a certain measure, it may be truly said, that the Holy Spirit animates the true disciples of Christ, and enables them to speak. The Head speaks in his members, by his Spirit: and it is the province of the Spirit of God to speak for God.—Neither surprise, defect of talents, nor even ignorance itself, could hurt the cause of God, in the primitive times, when the hearts and minds of those divine men were influenced by the Holy Spirit.

Your Father] This is added to excite and increase their confidence in God.

Verse 21. And the brother shall deliver up the brother, &c.] What an astonishing enmity

child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ^l ye shall be hated of all men for my name's sake: ^m out he that endureth to the end, shall be saved.

23 But ⁿ when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not ^o have gone over the cities of Israel, ^p till the Son of man be come.

^l Luke 21. 17.—^m Dan. 12. 12, 13. Ch. 24. 13. Mark 13. 13. Ch. 2. 13. & 4. 12. & 12. 15. Acts 8. 1. & 9. 25. & 14. 6. ^o Or, end, or, finish.—^p Ch. 16. 28.

is there in the soul of man against God and goodness; that men should think they did God service, in putting to death those who differ from them in their political or religious creed, is a thing that cannot be accounted for, but on the principle of an indescribable depravity.

Oshame to men! devil with devil damn'd
Firm concord holds, men only disagree
Of creatures rational; though under hope
Of heavenly grace: and, God proclaiming peace,
Yet live in hatred, enmity, and strife
Among themselves, and levy cruel wars,
Wasting the earth, each other to destroy!
Par. Lost, b. ii. l. 496.

Verse 22. Ye shall be hated of all men for my name's sake] Because ye are attached to me, and saved from the corruption that is in the world; therefore the world will hate you. "The laws of Christ condemn a vicious world, and call it to revenge."

He that endureth to the end shall be saved.] He who holds fast faith and a good conscience to the end, till the punishment threatened against this wicked people be poured out, *he shall be saved*, and preserved from the destruction that shall fall upon the workers of iniquity. This verse is commonly understood to refer to the destruction of Jerusalem. It is also true that they who do not hold fast faith and a good conscience till death, have no room to hope for an admission into the kingdom of God.

Verse 23. But when they persecute you] It is prudence and humility (when charity or righteousness obliges us not to the contrary) to avoid persecution. To deprive those who are disposed to do evil, of the opportunities of doing it; to convey the grace which they despise to others; to accomplish God's designs of justice on the former, and of mercy on the latter, are consequences of the fight of a persecuted preacher. This *flight* is a precept to those who are highly necessary to the church of Christ, and advice to those who might imprudently draw upon themselves persecution, and of indulgence for those who are weak. But this *flight* is highly criminal in those mercenary preachers, who, through love to their flesh and their property, abandon the flock of Christ to the wolf. See *Quemel*.

In this city, flee ye into another] There is a remarkable repetition of this clause found in the MSS. DL. and eight others; the Armenian, Saxon, all the Itala, except three; Athan. Theodor. Tertul. August. Ambr. Hilar. and Juvenus. Bengel, in his *Gnomon*, approves

A. M. 4031. 24 The disciple is not above his master, nor the servant above his lord.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3. he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more

25 It is enough for the disciple that

Luke 6. 40. John 13. 16. & 15 20.—Ch. 12. 24. Mark

3. 22. Luke 11. 15. John 8. 48, 52.—Gr. Beelzebub.

of this reading. On the above authorities, Griesbach has inserted it in the text. It probably made a portion of this Gospel as written by Matthew.

Ye shall not have gone over (ended or finished, margin) the cities, &c.] The word τελειοτε here is generally understood as implying to go over or through, intimating that there should not be time for the disciples to travel over the cities of Judea before the destruction predicted by Christ should take place. But this is very far from being the truth, as there were not less than forty years after this was spoken, before Jerusalem was destroyed, τελειωσι και μεταβασιτων are used by the Septuagint, 1 Chr. xxx. 8. for those who teach and those who learn. And τοις τελειοις is used by the apostle, 1 Cor. ii. 6. for those who are perfectly instructed in the things of God. Ovid has used the Latin perficio, which answers to the Greek τελειωσι, in exactly the same sense.

Phyllirides puerum cithara perfectit Achillem. Chiron taught the young Achilles to play on the harp."

For these reasons some contend that the passage should be translated, ye shall not have instructed, i. e. preached the Gospel in the cities of Israel, till the Son of man be come. The Greek divines call baptism τελειωσις, or initiation. See Leigh. Crit. sacr. Edit. Amst. p. 326, 328.

Dr. Lightfoot supposes the meaning to be, "ye shall not have travelled over the cities of Israel preaching the Gospel, before the Son of man is revealed by his resurrection, Rom. i. 4.: compare Acts iii. 19, 20. and v. 26. To you first God raising up his Son, sent him to bless you, &c. The epoch of the Messiah is dated from the resurrection of Christ." After all, the place may be understood literally; for τελειωσι των πολιων, to finish the cities, is only a concise mode of speech for τελειωσι οδων δια των πολιων, to complete the journey through the cities. To finish the survey, to preach in every one:—till the Son of man be come, may refer either to the outpouring of the Spirit on the day of pentecost, or to the subversion of the Jewish state. See Rosenmuller.

Verse 24. The disciple is not above his master] Or in plainer terms, A scholar is not above his teacher. The saying itself requires no comment, its truth and reasonableness are self-evident, but the spirit and design of it should be carefully attended to. Jesus is the great teacher, we profess to be his scholars. He who keeps the above saying in his heart, will never complain of what he suffers. How many irregular thoughts and affections is this maxim capable of restraining! A man is not a scholar of Christ unless he learn his doctrine; and he does not learn it as he ought, unless he put it in practice.

Verse 25. It is enough for the disciple that he be as his master] Can any man who pretends to be a scholar or disciple of Jesus Christ, expect to be treated well by the world? Will not the world love its own, and them only?

Why then so much impatience under sufferings such an excessive sense of injuries, such delicacy: can you expect any thing from the world better than you receive? If you want the honour that comes from it, abandon Jesus Christ, and it will again receive you into its bosom. But you will, no doubt, count the cost before you do this. Take the converse, abandon the love of the world, &c. and God will receive you.

Beelzebub] This name is variously written in the MSS. Beelzeboul, Beelzeboun, and Beelzebub, but there is a vast majority in favour of the reading Beelzebub, which should, by all means, be inserted in the text instead of Beelzebub. See the reasons below, and see the margin.

It is supposed that this idol was the same with Baal zebul, the god, fly, worshipped at Ekron, 2 Kings i. 2, &c. who had his name changed afterward by the Jews to Baal zebul, the dung god, a title expressive of the utmost contempt. It seems probable that the worship of this vile idol continued even to the time of our Lord; and the title being applied by the Jews to our blessed Lord, affords the strongest proof of the inveteracy of their malice.

Dr. Lightfoot has some useful observations on this subject, which I shall take the liberty to subjoin.

"For the searching out the sense of this horrid blasphemy these things are worthy observing.

"I. Among the Jews it was held, in a manner, for a matter of religion, to reproach idols, and to give them odious names. R. Akibah saith, idolatry pollutes, as it is said, Thou shalt cast away the (idol) as something that is abominable, and thou shalt say to it, Get thee hence (Isai. xxx. 22.) R. Lazar saith, Thou shalt say to it, Get thee hence; that which they call the face of God, let them call the face of a dog. That which they call כוס נין ein kos, the FOUNTAIN OF A CUP, let them call קון קון ein kuts, the FOUNTAIN OF TOIL, (or of stools.) That which they call גדינה גדינה, FORTUNE, let them call גליה גליה geliya, a STINK, &c. That town which sometimes was called Bethel, was afterward called Bethaven. See also the Tract Schabbath.

"II. Among the ignominious names bestowed upon idols, the general and common one was זבול Zebul, DUNG, or a DUNGHILL. Even to them that have stretched out their hands, בזבול bezebul, in a dunghill, (that is, in an idol temple, or in idolatry,) there is hope. Thou canst not bring them (into the church) because they have stretched forth their hands, bezebul, in a dunghill. But yet you cannot reject them, because they have repented." And a little after, He that sees them dunging, בזבול, (that is, sacrificing) to an idol, let him say, cursed be he that sacrifices to a strange god. Let them therefore, who dare, form this word in Matthew into Beelzebub. I am so far from doubting that the Pharisees pronounced the word BEEZEBUL,

A. M. 4031. shall they call them of his household.

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in

Mark 4. 22. Luke 8. 17 & 12. 2, 3.—Isai. 3. 12, 13. Luke 12. 4. 1 Pet. 3. 14.

and that Matthew so wrote it, that I doubt not but the sense fails, if it be writ otherwise.

III. Very many names of evil spirits, or devils, occur in the Talmud, which it is needless here to mention. Among all the devils, they esteemed that devil the worst, the foulest, as it were, the prince of the rest, who ruled over the idols, and by whom oracles and miracles were given forth among the heathens and idolaters. And they were of this opinion for this reason, because they held idolatry above all other things, chiefly wicked and abominable, and to be the prince and head of evil. This demon they called Baal-zebul, not so much by a proper name, as by one more general and common; as much as to say, the lord of idolatry: the worst devil, and the worst thing: and they called him the prince of devils, because idolatry is the prince (or chief) of wickedness.

Verse 26. Fear them not] A general direction to all the persecuted followers of Christ. Fear them not, for they can make you suffer nothing worse than they have made Christ suffer, and under all trials he has promised the most ample support.

For there is nothing covered, &c.] God sees every thing: this is consolation to the upright, and dismay to the wicked, and he will bring into judgment every work, and every secret thing, whether good or bad. Eccl. xii. 14.

Verse 27. What I tell you in darkness] A man ought to preach that only, which he has learned from God's Spirit, and his testimonies; but let him not pretend to bring forth any thing new or mysterious. There is nothing that concerns our salvation that is newer than the new covenant; and in that there is, properly speaking, no mysteries: what was secret before, is now made manifest in the Gospel of the ever-blessed God. See Ephes. iii. 1—12.

What ye hear in the ear] The doctor who explained the law in Hebrew, had an interpreter always by him, in whose ears he softly whispered what he said; this interpreter spoke aloud what had been thus whispered to him. Lightfoot has clearly proved this in his Horæ Talmudicæ, and to this custom our Lord here evidently alludes. The spirit of our Lord's direction appears to be this: whatever I speak to you is for the benefit of mankind,—keep nothing from them, declare explicitly the whole counsel of God, preach ye proclaim on the housetops. The houses in Judea were flat-roofed, with a balustrade round about, which were used for the purpose of taking the air, prayer, meditation, and it seems, from this place, for announcing things in the most public manner. As there are no bells among the Turks, a crier proclaims all times of public

the ear, that preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not

It is in value half penny farthing in the original, as bring the tenth part of the Roman penny. See on Ch. 18. 28.

worship from the housetops. Whoever will give himself the trouble to consult the following Scriptures, will find a variety of uses to which these housetops were assigned. Deut. xxii. 8. Josh. ii. 6. Judg. ix. 51. Neh. viii. 16. 2 Sam. xi. 2. 2 Kings xxiii. 12. Isa. xv. 3. Jer. xxxii. 29. and Acts x. 9.

Lightfoot thinks that this may be an allusion to that custom, when the minister of the synagogue, on the sabbath eve, sounded with a trumpet six times, upon the roof of a very high house, that from thence all might have notice of the coming in of the sabbath. The first blast signified that they should leave off their work in the field; the second that they should cease from theirs in the city: the third that they should light the sabbath candle, &c.

Verse 28. Fear them not which kill the body] Ταυ ακαισιουτων. Those who slay with acts of cruelty, alluding probably to the cruelties which persecutors should exercise on his followers in their martyrdom.—But are not able to kill the soul. Hence we find that the body and the soul are distinct principles, for the body may be slain and the soul escape; and secondly, that the soul is immaterial, for the murderers of the body are not able, μη δυναμεναι, have it not in their power to injure it.

Fear him] It is not hell fire we are to fear, but it is God; without the stroke of whose justice, hell itself would be no punishment; and whose frown would render heaven itself insupportable. What strange blindness is it to expose our souls to endless ruin, which should enjoy God eternally; and to save and pamper the body, by which we enjoy nothing but the creatures, and them only for a moment!

Verse 29. Are not two sparrows sold for a farthing] Ασφαριου. A Roman as was one-tenth of a DENARIUS, which was about sevenpence half-penny, and one tenth of sevenpence half-penny makes just three farthings.

The word ασφαριου which we translate farthing, is found among the rabbins in the word טרי אסר, which, according to Maimonides, is equal to four grains of silver; but is used among them to express a thing of the lowest or almost no value. Our Lord seems to have borrowed the expression, one of them shall not fall on the ground, &c. from his own countrymen. In Bereshith Rabba, sect. 79. fol. 77. it is said, In the time in which the Jews were compelled to apostatize, Rab. Simeon Ben. Jochai, and Eliezer his son, hid themselves in a cave, and lived upon dry husks. After thirteen years they came out, and sitting at the mouth of the cave, they observed a fowler stretching his nets to catch birds; and as often as the Bath Kol said דימוס dimos, escape, the bird escaped: but when it said ספקימא epicula,

A. M. 4031. fall on the ground without
A. D. 27. your Father.
An. Olymp. CCL. 3. 30 * But the very hairs of
your head are all numbered.

31 Fear ye not therefore, ye are of
more value than many sparrows.

32 y Whosoever therefore shall confess
me before men, *him will I confess

* 1 Sam. 14. 45. 2 Sam. 14. 11. Luke 21. 18. Acts 27. 34.
y Luke 12. 8. Rom. 10. 9, 10.

a dart, the bird was taken. Then the rabbin said, *Even a bird is not taken without Heaven*, i. e. without the will of God, *how much less the life of man!* The doctrine intended to be inculcated is this: The providence of God extends to the minutest things; every thing is continually under the government and care of God, and nothing occurs without his will or permission; if then he regards *sparrows*, how much more man, and how much more still the soul that trusts in him.

Fall on the ground] Instead of $\epsilon\pi\iota\ \tau\eta\upsilon\ \gamma\eta$, Origen, Clement, Chrysostom, Juvenus, and six MSS. of *Mathai*, read $\epsilon\pi\iota\ \tau\eta\upsilon\ \pi\alpha\rho\iota\delta\alpha$, into a *mare*. Bengel conjectures that it might have been written at first, $\epsilon\pi\iota\ \tau\eta\upsilon\ \pi\alpha\rho\iota\gamma\eta$; that the first syllable $\pi\alpha$ being lost out of the word $\gamma\eta$, the earth, instead of $\pi\alpha\rho\iota\gamma\eta$, *mare*, became the common reading.

Without your Father.] Without the will of your Father: $\tau\eta\varsigma\ \beta\upsilon\lambda\lambda\eta\varsigma$, the will or counsel is added here by Origen, Coptic, all the Arabic, latter *Pernic*, Gothic, all the *Itala*, except two; *Tert. Iren. Cypr. Novatian*, and other *Latin* fathers. If the evidence be considered as insufficient to entitle it to admission into the text, let it stand there as a supplementary *Italic* word, necessary to make the meaning of the place evident.

All things are ordered by the *counsel* of God. This is a great consolation to those who are tried and afflicted. The belief of an *all-wise*, *all-directing* Providence, is a powerful support under the most grievous accidents of life. Nothing escapes his merciful regards, not even the smallest things, of which he may be said to be only the creator and preserver; how much less those of whom he is the father, saviour, and endless felicity? See on Luke xii. 7.

Verse 30. *But the very hairs of your head are all numbered*] Nothing is more astonishing than the care and concern of God for his followers. The least circumstances of their life are regulated not merely by that *general* providence which extends to all things; but by a *particular* providence, which fits and directs all things to the design of their salvation, causing them all to co-operate for their present and eternal good. Rom. v.

Verse 31. *Fear ye not—ye are of more value.*] None can estimate the value of a soul, for which Christ has given his blood and life! Have confidence in his goodness, for he who so dearly purchased thee, will miraculously preserve and save thee. Did the poet intend to contradict Christ when he said,

“He sees with equal eyes, as God of all,
A hero perish, or a sparrow fall?”

How cold and meagre is this shallow deistical saying! That is, a sparrow is of as much

also before my Father which A. M. 4031.
is in heaven. A. D. 27.

33 * But whosoever shall deny An. Olymp. CCL. 3.
me before men, him will I also deny
before my Father which is in heaven.

34 b Think not that I am come to
send peace on earth: I came not to
send peace but a sword.

* Rev. 3. 5.—Mark 8. 38. Luke 9. 26. 2 Tim. 2. 12.—Luke
12. 49, 51, 52, 53.

worth in the sight of God, who regards (if we may believe the poet) things only in general, as an immortal soul, purchased by the sacrifice of Christ!

Verse 32. *Whosoever therefore shall confess me before men*] That is, whosoever shall acknowledge me to be the Messiah, and have his heart and life regulated by my spirit and doctrine. It is not merely sufficient to have the heart right before God, there must be a firm, manly, and public profession of Christ before men. “I am no hypocrite,” says one; neither should you. “I will keep my religion to myself,” i. e. you will not confess Christ before men; then he will renounce you before God.

We confess or own Christ when we own his doctrine, his ministers, his servants, and when no fear hinders us from supporting and assisting them in times of necessity.

Verse 33. *Whosoever shall deny me*] Whosoever prefers his worldly interest to his duty to God, sets a greater value on earthly than on heavenly things; and prefers the friendship of men to the approbation of God.

Let it be remembered, that to be renounced by Christ, is to have him neither for a mediator nor saviour. To appear before the tribunal of God without having Christ for our advocate, and, on the contrary, to have him there as our judge, and a witness against us,—how can a man think of this and not die with horror!

Verse 34. *Think not that I am come to send peace, &c.*] The meaning of this difficult passage will be plain, when we consider the import of the word *peace*, and the expectation of the Jews. I have already had occasion to remark (ver. 12.) that the word שלום *shalom*, rendered by the Greeks $\epsilon\upsilon\chi\eta$, was used among the Hebrews to express all possible blessings, temporal and spiritual; but especially the former. The expectation of the Jews was, that when the Messiah should come, all temporal prosperity should be accumulated on the land of Judea; therefore $\tau\eta\upsilon\ \gamma\eta$, in this verse, should not be translated the earth, but this land. The import of our Lord's teaching here, is this, Do not imagine, as the Jews in general vainly do, that I am come to send forth (Βασιλ) by forcing out the Roman power, that temporal prosperity which they long for; I am not come for this purpose, but to send forth (Βασιλ) the Roman sword, to cut off a disobedient and rebellious nation, the cup of whose iniquity is already full, and whose crimes cry aloud for speedy vengeance. See also on Luke xii. 49. From the time they rejected the Messiah, they were a prey to the most cruel and destructive factions; they employed their time in butchering one another, till the Roman sword was

A. M. 4031. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

• Micah 7. 6.—d Psalm 41. 9. & 55. 13. Micah 7. 6. John 13. 18.—e Luke 14. 26.—f Ch. 16. 24. Mark 8. 34. Luke 9. 33. & 14. 27.

unsheathed against them, and desolated the land.

Verse 35. I am come to set a man at variance] The spirit of Christ can have no union with the spirit of the world. Even a father, while unconverted, will oppose a godly child. Thus the spirit that is in those who sin against God, is opposed to that spirit which is in the followers of the Most High. It is the spirits then that are in opposition, and not the persons.

Verse 36. A man's foes shall be they of his own household.] Our Lord refers here to their own traditions. So Sola, fol. 49, "A little before the coming of the Messiah, the son shall insult the father, the daughter rebel against her mother, the daughter-in-law against her mother-in-law; and each man shall have his own household for his enemies." Again, in Sanhedrim, fol. 97, it is said, "In the age in which the Messiah shall come, the young men shall turn the elders into ridicule; the elders shall rise up against the youth, the daughter against her mother, the daughter-in-law against her mother-in-law; and the men of that age shall be excessively impudent; nor shall the son reverence his father." These are most remarkable sayings, and by them our Lord shows them that he was the Messiah, for all these things literally took place shortly after their final rejection of Christ. See the terrible account, given by Josephus, relative to the desolations of those times. Through the just judgment of God, they who rejected the Lord that bought them, became abandoned to every species of iniquity; they rejected the salvation of God, and fell into the condemnation of the devil.

Father Quesnel's note on this place is worthy of deep attention. "The father (says he) is the enemy of his son, when, through a bad education, an irregular love, and a cruel indulgence, he leaves him to take a wrong bias, instructs him not in his duty, and fills his mind with ambitious views. The son is the father's enemy when he is the occasion of his doing injustice, in order to heap up an estate for him, and to make his fortune. The mother is the daughter's enemy when she instructs her to please the world, breeds her up in excess and vanity, and suffers any thing scandalous or unseemly in her dress. The daughter is the mother's enemy when she becomes her idol, when she engages her to comply with her own irregular inclinations, and to permit her to frequent balls and plays. The master is the enemy of his servant, and the servant that of his

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

40 He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in

g Ch. 16. 25. Luke 17. 33. John 12. 25.—h Ch. 18. 5. Luke 9. 48. & 10. 16. John 13. 20. Gal. 4. 14.—i Kings 17. 10. & 18. 4. 2 Kings 4. 8.

master, when the one takes no care of the other's salvation, and the latter is subservient to his master's passions."

Verse 37. He that loveth father or mother more than me] He whom we love the most, is he whom we study most to please, and whose will and interests we prefer in all cases. If, in order to please a father or mother who are opposed to vital godliness, we abandon God's ordinances and followers, we are unworthy of any thing but hell.

Verse 38. He that taketh not his cross] 1. e. He who is not ready, after my example, to suffer death in the cause of my religion, is not worthy of me, does not deserve to be called my disciple.

This alludes to the custom of causing the criminal to bear his own cross to the place of execution, so Plutarch, *Εκαστος των κακούργων επιβησι τον αυτου σταυρον*. Each of the malefactors carries on his own cross. See John xix. 17.

Verse 39. He that findeth his life, &c.] i. e. He who, for the sake of his temporal interest, abandons his spiritual concerns, shall lose his soul; and he who, in order to avoid martyrdom, abjures the pure religion of Christ, shall lose his soul, and perhaps his life too. He that findeth his life shall lose it, was literally fulfilled in Archbishop Cranmer. He confessed Christ against the devil, and his eldest son, the pope. He was ordered to be burnt; to save his life he recanted, and was, notwithstanding, burnt. Whatever a man sacrifices to God is never lost, for he finds it again in God.

There is a fine piece on this subject in *Juvenal*. Sat. viii. l. 80, which deserves to be recorded here.

Ambigua si quando citabere testis
Incertæque rei, Phalaris licet imperet ut sis
Falsus, et ad motu dicitur perjuria tauro,
Summum crede nefas animam proferre pudori,
Et propter vitam vivendi perdere causas.

If ever call'd
To give thy witness in a doubtful case,
Though Phalaris himself should bid thee lie,
On pain of torture in his flaming bull,
Disdain to barter innocence for life;
To which life owes its lustre and its worth.—Wakefield.

Verse 40. He that receiveth you] Treats you kindly, receiveth me; I will consider the kindness as shown to myself, for he who receiveth me as the true Messiah, receiveth that God by whose counsels and through whose love I am come.

Verse 41. He that receiveth a prophet] Πηροποιος, a teacher, not a foreteller of future events, for this is not always the meaning of the word.

A. M. 4031. the name of a prophet, shall
 A. D. 27. receive a prophet's reward;
 An. Olymp. and he that receiveth a right-
 CCL. 3. eous man, in the name of a righteous
 man, shall receive a righteous man's
 reward.

42 ^k And whosoever shall A. M. 4031.
 give to drink unto one of these A. D. 27.
 little ones, a cup of cold water An. Olymp.
 only, in the name of a disciple, verily I CCL. 3.
 say unto you, he shall in no wise lose
 his reward.

^k Ch. 8. 5, 6. & 25. 40.

Mark 9. 41. Hebr. 6. 10.

but one commissioned by God to teach the doctrines of eternal life. It is no small honour to receive into one's house a minister of Jesus Christ. Every person is not admitted to exercise the sacred ministry: but none are excluded from partaking of its grace, its spirit, and its reward. If the teacher should be weak, or even if he should be found afterward to have been worthless; yet the person who has received him in the name, under the sacred character of an evangelist, shall not lose his reward; because what he did, he did for the sake of Christ, and through love for his church. Many sayings of this kind are found among the rabbins, and this one is common; "He who receives a learned man, or an elder, into his house, is the same as if he had received the *Shecinah*;" and again, "He who speaks against a faithful pastor, it is the same as if he had spoken against God himself." See *Schoetgen*.

Verse 42. *A cup of cold water*] *Τρατος* is not in the common text, but it is found in the *Codex Bezae*, *Coptic*, *Armenian*, *Gothic*, *Anglo-saxon*, *Slavonic*, all copies of the *Itala*, *Vulgate* and *Origen*. It is necessarily understood, the ellipsis of the same *substantive* is frequent, both in the Greek and Latin writers. See *Wakefield*.

Little ones] My apparently mean, and generally despised disciples.

But a cup of water in the eastern countries was not a matter of small worth. In India, the Hindoos go sometimes a great way to fetch it, and then boil it that it may do the less hurt to

travellers when they are hot; and after that they stand from morning to night in some great road, where there is neither pit nor rivulet, and offer it in honour of their god to be drunk by all passengers. This necessary work of charity, in these hot countries, seems to have been practised by the more pious and humane Jews; and our Lord assures them, that if they do this in his name, they shall not lose their reward. See the *Asiatic Miscellany*, vol. ii. p. 142.

Verily—he shall in no wise lose his reward.] The rabbins have a similar saying, "He that gives food to one that studies in the law, God will bless him in this world, and give him a lot in the world to come." *Syn. Sohar*.

Love heightens the smallest actions, and gives a worth to them which they cannot possess without it. Under a just and merciful God, every sin is either punished or pardoned, and every good action rewarded. The most indigent may exercise the works of mercy and charity; seeing even a cup of cold water given in the name of Jesus, shall not lose its reward. How astonishing is God's kindness! it is not the rich merely which he calls on to be charitable; but even the poor, and the most impoverished of the poor! God gives the power and inclination to be charitable, and then rewards the work which, it may be truly said, God himself hath wrought. It is the name of Jesus that sanctifies every thing, and renders services, in themselves comparatively contemptible, of high worth in the sight of God. See *Quemel*.

CHAPTER XI.

Christ, having finished his instructions to his disciples, departs to preach in different cities, 1. John sends two of his disciples to him to inquire whether he were the Christ, 2—6. Christ's testimony concerning John, 7—15. He upbraids the Jews with their capriciousness, 16—19. The condemnation of Chorazin and Bethsaida, and Capernaum, for their unbelief and impenitence, 20—24. Praises the divine wisdom for revealing the Gospel to the simple hearted, 25, 26. Shows that none can know God but by the revelation of the Son, 27. Invites the distressed to come unto him, and gives them the promise of rest for their souls, 28—30.

A. M. 4031. AND it came to pass, when
 A. D. 27. A Jesus had made an end
 An. Olymp. of commanding his twelve disci-
 CCL. 3. ples, he departed thence to teach and
 to preach in their cities.

^a Luke 7. 18, 19, &c.—^b Ch. 14. 3.

NOTES ON CHAPTER XI.

Verse 1. This verse properly belongs to the preceding chapter, from which it should on no account be separated; as with that it has the strictest connexion, but with this it has none.

To teach and to preach] *To teach*, to give private instructions to as many as came unto him; and *to preach*, to proclaim publicly, that the kingdom of God is at hand; two grand parts of the duty of a Gospel minister.

Their cities.] The cities of the Jews.

Verse 2. John had heard in the prison] John was cast into prison by order of Herod

2 [†] Now when John had A. M. 4031.
 heard ^b in the prison the works A. D. 27.
 of Christ, he sent two of his An. Olymp.
 disciples, CCL. 3.

3 And said unto him, Art thou ^c he

^e Gen. 49. 10. Numb. 24. 17. Dan. 9. 24. John 6. 14.

Antipas, chap. xiv. 3, &c. (where see the notes) a little after our Lord began his public ministry, chap. iv. 12. and after the first pass-over, John iii. 24.

Two of his disciples] Instead of *duo*, *two*, several excellent MSS. with both the *Syriac*, *Armenian*, *Gothic*, and one copy of the *Itala*, have *duo*, *by*; he sent by his disciples.

Verse 3. *Art thou he that should come*] *Ὁ προσκελευόμενος*, he that cometh, seems to have been a proper name of the *Messiah*; to save or deliver, are necessarily implied. See on Luke vii. 19.

There is some difficulty in what is here spoken

A. M. 4031. that should come, or do we
A. D. 27. look for another?
An. Olymp. CCL. 3.

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:
5 "The blind receive their sight, and the lame walk; the lepers are cleansed,

4 Isai. 29. 18. & 35. 4-6. & 42. 7. John 9. 23. & 3. 9. & 5. 36. & 10. 25, 36. & 14. 11.—Isai. 61. 1. Luke 4. 18. James 2. 5.

of John; some have thought he was utterly ignorant of our Lord's divine mission, and that he sent merely for his own information; but this is certainly inconsistent with his own declarations, Luke iii. 15, &c. John i. 15, 26, 33. iii. 23, &c. Others suppose, he sent the message merely for the instruction of his disciples; that as he saw his end approaching, he wished them to have the fullest conviction that Jesus was the Messiah, that they might attach themselves to him.

A third opinion takes a middle course between the two former, and states, that, though John was at first perfectly convinced that Jesus was the Christ; yet entertaining some hopes that he would erect a secular kingdom in Judea, wished to know whether this was likely to take speedy place. It is very probable that John now began, through the length of his confinement, to entertain doubts relative to this kingdom, which perplexed and harassed his mind; and he took the most reasonable way to get rid of them at once, viz. by applying to Christ himself.

Verse 4. *Go and show John the things—ye do hear and see*] Christ would have men to judge only of him and of others by their works. This is the only safe way of judging. A man is not to be credited because he professes to know such and such things: but because he demonstrates by his conduct that his pretensions are not vain.

Verse 5. *The blind receive their sight, &c.*] *Αναστροφῶς*, look upwards, contemplating the heavens which their Lord hath made.

The lame walk] *Περιπατοῦσι*, they walk about: to give the fullest proof to the multitude that their cure was real. These miracles were not only the most convincing proofs of the supreme power of Christ; but were also emblematic of that work of salvation which he effects in the souls of men. 1. Sinners are blind; their understanding is so darkened by sin, that they see not the way of truth and salvation. 2. They are lame; not able to walk in the path of righteousness. 3. They are leprovs, their souls are defiled with sin, the most loathsome and inveterate disease; deepening in themselves, and infecting others. 4. They are deaf; to the voice of God, his word, and their own conscience. 5. They are dead; in trespasses and sins; God, who is the life of the soul, being separated from it by iniquity. Nothing less than the power of Christ can redeem from all this; and, from all this that power of Christ actually does redeem every penitent believing soul. Giving sight to the blind, and raising the dead, are allowed by the ancient rabbins, to be works which the Messiah should perform, when he should manifest himself in Israel.

and the deaf hear; the dead are raised up, and "the poor have the Gospel preached to them:

6 And blessed is he, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus

Ch. 13. 57. & 24. 10. & 26. 31. Rom. 9. 32, 33. 1 Cor. 1. 23. Gal. 5. 11. 1 Pet. 2. 8.—Luke 7. 24.

The poor have the Gospel preached to them] And what was this Gospel? Why, the glad tidings that Jesus Christ came into the world to save sinners. That he opens the eyes of the blind; enables the lame to walk with an even, steady, and constant pace in the way of holiness; cleanses the lepers from all the defilement of their sins; opens the ears of the deaf to hear his pardoning words; and raises those who were dead in trespasses and sins, to live in union with himself to all eternity.

Verse 6. *Blessed is he, whosoever shall not be offended in me.*] Or, *Happy is he who will not be stumbled at me:* for the word *εναγαστῆρας* in its root, signifies to hit against or stumble over a thing, which one may meet with in the way. The Jews, as was before remarked, expected a temporal deliverer. Many might be tempted to reject Christ, because of his mean appearance, &c. and so lose the benefit of salvation through him. To instruct and caution such our blessed Lord spoke these words. By his poverty and meanness he condemns the pride and pomp of this world. He who will not humble himself, and become base and poor and vile in his own eyes, cannot enter into the kingdom of God. It is the poor in general who hear the Gospel; the rich and the great are either too busy, or too much gratified with temporal things, to pay any attention to the voice of God.

Verse 7. *What went ye out into the wilderness to see?*] The purport of our Lord's design in this and the following verses, is to convince the scribes and Pharisees of the inconsistency of their conduct in acknowledging John Baptist for a divinely authorised teacher, and not believing in the very Christ which he pointed out to them. He also shows from the excellencies of John's character, that their confidence in him was not misplaced, and that this was a farther argument why they should have believed in him whom the Baptist proclaimed, as being far superior to himself.

A reed shaken with the wind?] An emblem of an irresolute unsteady mind, which believes and speaks one thing to-day, and another to-morrow. Christ asks these Jews if they had ever found any thing in John like this; was he not ever steady and uniform in the testimony he bore to me? The first excellency which Christ notices in John was his *steadiness*; convinced once of the truth, he continued to believe and assert it. This is essentially necessary to every preacher, and to every private Christian. He who changes about from opinion to opinion, and from one sect or party to another, is never to be depended on; there is much reason to believe that such a person is either mentally weak, or has never been rationally and divinely convinced of the truth.

A. M. 4031. began to say unto the multi-
A. D. 27. tudes concerning John, What
An. Olymp. went ye out into the wilder-
CCI. 3. ness to see? ^h A reed shaken with the
wind?

8 But what went ye out for to see?
A man clothed in soft raiment? behold,
they that wear soft *clothing* are in
kings' houses.

9 But what went ye out for to see?
A prophet? yea, I say unto you, ⁱ and
more than a prophet:

10 For this is *he*, of whom it is writ-

^h Eph. 4. 14.—Ch. 14. 5. & 21. 26. Luke 1. 76. & 7. 26.
ⁱ Mal. 3. 1. Mark 1. 2. Luke 1. 76. & 7. 27.

Verse 8. *A man clothed in soft raiment?* A second excellency in John was, his sober and mortified life. A preacher of the Gospel should have nothing about him which savours of *effeminacy* and *worldly pomp*: he is awfully mistaken, who thinks to prevail on the world to hear him and receive the truth, by conforming himself to its *fashions* and *manners*. Excepting the mere colour of his clothes, we can scarcely now distinguish a preacher of the Gospel, whether in the establishment of the country, or out of it, from the merest worldly man. Ruffles, powder, and fribble, seem universally to prevail. Thus the church and the world begin to shake hands, the latter still retaining its enmity to God. How can those who profess to preach the doctrine of the cross act in this way? Is not a worldly-minded preacher, in the most peculiar sense, an abomination in the eyes of the Lord?

Are in kings' houses.] A third excellency in John was, he did not affect high things. He was contented to live in the desert, and to announce the solemn and severe truths of his doctrine to the simple inhabitants of the country. Let it be well observed, that the preacher who conforms to the world in his *clothing*, is never in his element but when he is frequenting the *houses* and *tables* of the rich and great.

Verse 9. *A prophet? yea—and more than a prophet.*] That is, one more excellent (*περισσοτερος*) than a prophet: one greatly beyond all who had come before him, being the immediate forerunner of Christ; (see below) and who was especially commissioned to prepare the way of the Lord. This was a *fourth excellency*; he was a prophet, a teacher, a man divinely commissioned to point out Jesus and his salvation: and more excellent than any of the old prophets: because he not only *pointed out* this Christ, but *saw him*, and had the honour of *dying* for that sacred truth, which he steadily believed and boldly proclaimed.

Verse 10. *Behold, I send my messenger.*] A fifth excellency of the Baptist was, his *preparing the way of the Lord*; being the instrument, in God's hand, of preparing the people's hearts to receive the Lord Jesus; and it was probably through his preaching that so many thousands attached themselves to Christ, immediately on his appearing as a public teacher.

Verse 11. *A greater than John the Baptist.*] A sixth excellency of the Baptist: he was greater than any prophet from the beginning of the world till that time—1st. Because he was pro-

ten, ^k Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 ^l And from the days of John the Baptist until now, the kingdom of heaven ^m suffereth violence, and the violent take it by force.

^l Luke 16. 16.—*m* Or, is gotten by force, and they that thrust men.

phesied of by them, Isai. xl. 3. and Mal. iii. 1. where Jesus Christ himself seems to be the speaker. 2dly. Because he had the privilege of showing the fulfilment of their predictions, by pointing out that Christ as *now come*, which they foretold *should come*. And 3dly. Because he saw and enjoyed that salvation, which they could only foretell. See *Quesnel*.

Notwithstanding he that is least in the kingdom of heaven.] By the kingdom of heaven in this verse, is meant the *fulness of the blessings of the Gospel of peace*; which fulness was not known till after Christ had been crucified, and had risen from the dead. Now the least in this kingdom, the meanest preacher of a *crucified, risen, and glorified Saviour*, was *greater* than John, who was not permitted to live to see the *plenitude* of Gospel grace, in the pouring out of the Holy Spirit. Let the reader observe, 1st. That the kingdom of heaven here does not mean the state of future glory—See chap. iii. 2. 2dly. That it is not in holiness or devotedness to God that the *least in this kingdom is greater than John*: but 3dly. That it is merely in the *difference of the ministry*. The prophets pointed out a Christ that was *coming*. John showed that that Christ was *then among them*: and the preachers of the Gospel prove that this Christ *has suffered*; and *entered into his glory*, and that *repentance and remission of sins are proclaimed through his blood*. There is a saying similar to this among the Jews, "Even the servant maid that passed through the Red sea, saw what neither Ezekiel nor any other of the prophets had seen."

Verse 12. *The kingdom of heaven suffereth violence.*] The tax-gatherers and heathens whom the scribes and Pharisees think have no right to the kingdom of the Messiah, filled with holy zeal and earnestness, seize at once on the proffered mercy of the Gospel, and so take the kingdom as by force from those learned doctors who claimed for themselves the chiefest places in that kingdom. Christ himself said, *The tax-gatherers and harlots go before you into the kingdom of God*. See the parallel place, Luke vii. 28, 29, 30. He that will *take*, get possession of the kingdom of righteousness, peace, and spiritual joy, must be in earnest; all hell will oppose him in every step he takes; and if a man be not absolutely determined to give up his sins and evil companions, and have his soul saved at all hazards, and at every expense, he will surely perish everlastingly.

A. M. 4031. 13^a For all the prophets and the law prophesied until John.

14 And if ye will receive it, this is Elias, which was for to come.

15^p He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto

you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children.

Mal. 4. 6.—Mal. 4. 5. Ch. 17. 12. Luke 1. 17.—Ch. 13. 9. Luke c. 8. Rev. 2. 7, 11, 17, 29. & 3. 6, 13, 22.

Luke 7. 31.—John 8. 48.—Chapter 9. 10.—Luke 7. 35.

Verse 13. All the prophets and the law prophesied until John.] I believe *προφητευσαν* means here, they taught or continued to instruct. They were the instructors concerning the Christ who was to come, till John came and showed that all the predictions of the one, and the types and ceremonies of the other, were now about to be fully and finally accomplished; for Christ was now revealed.

Verse 14. This is Elias, which was for to come.] This should always be written Elijah, that as strict a conformity as possible might be kept up between the names in the Old Testament and the New. The prophet Malachi, who predicted the coming of the Baptist in the spirit and power of Elijah, gave the three following distinct characteristics of him. First, That he should be the forerunner and messenger of the Messiah: Behold I send my messenger before me, Mal. iii. 1. Secondly, That he should appear before the destruction of the second temple: Even the Lord, whom ye seek, shall suddenly come to his temple, ibid. Thirdly, That he should preach repentance to the Jews, and that some time after, the great and terrible day of the Lord should come, and the Jewish land be smitten with a curse, chap. iv. 5, 6. Now these three characters agree perfectly with the conduct of the Baptist, and what shortly followed his preaching, and have not been found in any one else; which is a convincing proof, that Jesus was the promised Messiah.

Verse 15. He that hath ears to hear, let him hear.] As if our Lord had said, These things are so clear and manifest, that a man has only to hear them, to be convinced and fully satisfied of their truth. But neither the Jews of that time, nor of the succeeding times to the present day, have heard or considered these things. When spoken to on these subjects, their common custom is to stop their ears, spit out, and blaspheme; this shows not only a bad but a ruined cause. They are deeply and wilfully blind. They will not come unto the light lest their deeds should become manifest, that they are not wrought in God. They have ears, but they will not hear.

Verse 16. But whereunto shall I liken this generation?] That is, the Jewish people—*την γενεαν ταυτην*, this race; and so the word *γενεα* is often to be understood in the evangelists.

In the markets] Or, places of concourse, *αγορα* from *αγειν*, I gather together: not a market-place only, but any place of public resort.

sort: probably meaning here, places of public amusement.

Calling unto their fellows] Or, companions. Instead of *αγορα*, companions, many of the best MSS. have *αγορα*, others. The great similarity of the words might have easily produced this difference.

There are some to whom every thing is useful in leading them to God; others, to whom nothing is sufficient. Every thing is good to an upright mind, every thing bad to a vicious heart.

Verse 17 We have piped unto you, and ye have not danced] We have begun the music, which should have been followed by the dance, but ye have not attended to it.

We have mourned—and ye have not lamented.] Ye have not smote the breast: *ουκ εκοψαθε*, from *κτερομα*, to strike, or beat the breast with the hands, particularly in lamentation. So used Nah. ii. 7. Luke xviii. 13. xxiii. 48. and by the best Greek and Roman writers. There is an allusion here to those funeral lamentations explained chap. ix. 23.

Verse 18. For John came neither eating nor drinking] Leading a very austere and mortified life: and yet, ye did not receive him. A sinner will not be persuaded, that what he has no mind to imitate, can come from God. There are some who will rather blame holiness itself, than esteem it in those whom they do not like.

He hath a devil.] He is a vile hypocrite, influenced by a demon, to deceive and destroy the simple.

Verse 19. The Son of man came eating and drinking] That is, went wheresoever he was invited to eat a morsel of bread, and observed no rigid fasts: how could he, who had no corrupt appetites to mortify or subdue?

They say, Behold a man gluttonous, &c.] Whatever measures the followers of God may take, they will not escape the censure of the world: the best way is not to be concerned at them. Iniquity being always ready to oppose and contradict the divine conduct, often contradicts and exposes itself.

But wisdom is justified of her children.] Those who follow the dictates of true wisdom, ever justify, point out as excellent, the holy maxims by which they are guided, for they find the way, pleasantness, and the path, peace. Of, here and in many places of our translation, ought to be written *by*, in modern English.

Some suppose that our blessed Lord applies the epithet of *σοφια*, that Wisdom, to himself:

A. M. 4031. 20 ¶ Then began he to
 A. D. 27. upbraid the cities wherein
 An. Olymp. most of his mighty works
 CCl. 3. were done, because they repented not :
 21 Wo unto thee, Chorazin ! wo unto
 thee, Bethsaida ! for if the mighty
 works, which were done in you, had
 been done in Tyre and Sidon, they
 would have repented long ago * in
 sackcloth and ashes.
 22 But I say unto you, * It shall be

† Luke 10. 13, &c.—* Jonah 3. 7, 8.—† Ch. 10. 15. Ver. 24.

as he does that of *Son of man*, in the first clause of the verse ; and that this refers to the sublime description given of wisdom in Proverbs viii. Others have supposed that by the *children*, or sons (τῶν υἱῶν) of *wisdom*, our Lord means *John Baptist and himself*, who came to preach the doctrines of true wisdom to the people, and who were known to be teachers come from God, by all those who seriously attended to their ministry ; they recommending themselves by the purity of their doctrines, and the holiness of their lives, to every man's conscience in the sight of God. It is likely, however, that by *children* our Lord simply means the *fruits or effects of wisdom*, according to the Hebrew idiom, which denominates the fruits or effects of a thing, its *children*. So in Job, chap. v. 7. sparks emitted by coals, are termed *בני עֵשֶׂת* *beney resheph, the children of the coal*. It was probably this well known meaning of the word, which led the *Codex Vaticanus*, one of the most ancient MSS. in the world, together with the *Syriac, Persian, Coptic, and Ethiopic*, to read *εργῶν, works*, instead of τῶν υἱῶν, *sons or children*. Wisdom is vindicated by her works, i. e. the good effects prove that the cause is excellent.

The children of true wisdom can justify all God's ways in their salvation ; as they know that all the dispensations of Providence work together for the good of those who love and fear God. See on Luke vii. 35.

Verse 20. *Then began he to upbraid the cities*] The more God has done to draw men unto himself, the less excusable are they if they continue in iniquity. If our blessed Lord had not done every thing that was necessary for the salvation of these people, he could not have reproached them for their impentence.

Verse 21. *Wo unto thee Chorazin—Bethsaida !*] It would be better to translate the word *was* *ou, alas for thee*, than *wo to thee*. The former is an exclamation of pity ; the latter a denunciation of wrath. It is evident, that our Lord used it in the former sense. It is not known precisely where *Chorazin* was situated ; but as Christ joins it in the same censure with *Bethsaida*, which was in upper Galilee, beyond the sea, Mark vi. 45 it is likely that *Chorazin* was in the same quarter. Though the people in these cities were generally impenitent, yet there is little doubt that several received the word of life. Indeed, *Bethsaida* itself furnished not less than *three of the twelve apostles, Philip, Andrew, and Peter*. See John i. 44.

Tyre and Sidon] Were two heathen cities, situated on the shore of the Mediterranean sea,

A. M. 4031 more tolerable for Tyre and Sidon at the day of judgment, than for you—

23 And thou, Capernaum, † which art exalted unto 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 until this day.

24 But I say unto you, * That it shall be more tolerable for the land of Sodom

† See Isai. 14. 13. Lam. 21.—* Ch. 10. 15.

into which it does not appear that Christ ever went, though he was often very nigh to them ; see chap. xv. 21.

They would have repented long ago] Πάσαι, formerly, seems here to refer to the time of Ezekiel, who denounced destruction against *Tyre and Sidon*, Ezek. xxvi. xxvii. and xxviii. Our Lord then intimates, that if Ezekiel had done as many miracles in those cities, as himself had in Chorazin and Bethsaida, the inhabitants would have repented in sackcloth and ashes, with the deepest and most genuine sorrow.

Verse 22. *But—it shall be more tolerable*] Every thing will help to overwhelm the impenitent at the tribunal of God—the benefits and favours which they have received, as well as the sins which they have committed.

Verse 23. *Thou Capernaum—exalted unto heaven*] A Hebrew metaphor, expressive of the utmost prosperity, and the enjoyment of the greatest privileges. This was properly spoken of this city, because that in it our Lord dwelt, and wrought many of his miraculous works.

Shall be brought down to hell] Perhaps not meaning here the place of torment, but rather a state of *desolation*. The original word is *hades*, Ἅδης, from *a*, not, and *idun*, to see—the invisible receptacle or mansion of the dead, answering to שְׁאוֹל *sheol*, in Hebrew ; and implying often, 1st. *The grave* ; 2dly. The state of *separate souls*, or *unseen world of spirits*, whether of *torment*, Luke xvii. 23. or, in general, Rev. i. 18. vi. 8. xx. 13, 14. The word *hell*, used in the common translation, conveys now an improper meaning of the original word ; because *hell* is only used to signify the place of the damned. But as the word *hell* comes from the Anglo Saxon, *helan*, to cover or hide, hence the *tiling or slating* of a house is called, in some parts of England, (particularly Cornwall) *heling* to this day ; and the covers of books (in Lancashire) by the same name : so the literal import of the original word Ἅδης was formerly well expressed by it. Here it means a state of the utmost wo, and ruin, and desolation, to which these impenitent cities should be reduced. This prediction of our Lord was literally fulfilled ; for, in the wars between the Romans and the Jews, these cities were totally destroyed, so that no traces are now found of *Bethsaida, Chorazin, or Capernaum*. See Bp PEARCE.

Verse 24. *But—it shall be more tolerable for the land of Sodom*] Ἡ Σοδόμων, the land of the Sodomites ; i. e. the ancient inhabitants of that city and its neighbourhood.

A. M. 4031. in the day of judgment, than
A. D. 27. for thee.
An. Olymp.

CCI. 3. 25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because^b thou hast hid these things from the wise and prudent,^c and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

* Luke 10. 21.— See Psa. 8. 2. 1 Cor. 1. 19, 27. & 2. 8. 2 Cor. 3. 14.—c Ch. 16. 17.

In Jude, verse 7. we are told that these persons are suffering the vengeance of eternal fire. The destruction of Sodom and Gomorrah happened A. M. 2107, which was 1897 years before the incarnation. What a terrible thought is this! It will be more tolerable for certain sinners who have already been damned nearly four thousand years, than for those who live and die infidels under the Gospel! There are various degrees of punishments in hell, answerable to various degrees of guilt: and the contempt manifested to, and the abuse made of, the preaching of the Gospel, will rank semi-infidel Christians in the highest list of transgressors, and purchase them the holtest place in hell! Great God! save the reader from this destruction!

Day of judgment] May either refer to that particular time in which God visits for iniquity, or to that great day in which he will judge the world by the Lord Jesus Christ. The day of Sodom's judgment was that in which it was destroyed by fire and brimstone from heaven, Gen. xix. 24. and the day of judgment to Chorazin, Bethsaida, and Capernaum, was the time in which they were destroyed by the Romans, ver. 23. But there is a day of final judgment, when Hades itself (sinners in a state of partial punishment in the invisible world) shall be cast into the lake of fire and brimstone, which is the second death. See Rev. xx. 14.

Verse 25. I thank thee] Εξομολογούμεαι σοι, I fully agree with thee—I am perfectly of the same mind. Thou hast acted in all things according to the strictest holiness, justice, mercy, and truth.

Wise and prudent] The scribes and Pharisees, vainly puffed up by their fleshly minds, and having their foolish hearts darkened, refusing to submit to the righteousness of God, (God's method of saving man by Christ) and going about to establish their own righteousness, (their own method of saving themselves) they rejected God's counsel, and God sent the peace and salvation of the Gospel to others, called here babes, (his disciples) simple-hearted persons, who submitted to be instructed and saved in God's own way. Let it be observed, that our Lord does not thank the Father that he had hidden these things from the wise and prudent, but that, seeing they were hidden from them, he had revealed them to the others.

There is a remarkable saying in the Talmudists, which casts light upon this: "Rab. Johanan said, 'From the time in which the temple was destroyed, wisdom was taken away from the prophets, and given to fools and children.' Bava Bathra, fol. 12. Again, 'In the

27^d All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; * neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

^d Ch. 28. 18. Luke 10. 22. John 3. 35. & 13. 3. & 17. 2. 1 Cor. 15. 27.—c John 1. 18. & 6. 46. & 10. 15.

days of the Messiah, every species of wisdom, even the most profound, shall be revealed; and this even to children." Synop. Sohar. fol. 10.

Verse 26. Even so, Father] Ναί ο Πατήρ. An emphatical ratification of the preceding address.

It was right that the heavenly wisdom, despised, rejected, and persecuted by the scribes and Pharisees, should be offered to the simple people, and afterward to the foolish people, the Gentiles, who are the children of wisdom; and justify God in his ways, by bringing forth that fruit of the Gospel of which the Pharisees refused to receive even the seed.

Verse 27. All things are delivered unto me of my Father] This is a great truth, and the key of the science of salvation. The man Christ Jesus receives from the Father, and in consequence of his union with the Eternal Godhead, becomes the lord and sovereign dispenser of all things. All the springs of the divine favour are in the hands of Christ, as priest of God, and atoning sacrifice for men: all good proceeds from him, as saviour, mediator, head, pattern, pastor, and sovereign judge of the whole world.

No man knoweth the Son, but the Father; neither knoweth any man, &c.] None can fully comprehend the nature and attributes of God, but Christ; and none can fully comprehend the nature, incarnation, &c. of Christ, but the Father. The full comprehension and acknowledgment of the Godhead, and the mystery of the Trinity, belong to God alone.

Verse 28. Come unto me] This phrase in the New Covenant implies simply, believing in Christ, and becoming his disciple, or follower.

All ye that labour and are heavy laden] The metaphor here appears to be taken from a man who has a great load laid upon him, which he must carry to a certain place: every step he takes reduces his strength, and renders his load the more oppressive. However, it must be carried on; and he labours, uses his utmost exertions, to reach the place where it is to be laid down. A kind person passing by, and seeing his distress, offers to ease him of his load, that he may enjoy rest.

The Jews, heavily laden with the burthened rites of the Mosaic institution, rendered still more oppressive by the additions made by the scribes and Pharisees, who, our Lord says, (chap. xxiii. 4.) bound on heavy burdens; and labouring, by their observance of the law, to make themselves pleasing to God, are here invited to lay down their load, and receive the salvation procured for them by Christ.

A. M. 4031. 29 Take my yoke upon you,
A. D. 27. 'and learn of me; for I am meek
An. Olymp. and lowly in heart; and ye
CCI. 3.

f John 13. 15. Phil. 2. 5. 1 Pet. 2. 21. 1 John 2. 6.

Sinners, wearied in the ways of iniquity, are also invited to come to this Christ, and find speedy relief.

Penitents, burdened with the guilt of their crimes, may come to this sacrifice, and find instant pardon.

Believers, sorely tempted, and oppressed by the remains of the carnal mind, may come to this blood, that cleanseth from all unrighteousness; and purified from all sin, and powerfully succoured in every temptation, they shall find uninterrupted rest in this complete Saviour.

All are invited to come, and all are promised rest. If few find rest from sin and vile affections, it is because few come to Christ to receive it.

Verse 29. Take my yoke upon you] Strange paradox! that a man already weary and overloaded, must take a new weight upon him in order to be eased and find rest! But this advice is similar to that saying, Psal. lv. 22. Cast thy burden upon the Lord, and he will sustain thee: i. e. trust thy soul and concerns to him, and he will carry both thyself and thy load.

I am meek and lowly in heart] Wherever pride and anger dwell, there is nothing but mental labour and agony; but where the meekness and humility of Christ dwell, all is smooth, even, peaceable, and quiet; for the work of righteousness is peace, and the effect of righteousness quietness and assurance for ever, Isa. xxxii. 17.

Verse 30. For my yoke is easy] My Gospel imposes nothing that is difficult; on the contrary, it provides for the complete removal of all that which oppresses and renders man miserable, viz. sin. The commandments of Christ are not grievous. Hear the whole: Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself. Can any thing be more congenial to the nature of man than love? such a love as is inspired by God, and in which the soul rests supremely satisfied and infinitely happy? Taste, and know, by experience, how good the Lord is, and how worthy his yoke is to be taken, borne, and loved. This most tender invitation of the compassionate Je-us, is sufficient to inspire the most diffident soul with confidence. See on Mark viii. 34.

Creeshna, the incarnate god of the Hindoos,

shall find rest unto your souls. A. M. 4031.
A. D. 27. 30 For my yoke is easy and
An. Olymp. my burden is light.
CCI. 3.

f Zech. 9. 9. Phil. 2. 7, 8.— Jer. 6. 16.—1 John 5. 3.

is represented in the Gæta addressing one of his beloved disciples thus: "I am the creator of all things, and all things proceed from me. Those who are endued with spiritual wisdom believe this, and worship me: their very hearts and minds are in me; they rejoice among themselves, and delight in speaking of my name, and teaching one another my doctrine. I gladly inspire those who are constantly employed in my service, with that use of reason by which they come unto me; and, in compassion, I stand in my own nature, and dissipate the darkness of their ignorance with the light of the lamp of wisdom." Bhagvat Geeta, p. 84.

The word *yoke*, among the Jews, which we properly enough translate *yoke*, signifies not only that sort of neck-harness by which bullocks drew in wagons, carts, or in the plough; but also any kind of bond, or obligation, to do some particular thing, or to do some particular work. By them it is applied to the following things:

1. The yoke of the KINGDOM of heaven, *עול מלכות שמים*—obedience to the revealed will of God.

2. The yoke of the LAW, *עול תורה*—the necessity of obeying all the rites, ceremonies, &c. of the Mosaic institution.

3. The yoke of the PRECEPT, *עול מצוה*—the necessity of performing that particular obligation, by which any person had bound himself, such as that of the Nazarite, &c.

4. The yoke of REPENTANCE, *עול של תשובה*—without which they knew they could not enter into the kingdom of heaven. With the Jews, repentance not only implied forsaking sin, but fasting, mortification, &c.

5. The yoke of FAITH, *עול אמתה*—the necessity of believing in the promised Messiah.

6. The DIVINE yoke, *עול דלעילא*—the obligation to live a spiritual life; a life of thanksgiving and gratitude unto God.

In *Shemoth Rabba* it is said, "Because the ten tribes did not take the yoke of the holy and blessed God upon them: therefore Sennacherib led them into captivity."

CHRIST'S yoke means, the obligation to receive him as the MESSIAH, to believe his doctrine, and to be in all things conformed to his Word, and to his Spirit.

CHAPTER XII.

Jesus and his disciples go through the corn-fields on the sabbath, and the latter pluck and eat some of the ears, at which the Pharisees take offence, 1, 2. Our Lord vindicates them, 3—8. The man with the withered hand cured, 9—13. The Pharisees seek his destruction, 14. He heals the multitudes, and fulfils certain prophecies, 15—21. Heals the blind and dumb demoniac, 22, 23. The malice of the Pharisees reproved by our Lord, 24—30. The sin against the Holy Ghost, 31, 32. Good and bad trees known by their fruits—evil and good men by their conduct, 33—37. Jonah a sign of Christ's death and resurrection, 38—40. The men of Nineveh and the queen of the south shall rise up in the judgment against the Jews, 41, 42. Of the unclean spirit, 43—45. Christ's mother and brethren seek him, 46—50.

A. M. 4031. AT that time Jesus went on
A. D. 27. the sabbath-day, through
An. Olymp. the corn; and his disciples
CCI. 3.

* Deut. 23. 25. Mark

were an hungered, and began
A. M. 4031. to pluck the ears of corn, and
A. D. 27. to eat.
An. Olymp. CCI. 3.

2. 23. Luke 6. 1.

termined by Luke in these words, *η δευτερα δευτερα*, that is, on the sabbath from the second first.

NOTES ON CHAPTER XI.

Verse 1. At that time Jesus went on the sabbath-day, through the corn] "The time is de-

A. M. 4031. 2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read, what David did, when he

A. M. 4031. was an hungered, and they that were with him ;

4 How he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests ?

b 1 Sam. 21. 6.—c Exod. 25. 30. Lev. 24. 5.

d Exod. 29. 32, 33. Lev. 8. 31. & 24. 9.

“I. Provision was made by the divine law, that the sheaf of first fruits should be offered on the second day of the passover week, Levit. xxiii. 10, 11. On the morrow after the sabbath, the priest shall shake (or wave) it. Not on the morrow after the ordinary sabbath of the week, but the morrow after the first of the passover week, which was a sabbatic day. Exod. xii. 16. Levit. xxiii. 7. Hence the seventy, εβδομας της πεντηκωστας, the morrow of the first day ; the Chaldee, the morrow after the holy day. The rabbins, Solomon and Menachen, have it, On the morrow after the first day of the passover feast ; of which mention had been made in the verses foregoing.

“But now, from the second day of the passover solemnity, wherein the sheaf was offered, were numbered seven weeks to pentecost : for the day of the sheaf, and the day of pentecost, did mutually respect each other ; for on this second day of the passover, the offering of the sheaf, was supplicatory, and by way of prayer, beseeching a blessing upon the new corn, and leave to eat it, and to put in the sickle into the standing corn. Now the offering of the first-fruit loaves, on the day of pentecost. (Levit. xxiii. 15, 16, 17.) did respect the giving of thanks for the finishing and housing of the barley-harvest. Therefore, in regard of this relation, these two solemnities were linked together, that both might respect the harvest ; that, the harvest beginning ; this, the harvest ended : this depended on that, and was numbered seven weeks after it. Therefore, the computation of the time coming between, could not but carry with it the memory of that second day of the passover week ; and hence pentecost is called the feast of weeks, Deut. xvi. 10. The true calculation of the time between, could not otherwise be retained, as to sabbaths, but by numbering thus : this is σαββατων δευτεροεξατος, the first sabbath after the second day of the passover. This is δευτεροδευτερον, the second sabbath after that second day. And so of the rest. In the Jerusalem Talmud, the word פרשתמינין shebeth prologaniya, the sabbath, περτοεκαις, of the first marriage, is a composition not very unlike.” Lightfoot.

His disciples were an hungered] Were hungry. The former is a mode of expression totally obsolete. How near does the translation of this verse come to our ancient mother tongue, the Anglo Saxon! we hælend for on þe fere-ðæg open æceanf. forðhee þæt leornung-cuhtar hungrede. and hig onzumanan þuclætan þa eap and etan.—The Healer went on rest-day over acres: truly his learning knights hungered, and they began to pluck the ear and eaten. We may well wonder at the extreme poverty of Christ and his disciples. He was himself present with them, and yet permitted them to lack bread! A man, therefore, is not forsaken of God because he

is in want. It is more honourable to suffer the want of all temporal things in fellowship with Christ and his followers, than to have all things in abundance in connexion with the world.

Verse 2. Thy disciples do that which is not lawful to do] The Jews were so superstitious concerning the observation of the sabbath, that in their wars with Antiochus Epiphanes, and the Romans, they thought it a crime even to attempt to defend themselves on the sabbath : when their enemies observed this, they deferred their operations to that day. It was through this, that Pompey was enabled to take Jerusalem. Dion. Cass. lib. xxxvi.

Those who know not the spirit and design of the divine law, are often superstitious to inhumanity, and indulgent to impiety. An intolerant and censorious spirit in religion, is one of the greatest curses a man can well fall under.

Verse 3. 4. Have ye not read what David did] The original history is in 1 Sam. xxi. 1—6.

When he was an hungered] Here hearken to Kimchi producing the opinion of the ancients concerning this story in these words: “Our rabbins of blessed memory say, that he gave him the show-bread, &c. The interpretation also of the clause, Yea, though it were sanctified this day in the vessel, is this: It is a small thing to say, that it is lawful for us to eat THESE LOAVES taken from before the Lord, when we are hungry ; for it would be lawful to eat this very loaf which is now set on, which is also sanctified in the vessel. (for the table sanctifieth) it would be lawful to eat even this, when another loaf is not present with you to give us, and we are so hunger-bitten. And a little after, There is nothing which may hinder taking care of life, besides idolatry, adultery, and murder. That is, a man, according to them, should do any thing but these, in order to preserve life.” See Lightfoot.

He enter'd into the house of God] Viz. the house of Ahimelech the priest, who dwelt at Nob, with whom the tabernacle then was, in which the divine presence was manifested.

And did eat the show-bread] Τους αρτους της πεντηκωστας—in Hebrew, לחם פנים lechem panim, bread of the presence, or faces, because this bread was to be set continually, לִפְנֵי יְהוָה lipney Jehovah, before the face of Jehovah. See the notes on Exod. xxv. 23. and 30.

“Since part of the frankincense put in the bread was to be burnt on the altar for a memorial, Lev. xxiv. 7. and since Aaron and his sons were to eat it in the holy place, it is evident that this bread typified Christ, first presented as a sacrifice to, or in the presence of Jehovah, and then becoming spiritual food to such as, in and through him, are spiritual priests to God. See Rev. i. 6. v. 10. xx. 6. also 1 Pet. ii. 5.” Parkhurst.

A. M. 4031. 5 Or have ye not read in the
A. D. 27. e law, how that on the sab-
An. Olymp. bath-days, the priests in the
CCI. 3. temple, profane the sabbath, and are
blameless?

6 But I say unto you, That in this
place, is ^e one greater than the temple.

7 But if ye had known what *this*
meaneth, ^f I will have mercy, and not
sacrifice, ye would not have condemned
the guiltless.

8 For the Son of man is Lord even
of the sabbath-day.

9 ¶ ^h And when he was departed
thence, he went into their synagoge:

^e Numbers 28. 9. John 7. 22.—2 Chron. 6. 18. Mal. 3. 1.
^f Hos. 6. 6. Mic. 6. 6, 7, 8. Ch. 9. 13.

Verse 5. *The priests—profane the sabbath*
Profane. i. e. put it to what might be called a
common use, by slaying and offering up sacri-
fices, and by doing the services of the temple,
as on common days, Exod. xxix. 38. Numb.
xxviii. 9.

Verse 6. *In this place, is one greater than
the temple.*] Does not our Lord refer here to
Mal. iii. 1? Compare this with Heb. iii. 3.
The Jews esteemed nothing greater than the
temple, except that God who was worshipped
in it. Christ, by asserting he was greater
than the temple, asserts that he was God; and
this he does, in still more direct terms, ver. 8.
The Son of man is Lord of the Sabbath—is
institutor and governor of it. Compare this
with Gen. ii. 3. and see the notes there.

Verse 7. *I will have mercy, &c.*] See this
explained, ch. ix. 13. There are four ways
in which positive laws may cease to oblige.

First, by the natural law of necessity.
Secondly, by a particular law, which is su-
perior.

Thirdly, by the law of charity and mercy.
Fourthly, by the dispensation and authority
of the lawgiver.

These cases are all exemplified from verse
4. to verse 8.

Verse 8. *The Son of man is Lord even of
the sabbath-day.*] The change of the Jewish
into the Christian sabbath, called the *Lord's
day*, Rev. i. 10. shows that Christ is not only
the Lord, but also the truth and completion of
it. For it seems to have been by an especial
providence that this change has been made,
and acknowledged all over the Christian
world.

Verse 10. *A man which had his hand with-
ered.*] Probably through a partial paralysis.
The man's hand was withered; but God's
mercy had still preserved to him the use of
his feet: he uses them to bring him to the pub-
lic worship of God, and Jesus meets and heals
him there. How true is the proverb—*It is
never so ill with us, but it might be much worse.*

Verse 11. *If it fall into a pit on the sabbath-
day, &c.*] It was a canon among the Jews;
“We must take a tender care of the goods of
an Israelite.” Hence,

“If a beast fall into a ditch, or into a pool of
water, let (the owner) bring him food in that

A. M. 4031. 10 And, behold, there was a man which had his hand
A. D. 27. withered. And they asked
An. Olymp. CCI. 3. him, saying, ‘Is it lawful to heal on
the sabbath-days? that they might
accuse him.

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

12 How much then is a man better
than a sheep? Wherefore, it is lawful
to do well on the sabbath-days.

13 Then saith he to the man, Stretch

^h Mark 3. 1. Luke 6. 6.—Luke 13. 14. & 14. 3. John 9. 16.
^k See Exod. 23. 4, 5. Deut. 22. 4.

place if he can; but if he cannot, let him bring
clothes and litter, and bear up the beast;
whence, if he can come up, let him come up,
&c.”

“If a beast or its foal fall into a ditch on a
holy day, R. Lazar saith, let him lift up the
former to kill him, and let him kill him, but
let him give fodder to the other lest he die in
that place. R. Joshuah saith, let him lift up
the former with the intention of killing him,
although he kill him not; let him lift up the
other also, although it be not in his mind to
kill him.” To these canons our Lord seems
here very properly to appeal, in vindication of
his intention to heal the distressed man. See
Lightfoot.

Self-interest is a very decisive casuist, and
removes abundance of scruples in a moment.
It is always the first consulted and the most
readily obeyed. It is not sinful to hearken to
it, but it must not govern nor determine by
itself.

Verse 12. *How much then is a man better than
a sheep?*] Our Lord's argument is what is
called *argumentum ad hominem*: they are taken
on their own ground, and confuted on their own
maxims and conduct. There are many persons
who call themselves *Christians*, who do more
for a beast of burden or pleasure than they do
for a man for whom Christ died! Many spend
that on *courseurs, spaniels, and hounds*, of which
multitudes of the followers of Christ are des-
titute:—but this also shall come to judgment.

Wherefore, it is lawful to do well, &c.] This
was allowed by a multitude of Jewish canons.
See *Schoetgen*.

Verse 13. *Stretch forth thine hand.*] The
bare command of God is a sufficient reason of
obedience. This man might have reasoned
thus, “Lord, my hand is withered, how then
can I stretch it out? Make it whole first, and
afterward I will do as thou commandest.” This
may appear reasonable, but in his case it would
have been foolishness. At the command of the
Lord, he made the effort, and in making it, the
cure was effected? Faith disregards apparent
impossibilities, where there is a command and
promise of God. The effort to believe, is, often
that faith by which the soul is healed.

A little before (verses 6 and 8.) Jesus Christ
had asserted his Godhead, in this verse he proves

A. M. 4031. forth thine hand. And he
A. D. 27. stretched it forth; and it was
An. Olymp. restored whole, like as the other.
CCL. 3.

14 ¶ Then ¹ the Pharisees went out, and ² held a council against him, how they might destroy him.

15 But when Jesus knew it, ³ he withdrew himself from thence: ⁴ and great multitudes followed him, and he healed them all;

16 And ⁵ charged them that they should not make him known:

17 That it might be fulfilled which was

¹ Ch. 27. 1. Mark 3. 6. Luke 6. 11. John 5. 18. & 10. 39. & 11. 53.—² Or, *took counsel*.

it. What but the Omnipotence of the living God would have, in a moment, restored this withered hand? There could be no collusion here; the man who had a real disease, was instantaneously, and therefore miraculously cured: and the mercy and power of God were both amply manifested in this business.

It is worthy of remark, that as the man was healed with a word, without even a touch, the sabbath was unbroken, even according to their most rigid interpretation of letter of the law.

Verse 14. *Held a council against him*] Nothing sooner leads to utter blindness and hardness of heart than *envy*. There are many who abandon themselves to *pleasure-taking* and *debauchery* on the sabbath, who condemn a poor man whom necessity obliges to *work* on what is termed a *holiday* or a *national fast*.

Verse 15. *Jesus—withdrew himself from thence*] It is the part of prudence and Christian charity not to provoke, if possible, the blind and the hardened; and to take from them the occasion of sin. A man of God is not afraid of persecution; but as his aim is only to do good, by proclaiming, every where, the grace of the Lord Jesus, he departs from any place, when he finds the obstacles to the accomplishment of his end are, humanly speaking, *invincible*; and that he cannot do good without being the means of much evil. Yield to the stream when you cannot stem it.

Great multitudes followed him, and he healed them all] The rejection of the Gospel in one place has often been the means of sending it to, and establishing it in another. Jesus *healed all that followed him*, i. e. all who had need of healing, and who *desired* to be healed: for thus the passage must be understood;—and is he not still the *same*? No soul shall ever implore his healing power in vain; but let it be remembered, ⁶ that only those who *follow* Christ, and apply to him, are healed of their spiritual maladies.

Verse 16. *Charged them that they should not make him known*] See chap. viii. 4. Jesus Christ, as God, could have easily concealed himself, but he chooses to do it as *man*, and to use no other than human means, as these were quite sufficient for the purpose, to teach us not to neglect them in our necessity. Indeed he always used his power less on his *own* account, than on that of *men*.

Verse 18. *Behold my servant*] This title was given to our blessed Lord in several pro-

spoken by Esaias, the prophet, A. M. 4031.
A. D. 27. saying,
An. Olymp. CCL. 3.

18 ⁷ Behold my servant, whom I have chosen; my beloved, ⁸ in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles.

19 He shall not strive nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

⁷ See Ch. 10. 23. Mark 3. 7.—⁸ Ch. 19. 2.—⁹ Ch. 9. 30.—¹⁰ Isai. 42. 1.—¹¹ Ch. 3. 17. & 17. 5.

phesies. See Isa. xlii. 1. liii. 2. Christ assumes it, Psal. xl. 7—9. compare these with John xvii. 4. and Phil. ii. 7. God required an *acceptable* and *perfect service* from man; but man being *sinful*, could not perform it. Jesus taking upon him the nature of man, fully performed the whole will of God, and communicates grace to all his followers, to enable them perfectly to love, and worthily to magnify their Maker.

And he shall show judgment to the Gentiles.] That is, He will publish the Gospel to the heathens, for the word *αἰών* here answers to the word *משפט* *mišpat* of the prophet, and it is used among the Hebrews to signify laws, precepts, and a whole system or body of doctrine. See Psal. xix. 39. cxix. 30, 39. Isa. lviii. 2.

Verse 19. *He shall not strive, nor cry*] The Spirit of Christ is not a spirit of contention, murmuring, clamour, or litigiousness. He who loves these does not belong to him. Christ therefore fulfilled a prophecy by withdrawing from this place on account of the rage of the Pharisees.

Verse 20. *A bruised reed shall he not break*] A *reed* is, in Scripture, the emblem of *weakness*, Ezek. xxix. 6. and a *bruised* reed must signify that state of weakness that borders on dissolution and death.

And smoking flax shall he not quench] *Λύρα τυφομένη*. *Λύρα* means the *wick* of a lamp, and *τυφομένη* is intended to point out its *expiring state*, when the oil has been all burnt away from it, and nothing is left but a mere *smuff*, emitting *smoke*. Some suppose the Jewish state, as to ecclesiastical matters, is here intended, the prophecy declaring that Christ would not destroy it, but leave it to expire of itself, as it already contained the principles of its own destruction. Others have considered it as implying that great tenderness with which the blessed Jesus should treat the weak and the ignorant, whose good desires must not be stifled, but encouraged. The *bruised reed* may recover itself, if permitted to vegetate under the genial influences of heaven and the *life* and *light* of the *expiring lamp* may be supported by the addition of fresh oil. Jesus, therefore quenches not faint desires after salvation, even in the worst and most undeserving of men; for even such desires may lead to the fullness of the blessing of the Gospel of peace.

Judgment unto victory] See ver. 18. By *judgment*, understand the *Gospel*, and by *vic-*

A. M. 4031. 21 And in his name shall
A. D. 27. the Gentiles trust.

An. Olymp. CCL. 3 22 ¶ Then was brought
unto him one possessed with a devil,
blind, and dumb: and he healed him,
insomuch that the blind and dumb
both spake and saw.

23 And all the people were amazed,
and said, Is not this the son of David?

24 ¶ But when the Pharisees heard
it, they said, This fellow doth not cast
out devils, but by Beelzebub the
prince of the devils.

25 And Jesus knew their thoughts,

A. M. 4031. and said unto them, Every
A. D. 27. kingdom divided against itself
An. Olymp. CCL. 3. is brought to desolation; and
every city or house divided against
itself shall not stand:

26 And if Satan cast out Satan, he is
divided against himself; how shall then
his kingdom stand?

27 And if I by Beelzebub cast out devils,
by whom do your children cast them
out? therefore they shall be your judges.

28 But if I cast out devils by the
Spirit of God, then the kingdom of
God is come unto you.

* See Ch. 9. 32. Mark 3. 11. Luke 11. 14.—† Ch. 9. 34. Mark
3. 22. Luke 11. 15.—‡ Gr. Beelzebub; and so Ver. 27.

† Ch. 9. 4. John 2. 25. Rev. 2. 23.—‡ Dan. 2. 44. & 7. 14.
Luke 1. 33. & 11. 20. & 17. 20, 21.

tory, its complete triumph over Jewish opposi-
tion, and Gentile impiety. He will continue
by these mild and gentle means to work till the
whole world is Christianised, and the universe
filled with his glory.

Verse 21. *And in his name shall the Gentiles
trust.*] *Expectant, they shall hope.* Jesus Christ
is the sole hope and trust of mankind; to trust
and hope in his name Jesus, is to expect salva-
tion and all things necessary from him alone, to
despise, comparatively, all earthly promises, to
esteem, love, and desire heavenly things only,
and to bear with patience and tranquillity all the
losses and evils of this life, upon the prospect
and hope of that felicity which he has purchased
for us.

Verse 22. *One possessed with a devil, blind,
and dumb*] A person from whom the indwell-
ing demon took away both light and hearing.
Satan makes himself master of the heart, the
eyes, and the tongue of the sinner. His heart he
fills with the love of sin; his eyes, he blinds
that he may not see his guilt, and the perdition
which awaits him; and his tongue he hinders
from prayer and supplication though he gives
it increasing liberty in blasphemies, lies, slan-
ders, &c. None but Jesus can redeem from
this threefold captivity.

Verse 23. *Is not this the son of David?*] Is
not this the true Messiah? Do not these mira-
cles sufficiently prove it? See Isai. xxxv. 5.

Verse 24. *Beelzebub*] See chap. x. 25.

Verse 25. *Every kingdom divided against
itself is brought to desolation*] Our Lord's ar-
gument runs thus, "The welfare of any king-
dom, city, or family, depends on its concord and
unanimity: Satan, like every other potentate,
most wish to rule his empire in peace and secu-
rity; how then can he be in league with me
who oppose his authority, and am destroying
his kingdom?"

The reasoning of the Pharisees, ver. 24. was
not expressed, and Jesus knowing their thoughts,
gave them ample proof of his omniscience.
This, with our Lord's masterly confutation of
their reasonings, by a conclusion drawn from
their own premises, one would have supposed
might have humbled and convinced these men;
but the most conclusive reasoning, and the most
astonishing miracles were lost upon a people
who were obstinately determined to disbelieve
every thing good, relative to Christ. How true

the saying; *He came unto his own, and his own
received him not!*

Verse 26. *If Satan cast out Satan*] A good
cause will produce a good effect, and an evil
cause an evil effect. Were I on Satan's side,
I would act for his interest, and confirm his
influence among you; but I oppose his max-
ims by my doctrine, and his influence by my
power.

Verse 27. *By whom do your children cast
them out?*] *Children or sons of the prophets,*
means the disciples of the prophets; and chil-
dren or sons of the Pharisees, disciples of the
Pharisees. From Acts xix. 13, 14. it is evident
there were exorcists among the Jews, and from
our Lord's saying here, it is also evident that
the disciples of the Pharisees did cast out de-
mons, or at least, those who educated them
wished to have it believed that they had such a
power. Our Lord's argument here is ex-
tremely conclusive; If the man who casts out
demons, proves himself thereby to be in league
with, and influenced by Satan, then your disci-
ples, and you who taught them, are all of you
in league with the devil: ye must either give
up your assertion, that I cast out demons by
Beelzebub, or else admit this conclusion in its
fullest force and latitude, that ye are all chil-
dren of the devil, and leagued with him against
God.

Envy causes persons often to condemn in one
what they approve in another.

Verse 28. *But if I cast out devils by the
Spirit of God*] Perhaps the Spirit of God is
here mentioned by way of opposition to the
magical incantations of the Jews; for, it is well
known that, by fumigations and magical wash-
ings, they professed to cast out devils. See a
case mentioned by Schoetgen on this verse.

Then the kingdom of God] For the destruc-
tion of the kingdom of Satan plainly implies the
setting up of the kingdom of God.

Is come unto you.] Is come unexpectedly upon
you. Εφθρασι from εφθασι, to appear suddenly—
unexpectedly.

They pretended to be in expectation of the
kingdom of God, and consequently of the de-
struction of the kingdom of Satan. But by
being not prepared to receive Christ in these
proofs of his divine mission, they showed that
their expectation was but pretended. They
were too carnal to mind spiritual things.

A. M. 4031. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be

7 Isai. 49. 24. Luke 11. 41, 23, 23.— Mark 3. 28. Luke 12. 10. Heb. 6. 4, &c. & 10. 26, 29. 1 John 5. 10.

Verse 29. *Else how can one enter into a strong man's house*] Men, through sin, are become the very house and dwelling-place of Satan; having, of their own accord, surrendered themselves to this unjust possessor; for whoever gives up his soul to sin, gives it up to the devil. It is Jesus, and Jesus alone, who can deliver from the power of this bondage. When Satan is cast out, Jesus purifies and dwells in the heart.

Verse 30. *He that is not with me is against me*] In vain do men seek for methods to reconcile God and mammon. There is no medium between loving the Lord and being his enemy; between belonging to Christ or to Satan. If we be on the side of the devil, we must expect to go the devil's hell; if we be on the side of Christ, we may expect to go to his heaven. When Christ, his truth, and his servants, are assaulted, he who does not espouse their cause is not on Christ's side, but incurs the guilt of deserting and betraying them. There are many (it is to be feared) in the world who are really against Christ and scatter abroad, who flatter themselves that they are workers together with him, and of the number of his friends!

Scattereth abroad.] This seems to have been a proverbial form of speech, and may be a metaphor taken from shepherds. He who does not help the true shepherd to gather his flock into the fold, is, most likely, one who wishes to scatter them, that he may have the opportunity of stealing and destroying them. I do not find any parallel to this proverbial mode of speech in the Jewish rabbins, if it be one, nor have I met with it among the Greek or Roman writers.

Verse 31. *All manner of sin and blasphemy*] βλασφημία, injurious or impious speaking, ὑπομονή ἄρπυγες, mocking and deriding speech, Anglo-Saxon. See chap. ix. 3.

But the blasphemy against the Holy Ghost] Even personal reproaches, revilings, persecutions, against Christ, were remissible; but blasphemy, or impious speaking, against the Holy Spirit, was to have no forgiveness, i. e. when the person obstinately attributed those works to the devil, which he had the fullest evidence could be wrought only by the Spirit of God. That this, and nothing else, is the sin against the Holy Spirit, is evident from the connexion in this place, and more particularly from Mark iii. 28, 29, 30. "All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme, but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; BECAUSE they said he hath an unclean spirit."

forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Acts 7. 51.— Chap. 11. 19. & 13. 55. John 7. 12, 52. 1 Tim. 1. 13.

Here the matter is made clear beyond the smallest doubt—the unpardonable sin, as some term it, is neither less nor more than ascribing the miracles Christ wrought by the power of God, to the spirit of the devil. Many sincere people have been grievously troubled with apprehensions that they had committed the unpardonable sin; but let it be observed, that no man who believes the divine mission of Jesus Christ, ever can commit this sin: therefore let no man's heart fail because of it, from henceforth and for ever, Amen. See below.

Verse 32. *Neither in this world neither in the world to come.*] Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation (viz. the Jewish) nor in that which is to come, viz. the Christian. אֵלֶּם הָבָא *alam ha-ba*, the world to come, is a constant phrase for the times of the Messiah, in the Jewish writers. See below. The sin here spoken of by our Lord, ranks high in the catalogue of presumptuous sins, for which there was no forgiveness under the Mosaic dispensation. See Numb. xv. 30, 31. xxxv. 31. Lev. xx. 10. 1 Sam. ii. 25. When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian dispensation as it was under the Jewish, viz. by the destruction of the body? And is not this the same mentioned, 1 John i. 7. called there *the sin unto death*; i. e. a sin that was to be punished by the death of the body, while mercy might be extended to the soul? The punishment for presumptuous sins, under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the damnation of the soul, though the body was destroyed; therefore I think that, though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of temporal death, yet, on repentance, mercy might be extended to the soul; and every sin may be repented of under the Gospel dispensation.

Dr. Lightfoot has sufficiently vindicated this passage from all false interpretation. "They that endeavour hence to prove the remissions of some sins after death, seem little to understand to what Christ had respect, when he spake these words. Weigh well this common and most known doctrine of the Jewish schools, and judge.

"He that transgresses an affirmative precept, if he presently repent, is not moved until the Lord pardon him. and of such it is said, Be ye converted, O backsliding children, and I will heal your backslidings. He that transgresses a negative precept and repents, his repentance

A. M. 4031. 33 Either make the tree good, and his fruit good: or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

A. M. 4031. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

d Ch. 7. 17. Luke 6. 43, 44.

e Ch. 3. 7. & 23. 33.— Luke 6. 45.

suspends judgment, and the day of expiation expiates him; as it is said, This day shall all your uncleannesses be expiated to you. He that transgresses to cutting off, (by the stroke of God) or to death by the sanhedrim, and repents, repentance and the day of expiation do suspend judgment, and the strokes that are laid upon him wipe off sin, as it is said, and I will visit their transgressions with a rod, and their iniquity with scourges. But he by whom the name of God is profaned (or blasphemed) repentance is of no avail to him to suspend judgment, nor the day of expiation to expiate it, nor scourges (or corrections inflicted) to wipe it off, but all suspend judgment, and death wipes it off. Thus the Babylonian Gemara writes, but the Jerusalem thus: Repentance and the day of expiation expiate as to the third part, and corrections as to the third part, and death wipes it off, as it is said, and your iniquities shall not be expiated to you until ye die: behold we learn that death wipes off. Note this, which Christ contradicts, concerning blasphemy against the Holy Ghost. It shall not be forgiven, saith he, neither in this world, nor in the world to come; that is, neither before death, nor as you dream, by death. Jerus. Sanhed. fol. 37. and Bab. Yoma, fol. 86.

"In the world to come.—I. Some phrases were received into common use, by which, in common speech they opposed the heresy of the Sadducees, who denied immortality. Of that sort were *הנא עולם* *alam ha-ba*, *אינון מולגות*, The world to come. *עין גן עדן*, *Παράδεισος*, Paradise: *גיהנום* *gei hinnom*, *Γέννα*, Hell, &c.

"At the end of all the prayers in the temple, (as we observed before) they said *על עולם* *ad alam* for ever. But when the heretics (i. e. the Sadducees) brake in, and said there was *אגא* *but one*; then it was appointed to be said for ever and ever. *עולם ועולם* *min ha-olam, vead ha-olam*. Bab. Beracoth, fol. 54. This distinction of *עולם* *alam hazeh*, this world, and of *עולם* *alam ha-ba*, the world to come, you may find almost in every page of the rabbins.

"The Lord recompense thee a good reward for this thy good work in this world, and let thy reward be perfected in the world to come. Targum on Ruth.

"It (that is, the history of the creation and of the Bible) therefore begins with the letter *ב* *beth* (in the word *ברישית* *bereshith*) because two worlds were created, this world, and a world to come. Baal Turim.

"II. The world to come hints two things especially, (of which see Rambam, in Sanhed. cap. Chelek.) I. The times of the Messiah: 'Be mindful of the day wherein thou camest out of Egypt, all the days of thy life; the wise men

say, by the days of thy life, is intimated this world, by all the days of thy life, the days of the Messiah are superinduced.' In this sense the apostle seems to speak Heb. ii. 5. and vi. 5. 11. The state after death, thus Rab. *Tantum*, The world to come, is when a man has departed out of this world."

Verse 33. [Either make the tree good] That is, the effect will be always similar to the cause, a bad tree will produce bad fruit, and a good tree, good fruit.

The works will resemble the heart, nothing good can proceed from an evil spirit, no good fruit can proceed from a corrupt heart;—before the heart of man can produce any good, it must be renewed and influenced by the Spirit of God.

Verse 34. [O generation of vipers] These are apparently severe words, but they were extremely proper in reference to that execrable people to whom they were addressed: the whole verse is an inference from what was spoken before.

Out of the abundance (*περισσματος*, the overflowings) of the heart] Wicked words, and sinful actions may be considered as the overflowings of a heart that is more than full of the spirit of wickedness; and holy words and righteous deeds may be considered as the overflowings of a heart, that is filled with the Holy Spirit, and running over with love to God and man.

Verse 35. [A good man out of the good treasure of the heart] *της καρδιας*, of his heart, is omitted by upwards of one hundred MSS. many of them of the greatest antiquity and authority: by all the Syriac, Arabic, and Persic; by the Slavonic, Saxon, Vulgate, and Itala, (except four) and by several of the primitive fathers. It seems to have been added here by some copyist, merely to explain. The good heart is the good treasury, and the treasure that is in it is the love of God, and of all mankind. The bad heart is the bad treasury, and its treasure is the carnal mind, which is enmity against God, and ill-will to man.

Verse 36. [Every idle word] *Ρημα αργον*, a word that does nothing, that neither ministers grace, nor instruction to them who hear it. The word *αργον* corresponds to the Hebrew *שוא* *shavé* which signifies not only vain or empty, but also wicked and injurious, such as a false testimony against a neighbour, compare Deut. v. 11. and 20. Add to this that Symmachus translates *על* *piggul*, polluted, Lev. xix. 7. by the very Greek word in the text. It was to explain this ambiguous meaning of the word, that ten MSS. have changed *αργον* into *πονηρον*, evil. Our Lord must be understood

A. M. 4031. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and ^aadulterous gene-

^aCh. 16. 1. Mark 8. 11. Luke 11. 16, 29. John 2. 18. 1 Cor. 1. 22.

here as condemning all false and injurious words: the scope of the place necessarily requires this meaning.

Verse 37. *By thy words thou shalt be justified*] That is the whole tenor of thy conversation will be an evidence for or against thee, in the great day. How many are there who count words for nothing, and yet eternity often depends on them. *Lord, put a watch before the door of my lips!* is a prayer proper for all men.

Verse 38. *We would see a sign from thee.*] That is, we wish now to see thee work a miracle. Pride, vain curiosity, and incredulity, have never proof sufficient of the truth: for they will not be satisfied.

Verse 39. *An evil and adulterous generation*] Or, *race of people*; for so *γεννη* should be translated here, and in most other places in the Gospels; for our Lord, in general, uses it to point out the Jewish people. This translation is a key to an oak some very obscure passages in the evangelists.

Seeketh after a sign] Or, *seeketh another sign*, (ζητεισιν) so I think this word should be translated. Our Lord had already given the Jews several signs: and here they desire sign upon sign.

Our Lord terms the Jews an adulterous race. Under the old covenant, the Jewish nation was represented as in a marriage contract with the Lord of hosts; as believers, in the new covenant are represented as the spouse of Christ—all unfaithfulness and disobedience was considered as a breach of this marriage contract: hence the persons who were thus guilty, are denominated adulterers and adulteresses. But independently of this, there is the utmost proof from their own writings, that in the time of our Lord, they were most literally an adulterous race of people: for, at this very time, R. Jochanan ben Zacchai abrogated the trial by the bitter waters of jealousy, because so many were found to be thus criminal. See on John viii. 3.

Verse 40. *Three days and three nights*] Our Lord rose from the grave on the day but one after his crucifixion: so that in the computation in this verse, the part of the day on which he was crucified, and the part of that on which he rose again, are severally estimated as an entire day: and this, no doubt, exactly corresponded to the time in which Jonah was in the belly of the fish. Our Lord says, As Jonah was, so shall the Son of man be, &c. *Evening and morning, or night and day*, is the Hebrew phrase for a natural day, which the Greeks termed νυχθημερον, *nuchthemeron*. The very same quantity of time which is here termed three days and three nights, and which in reality was only one whole day, a part of two others, and two whole nights, is termed three days and

three nights; and there shall no sign be given to it, but the sign of the prophet Jonas.

40 ' For as Jonah was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

^bIsai. 57. 3. Ch. 16. 4. Mark 8. 38. John 4. 48.—Jonah 1. 17.

three nights, in the book of *Esther*: *Go; neither eat nor drink THREE DAYS, NIGHT OR DAY, and so I will go in unto the king*: chap. iv. 16. Afterward it follows, chap. v. 1. *On the THIRD DAY, Esther stood in the inner court of the king's house*. Many examples might be produced from both the sacred and profane writers, in vindication of the propriety of the expression in the text. For farther satisfaction, the reader, if he please, may consult *Whitby* and *Wakefield*, and take the following from *Lightfoot*.

"I. The Jewish writers extend that memorable station of the unmoving sun at *Josua's* prayer, to six and thirty hours; for so *Kimchi* upon that place. 'According to more exact interpretation, the sun and moon stood still for six and thirty hours: for when the fight was on the eve of the sabbath, *Joshua* feared lest the Israelites might break the sabbath, therefore he spread abroad his hands, that the sun might stand still on the sixth day, according to the measure of the day of the sabbath, and the moon according to the measure of the night of the sabbath, and of the going out of the sabbath, which amounts to six and thirty hours.'

"II. If you number the hours that passed from our Saviour's giving up the ghost upon the cross to his resurrection, you shall find almost the same number of hours; and yet that space is called by him *three days and three nights*, whereas two nights only came between, and only one complete day. Nevertheless, while he speaks these words, he is not without the consent both of the Jewish schools and their computation. Weigh well that which is disputed in the tract *Scabbath*, concerning the separation of a woman for three days; where many things are discussed by the *Gemarists* concerning the computation of this space of three days. Among other things these words occur: *R. Ismael* saith, *Sometimes it contains four onah, sometimes five, sometimes six. But how much is the space of an onah?* *R. Jochanan* saith, *Either a day or a night*. And so also the *Jerusalem Talmud*: '*R. Akiba* fixed a DAY for an onah, and a NIGHT for an onah.' But the tradition is, that *R. Eliazar ben Azariah* said, *A day and a night make an onah; and a part of an onah is as the whole*. And a little after, *R. Ismael* computed a part of the onah for the whole." Thus then, three days and three nights, according to this Jewish method of reckoning, included any part of the first day; the whole of the following night; the next day and its night: and any part of the succeeding or third day.

In the whale's belly] That a fish of the shark kind, and not a whale, is here meant, *Bochart* has abundantly proved, vol. iii. col. 742, &c. edit. Leyd. 1692. It is well known, that the

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41 ^kThe men of Nineveh shall rise in judgment with this generation, and ^lshall condemn it: ^mbecause they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 ⁿThe queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she

^k Luke 11. 32.—^l See Jer. 3. 11. Ezek. 16. 51. 52. Rom. 2. 27.
^m Jonah 3. 5.

throat of a *whale* is capable of admitting little more than the *arm* of an ordinary man; but many of the shark species can swallow a man whole: and men have been found whole in the stomachs of several. Every natural history abounds with facts of this kind. Besides, the shark is a native of the *Mediterranean sea*, in which Jonah was sailing, when swallowed by what the Hebrew terms גודל גדול, *dag gadol*, a *great fish*; but every body knows that *whales* are no produce of the *Mediterranean sea*, though some have been by accident found there, as in most other parts of the maritime world; but let them be found where they may, there is none of them capable of swallowing a man. Instead of either *whale* or *shark*, some have translated גודל גדול, *dag gadol*, Jonah i. 17. by a fishing cove, or something of this nature; but this is merely to get rid of the miracle: for, according to some, the whole of divine revelation is a forgery—or it is a system of metaphor or allegory, that has no miraculous interferences in it. But independently of all this, the criticism is contemptible. Others say that the great fish means a vessel so called, into which Jonah went, and into the hold of which he was thrown, where he continued three days and three nights. In short, it must be any thing but a real miracle, the existence of which, the wise men, so called, of the present day cannot admit. Perhaps these very men are not aware, that they have scarcely any belief even in the existence of God himself!

Verse 41. *The men of Nineveh shall rise in judgment*] The voice of God, threatening temporal judgments, caused a whole people to repent, who had neither Moses nor Christ, neither the law nor the prophets; and who perhaps never had but this one preacher among them. What judgment may not we expect, if we continue impenitent, after all that God has bestowed upon us?

A greater than Jonas is here.] Πλασιον, for τι πλεον, *something more*. The evidence offered by Jonah sufficed to convince and lead the Ninevites to repentance; but here was *more evidence*, and a greater person; and yet so obstinate are the Jews, that all is ineffectual. 1. Christ, who preached to the Jews, was infinitely greater than Jonah in his nature, person, and mission. 2. Jonah preached repentance in Nineveh only *forty* days, and Christ preached among the Jews for several years. 3. Jonah wrought no miracles to authorise his preaching; but Christ wrought miracles every day, in every place, and of every kind. And 4. Notwithstanding all this, the people of Judea did not repent, though the people of Nineveh did.

Verse 42. *The queen of the south*] In 1 Kings

came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 ^o When the unclean spirit is gone out of a man, ^phe walketh through dry places, seeking rest, and findeth none:

44 Then he saith, I will return into my house from whence I came out; and

^o 1 Kings 10. 1. 2 Chron. 9. 1. Luke 11. 31.—^p Luke 11. 24
p Job 1. 7. 1 Pet. 5. 8.

x. 1. this queen is said to be of *Saba*, which was a city and province of Arabia Felix, to the south, or southeast, of Judea.

Uttermost parts of the earth.] Πιρατων της γης—a form of speech which merely signifies, a *great distance*. See Deut. xxviii. 49.

Verse 43. *When the unclean spirit*] If there had been no reality in demoniacal possessions, our Lord would have scarcely appealed to a case of this kind here, to point out the real state of the Jewish people, and the desolation which was coming upon them. Had this been only a vulgar error, of the nonsense of which the learned scribes and the wise Pharisees must have been convinced, the case not being one in point, because not true, must have been treated by that very people with contempt, for whose conviction it was alone designed.

He walketh through dry places] Δι' ανυδρων τοπων. There seems to be a reference here to the *Orphic demonology*, in which evil spirits were divided into various classes, according to the different regions of their abode, or places in which they delighted. These classes were five: 1. Δαιμονες ουρανοι, *Celestial demons*. 2. Δαιμονες αεριου, *Aerial*. 3. Δαιμονες υδριου, *Aquatic*. 4. Δαιμονες χθονιου, *Terrestrial*. 5. Και δαιμονες υποχθονιου, *And subterranean demons*. See Orph. ad Mus. ap. Schott. The Platonists, the followers of Zoroaster, and the primitive Jews, made nearly the same distinctions.

Seeking rest] Or *refreshment*. Strange! a fallen corrupt spirit can have no rest but in the polluted human heart, the corruption of the one is suited to the pollution of the other, and thus like cleaves to like.

Verse 44. *Into my house*] The soul of that person from whom he had been expelled by the power of Christ, and out of which he was to have been kept by continual prayer, faith, and watchfulness.

He findeth it empty.] *Unoccupied*, ερηξαζοτα, *empty* of the former inhabitant, and *ready* to receive a new one: denoting a soul that has lost the life and power of godliness, and the testimony of the Holy Spirit.

Swept, and garnished] As ερηξαζο signifies to be *idle*, or *unemployed*, it may refer here to the *person*, as well as to his *state*. His affections and desires are no longer *busied* with the things of God, but *gad about* like an *idle person*, among the vanities of a perishing world. *Swept*, from love, meekness, and all the fruits of the Spirit; and *garnished*, or *adorned*, εκεκοσμημενον, *decorated*, with the vain showy trilles of folly and fashion. This may comprise also *smart speeches*, *cunning repartees*, &c. for which, many who have lost the life of God are very remarkable.

A. M. 4031. when he is come, he findeth it
A. D. 37. empty, swept, and garnished.
An. Olymp. 45 Then goeth he, and taketh
CCL. 3. with himself 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. Even
so shall it be also unto this wicked ge-
neration.

46 ¶ While he yet talked to the peo-
ple, behold his mother and his brethren
stood without, desiring to speak with
him.

Hebr. 6. 4. & 10. 26. 2 Pet. 2. 20-22.—Mark 3. 31. Luke
8. 19, 20, 21.—Ch. 13. 55. Mark 6. 3. John 2. 12. & 7. 3, 5.

Verse 45. *Seven other spirits more wicked*] *Seven* was a favourite number with the Jews, implying frequently with them, something perfect, completed, filled up, for such is the proper import of the Hebrew word *shewā* or *shevang*: nearly allied in sound to our *seven*. And perhaps this meaning of it refers to the seventh day, when God rested from his work, having filled up, or completed the whole of his creative design. *Seven demons*—as many as could occupy his soul, harassing it with pride, anger, self-will, lust, &c. and torturing the body with disease.

The last state of that man is worse than the first.] His soul before, influenced by the Spirit of God, dilated and expanded under its heavenly influences, becomes more capable of refinement in iniquity, as its powers are more capacious than formerly. Evil habits are formed and strengthened by relapses; and relapses are multiplied and become more incurable through new habits.

So shall it be also unto this wicked generation.] And so it was: for they grew worse and worse, as if totally abandoned to diabolic influence: till at last the besom of destruction swept them and their privileges, national and religious, utterly away. What a terrible description of a state of apostasy is contained in these verses! May he who readeth understand!

Verse 46. *His mother and his brethren*] These are supposed to have been the *cousins* of our Lord, as the word *brother* is frequently used among the Hebrews in this sense. But there are others who believe Mary had other children besides our Lord, and that these were literally his *brothers*, who are spoken of here. And although it be possible, that these were the sons of Mary, the wife of Cleopas or Alpheus,

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Acts 1. 14. 1 Cor. 9. 5. Gal. 1. 19.—See John 15. 14. Gal. 5. 6. & 6. 15. Col. 3. 11. Heb. 2. 11.

his mother's sister, called his *relations*, Mark iii. 21. yet it is as likely, that they were the children of Joseph and Mary, and *brethren of our Lord*, in the strictest sense of the word. See on chap. xiii. 55.

Verse 48. *Who is my mother? and who are my brethren?*] The reason of this seeming disregard of his relatives was this: *they came to seize upon him, for they thought he was distracted.* See Mark iii. 21.

Verse 50. *Whosoever shall do the will of my Father, &c.*] Those are the best acknowledged relatives of Christ, who are united to him by spiritual ties, and who are become one with him, by the indwelling of his spirit. We generally suppose that Christ's relatives must have shared much of his affectionate attention; and doubtless they did: but here we find that whosoever does the will of God is equally esteemed by Christ, as his *brother, sister, or even his virgin mother.* What an encouragement for fervent attachment to God!

1. From various facts related in this chapter, we see the nature and design of the revelation of God, and of all the ordinances and precepts contained in it—they are all calculated to do man good: to improve his understanding, to soften and change his nature, that he may love his neighbour as himself. That religion that does not inculcate and produce *humanity*, never came from heaven.

2. We have already seen what the sin against the Holy Ghost is: no soul that *fears God* can commit it: perhaps it would be impossible for any but *Jesus* to be guilty of it, and they only in the circumstances mentioned in the text; and in such circumstances, it is impossible that any person should now be found.

CHAPTER XIII.

Christ teaches the multitudes out of a ship, they standing on the shore 1, 2. The parable of the sower, 3-9. He gives his reasons for speaking in parables, 10-17. Explains the parable of the sower, 18-23. Parable of the tares, and the wheat, 24-30. Of the grain of mustard-seed, 31, 32. Of the leaven, 33. The prophecy fulfilled by this mode of teaching, 34, 35. He explains the parable of the tares and the wheat, 36-43. Parable of the treasure hid in a field, 44. Of the pearl-merchant, 45, 46. Of the drag-net, 47-50. His application of the whole, 51, 52. He teaches in his own country, and his neighbours take offence, 53-56. Our Lord's observations on this, 57. He works no miracle among them because of their unbelief, 58.

A. M. 4031.
A. D. 97.
An. Olymp.
CCL. 3.

THE same day went Jesus out of the house, and sat by the sea-side.

2 ^b And great multitudes were gathered together unto him, so that ^c he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, ^d Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way-side, and the fowls came, and devoured them up.

5 Some fell upon stony places, where they had not much earth: and forth-

^a Mark 4. 1.—^b Luke 8. 4.—^c Luke 5. 3.

NOTES ON CHAPTER XIII.

Verse 1. *The same day*] Our Lord scarcely ever appears to take any rest—he is incessant in his labours; and instant in season and out of season: and in this he has left all his successors in the ministry an example, that they should follow his steps: for he who wishes to save souls, will find few opportunities to rest. As Satan is going about as a roaring lion seeking whom he may devour, the messenger of God should imitate his diligence, that he may counteract his work.

Went Jesus out of the house] This was the house of Peter. See chap. xvii. 24.

Sat by the sea-side] The sea of Galilee, on the borders of which, the city of Capernaum was situated.

Verse 2. *Into a ship*] Το πλοιον, **THE vessel or boat.** Mr. Wakefield supposes, (which is very likely) that a particular vessel is uniformly specified, which seems to have been kept on the lake for the use of Christ and his apostles; it probably belonged to some of the fishermen: (see chap. iv. 22.) who, he thinks, occasionally at least, followed their former occupation. See John xxi. 3.

The thought of pious *Quesnel* on this verse should not be neglected. We see here a representation of the church, which consists of the people united to their pastors. *These* being more exposed to violent tossings and storms, are, as it were in a *ship*, while *those* continue at ease on the shore.

Verse 3. *He spake many things unto them in parables*] Parable, from παρα, near, and βαλλω, I cast, or put. A comparison or similitude, in which one thing is compared with another, especially spiritual things with natural, by which means these spiritual things are better understood, and make a deeper impression on an attentive mind. Or, a parable is a representation of any matter accommodated, in the way of similitude, to the real subject, in order to delineate it with the greater force and perspicuity. See more on this subject at the conclusion of this chapter. No scheme, says Dr. Lightfoot, of Jewish rhetoric was more familiarly used, than that of parables; which, perhaps, creeping in from thence among the heathens, ended in fables.

It is said in the tract *Sotah*, chap. ix. "From the time that Rabbi Meri died, those that spake

with them sprung up, because they had no deepness of earth. A. M. 4031. A. D. 97. An. Olymp. CCL. 3.

6 And when the sun was up, they were scorched: and because they had no root, they withered away.

7 And some fell among thorns: and the thorns sprung up and choked them:

8 But other fell into good ground, and brought forth fruit, some ^e a hundred-fold, some sixty-fold, some thirty-fold.

9 ^f Who hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them,

^d Luke 8. 5.—^e Gen. 26. 12.—^f Ch 11. 15. Mark 4. 9.

in parables ceased." Not that this figure of rhetoric perished in the nation from that time; but because he surpassed all others in these flowers, as the gloss there from the tract *Sanhedrim* speaks. "A third part of his discourses was tradition; a third part allegory; and a third part parable." The Jewish books every where abound with these figures, the nation inclining by a kind of natural genius to this kind of rhetoric. Their very religion might be called parabolical, folded up within the coverings of ceremonies; and their oratory in their sermons was like to it. But it is not indeed a wonder, that they who were so much given to, and delighted in parables, and so dexterous in unfolding them, should stick in the outward shell of ceremonies, and should not have brought out the parabolical and spiritual sense of them? Our Saviour, who always spoke with the common people, uses the same kind of speech, and very often, the same preface which they used, *To what is it likened?* See *Lightfoot* in loco. Though we find the basis of many of our Lord's parables in the Jewish writings, yet not one of them comes through his hands, without being astonishingly improved. In this respect also, *Surely never man spake like this man.*

Under the parable of the sower, our Lord intimates, 1. That of all the multitudes then attending his ministry, few would bring forth fruit to perfection. 2. That this would be a general case in preaching the Gospel among men.

Verse 4. *Some seeds fell by the way-side*] The hard beaten path where no plough had broken up the ground.

Verse 5. *Stony places*] Where there was a thin surface of earth, and a rock at the bottom.

Verse 7. *Among thorns*] Where the earth was ploughed up, but the brambles and weeds had not been cleared away.

Verse 8. *Good ground*] Where the earth was deep, the field well ploughed, and the brambles and weeds all removed. See more on verse 18. &c. and see on Luke viii. 15.

Verse 9. *Who hath ears to hear, &c.*] Let every person who feels the necessity of being instructed in the things which concern his soul's welfare, pay attention to what is spoken, and he shall become wise unto salvation.

Verse 11. *It is given unto you to know the mysteries, &c.*] By mysteries here, we may

A. M. 4031. Because ^ε it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 ^h For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in para-

^c Ch. 11. 25. & 16. 17. Mark 4. 11. 1 Cor. 2. 10. 1 John 2. 27. ^b Ch. 24. 29. Mark 4. 25. Luke 8. 18. & 15. 26.

understand not only things concerning the scheme of salvation, which had not yet been revealed: but also the prophetic declarations concerning the future state of the Christian church, expressed in the ensuing parables. It is not given to them to know the purport and design of these things—they are gross of heart, earthly and sensual, and do not improve the light they have received; but to you it is given, because I have appointed you not only to be the first preachers of my Gospel to sinners, but also the persons who shall transmit accounts of all these things to posterity. The knowledge of these mysteries, in the first instance, can be given only to a few; but when these faithfully write and publish what they have heard and seen unto the world, then the science of salvation is revealed and addressed to all. From ver. 17. we learn, that many prophets and righteous men had desired to see and hear these things, but had not that privilege—to them it was not given; not because God designed to exclude them from salvation, but because **HE** who knew all things, knew, either that they were not proper persons, or that that was not the proper time: for the choice of the PERSONS by whom, and the choice of the TIME in which it is most proper to reveal divine things, must ever rest with the all wise God.

Verse 12. Whosoever hath, to him shall be given] This is an allusion to a common custom in all countries: he who possesses much, or is rich, to such a person, presents are ordinarily given.

Whosoever hath not, from him shall be taken away even that he hath.] That is, the poor man: he that has little may be easily made a prey of, and so lose his little. This is a proper sense of the word *αχρησ*, in sacred and profane writers. In 1 Cor. xi. 22. *τους μη έχοντας*, those who have not, means simply the poor: and Aristophanes uses *τους έχοντας*, those that have, for the RICH or OPULENT. See a variety of pertinent examples in *Kypke* on Luke viii. 18. There is one example in *Juvenal*, Sat. iii. l. 208, 209. that expresses the whole of our Lord's meaning, and is a beautiful illustration of this apparently difficult passage.

Nil habuit, Codrus: quis enim negat? et tamen illud Perdedit infelix totum nil.

"The true, poor Codrus nothing had to boast, And yet poor Codrus all that nothing lost."—*Dryden*.

Now what was this NOTHING which the poet said Codrus had and lost? The five preceding lines tell you.

Lectus erat Codro Proculi minor, urceoli sex, Ornamentum abaci: necnon et parvulus infelix Cautarus, et recubans sub rotam marmore Chiron; Jamque vetus Gereros struabat cista isbellas, Et decina Opici rodebant carmina mares

bles: because they seeing, see A. M. 4031. not; and hearing, they hear not, A. D. 97. neither do they understand. An. Olymp. CCI. 3.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hear-

¹ Isai. 6, 9. Ezek. 12. 2. Mark 4. 12. Luke 8. 10. John 12. 40. Acta 28. 26, 27. Rom. 11. 8. 2 Cor. 3. 14, 15.—² Heb. 5. 11.

He had one small bed, six little pitchers, the ornament of a side-board; a small jug or tankard, the image of a centaur, and an old chest with some Greek books in it, on which the mice had already begun to make depredations. And all this he lost; probably by continuing, in spite of his destiny, to be a poet. So those who devote not the light and power which God has given them, to the purposes for which he has granted these gifts, from them shall be taken away these unemployed or prostituted blessings. This seems to have been a proverbial mode of speech, which our Lord here uses to inform his disciples, that he who does not improve the first operations of grace, howsoever small, is in danger of losing not only all the possible product, but even the principal; for God delights to heap benefits on those who properly improve them. See the note on Luke viii. 18.

Verse 13. Therefore speak I to them in parables] On this account, viz. to lead them into a proper knowledge of God, I speak to them in parables, natural representations of spiritual truths, that they may be allured to inquire, and to find out the spirit, which is hidden under the letter; because seeing the miracles which I have wrought they see not, i. e. the end for which I have wrought them: and hearing my doctrines, they hear not, so as to profit by what is spoken; neither do they understand, *οὐδ' οὐκ οὐκ οὐκ*, they do not lay their hearts to it. Is not this obviously our Lord's meaning? Who can suppose that he would employ his time in speaking enigmatically to them, on purpose that they might not understand what was spoken? Could the God of truth and sincerity act thus? If he had designed to act otherwise, he might have saved his time and labour, and not spoken at all, which would have answered the same end, viz. to leave them in gross ignorance.

Verse 14. In them is fulfilled] *Αναπληροῦται*, IS AGAIN fulfilled: this proper meaning of the Greek word has been generally overlooked. The evangelist means, that these words were fulfilled in the Jews in the time of the prophet *Isaias*, so they are now again fulfilled in these their posterity, who exactly copy their fathers' example. These awful words may be again fulfilled in us, if we take not warning by the things which these disobedient people have suffered.

By hearing ye shall hear] Jesus Christ shall be sent to you, his miracles ye shall fully see, and his doctrines ye shall distinctly hear, but God will not force you to receive the salvation which is offered.

Verse 15. Heart is waxed gross] *Επαχρονθη*, is become fat—inattentive, stupid, insensible.

A. M. 4031. ing, and their eyes they have
A. D. 27. closed; lest at any time they
An. Olymp. should see with *their* eyes, and
CCI 3. hear with *their* ears, and should under-
stand with *their* heart, and should be
converted, and I should heal them.

16 But ¹ blessed *are* your eyes, for
they see: and your ears, for they hear.

17 For verily I say unto you, ^m That
many prophets and righteous *men* have
desired to see *those things* which ye
see, and have not seen *them*; and to
hear *those things* which ye hear, and
have not heard *them*.

18 ¶ ^a Hear ye therefore the parable
of the sower.

¹ Chap. 16. 17. Luke 10. 23, 24. John 20. 29.—^m Hebrews
11. 13. ¹ Peter 1. 10, 11.—^a Mark 4. 14. Luko 8. 11.—^o Chap.
4. 23.

They hear heavenly with their ears—are half
asleep while the salvation of God is preached
unto them.

Their eyes they have closed] Totally and ob-
stinately resisted the truth of God, and shut
their eyes against the light.

Lest—they should see, &c.] Lest they should
see their lost estate, and be obliged to turn un-
to God, and seek his salvation. His state is
truly deplorable who is sick unto death, and
yet is afraid of being cured. The fault is here
totally in the people, and not at all in that God,
whose name is mercy, and whose nature is love.

Verse 16. *But blessed are your eyes*] Ye im-
prove the light which God has given you; and
you receive an increase of heavenly wisdom
by every miracle and by every sermon.

Verse 17. *Many prophets and righteous men*] These
lived by, and died in the faith of the
promised Messiah: the fulness of the time was
not then come for his manifestation in the flesh.
See also on ver. 11.

Verse 19. *When any one heareth the word of
the kingdom*] viz. the preaching of the Gospel
of Christ.

And understandeth it not] Μη συνιπτος, per-
haps more properly, regardeth it not, does not
lay his heart to it.

The wicked one] Ο πονηρος, from πονος, la-
bour, toil, he who distresses and torments the
soul. Mark chap. iv. 15. calls him ο σατανας,
the adversary or opposer, because he resists
men in all their purposes of amendment, and
to the utmost of his power, opposes, in order
to frustrate the influences of divine grace upon
the heart. In the parallel place in Luke chap.
viii. 12. he is called ο διαβολος, the devil, from
διαβαλλειν, to shoot, or dart through. In allu-
sion to this meaning of the name, St. Paul,
Ephes. vi. 16. speaks of the fiery darts of the
wicked one. It is worthy of remark, that the
three evangelists should use each a different
appellative of this mortal enemy of mankind;
probably to show, that the devil with all his
powers and properties, opposes every thing
that tends to the salvation of the soul.

Catcheth away] Makes the utmost haste to
pick up the good seed, lest it should take root
in the heart.

19 When any one heareth A. M. 4031
the word ° of the kingdom, A. D. 27.
and understandeth it not, then An. Olymp.
cometh the wicked one, and catcheth CCI 3.
away that which was sown in his heart.
This is he which received seed by the
way-side.

20 But he that received the seed into
stony places, the same is he that hear-
eth the word, and anon ^p with joy re-
ceiveth it;

21 Yet hath he not root in himself,
but dureth for a while: for when tribu-
lation or persecution ariseth because of
the word, by and by ^r he is offended.

22 ^s He also that received seed among

^p Isai. 58. 2. Ezek. 33. 31, 32. John 5. 15.—^r Ch. 11. 6.
² Tim. 1. 15.—^o Ch. 19. 23. Mark 10. 23. Luke 18. 24. ¹ Tim.
6. 9. ² Tim. 4. 10.—^s Jer. 4. 3.

A careless inattentive hearer is compared to
the way-side—his heart is an open road, where
evil affections, and foolish and hurtful desires
continually pass and repass, without either no-
tice or restraint. "A heart where Satan has,"
(as one terms it) "ingress, egress, regress, and
progress: in a word, the devil's thoroughfare."

Verse 20. *But he that received the seed into
stony places—is he*] That is, is a fit emblem of
that man, who, hearing the Gospel, is affected
with its beauty and excellency, and immediately
receiveth it with joy—is glad to hear what God
has done to make man happy.

Verse 21. *Yet hath he not root in himself*] His
soul is not deeply convinced of its guilt and
depravity; the fallow ground is not properly
ploughed up, nor the rock broken. *When
persecution, &c. ariseth*, which he did not ex-
pect, he is soon stumbled—seeks some pretext
to abandon both the doctrine and followers of
Christ. Having not felt his own sore, and the
plague of his heart, he has not properly dis-
covered that this salvation is the only remedy
for his soul—thus he has no motive in his heart,
strong enough to counteract the outward scan-
dal of the cross—so he endureth only for the
time, in which there is no difficulty to encoun-
ter, no cross to bear.

Verse 22. *He also that received seed among
the thorns*] In land ploughed, but not properly
cleared and weeded. Is he—represents that
person who heareth the word, but the cares,
rather the anxiety, η μεριμνα, the whole system
of anxious carking cares. Lexicographers
derive the word μεριμνα, from μεριζειν τον νουν,
dividing, or distracting the mind. Thus a poet,

Tot me impediunt cura, quæ meum animum dinorsè trahunt.

"So many cares hinder me, which draw my
mind different ways." Terence.

The deceitfulness of riches] Which promise
peace and pleasure, but can never give them.

Choke the word] Or, together choke the word,
συμπιπνι, meaning, either that these grow up
together with the word, overtop, and choke it;
or that these united together, viz. carking
worldly cares, with the delusive hopes and
promises of riches, cause the man to abandon
the great concerns of his soul, and seek in

A. M. 4031. the thorns, is he that heareth
A. D. 37. the word; and the care of
An. Olymp. this world; and the deceitful-
CCT. 3. ness of riches choke the word, and he
becometh unfruitful.

23 But he that received seed into the
good ground, is he that heareth the
word, and understandeth it; which also

* Gen. 26. 12. John 15. 4, 5, 8. Gal. 5. 22.

their place, what he shall eat, drink, and
wherewithal he shall be clothed. Dreadful
stupidity of man, thus to barter spiritual for
temporal good—a heavenly inheritance for an
earthly portion! The seed of the kingdom
can never produce much fruit in any heart,
till the thorns and thistles of vicious affections
and impure desires be plucked up by the roots
and burned. The Persic translator renders it

اسه کلمه را خبه کند
asle kalmé-ra khu-
bé kund, chokes the root of the word: for it
appears the seed had taken root, and that
these cares, &c. choked it in the root, before
even the blade could show itself.

Verse 23. Good ground] That which had
depth of mould, was well ploughed, and well
seeded.

Is he that heareth] Who diligently attends
the ministry of the word.

And understandeth it] Lays the subject to
heart, deeply weighing its nature, design, and
importance.

Which also beareth fruit] His fruitfulness
being an almost necessary consequence of his
thus laying the divine message to heart. Let
it be observed, that to hear, to understand,
and to bring forth fruit, are the three grand
evidences of a genuine believer. He who does
not hear the word of wisdom, cannot under-
stand what makes for his peace: and he who
does not understand what the Gospel requires
him to be and to perform, cannot bring forth
fruit; and he who is not fruitful, very fruit-
ful, cannot be a disciple of Christ; see John
xv. 8. and he who is not Christ's disciple, can-
not enter into the kingdom of God.

From the different portions of fruit produced
by the good ground, a hundred, sixty, and thirty,
we may learn, that all sound believers are
not equally fruitful—all hear, understand, and
bring forth fruit, but not in the same degrees
—occasioned partly, by their situation and
circumstances not allowing them such exten-
sive opportunities of receiving and doing good;
and partly, by lack of mental capacity—for
every mind is not equally improvable.

Let it be farther observed, that the unfruit-
fulness of the different lands was not owing to
bad seed, or an unskilful sower—the same sower
sows the same seed in all, and with the same
gracious design—but it is unfruitful in many,
because they are careless, inattentive, and
worldly-minded.

But is not the ground naturally bad in every
heart? Undoubtedly. And can any but God
make it good? None. But it is your business,
when you hear of the justice and mercy of God,
to implore him to work in you that which is
pleasing in his sight. No man shall be con-
demned because he did not change his own

beareth fruit, and bringeth
forth, * some a hundred-fold,
some sixty, some thirty.

A. M. 4031.
A. D. 27.
An. Olymp.
CCT. 3.

24 ¶ Another parable put he forth
unto them, saying, The kingdom of
heaven is likened unto a man which
sowed † good seed in his field:

25 But while men slept, his enemy

† Mark 4. 26.

heart, but because he did not cry to God to
change it; who gave him his Holy Spirit for
this very purpose; and which he, by his world-
ly-mindedness and impiety, quenched. Whoso
hath ears to hear, let him hear; and may the
Lord save the reader from an impenitent and
unfruitful heart!

Versè 24. The kingdom of heaven] God's
method of managing the affairs of the world,
and the concerns of his church.

Is likened unto a man which sowed good seed
in his field] In general, the world may be
termed the field of God; and in particular,
those who profess to believe in God through
Christ, are his field or farm; among whom
God sows nothing but the pure unadulterated
word of his truth.

Verse 25. But while men slept] When the
professors were lukewarm, and the pastors in-
dolent; his enemy came and sowed tares, de-
generate, or bastard wheat. The righteous
and the wicked are often mingled in the visi-
ble church. Every Christian society, how
pure soever its principles may be, has its bas-
tard wheat—those who bear a resemblance to
the good, but whose hearts are not right with
God. He who sows this bastard wheat among
God's people, is here styled God's enemy: and
he may be considered also as a sower of them,
who permits them to be sown and to spring up
through his negligence. Wo to the indolent
pastors, who permit the souls under their care
to be corrupted by error or sin!

The word ζιζανια, zizania, which is here
translated tares, and which should rather be
translated bastard, or degenerate wheat, is
found in no Greek writer: even those who
have written expressly on botany and agricul-
ture, have neither it, nor any thing like it. It
is a Chaldee word, and its meaning must be
sought in the rabbinical writers. In a trea-
tise in the Mishna called Kelayim, which treats
expressly on different kinds of seeds, the word
זונין zunim, or זונין zunim, is used for bastard or
degenerate wheat: that which was wholly a
right seed in the beginning, but afterward be-
came degenerate—the ear not being so large,
nor the grains in such quantity as formerly,
nor the corn so good in quality. In Psal. cxliv.
13. the words מזון אלן mizzan al zan, are trans-
lated, all manner of store; but they properly
signify, from species to species: might not the
Chaldee word זונין zunim, and the Greek word
ζιζανια, zizania, come from the Psalmist's זון
zanzan, which might have signified a mixture
of grain of any kind, and be here used to point
out the mixing bastard or degenerate wheat,
among good seed wheat? The Persic trans-
lator renders it تلخ دانه telkh daneh, bitter
grain, but it seems to signify merely degene-

A. M. 4031. came and sowed "tares among
A. D. 27. the wheat, and went his way.
An. Olymp. CCL. 3.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, "An enemy hath done this. The servants said unto him, "Wilt thou then that we go and gather them up?"

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

¶ Deut. 22. 9. Isai. 56. 9, 10. Wisd. 2. 24. 1 Tim. 4. 2.
* Esth. 7. 6.—7 Luke 9. 54. 1 Pet. 1. 23.

rate wheat. This interpretation throws much light on the scope and design of the whole passage. Christ seems to refer first to the *origin of evil*—God sowed good seed in his field; made man in his own *image and likeness*:—but the enemy, *the devil*, (ver. 39.) corrupted this good seed, and caused it to degenerate. Secondly, he seems to refer to the state of the Jewish people; God had sowed them at first, wholly a *right seed*, but now they were become utterly *degenerate*, and about to be plucked up and destroyed by the Roman armies, which were the angels or messengers of God's justice, whom he had commissioned to sweep these rebellious people from the face of the land. Thirdly, he seems to refer also to the state in which the world shall be found, when he comes to judge it. The righteous and the wicked shall be permitted to grow together, till God comes to make a full and final *separation*.

Verse 26. *When the blade was sprung up—then appeared the tares also.*] Satan has a shoot of iniquity for every shoot of grace; and when God revives his work, Satan revives his also. No marvel, therefore, if we find scandals arising suddenly to discredit a work of grace, where God has begun to pour out his spirit.

Verse 27. *So the servants—said unto him, Sir, didst thou not sow?*] A faithful and vigilant minister of Christ fails not to discover the evil, to lament it, and to address himself to God by prayer, in order to find out the cause of it, and to receive from him proper information how to behave on this occasion.

Verse 28. *An enemy hath done this.*] It is the interest of Satan to introduce hypocrites and wicked persons into religious societies, in order to discredit the work of God, and to favour his own designs.

Wilt thou then that we go and gather them up?] A zeal which is rash and precipitate, is as much to be feared as the total lack of strict discipline.

Verse 29. *But he said, Nay*] God judges quite otherwise than men, of this mixture of good and evil in the world: he knows the good which he intends to produce from it; and how far his patience toward the wicked should extend, in order to their conversion, or the farther *sanctification* of the righteous. Men often

30 Let both grow together A. M. 4031
A. D. 27.
An. Olymp.
CCL. 3. until the harvest; and in the time of harvest I will say to

the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but "gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, "The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come

* Chap. 3. 12.—Isai. 2. 2, 3. Mic. 4. 1. Mark 4. 30. Luke 13. 18, 19.

persecute a true Christian, while they intend only to prosecute an impious person. "A zeal for the extirpation of heretics and wicked men," said a pious papist, "not regulated by these words of our blessed Saviour, allows no time for the one to grow strong in goodness, or to the other to forsake their evil courses. They are of a spirit very opposite to *his*, who care not if they root up the wheat, provided they can but gather up the tares." The zeal which leads persons to persecute others for religious opinions; is not less a seed of the devil, than a bad opinion itself is.

Verse 30. *Let both grow together*] Though every minister of God should separate from the church of Christ every incorrigible sinner, yet he should proceed no farther—the man is not to be *persecuted* in his body or goods, because he is not sound in the faith—God *tolerates* him; so should *men*. False doctrines are against God—he alone is the judge and punisher of them—man has no right to interfere in this matter. They who burnt *Vanini* for *atheism*, usurped the seat of judgment, and thus proved themselves to be not less a diabolic seed, than the person they thus, without God's leave, hurried into eternity. *MARY*, of execrable memory, and the inquisitorial tormentors she employed, were all of this diabolic sowing. See more on this parable at ver. 37, &c.

Verse 31. *The kingdom of heaven is like to a grain of mustard-seed*] This parable is a representation of the progress of the Gospel in the world; and of the growth of grace in the soul. That grace which leads the soul to the fulness of glory, may begin, and often does, in a *single good desire*—a *wish* to escape *hell*, or a *desire* to enjoy *God* in *heaven*.

Verse 32. *Which indeed is the least of all seeds*] That is, of all those seeds which produce plants, whose stems and branches, according to the saying of the botanists, are apt *divulgare*, *arborescere*, to grow into a ligneous or woody substance.

Becometh a tree] That is, it is not only the largest of plants which are produced from such small seeds, but partakes, in its *substance*, the close *woody texture*, especially in warm climates, where we are informed it grows to an almost incredible size. The Jerusalem Tat-

A. M. 4031.
A. D. 27.
An. Olymp.
CCL. 3.

and lodge in the branches thereof.

33 ¶ Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three ^c measures of meal, till the whole was leavened.

34 ^d All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which

^b Luke 13. 30.—The word in the Greek is a measure containing about a peck and a half, wanting a little more than

mud, tract *Peah*. fol. 20. says, "There was a stalk of mustard in Sichin, from which sprang out three boughs; one of which being broken off, served to cover the tent of a potter, and produced three cabes of mustard-seed. Rabbi Simeon ben Chalapha said, A stalk of mustard-seed was in my field, into which I was wont to climb, as men are wont to climb into a fig-tree." See Lightfoot and Schoetgen. This may appear to be extravagant; and it is probable, that in the case of the *three cabes of seed*, there is considerable exaggeration: but if it had not been usual for this plant to grow to a very large size, such relations as these would not have appeared even in the Talmud; and the parable of our Lord sufficiently attests the fact. Some soils being more luxuriant than others, and the climate much warmer, raise the *same* plant to a size and perfection far beyond what a poorer soil, or a colder climate, can possibly do. Herodotus says he has seen wheat and barley in the country about Babylon which carried a blade full four fingers breadth: and that the *millet* and *sesamum* grew to an incredible size. I have myself seen a field of common cabbages in one of the Norman isles, each of which was from *seven* to *nine* feet in height; and one in the garden of a friend, which grew beside an apple-tree, though the latitude of the place is only about 48°. 13'. north, was *fifteen* feet high, the stem of which is yet remaining. (September, 1798.) These facts and several others which might be added, confirm fully the possibility of what our Lord says of the *mustard-tree*, however incredible such things may appear to those who are acquainted only with the productions of northern regions and cold climates.

Verse 33. *The kingdom of heaven is like unto leaven*] On the nature and effects of *leaven* see the note on Exod. xii. 8. As the property of *leaven* is to change, or assimilate to its own nature, the meal or dough with which it is mixed: so the property of the grace of Christ is to change the whole soul into its own likeness: and God intends that this principle should continue in the soul till all is leavened, till the whole bear the image of the *heavenly*, as it before bore the image of the *earthly*. Both these parables are *prophetic*, and were intended to show, principally, how, from very small beginnings, the Gospel of Christ should pervade all the nations of the world, and fill them with righteousness and true holiness.

Verse 34. *All these things spake Jesus—in parables*] Christ descends from divine mys-

was spoken by the prophet, A. M. 4631 saying, ^e I will open my mouth in parables; ^f I will utter things which have been kept secret from the foundation of the world.

36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them,

a pint.—^d Mark 4. 33, 34.—^e Psal. 78. 2.—^f Rom. 16. 25, 26 1 Cor. 2. 7. Eph. 3. 9. Col. 1. 26.

teries to parables, in order to excite us to raise our minds, from and through natural things, to the great God, and the operations of his grace and spirit. Divine things cannot be taught to man but through the medium of earthly things. If God should speak to us in that language which is peculiar to heaven, clothing those ideas which angelic minds form, how little should we comprehend of the things thus described? How great is our privilege in being thus taught! Heavenly things, in the parables of Christ, assume to themselves a body, and thus render themselves *palpable*.

Verse 35. *By the prophet*] As the quotation is taken from Psal. lxxviii. 2. which is attributed to *Asaph*, he must be the *prophet* who is meant in the text; and, indeed, he is expressly called a prophet, 1 Chron. xxv. 2. Several MSS. have *Heaiuv, Isaiah*; but this is a manifest error. Jerom supposes that *Asaph* was first in the text, and that some ignorant transcriber, not knowing who this *Asaph* was, inserted the word *Isaiah*; and thus, by attempting to remove an *imaginary* error, made a *real* one.

Verse 36. *Jesus—went into the house: and his disciples came*] Circumstances of this kind should not pass unnoticed: they are instructive and important. Those who attend only to the *public* preaching of the Gospel of God, are not likely to understand fully the mysteries of the kingdom of heaven. To understand *clearly* the purport of the divine message, a man must come to God by frequent, fervent, secret prayer. It is thus that the word of God sinks into the heart, is watered and brings forth much fruit.

Declare unto us (οραειν, explain) to us the parable of the tares of the field.] To what has already been spoken on this parable, the following general exposition may be deemed a necessary appendage:

I. What is the *cause* of evil in the world?

1. We must allow, that God, who is infinite in holiness, purity, and goodness, could not have done it. *Nothing can produce what is not in itself*. This is a maxim which every man subscribes to: God then could not have produced *sin*, forasmuch as his nature is infinite goodness and holiness. He made man at first in his own image, a transcript of his own purity: and since sin entered into the world, he has done every thing consistent with his own perfections, and the freedom of the human mind, to drive it out: and to make and keep man holy.

2. After a thousand volumes are written on

A. M. 4031. He that soweth the good seed is the Son of man ;
 A. D. 27.
 An. Olymp.
 CCI. 3.

38 ^s The field is the world ; the good seed are the children of the kingdom ; but the tares are ^b the children of the wicked one ;

39 The enemy that sowed them is the devil ; ⁱ the harvest is the end of the world ; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world.

41 The Son of man shall send forth

† Ch. 24. 14. & 28. 19. Mark 16. 15, 20. Luke 24. 47. Rom. 10. 14. Col. 1. 6.—b Gen. 3. 13. John 8. 44. Acts 13. 10. 1 John 3. 8.—i Joel 3. 13. Rev. 14. 15.

the origin of evil, we shall just know as much of it as Christ has told us here—*An enemy hath done it, and this enemy is the devil, verse 39.*

1. This enemy is represented as a *deceitful enemy* : a friend in appearance, soliciting to sin, by *pleasure, honour, riches, &c.*

2. A *vigilant enemy*. *While men sleep, he watches, ver. 25.*

3. A *hidden or secret enemy*. After having sown his seed, he disappears, ver. 25. Did he appear as *himself*, few would receive solicitations to sin ; but he is seldom discovered in *evil thoughts, unholy desires, flattering discourses, bad books, &c.*

II. *Why* was evil permitted to enter into the world ?

1. There are doubtless sufficient reasons in the Divine Mind for its *permission* ; which connected with his infinite essence, and extending to eternity, are not only unfathomable by us, but also, from their nature, incommunicable to men.

2. But it may be justly said, that hereby many attributes of the Divine Nature become manifest, which otherwise could not have been known ; such as *mercy, compassion, long-suffering, &c.* All of which endear the Deity to men, and perfect the felicity of those who are saved.

III. But *why* does he suffer this mixture of the good and bad seed *now* ?

1. Because of the necessary dependence of one part of the creation on the other. Were the wicked all rooted up, society must fail—the earth be nearly desolated—noxious things greatly multiplied—and the small remnant of the godly, not being able to stand against the onsets of wild beasts, &c. must soon be extirpated, and then adieu to the economy of grace.

2. Did not the wicked exist, there would be no room for the exercise of many of the graces of the spirit, on which our spiritual perfection greatly depends.

3. Nor could the grace of God be so manifest in supporting and saving the righteous ; and consequently could not have that honour which now it justly claims.

4. Where not this evil tolerated, how could the wicked be converted ? the *bastard wheat*, by being transplanted to a better soil, may become *good wheat* ; so sinners may be engrafted in Christ, and become sons of God through faith in his name ; for the *long-suffering* of God leads multitudes to repentance.

his angels, ^k and they shall gather them out of his kingdom all ^l things that offend, and them ^m which do iniquity ;

42 ⁿ And shall cast them into a furnace of fire : ^o there shall be wailing and gnashing of teeth.

43 ^p Then shall the righteous shine forth as the sun in the kingdom of their Father. ^q Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field ; the

^k Ch. 18. 17. ^l 2 Pet. 2. 1, 2.—^m Or, scandals.—in Ch. 3. 13. Rev. 19. 20. & 20. 10.—ⁿ Ch. 8. 12. Ver. 50.—^o Dan. 12. 3. Wisd. 3. 7. 1 Cor. 15. 42, 43, 58.—^p Ver. 9.

IV. Observe the end of the present state of things :

1. The wicked shall be punished, and the righteous rewarded.

The wicked are termed *bastard wheat—the children of the wicked one, ver. 38.* the very seed of the serpent.

Observe the place in which the wicked shall be punished,—**A FURNACE.** The instrument of this punishment, FIRE. This is an allusion to a punishment inflicted only on those supposed to be the very worst of criminals. See Dan. iii. 6. They were cast into a *burning fiery furnace.* The effect of it, **DESPAIR ; weeping, wailing, and gnashing of teeth, ver. 42.**

2. Observe the character and state of the righteous.

1. They are the *children of the kingdom, a seed of God's sowing, ver. 38.*

2. As to their persons, they shall be *like the sun.*

3. The place of their felicity shall be the *kingdom of heaven* : and,

4. The object of it, **GOD** in the relation of **FATHER, ver. 33.** This is a reference to Dan. xii. 2, 3.

Some learned men are of opinion that the whole of this parable refers to the Jewish state and people ; and that the words *οὐρανία τοῦ αἰῶνος*, which are commonly translated *the end of the world*, should be rendered *the end of the age, viz. the end of the Jewish polity.* That the words have this meaning in other places, there can be no doubt ; and this may be their primary meaning here ; but there are other matters in the parable which agree far better with the consummation of all things, than with the end of the Jewish dispensation and polity. See on Mark iv. 29.

Verse 44. *The kingdom of heaven is like unto treasure hid in a field*] *θησαυροὶ κρυμμένοι, to a hidden treasure.* We are not to imagine that the treasure here mentioned, and to which the Gospel salvation is likened, means a *pot or chest* of money hidden in the field, but rather a gold or silver mine, which he who found out, could not get at, or work, without turning up the field, and for this purpose he bought it. Mr. Wakefield's observation is very just ; "There is no sense in the purchase of a field for a *pot of money*, which he might have carried away with him very readily, and as *honestly* too, as by overreaching the owner by an unjust purchase."

A. M. 4631. which when a man hath found,
A. D. 27. he hideth, and for joy thereof
An. Olymp. goeth and selleth all that he
CCL. 3. hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls :

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

† Phil. 3. 7, 8.—† Isai. 55. 1. Rev. 3. 18.

He hideth—i. e. he kept secret, told the discovery to no person, till he had bought the field. From this view of the subject, the translation of this verse, given above, will appear proper—a hidden treasure, when applied to a rich mine, is more proper than a treasure hid, which applies better to a pot of money deposited there, which I suppose was our translator's opinion:—and kept secret or concealed, will apply better to the subject of his discovery till he made the purchase, than hideth, for which there could be no occasion, when the pot was already hidden, and the place known only to himself.

Our Lord's meaning seems to be this :

The kingdom of heaven,—The salvation provided by the Gospel—is like a treasure—something of inestimable worth—hidden in a field; it is a rich mine, the veins of which run in all directions in the Sacred Scriptures; therefore, the field must be dug up, the records of salvation diligently and carefully turned over, and searched. *Which, when a man hath found*—when a sinner is convinced that the promise of life eternal is to him; he kept secret—pondered the matter deeply in his heart; he examines the preciousness of the treasure, and counts the cost of purchase; for joy thereof—finding that this salvation is just what his needy soul requires, and what will make him presently and eternally happy, went and sold all that he had—renounces his sins, and abandons his evil companions, and relinquishes all hope of salvation, through his own righteousness; and purchased that field—not merely bought the book for the sake of the salvation it described, but by the blood of the covenant, buys gold tried in the fire, white raiment, &c.; in a word, pardon and purity, which he receives from God for the sake of Jesus. We should consider the salvation of God, 1. As our only treasure, and value it above all the riches in the world. 2. Search for it in the Scriptures, till we fully understand its worth and excellence. 3. Deeply ponder it in the secret of our souls. 4. Part with all we have in order to get it. 5. Place our whole joy and felicity in it; and, 6. Be always convinced that it must be bought, and that no price is accepted for it but the blood of the covenant; the sufferings and death of our only Lord and Saviour Jesus Christ.

Verse 45. *A merchant man, seeking goodly pearls*] A story very like this is found in the Talmudical Tract *Shabbath*: “Joseph, who sanctified the sabbath, had a very rich neighbour; the Chaldeans said, All the riches of this man shall come to Joseph, who sanctifies the sabbath. To prevent this, the rich man went

47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind :

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, and cast the bad away.

49 So shall it be at the end of the world; the angels shall come forth, and

† Prov. 2. 4. & 3. 14, 15. & 8. 10, 19.—† Ch. 22. 10.

and sold all that he had, and bought a pearl, and went aboard of a ship; but the wind carried the pearl away, it fell into the sea, and was swallowed by a fish. This fish was caught, and the day before the sabbath it was brought into the market, and they proclaimed, Who wishes to buy this fish? The people said, Carry it to Joseph, the sanctifier of the sabbath, who is accustomed to buy things of great value. They carried it to him, and he bought it, and when he cut it up he found the pearl, and sold it for thirteen pounds weight of golden Denarii!” From some tradition of this kind our Lord might have borrowed the simile in this parable.

The meaning of this parable is the same with the other; and both were spoken to impress more forcibly this great truth on the souls of the people: eternal salvation from sin and its consequences, is the supreme good of man, should be sought after above all things, and prized beyond all that God has made. Those merchants who compass sea and land for temporal gain, condemn the slothfulness of the majority of those called Christians, who, though they confess that this salvation is the most certain, and the most excellent, of all treasures, yet seek worldly possessions in preference to it! Alas for him who expects to find any thing more amiable than God, more worthy to fill his heart, and more capable of making him happy.

Verse 47. *Is like unto a net*] *A drag-net*. This is the proper meaning of *ἄραγμα*, which the Latins translate *verriculum*, a sweep-net, *Quod in aquam jacitur ad pisces comprehendendos; imprimis, cujus usus est extrahendis iis à fundo*. MARTINIUS. Which is cast into the water to catch fish, and the particular use of which is to drag them up from the bottom. As this is dragged along it keeps gathering all in its way, both good and bad, small and great; and when it is brought to the shore, those which are proper for use are preserved, and those which are not, are either destroyed or thrown back into the water.

By the net, may be understood the preaching of the Gospel of the kingdom, which keeps drawing men into the profession of Christianity, and into the fellowship of the visible church of Christ; by the sea, may be represented that abyss of sin, error, ignorance, and wickedness, in which men live, and out of which they are drawn by the truth and spirit of God, who cordially close in with the offers of salvation made to them in the preaching of the Gospel.

By drawing to shore, may be represented the consummation of all things, see ver. 49. when a proper distinction shall be made between

A. M. 4031. v sever the wicked from among
A. D. 27. the just,
An. Olymp. CCI. 3.

50 * And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is instructed* unto the kingdom of heaven, is like unto a man *that is a householder*, which bringeth forth out of his treasure * *things new and old*.

v Ch. 25. 32.—v Ver. 42.—v Cant. 7. 13.—v Ch. 2. 23. Mark 6. 1. Luke 4. 16, 23.

those who served God, and those who served him not: for many shall doubtless be found who shall bear the name without the nature of Christ. By *picking out the good, and throwing away the bad*, ver. 48. is meant that separation which God shall make between false and true professors, casting the former into hell, and bringing the latter to heaven.

Instead of τα καλα, *the good*, the Cod. Bezae, and five copies of the old antehieronymian, or *Itala* version, read τα καλλιστα, *the best*, the *very best*:—every reader would naturally hope that this is not the *true* reading, or that it is not to be understood *literally*, as it seems to intimate that only the *very best* shall at last be *saved*.

It is probable that this parable also refers, in its primary meaning, to the Jewish state, and that when Christ should come to judge and destroy them by the Roman power, the genuine followers of Christ only should escape, and the rest be overwhelmed with the general destruction. See chap. xxiv. ver. 30, &c.

Verse 50. *Into the furnace of fire*] See the note on chap. viii. ver. 12.

Verse 51. *Have ye understood all these things?*] Divine truths must not be lightly passed over.—Our Lord's question here, shows them to be matters of the utmost weight and importance; and that they should be considered again and again, till they be thoroughly understood.

Verse 52. *Every scribe*] Minister of Christ—who is instructed—taught of God: in the kingdom of heaven—in the mysteries of the Gospel of Christ;—out of his treasury—his granary, or storehouse, *things new and old*—a Jewish phrase for *great plenty*. A small degree of knowledge is not sufficient for a preacher of the Gospel. The Sacred Writings should be his *treasure*, and he should properly understand them. His knowledge does not consist in being furnished with a great variety of human learning, (though of this he should acquire as much as he can;) but his knowledge consists in being *well instructed* in the things concerning the kingdom of heaven, and the art of conducting men thither. Again, it is not enough for a man to have these advantages in possession: he must *bring them forth*, and distribute them abroad. A good pastor will not, like a miser, keep these things to himself

53 ¶ And it came to pass, A. M. 4031. that when Jesus had finished A. D. 27. these parables, he departed An. Olymp. CCI. 3. thence,

54 v And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and *these* mighty works?

55 * Is not this the carpenter's son? is not his mother called Mary? and ^a his brethren ^b James, and Joses, and Simon, and Judas?

v Isai. 49. 7. Mark 6. 3. Luke 3. 23. John 6. 42.—v Ch. 12. 48.—v Mark 15. 40.

to please his fancy; nor like a *merchant*, traffic with them, to enrich himself, but like a bountiful *father or householder*, distribute them with a *liberal* though *judicious* hand, for the comfort and support of the whole heavenly family.

A preacher whose mind is well stored with divine truths, and who has a sound judgment, will suit his discourses to the circumstances and states of his hearers. He who preaches the *same* sermon to *every* congregation, gives the fullest proof that however well he may speak, he is not a *scribe* who is *instructed in the kingdom of heaven*. Some have thought that *old and new things* here, which imply the produce of the *past*, and the produce of the *present* year, may also refer to the *old and new covenants*—a proper knowledge of the *Old Testament* Scriptures, and of the doctrines of Christ as contained in the *New*. No man can properly understand the *Old Testament* but through the medium of the *New*, nor can the *New* be so forcibly or successfully applied to the conscience of a sinner, as through the medium of the *Old*. The *law* is still a schoolmaster to lead men to Christ—by it is the *knowledge* of sin, and without it, there can be no *conviction*—where it *ends*, the Gospel *begins*, as by the Gospel alone is *salvation* from sin. See the whole of the comment on the Pentateuch.

Verse 54. *And when he was come into his own country*] Probably Nazareth, where his parents lived, and where he had continued till his thirtieth year, though it appears he had a lodging in Peter's house, at Capernaum.

They were astonished] It appears hence, that our blessed Lord had lived in obscurity all the time above specified; for his countrymen appear not to have heard his doctrines, nor seen his miracles until now. It is a melancholy truth, that those who should know Christ best, are often the most ignorant, of himself, the doctrines of his word, and the operations of his spirit.

Verse 55. *Is not this the carpenter's son?*] Seven copies of the old *Itala* have, *Is not this the son of Joseph the carpenter?* But it is likely our Lord, during the thirty years of his abode at Nazareth, wrought at the same trade with Joseph: and perhaps this is what is intended, Luke ii. 51. *He went down with them* (his parents) to Nazareth, and was *SUBJECT* unto them. An honest trade is no discredit to any man.—He who spends his time in idleness, is

A. M. 4631. 56 And his sisters, are they
A. D. 87. not all with us? Whence then
An. Olymp. hath this man all these things?
CCL. 3.

57 And they were offended in him.
But Jesus said unto them, A prophet

Ch. 11. 6. Mark 6. 3, 4.

fit for any business in which the devil chooses to employ him.

Is not his mother—Mary, and his brethren James, &c.] This insulting question seems to intimate, that our Lord's family was a very obscure one; and that they were of small repute among their neighbours, except for their piety.

It is possible that brethren and sisters may mean here near relations, as the words are used among the Hebrews in this latitude of meaning: but I confess it does not appear to me likely. Why should the children of another family be brought in here to share a reproach, which it is evident was designed for Joseph the carpenter, Mary his wife, Jesus their son, and their other children? Prejudice apart, would not any person of plain common sense suppose, from this account, that these were the children of Joseph and Mary, and the brothers and sisters of our Lord, according to the flesh. It seems odd that this should be doubted; but through an unaccountable prejudice, Papists and Protestants are determined to maintain, as a doctrine, that on which the Scriptures are totally silent, viz. the perpetual virginity of the mother of our Lord. See chap. I. ver. 25.

Verse 57. And they were offended in him.] They took offence at him, ταραχάσαντες αὐτόν, making the meanness of his family the reason why they would not receive him as a prophet, though they were astonished at his wisdom, and at his miracles, ver. 54. So their pride and their envy were the causes of their destruction.

A prophet is not without honour.] This seems to have been a proverbial mode of speech, generally true, but not without some exceptions. The apparent meanness of our Lord was one pretence why they rejected him; and yet, God manifested in the flesh, humbling himself to the condition of a servant, and to the death of the cross, is the only foundation for the salvation of a lost world. Perhaps our Lord means, by prophet, in this place, himself alone; as if he had said, My ministry is more generally reputed, and my doctrine better received, in any other part of the land than in my own country, among my own relatives; because, knowing the obscurity of my birth, they can scarcely suppose that I have these things from heaven.

Verse 58. And he did not many mighty works there, because of their unbelief.] Δυναμεις, miracles. So the word is used, ch. vii. 22. xi. 20. Acts xix. 11. I Cor. xii. 28. Gal. vi. 5. Heb. ii. 4. The Septuagint translates τὰς δυνάμεις niphleoth ei, the miraculous works of God, by δυναμεις σου.

Unbelief and contempt drive Christ out of the heart, as they did out of his own country. Faith seems to put the almighty power of God into the hands of men; whereas unbelief appears to tie up even the hands of the Almighty. A man, generally speaking, can do but little good among his relatives, because it is difficult for them to look with the eyes of faith upon one

is not without honour, save in his own country, and in his own house.

A. M. 4631. A. D. 87. An. Olymp. CCL. 3.

58 And he did not many mighty works there, because of their unbelief.

d Luke 4. 24. John 4. 44.—e Mark 6. 5, 6.

whom they have been accustomed to behold with the eyes of the flesh.—QUESNEL.

A DISSERTATION ON THE NATURE AND USE OF PARABOLICAL WRITING.

As parables occupy so distinguished a place in the Old and New Testaments, especially in the latter, and as the most important information relative to the nature of God, the economy of heaven, the state of separate spirits, the punishment of the wicked, the beatification of the godly, and the doctrines of salvation, is conveyed to mankind in parables, it becomes a matter of the utmost importance, fully to understand their nature and their use.

The word parable we have from the Greek παραβολα, which comes either from πασα, near, and βαλλω, I cast or put, or παρακαλλειν, to compare, properly different things together, so as to discover their relations and similarity; in order to which, the things to be compared are placed or put together, or near to each other, that by a close inspection of both, the relations and likenesses may be the more accurately ascertained.

Parable and proverb are called in Hebrew שׁוֹמֵשׁ מַשָּׁל, from שׁוֹמֵשׁ mashal, to govern or rule, either because the parabolic and proverbial mode of instruction was of general use, and had a sort of universal precedence, which we know was the case among the Hebrews; or because a parable or proverb was the chief or principal illustrative point in the discourse. Hence we may discover the proper meaning of a proverb—it is a word or saying, forming a maxim for the government and regulation of a man's conduct in domestic, civil, religious, or political life.

Parable has been generally defined, "A comparison or similitude, in which one thing is compared with another, especially spiritual things with natural, by which means these spiritual things are better understood, and make a deeper impression on the attentive mind." This definition is pretty correct, especially in reference to the parables of our blessed Lord.—Or parable may be more generally defined, "A representation of any matter accommodated in the way of similitude to the real subject, in order to delineate its different parts with the greater force and perspicuity." This definition is applicable to parables in their more general and extended sense.

The method of conveying instruction by parables or moral fictions, sometimes in the form of similitude, allegories, fables, or apologues, was very common, and in high esteem among all ancient nations; but the Asiatics used it most frequently, and brought it to a higher degree of perfection than any other people on the earth. The despotic and tyrannical nature of their government led them often to make use of this method. Reproof and censure, which it might not on many occasions be expedient or safe to deliver in explicit lan-

guage, and which might exasperate, when too plainly spoken, rather than correct, could be conveyed with delicacy and success under the disguise of parable. Even to the present time, information concerning grievances, oppressive acts of government, &c. is conveyed to the despotic Asiatic rulers, under the guise of parable. An ancient instance of this we find in the reproof conveyed to the heart of David by the prophet Nathan, in the parable of the poor man's ewe lamb.

Persons thus addressed, not perceiving at first the relation under this artificial form, to be directed against themselves, lost sight of their selfishness and prejudices, and were frequently induced, by their unsuspecting replies, to acknowledge the justice of the reprehension, and to pronounce the condemnation of their conduct, from their own mouth; as in the case of David above referred to. This therefore was one important use of this mode of instruction.

Though *fable*, *similitude*, and *parable* are nearly of the same nature, and have been indifferently applied to the same purposes; yet it may not be amiss to examine the meaning of each distinctly.

SIMILITUDE implies a proper resemblance between two subjects, the one well known, the other not at all, or less known; the leading properties of the one serving clearly to illustrate those of the other. Five rules have been given by the ancients, for the regulation of similitudes.

1. The first is, that the similitude must be clearer than the subject it is brought to illustrate.

2. That it be not in general derived from common or well known things, which are in themselves uninteresting; as it is well known, the more novelty a thing possesses, the more it is calculated to excite the attention and impress the mind.

3. It should not be false in itself, as in this case the mind revolts not only against the thing itself, but against the conclusion drawn from it. On this rule I shall take the liberty of making the following observations: Several of the ancients illustrated and endeavoured to prove the truth and certainty of the resurrection, by the history of the phoenix, a bird supposed to be produced in Arabia, once in one hundred years; there never being more than one at a time. It is reported, that when this bird finds its end approaching, it builds itself a nest of the most fragrant spices and aromatic plants, which being set on fire by the rays of the sun, the bird is consumed in it; but from its ashes a worm or grub is formed, out of which another phoenix, in process of time arises; others say that it dies in the nest, and a grub is formed out of the marrow of its bones. Both these relations are equally untrue. Herodotus, Dion Cassius, Tacitus, and Pliny, mention this fabulous animal; and I have met with this account seriously produced by Clemens Alexandrinus, and other Christian fathers, to prove the resurrection of the body. Now it is well known no such bird ever did, or ever could exist; that the supposed fact is impossible, and that the conclusion drawn from it, is not only not solid and convincing, but absurd, because the premises are all false. The same objections would lie against a similitude which is *dubious* in its nature; because if

it be brought to enforce conviction, and impress truth, this is impossible; as the conclusion must rest on the premises. If then, the premises be *dubious*, the conclusion will be uncertain; and, consequently, the hesitancy of the mind must necessarily continue.

In like manner, the similitude must be useless if it be *absurd*; for as soon as the mind perceives this, it becomes armed both against the similitude and the subject it was intended to illustrate or prove.

4. A fourth rule of similitude is, that the mind should gain real information, and useful knowledge from it. Let the similitude be ever so true, clear, and correct; yet if it convey no more information than was before known, it is useless; and the time is lost which was employed in proposing it.

5. It should be calculated to make deep impressions on the mind, by leaving such images on the imagination as may become, in all cases to which they apply, motives of conduct. As many preachers and public speakers delight in the use of similitudes, I thought it necessary to make these observations on the subject, that we might be preserved from copying bad examples, or, that if we followed the custom at all, we might make it truly useful, by subjecting it to its proper rules.

FABLE is very nearly allied to *similitude* and *parable*, and has been applied exactly in the same way, to convey lessons of moral instruction by pleasing images and interesting dialogue.

But fable, in its nature, differs widely from the others. Every subject of inanimate creation may be employed by similitude and parable; but the grand subjects in fable are borrowed from the animate and rational creation only. Of this sort, are the *Heetopades*, commonly called the fables of *Pilpay*, written originally in Sanscrit, the oldest fables, probably, in the world; and the fables of *Lockman*, the Arabian *Æsop*. In all these, human actions, speech, and intelligence, are transferred to brute and irrational animals.

Though the former methods have been long, often, and successfully used to convey miscellaneous instruction; yet the *parabolic* method has been chiefly employed to illustrate divine subjects, and to convey instruction to the heart on those matters which concern the salvation of the soul.

The most important truths are by our Lord conveyed both to the disciples and to the multitude in parables: not that they might not be discovered, but that they might be sought earnestly after. In this, our Lord, who was well acquainted with all the springs and secret movements of human nature, consulted a well known propensity of the mind, which leads a person always to *esteem that most, which is, or appears to be, a discovery of his own*. Christ speaks a parable, and in it gives a clue by which we may discover the will of God. He that loves his soul's prosperity, takes up the thread, and guided by it through all the labyrinth of error, he safely arrives at the fountain of truth. We must not, however, suppose that the word *parable* always conveys the same meaning: I have taken some pains on this subject, and if I mistake not, I find the word has the ten following significations in Scripture:

1. It means a *simple comparison*, (as I have already noted when defining the Greek word.)

Which comparison is intended to show the relation between two dissimilar things; or, how one fact or circumstance may be fitly introduced to illustrate and explain another. Such is that comparison of our Lord, between the state of the Jewish nation, and that of the world in the days of Noah, mentioned Matt. xxiv. 32—38.

2. It signifies an *obscure similitude*, such as that mentioned Matt. xv. 13—15. where the whole system of Pharisaism, with all its secular and spiritual influence, is represented under the notion of a *plantation not planted by God*, and which was shortly to be rooted up.

3. A *simple allegory* where *one* thing is represented by *another*, the leading circumstances and principal design of that *one*, being produced to illustrate and explain the design and leading circumstances of the *other*. Such is our Lord's parable concerning those invited to a marriage supper; of the sower—tares and wheat—grain of mustard-seed—leaven—hidden treasure—precious pearl—drag-net, &c. contained in the preceding chapter, Matt. xiii.

4. A *maxim*, or *wise sentence*, to *direct* and *govern* a man in civil or religious life. In this sense we have already seen the Hebrew word *וּמַשָּׁל* employed. In 1 Kings iv. 32. we are informed, that Solomon spoke 3000 of this kind of parables or proverbs; and in this sense the original word is frequently used.

5. It means a *by-word*, or proverb of reproach; such God threatened to make the disobedient Jewish people.—See 2 Chron. vii. 20. *I will pluck them up by the roots out of my land—and this house I will cast out of my sight, and will make it a proverb and a by-word among all nations*, where the original word for proverb is *וּמַשָּׁל*. Such we may conceive the following to be: As *rebellious as Corah*—as *covetous as Judas*—as *wicked as the Jews*—as *bad as the devil*. In all which parables or proverbs, respect should be paid to the similitude between the object of comparison, and the thing with which it is compared.—In this sense it is used Psalm xlv. 14. lxx. 11. Jerem. xxiv. 9.

6. As parables, proverbs, and useful maxims for the regulation of life, and instruction in righteousness, had, before the Babylonish captivity, lost all their power and influence among the wicked Jews; so they were generally disregarded, and those who made use of them, became objects of reproach and contempt; hence, parable, at that time at least, was used to signify a *frivolous, uninteresting discourse*. In this sense alone, I suppose the word to be used, Ezek. xx. 49. "Then I said, Ah! Lord God! They say of me, *Doth he not speak parables?*" i. e. he delivers frivolous discourses, of no weight or importance.

7. It means a *simple proverb* or *adage*, where neither comparison nor similitude was intended: such as that mentioned by our Lord, Luke iv. 23. "And he said, *Ye will surely say unto me this proverb, τὴν παραβολὴν ταυτὴν, this parable, Physician, heal thyself.*" In this, neither comparison nor likeness is intended. The same kind of a proverb is found, Luke vi. 39. "Can the blind lead the blind," &c.

8. It means a *type*, illustration, or representation. See Heb. ix. 9. where the first tabernacle is said to have been a figure *παραβολῆς*, a parable, for the time then present; i. e. a thing which, from the peculiar use to which it was

appropriated, shadowed forth or represented the human body of our Lord, and the Christian church which he should establish.

9. It means a *daring exploit*, an unusual and severe trial, or a case of imminent danger and jeopardy. In these senses, it is used by some of the best and most correct Greek writers, such as *Polybius* and *Xenophon*; and by the best Greek Lexicographers, such as *Hezychius* and *Suidas*: with whom *παράβολος*, signifies a *daring, bold, rash person*; and *παραβόλα*, *things extremely dangerous*. In this sense, the verb is evidently used, 2 Mac. xiv. 38. where it is said that Rasis, one of the Jewish elders did "boldly jeopard (*παραβιβλημενος*) his body and life with all vehemency, for the religion of the Jews." I know no place in the Sacred Writings in which it has this sense, unless it be in Heb. xi. 19. where, speaking of the intended sacrifice of Isaac, and his rescue, Abraham is said to have rescued him from the most imminent death, *ἢ παραβόλῃ*, which we translate, *in a figure*. Now, if we may suppose that the death here referred to, is not that metaphorical death implied in the deadness of Sarah's womb, and the superannation of Abraham, but the imminent death to which he was exposed when Abraham drew his knife to slay his son, Gen. xxii. 10. and was only prevented by the sudden and miraculous interposition of God; then it is probable, that the word here has the above meaning, which, I must own, I think likely; if so, the text may be read thus: "By faith Abraham, when he was tried, offered up Isaac: of whom it was said, In Isaac shall thy seed be called; accounting that God was able to raise him up even from the dead, from whence he received him *ἢ παραβόλῃ*, he being in the most imminent danger of losing his life."

10. It signifies a *very ancient and obscure prophecy*, Psalm. xlix. 4. *I will incline mine ear to a parable: I will open my dark saying upon the harp*. Likewise in Psalm. lxxviii. *I will open my mouth in a parable: I will utter dark sayings of old*. Probably this kind of dark, ancient, enigmatical prophecy, is what is spoken of, Prov. i. 6. *To understand a proverb*, (or parable) *and the interpretation; the words of the wise and their dark sayings*. Now a *proverb*, in the common acceptation of that word, is neither dark, nor requires any particular interpretation; it being a plain maxim, easy to be understood by the mass of the people, for whose instruction it is chiefly designed. But *parable*, in this sense, evidently refers to the ancient prophecies, which were delivered concerning Christ and the nature of his kingdom. And to this very subject, the words are applied and quoted by the evangelist Matthew in the preceding chapter. (xiii. 35.)

Having traced the word parable through its different meanings in the Sacred Writings, it may be now necessary to inquire for what purpose our blessed Lord used that mode of speech so frequently: as many have supposed from his own words, Matt. xiii. 11—13. that he addressed the people in parables, merely that they might not understand. *To you* said he, addressing his disciples, *it is given to know the mysteries of the kingdom of heaven, but to them it is not given: therefore I speak to them in parables, &c.* Now, to do justice to this passage, we must observe, that by *mysteries* here, we are to understand not only things concerning the scheme of sal-

vation which had not been as yet fully revealed : but also the *prophetic* declarations concerning the future state of the Christian church, as they are signified by the different parables mentioned in the succeeding parts of the chapter. It was not given to THEM to know the purport and design of these things : "They," said our Lord, "are gross of heart:" they are earthly and sensual, and do not improve the light they have received; so that when many of them might have been preachers of this truth to others, they are found destitute of salvation themselves, notwithstanding the means of it were all within their power: but said he, "to you it is given:" because I have appointed you, not only to be the first preachers of the Gospel to sinners, but also the persons who shall transmit accounts of all these things to posterity. The knowledge of these mysteries, in the *first instance*, could be given only to a few; but when these faithfully wrote and published what they had heard and seen unto the world, then the science of salvation being fully revealed, was addressed to all.

From ver. 17. of the same chapter we learn, that many prophets and righteous men had desired to see and hear these things, but had not that privilege: to them it was not given: not because God designed to exclude them from salvation, but because he who knew all things, knew either that they were not proper persons; or, that that was not the proper time: for the choice of the PERSONS by whom, and the choice of the TIME in which it is most proper to reveal divine things, must ever rest with the all wise God.

But it is not intimated that our Lord spoke to the Jews in parables, that they might not understand: the very reverse, I think, is plainly intended. It was to lead them by a familiar and appropriate mode of instruction, into the knowledge of God, and the interests of their souls. I speak to them, said he, in parables, i. e. natural representations of spiritual truths; that they might be allured to inquire, and to find out the spirit which was hidden under the letter. Because, said he, seeing the miracles which I have wrought, they see not, i. e. the end for which I have wrought them. And hearing my doctrines, they hear not, so as to profit by what is spoken: neither do they understand, and survive, they do not lay their hearts to it, so as to consider it with that deep attention which such momentous truths require. But that they might not con-

tinue in their ignorance, and die in their sins, he adds parable to parable, to make the whole science of salvation as plain and as intelligible as possible. Is not this obviously our Lord's meaning? Who that is not most miserably warped and be-gloomed by some Jewish exclusive system of salvation, can suppose that the wise, the holy, the benevolent Christ, would employ his time in speaking enigmatically to the people, on purpose that they might not understand what was spoken? Could the God of truth and sincerity act thus? If he had designed that they should continue in darkness, he might have saved his time and labour, and not spoken at all, which would have as effectually answered the same purpose, viz. that of leaving them in destructive ignorance, as his speaking in such a way as should render his meaning incomprehensible.

On the whole I conclude, that the grand object of parabolical writing is not to conceal the truth, but to convey information to the hearts of the hearers, in the most concise, appropriate, impressive, and effectual manner.

In preaching on parables and similitudes, great care should be taken to discover their object and design; and those grand and leading circumstances by which the author illustrates his subject. There are few, if any parables, whose every circumstance was designed to apply to the subject, in reference to which they were proposed. Maimonides, in his *Moreh Nevochim*, gives an excellent rule on this head: "Fix it as a principle," says he, "to attach yourself to the grand object of the parable, without attempting to make a particular application of all the circumstances and terms which it comprehends." This shows us, that we should not attempt to find a spiritual meaning, or pointed reference in all the parts of the parable, to the subject which it is intended to illustrate. And this maxim of Maimonides is the more to be regarded, because it comes from a person who was perfectly well acquainted with the subject; and who lived, if I might so term it, in the very country of parables, and was best qualified to decide on their use in the Sacred Writings, and the proper mode of interpretation. By not attending to this rule, many have disgraced both themselves and the Scriptures. The most dignified subjects in such hands, have been rendered contemptible by their injudicious modes of elucidation. See the notes at the beginning of this chapter.

CHAPTER XIV.

Herod, having heard the fame of Christ, supposes him to be John the Baptist, risen from the dead, 1, 2. A circumstantial account of the beheading of John the Baptist, 3—12. Five thousand men, besides women and children, fed with five loaves and two fishes, 13—21. The disciples take ship, and Jesus stays behind, and goes privately into a mountain to pray, 22, 23. A violent storm arises, by which the lives of the disciples are endangered, 24. In their extremity, Jesus appears to them, walking upon the water, 25—27. Peter, at the command of his Master, leaves the ship, and walks on the water to meet Christ, 28—31. They both enter the ship, and the storm ceases, 32, 33. They come into the land of Gennesaret, and he heals many diseased people, 34—36.

A. M. 4031.
A. D. 27.
An. Olymp.
CCI. 3.

AT that time Herod the tetrarch heard of the fame of Jesus,

▪ Mark 6. 14.

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and

A. M. 4031
A. D. 27.
An. Olymp
CCI. 3.

Luke 9. 7.

NOTES ON CHAPTER XIV.
Verse 1. *Herod the tetrarch*] This was Herod Antipas, the son of Herod the Great. See the notes on chap. ii. 1. where an account is given of the Herod family. The word *tetrarch*,

properly signifies a person who rules over the fourth part of a country; but it is taken in a more general sense by the Jewish writers, meaning sometimes a *governor* simply, or a *king*; see ver. 9. The estates of Herod the Great

A. M. 4031. therefore mighty works ^b do
A. D. 97. show forth themselves in him.
Aa. Olymp. CCL. 3.

3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, ^a It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, ^c because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced

before them, and pleased Herod. A. M. 4031. A. D. 97. Ab. Olymp. CCL. 3.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

^b Or, *are wrought by him.*—Mark 6. 17. Luke 3. 19, 20.

^a Lev. 18. 16. & 20. 21.—Ch. 21. 26. Luke 20. 6.—^c Gr. in the midst.

were not, at his death, divided into four tetrarchies, but only into three: one was given by the emperor Augustus to Archelaus; the second to Herod Antipas, the person in the text; and the third to Philip; all three, sons of Herod the Great.

Verse 2. *This is John the baptist*] Οἷον ἀπεκεφαλίστα, *Whom I beheaded.* These words are added here by the Codex Bezae and several others, by the Saxon, and five copies of the Itala.—See the power of conscience! He is miserable because he is guilty; being continually under the dominion of self-accusation, reproach, and remorse. No need for the Baptist now: *conscience* performs the office of ten thousand accusers! But to complete the misery, a guilty conscience offers no relief from God—points out no salvation from sin.

He is risen from the dead] From this we may observe, 1. That the *resurrection* of the dead was a common opinion among the Jews: and 2. That the *materiality* of the soul made no part of Herod's creed. Bad and profligate as he was, it was not deemed by him a thing impossible with God to raise the dead; and the spirit of the murdered Baptist had a permanent resurrection in his guilty conscience.

Verse 3. *For Herodias' sake*] This infamous woman was the daughter of *Aristobulus* and *Berenice*, and grand-daughter of Herod the Great. Her first marriage was with Herod Philip, her *uncle*, by whom she had *Salome*: some time after, she left her husband, and lived publicly with Herod Antipas, her brother-in-law, who had been before married to the daughter of Aretas, king of Arabia Petræa. As soon as Aretas understood that Herod had determined to put away his daughter, he prepared to make war on him: the two armies met, and that of Herod was cut to pieces by the Arabians; and this, Josephus says, was supposed to be a judgment of God on him for the murder of John the Baptist. See the account in Josephus, Antiqu. lib. xviii. c. 7.

Verse 4. *For John said unto him, It is not lawful for thee to have her.*] Here is an instance of zeal, fidelity, and courage, highly worthy of imitation. Plainness, mildness, and modesty, are qualifications necessary to be observed when we reprove the great. The best service a subject can render his prince is, to lay before him, in the plainest but most respectful manner,

what the law of God requires of him, and what it forbids. How unutterable must the punishment of those be, who are chazplains to princes, or great men, and who either flatter them in their vices, or wink at their sins!

Verse 5. *He feared the multitude*] Miserable prince! who fears more to offend his people, than to sin against his God, by shedding innocent blood. When a man resists sin only by the help of human motives, he cannot long defend himself.

Verse 6. *Herod's birth-day*] Either the day in which he was born, or the day on which he began to reign; for both were termed *birth-days*. See 1 Sam. xiii. 1. and Hos. vii. 5. The kings of Persia were accustomed to reject no petition that was preferred to them during the entertainment. See *Herodotus* in *Calliope*, and *Esther* v. 3.

The daughter—danced] This was *Salome*, mentioned before. *Danced*—by a literal rendering of the *saltavit* of the Vulgate in my old MS. of the English Bible, the whole of this business seems to be treated with sovereign contempt: for thus says the translator, *Shee leped in the myddle.*

Verse 8. *Give me here John Baptist's head in a charger.*] The word *charger* formerly signified a large dish, bowl, or drinking cup; the Saxon has *byce*, a *dish*, *Tindal*, a *platter*; any thing is better than *charger*, which never conveyed much meaning, and now conveys none. The evangelist says, she was instructed before by her mother, to ask the Baptist's head? What a most infernal mother, to give such instructions to her child! and what a promising daughter to receive them! What a *present* for a young lady! the bloody head of the murdered forerunner of Jesus! and what a gratification for an adulterous wife, and incestuous mother! The disturber of her illicit pleasures, and the troubler of her *brother-husband's* conscience, is no more! Short, however, was their glorying! See on ver. 3.

Verse 9. *The king was sorry*] He knew John to be a righteous man, and at first did many things gladly, which John told him it was his duty to perform: Mark vi. 20.

Nevertheless for the oath's sake] The OATHS, οἴμωρ, —he had probably sworn again and again —one sin begets many.

And them which sat with him at meat] Who were probably such as himself, and would have

A. M. 4031. 11 And his head was brought
A. D. 27.
An. Olymp.
CCL. 3. in a charger, and given to the
damsel; and she brought it to
her mother.

12 And his disciples came, and took
up the body, and buried it, and went
and told Jesus.

13 ¶ When Jesus heard of it, he
departed thence by ship into a desert
place apart: and when the people had
heard thereof, they followed him on
foot out of the cities.

† Ch. 10. 23. & 12. 15. Mark 6. 32. Luke 9. 10. John 6. 1 2.

considered it a breach of honour, if he had not
fulfilled his sworn promise: he therefore com-
manded it to be given!

Verse 11. *His head was—given to the dam-
sel: and she brought it to her mother.*] There
is no person so revengeful as a lascivious woman
when reproved and blamed. A preacher of the
Gospel has most to fear from this quarter:—the
first of this profession lost his life for the sake of
truth and chastity; and others, especially those
who have any thing to do with men in power,
who are profligates, may learn what they are
to expect in return for a faithful discharge of
their duty.

Verse 12. *His disciples came, and took up
the body*] The HEAD was in the possession of
Herodias, who, it is probable, took a diabolic
pleasure in viewing that speechless mouth,
which had often been the cause of planting thorns
in her criminal bed; and in offering indignities
to that tongue from which she could no longer
dread a reproof. Her character justifies every
bad conjecture that can well be formed on this
head: and St. Jerome positively says, that when
she got it, she drew out the tongue, and thrust
it through with her bodkin. On the whole we
may observe,

That the diversions of the world, *feasting* and
dancing, are but too commonly the occasions of
sin. After so fatal an example as this, can we
doubt whether balls are not snares for souls;
destructive of chastity, modesty, and sometimes
even of humanity itself; and a pernicious inven-
tion to excite the most criminal passions? How
many on such occasions have sacrificed their
chastity, and then, to hide their shame, have
stifled the feelings of the human being and the
parent, and by direct or indirect means, have
put a period to the innocent offspring of their
criminal connexions! Unhappy mother, who
exposes her daughter to the shame and wreck her-
self has suffered, and makes her own child the
instrument of her lust and revenge! Behold
here, ye professedly religious parents, the fruits
of what was doubtless called in those times, *ele-
gant breeding and accomplished dancing!* Fix
your eyes on that *vicious mother*, that *prostitu-
ted daughter*, and especially on that *murdered
ambassador of God*, and then send your children
to genteel boarding-schools, to learn the *accom-
plishment of DANCING!* where the fear of God
makes no part of the education.

Verse 13. *When Jesus heard of it, he de-
parted thence*] Had the blessed Jesus conti-
nued in that place, it is probable the hand of

A. M. 4031. 14 And Jesus went forth, and
A. D. 27.
An. Olymp.
CCL. 3. saw a great multitude, and
was moved with compassion
toward them, and he healed their sick.

15 And when it was evening, his
disciples came to him, saying, This
is a desert place, and the time is now
past; send the multitude away, that
they may go into the villages, and buy
themselves victuals.

16 But Jesus said unto them, They
need not depart; give ye them to eat.

‡ Ch. 9. 36. Mark 6. 34.—Mark 6. 35. Luke 9. 12. John 6. 5

this impure female murderer would have been
stretched out against him also; he *withdrew*,
therefore, not through fear, but to teach his
messengers rather to yield to the storm, than
expose themselves to destruction, where, from
circumstances, the case is evidently *hopeless*.

The people—followed him on foot] *πρὸς*, or,
by land, which is a common acceptance of the
word in the best Greek writers. See many
examples in *Kypke*.

Verse 14. *Jesus—was moved with compassion*]
Εσπλαγχισθη, he was moved with *tender com-
passion*, so I think the word should in general
be translated: see the note on chap. ix. 36. As
a verb, it does not appear to have been used
by any but ecclesiastical writers. It always
intimates, *that motion of the bowels, accom-
panied with extreme tenderness and concern,
which is felt at the sight of the miseries of
another*.

Verse 15. *Send the multitude away, that they
may go—and buy*] The disciples of Christ are
solicitous for the people's temporal, as well as
spiritual welfare: and he is not worthy to be
called a minister of Christ, who does not en-
deavour to promote both, to the uttermost of his
power. The preaching of Christ must have
been accompanied with uncommon power to
these people's souls, to have induced them to
leave their homes, to follow him from village to
village, for they could never hear enough; and
to neglect to make use of any means for the sup-
port of their lives, so that they might still have
the privilege of hearing him. When a soul is
either well replenished with the bread of life,
or hungry after it, the necessities of the body
are, for the time, little regarded.

Verse 16. *They need not depart*] He that
seeks first the kingdom of heaven, is sure to
have every temporal requisite. When a man
ensures the first, God always takes care to throw
the other into the bargain. He who has an in-
terest in Jesus, has in him an inexhaustible
treasure of spiritual and temporal good. Though
the means by which man may help his fellows,
have failed, we are not to suppose that the
bounty of God is exhausted. When we are
about to give up all hope of farther supply, the
gracious word of Christ still holds good—*They
need not depart; give ye them to eat.*

Give ye them to eat.] Should we say, Lord,
how shall thy poor feeble ministering servants
feed so many hungry souls as attend thy word?
Begin at the command of Jesus—make the at-
tempt—divide what you have—and the bread

A. M. 4031 17 And they say unto him, A. D. 27. We have here but five loaves, An. Olymp. and two fishes. CCI. 3.

18 He said, bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, he blessed and brake, and gave the loaves to his disci-

John 6. 8, 9. 2 Kings 4. 43.—1 Ch. 15. 36.

of God shall be multiplied in your hands, and all shall eat and be satisfied.

Verse 17. We have here but five loaves, and two fishes.] When we are deeply conscious of our own necessities, we shall be led to depend on Jesus with a firmer faith. God often permits his servants to be brought low, that they may have repeated opportunities of proving the kindness and mercy of their gracious Lord and Master.

Verse 18. Bring them hither to me.] No creature of God should be considered as good or safe without the blessing of God in it. If thou have but even a handful of meal and a few herbs, bring them to Christ by prayer and faith, and he will make them a sufficiency for thy body, and a sacrament to thy soul. Let the minister of the Gospel attend also to this—let him bring all his gifts and graces to his Maker—let him ever know that his word can be of no use, unless the blessing of Christ be in it.

Verse 19. And he took the five loaves, &c.] This was the act of the father of a family among the Jews—his business it was to take the bread into his hands, and render thanks to God, before any of the family was permitted to taste of it.

Looking up to heaven] To teach us to acknowledge God as the supreme Good, and fountain of all excellence.

He blessed] The word God should, I think, be rather inserted here than the word them, because it does not appear that it was the loaves which Christ blessed, but that God who had provided them: and this indeed was the Jewish custom, not to bless the food, but the God who gave it. However, there are others who believe the loaves are meant, and that he blessed them, in order to multiply them. The Jewish form of blessing, or what we term grace, before and after meat, was as follows:

BEFORE MEAT.

ברך אתה אלהי מלך העולם המצא לחם מן הארץ Baruc attah Elohinou melec haalam hamotse lechem min haaretz:

Blessed art thou, our God, king of the universe, who bringest bread out of the earth!

AFTER MEAT.

ברך אתה מלך העולם בורא מרי הגפן Baruc Elohinou melec haalam boré peri hagephen;

Blessed be our God, the king of the universe, the creator of the fruit of the vine!

And brake] We read often in the Scripture of breaking bread, never of cutting it; because the Jews made their bread broad and thin like cakes, and to divide such, being very brittle, there was no need of a knife.

Verse 20. They did all eat, and were filled] Little or much is the same in the hands of Jesus Christ.

ples, and the disciples to the multitude.

20 And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, besides women and children.

Ch. 16. 7. Geni. 55. 1. Luke 9. 17.

Here was an incontestible miracle—five thousand men, besides women and children, fed with five cakes and two fishes! here must have been a manifest creation of substance—the parts of the bread were not dilated to make them appear large, nor was there any delusion in the eating—for they all ate and were all filled. Here then is one miracle of our Lord attested by at least five thousand persons! But did not this creation of bread prove the unlimited power of Jesus? Undoubtedly; and nothing less than eternal power and godhead could have effected it.

They took up—twelve baskets] It was customary for many of the Jews to carry a basket with them at all times: and Mr. Wakefield's conjecture here is very reasonable;—"By the number here particularised, it should seem, that each apostle filled his own bread basket." Some think that the Jews carried baskets in commemoration of their Egyptian bondage, when they were accustomed to carry the clay and stubble to make the bricks, in a basket that was hung about their necks. This seems to be what Sidonius Apollinaris refers to in the following words, Epist. vii. 6. Ordinis res est, ut, dum in allegorica versamur Aegypto) Pharao incedat cum diademate, Israelita cum COPHINO.

These words of Alcimus Avitus, lib. v. ver. 30. are to the same effect:

Servitii longo lassatam pondere plebem, Oppressos cophinis humeros, attrituque collo.

It appears that a basket about the neck, and a bunch of hay, were the general characteristics of this long enslaved and oppressed people, in the different countries where they sojourned.

Juvenal also mentions the basket and the hay:

Cum dedit ille locum, cophino sermoque relicto, Arcanum Judea tremens mœdicat in aurem. Sat. vi. 542.

A gypsy Jewess whispers in your ear— Her goods a basket, and old hay her bed, She strolls, and telling fortunes, gains her bread. Dryden.

And again, Sat. iii. 13.

Nunc sacri fontis nemus, et delubra locantur Judæis, quorum, cophinus, sœnunque suppellex. Now the once hallowed fountain, grove, and fane Are let to Jews, a wretched wandering train, Whose wealth is but a basket stuffed with hay. Gifford

The simple reason why the Jews carried baskets with them appears to be this:—When they went into Gentile countries, they carried their own provision with them, as they were afraid of being polluted, by partaking of the meat of heathens. This also obliged them probably to carry hay with them to sleep on: and it is to this, in all likelihood, that Juvenal alludes.

After five thousand were fed, twelve times as much, at least remained, as the whole multitude at first sat down to! See the note on Luke ix 16.

A. M. 4031. 22 ¶ And straightway Jesus
A. D. 97. constrained his disciples to
An. Olymp. get into a ship, ^a and to go
CCI. 3. before him unto the other side, while
he sent the multitudes away.

23 ° And when he had sent the multitudes away, he went up into a mountain apart, to pray: ^p and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

A. M. 4031. 26 And when the disciples
A. D. 97. saw him ^r walking on the sea,
An. Olymp. they were troubled, saying, It
CCI. 3. is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.

30 But when he saw the wind ^a boisterous, he was afraid; and beginning

• Ch. 8. 18.— Mark 6. 46.— p. John 6. 16.

• Job 9. 8.— Or, strong.

Verse 22. *Jesus constrained his disciples to get into a ship*] Either they were afraid to return into the jurisdiction of Herod, or they were unwilling to embark without their Lord and Protector; and would not enter their boat till Christ had commanded them to embark.

From this verse it appears that Christ gave some advices to the multitudes after the departure of his disciples, which he did not wish them to hear.

Unto the other side] Toward Capernaum, ver. 34. John vi. 16, 17. or Bethsaida, see on Mark vi. 45.

Verse 23. *He went up into a mountain apart, to pray*] He whom God has employed in a work of mercy, had need to return, by prayer, as speedily, to his Maker as he can, lest he should be tempted to value himself on account of that in which he has no merit—for the good that is done upon earth, the Lord doth it alone. Some make this part of our Lord's conduct emblematic of the spirit and practice of prayer: and observe, that the proper dispositions and circumstances for praying well, are: 1. *Retirement* from the world. 2. *Elevation* of the heart to God. 3. *Solitude*. 4. *The silence and quiet* of the night. It is certain that in this also Christ has left us an example, that we should follow his steps. Retirement from the world is often a means of animating, supporting, and spiritualizing prayer. Other society should be shut out, when a soul comes to converse with God.

Verse 24. *Tossed with waves*] *Grievously agitated*. This is the proper meaning of the word βασιζουσιν: but one MS. reads Γαττιζουσιν, *plunged* under the waves, frequently covered with them: the waves often breaking over the vessel.

Verse 25. *The fourth watch*] Anciently the Jews divided the night into three watches, consisting of four hours each. The first watch is mentioned, Lam. ii. 19. the second, Judges vii. 19. and the third, Exod. xiv. 24. but a fourth watch is not mentioned in any part of the OLD Testament. This division the Romans had introduced into Judea, as also the custom of dividing the day into twelve hours; see John xi. 9. The first watch began at six o'clock in the evening, and continued till nine: the second began at nine, and continued till twelve. The third began at twelve, and continued till three

next morning, and the fourth began at three and continued till six. It was, therefore, between the hours of three and six in the morning, that Jesus made this appearance to his disciples.

Walking on the sea.] Thus suspending the laws of gravitation, was a proper manifestation of unlimited power. Jesus did this by his own power; therefore Jesus showed forth his godhead. In this one miracle we may discover three: 1. Though at a distance from his disciples, he *knew* their distress. 2. He found them out on the lake, and probably in the midst of darkness. 3. He *walked* upon the water. Job, speaking of those things whereby the omnipotence of God was demonstrated, says particularly, chap. ix. 8. *He walketh upon the waves of the sea*: intimating that this was impossible to any thing but *Omnipotence*.

Verse 26. *It is I; be not afraid.*] That the spirits of the dead *might*, and *did appear*, was a doctrine held by the greatest and holiest men that ever existed: and a doctrine which the cavillers, *free-thinkers*, and *bound-thinkers*, of different ages, have never been able to disprove.

Verse 27. *It is I; be not afraid.*] Nothing but this voice of Christ, could, in such circumstances, have given courage and comfort to his disciples: those who are grievously tossed with difficulties and temptations, require a similar manifestation of his power and goodness. When he proclaims himself in the soul, all sorrow, and fear, and sin, are at an end.

Verse 28. *Bid me come unto thee on the water.*] A weak faith is always wishing for signs and miracles. To *take Christ at his word*, argues not only the perfection of faith, but also the highest exercise of sound reason; He is to be credited on his *own word*, because he is the TRUTH, and therefore can neither lie nor deceive.

Verse 29. *Peter—walked on the water*] However impossible the thing commanded by Christ may appear, it is certain he will give power to accomplish it, to those who receive his word by faith; but we must take care never to put Christ's power to the proof for the gratification of a vain curiosity: or even for the strengthening of our faith, when the ordinary means for doing that are within our reach.

Verse 30. *When he saw the wind boisterous, he was afraid*] It was by faith in the power of Christ he was upheld; when that faith failed,

A. M. 4031. to sink, he cried, saying, Lord,
A. D. 27. save me.
An. Olymp. CCI. 3.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

† Ps. 2. 7. Mark 1. 1. Ch. 16. 16. & 26. 63. Luke 4. 41. John 1. 49. & 6. 69. & 11. 27. Acts 8. 37. Rom. 1. 4.—= Mark 6. 53.

by which the laws of gravitation were suspended, no wonder that those laws returned to their wonted action, and that he began to sink. It was not the violence of the winds, nor the raging of the waves, which endangered his life; but his littleness of faith.

Verse 31. *Jesus stretched forth his hand*] Every moment we stand in need of Christ—while we stand, we are upheld by his power only; and when we are falling, or have fallen, we can be saved only by his mercy. Let us always take care that we do not consider so much the danger to which we are exposed, as the power of Christ by which we are to be upheld; and then our mountain is likely to stand strong.

Verse 32. *The wind ceased.*] Jesus is the Prince of Peace, and all is peace and calm where he condescends to enter and abide.

Verse 33. *Thou art the Son of God.*] It is probable that these words were spoken either by the sailors or passengers, and not by the disciples. Critics have remarked, that when this phrase is used to denominate the ΜΕΣΣΙΑΣ, both the articles are used, ὁ υἱὸς τοῦ Θεοῦ, and that the words without the articles mean, in the common Jewish phrase, a divine person. It would have been a strange thing indeed, if the disciples, after all the miracles they had seen Jesus work—after their having left all to follow him, &c. were only now persuaded that he was the promised Messiah. That they had not as yet clear conceptions concerning his kingdom, is evident enough: but that they had any doubts concerning his being the promised Messiah, is far from being clear.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

‡ Mark 6. 56.—= Numb. 15. 38, 39. Ch. 9. 20.—= Ch. 9. 20 Mark 3. 10. Luke 6. 19. Acts 19. 12.

Verse 34. *The land of Gennesaret.*] It was from this country that the sea or lake of Gennesaret had its name. In this district were the cities of Capernaum and Tiberias.

Verse 35. *The men of that place had knowledge of him*] i. e. they knew him again. They had already seen his miracles; and now they collect all the diseased people they can find, that he may have the same opportunity of showing forth his marvellous power, and they of being the instruments of relieving their friends and neighbours.

They brought unto him all that were diseased] And Jesus received and healed every man and woman of them. And is not the soul, in the sight of God, of more value than the body? and will he withhold his healing power from the former, and grant it so freely to the latter? this cannot be. Let a man come himself to Jesus, and he shall be saved; and afterward let him recommend this Christ to the whole circle of his acquaintance, and they, if they come, shall also find mercy.

Verse 36. *That they might only touch the hem of his garment*] What mighty influence must the grace and spirit of Christ have in the soul, when even the border or hem of his garment produced such wonders in the bodies of those who touched it! Here is a man who has turned from sin to God through Christ, and the healing hand of Jesus is laid upon him.—Then, no wonder that he knows and feels his sins forgiven, his soul purified, and his heart filled with the fulness of his Maker. Lord, increase our faith! and we shall see greater manifestations of thy power and glory! Amen.

CHAPTER XV.

The Pharisees accuse the disciples of eating with unwashed hands, 1, 2. Our Lord answers, and convicts them of gross hypocrisy, 3—9. Teaches the people and the disciples what it is that renders men unclean, 10—20. Heals the daughter of a Canaanitish woman, 21—28. Heals many diseased people on a mountain in Galilee, 29—31. With seven loaves, and a few little fishes, he feeds 4000 men, besides women and children, 32—38. Having dismissed the multitudes, he comes to the coast of Magdala, 39.

A. M. 4032. THEN came to Jesus
A. D. 28. scribes and Pharisees,
An. Olymp. which were of Jerusalem,
CCI. 4. saying,

α Mark 7. 1.

NOTES ON CHAPTER XV.

Verse 1. *The scribes and Pharisees of Jerusalem*] Our Lord was now in Galilee chap. XIV. 34

2 β Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread?

β Mark 7. 5.—= Col. 2. 8.

Verse 2. *Elders*] Rulers and magistrates among the Jews.

For they wash not their hands] What frivolous nonsense! These Pharisees had nothing

A. M. 4032. 3 But he answered and said
A. D. 28. An. Olymp. into them, Why do ye also
CCL. 4. transgress the commandment
of God by your tradition ?

4 For God commanded, saying, ^d Ho-

^d Exodus 20. 12. Lev. 19. 3. Deut. 5. 16. Proverbs 23. 22. Eph. 6. 2.

which their malice could fasten on in the conduct or doctrine of our blessed Lord and his disciples, and therefore they must dispute about washing of hands! All sorts of Pharisees are troublesome people in religious society; and the reason is, they take more pleasure in blaming others, than in amending themselves.

The tradition of the elders] The word *παράδοσις*, *tradition*, has occupied a most distinguished place, both in the Jewish and Christian church. Man is ever fond of mending the work of his Maker; and hence he has been led to put his finishing hand even to divine revelation! This supplementary matter has been called *παράδοσις* from *παράδομαι*, to deliver from hand to hand; to transmit—and hence the Latin term *tradition* from *trado*, to deliver, especially from one to another.—to hand down. Among the Jews, *TRADITION* signifies what is also called the *oral law*, which they distinguish from the *written law*; this last contains the Mosaic precepts, as found in the Pentateuch; the former the traditions of the elders, i. e. traditions or doctrines, that had been successively handed down from Moses through every generation, but not committed to writing. The Jews feign that when God gave Moses the *written law*, he gave him also the *oral law*, which is the interpretation of the former. This law, Moses at first delivered to Aaron: then to his sons Eleazar and Ithamar—and after these to the seventy-two Elders, who were six of the most eminent men chosen out of each of the twelve tribes. These seventy-two, with Moses and Aaron, delivered it again to all the heads of the people; and afterward to the congregation at large. They say also, that, before Moses died, he delivered this oral law, or system of traditions, to JOSHUA, and Joshua to the ELDERS, which succeeded him—THEY to the Prophets, and the PROPHETS to each other, till it came to JEREMIAH, who delivered it to BARUCH his scribe, who repeated it to EZRA, who delivered it to the men of the great synagogue, the last of whom was SIMON the just. By Simon the just it was delivered to ANTIGNUS of Socho; by him to JOSE', the son of Jochanan; by him to JOSE', the son of Joezer; by him to NATHAN the Arbelite, and Joshua the son of Perachiah, and by them to JUDAH the son of Tabbai, and Simeon, the son of Shatah; and by them to SHEMAIAH and ABTALION; and by them to HILLEL; and by Hillel to SIMON his son, the same who took Christ in his arms when brought to the temple to be presented to the Lord: by SIMON it was delivered to GAMALIEL his son, the preceptor of St. Paul, who delivered it to SIMON his son, and he to Rab. JUDAH, HAKHOESH his son, who compiled and digested it into the book which is called the MISHNA; to explain which the two Talmuds, called the *Jerusalem* and *Babylonish* Talmuds were compiled, which are also called the *Gemara* or complement, be-

nour thy father and mother: A. M. 4032
and, ° He that curseth father or A. D. 28.
mother, let him die the death. An. Olymp.
CCL. 4.

5 But ye say, Whosoever shall say to his father or his mother, 'It is a gift,

° Exod. 21. 17. Lev. 20. 9. Deut. 27. 16. Prov. 30. 20. & 30. 17.—Mark 7. 11, 12. Prov. 20. 25. Ch. 23. 16, 18.

cause by these, the oral law, or Mishneh, is fully explained.

The *Jerusalem Talmud* was completed about A. D. 300; and the *Babylonish Talmud* about the beginning of the sixth century. This Talmud was printed at Amsterdam in 12 vols. folio. These contain the whole of the traditions of the Elders, and have so explained, or rather frittered away the words of God, that our Lord might well say, *ye have made the word of God of no effect by your traditions*. In what estimation these are held by the Jews, the following examples will prove: "The words of the scribes are lovely beyond the words of the law: for the words of the law are weighty and light, but the words of the scribes are all weighty." Hierus Berac. fol. 3.

"He that shall say, there are no *Phylacteries*, though he thus transgress the words of the law, he is not guilty; but he that shall say, There are five Totaphot, thus adding to the words of the scribes, he is guilty."

"A prophet and an elder, to what are they likened? To a king sending two of his servants into a province; of one he writes thus: Unless he show you my seal, believe him not; for thus it is written of the prophet, *He shall show thee a sign*; but of the elders thus: *According to the law which they shall teach thee, for I will confirm their words*."—See Prideaux. *Con.* vol. ii. p. 465. and Lightfoot's *Hor.* Talmud.

They wash not their hands] On washing of hands before and after meat, the Jews laid great stress—they considered eating with unwashed hands to be no ordinary crime; and, therefore, to induce men to do it, they feigned that an evil spirit, called *Shibta* שִׁבְטָא, who sits on the hands by night, has a right to sit on the food of him who eats without washing his hands, and make it hurtful to him! They consider the person who undervalues this rite, to be no better than a heathen, and consequently excommunicate him. See many examples of this doctrine in Schoetgen and Lightfoot.

Verse 3. *Why do ye—transgress the commandment*] Ye accuse my disciples of transgressing the traditions of the elders—I accuse you of transgressing the commands of God, and that too in favour of your own tradition; thus preferring the inventions of men to the positive precepts of God. Pretenders to zeal often prefer superstitious usages to the divine law, and human inventions to the positive duties of Christianity.

Verse 4. *Honour thy father and mother*] This word was taken in great latitude of meaning among the Jews: it not only meant respect and submission, but also to take care of a person, to nourish and support him, to enrich. See Numb. xxii. 17. Judg. xiii. 17. 1 Tim. v. 17. And that this was the sense of the law, as it respected parents, see Deut. xxvii. 16. and see the note on Exod. xx. 12.

Verse 5. *It is a gift*] קורבן *kurban*, Mark vii.

A. M. 4032. by whatsoever thou mightest
A. D. 28. be profited by me;
An. Olymp. CCI. 4.

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth

A. M. 4032. me with their lips; but their
A. D. 28. heart is far from me.
An. Olymp. CCI. 4.

9 But in vain they do worship me, teaching, for doctrines, the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which

* Mark 7. 6.—Isai. 29. 13. Ezek. 33. 31.—Isai. 29. 13. Col. 2. 12-22. Tit. 1. 14.

* Mark 7. 14.—Acts 10. 15. Rom. 14. 14, 17, 20. 1 Tim. 4. 4. Tit. 1. 15.

11. an offering of approach; something consecrated to the service of God in the temple, by which a man had the privilege of approaching his Maker. This conduct was similar to the custom of certain persons who bequeath the inheritance of their children to churches or religious uses; either through terror of conscience, thus striving to purchase the kingdom of glory; or through the persuasions of interested hireling priests. It was in this way that, in the days of popish influence, the principal hands in the nation had fallen into the hands of the church. In these charters, multitudes of which have passed through my hands, a common form was, *pro salute mea, et pro salute antecessorum meorum, et pro salute successorum meorum, et pro salute uxoris meae, &c. &c. do, et concedo Deo et Ecclesiae, &c.* "For my salvation and for the salvation of my predecessors, and for the salvation of my successors, and for the salvation of my wife, &c. &c. I give and bequeath to God and his Church," &c.

Though a world of literature was destroyed, and fine buildings ruined by the suppression of the monasteries in England, yet this step, with the Stat. 23 Hen. VIII. c. 10. together with the Stat. 9 Geo. II. c. 36. were the means of checking an evil that had arrived at a pitch of unparalleled magnitude; an evil that was supplanting the atonement made by the blood of the covenant, and putting death-bed grants of land, &c. in the place of Jesus Christ, and throwing the whole secular power of the kingdom into the hands of the pope and the priests. No wonder then that they cried out when the nonasteries were suppressed! It is sacrilege to dedicate that to God, which is taken away from the necessities of our parents and children; and the good that this pretends to, will doubtless be found in the catalogue of that unnatural man's crimes in the judgment of the great day, who has thus deprived his own family of its due. To assist our poor relatives, is our first duty; and this is a work infinitely preferable to all pious legacies and endowments.

Verse 7. *Hypocrites, well did Esaias prophesy of you*] In every place where the proper names of the Old Testament occur, in the New the same mode of orthography should be followed: I therefore write *Isaias*, with the Hebrew, not *Esaias*, with the Greek. This prophecy is found chap. xxix. 13. Our blessed Lord unmasks these hypocrites; and we may observe, that when a hypocrite is found out, he should be exposed to all; this may lead to his salvation—if he be permitted to retain his falsely acquired character, how can he escape perdition?

Verse 8. *Their heart is far from me.*] The true worship of God consists in the union of the heart to him—where this exists not, a particle of the spirit of devotion cannot be found.

This people draweth nigh unto me with their mouth.] This clause, which is taken from Isai. chap. xxix. 13. is omitted by several excellent MSS. and by several versions and fathers. Erasmus, Mill, Drusus, and Bengel, approve of the omission, and Griesbach has left it out of the text: but as I find it in the Prophet, the place from which it is quoted, I dare not omit it, howsoever respectable the above authorities may appear.

Verse 9. *In vain they do worship me, &c.*] By the traditions of the elders, not only the word of God was perverted, but his worship also was greatly corrupted. But the Jews were not the only people who have acted thus: whole Christian churches, as well as sects and parties, have acted in the same way. Men must not mould the worship of God according to their fancy—it is not what they think will do—is proper, innocent, &c. but what God himself has prescribed, that he will acknowledge as his worship. However sincere a man may be in a worship of his own invention, or, of man's commandment, yet it profits him nothing.—Christ himself says it is in vain: to condemn such, may appear to some illiberal; but whatever may be said in behalf of sincere heathens, and others who have not had the advantages of Divine Revelation, there is no excuse for the man who has the BIBLE before him.

Verse 10. *Hear, and understand.*] A most important command—*Hear*—make it a point of conscience to attend to the ministry of the word. *Understand*—be not satisfied with attending places of public worship merely, see that the teaching be of God, and that you lay it to heart.

Verse 11. *Not that which goeth into the mouth defileth*] This is an answer to the carping question of the Pharisees, mentioned ver. 2. *Why do thy disciples eat with unwashed hands?* To which our Lord replies, *That which goes into the mouth defiles not the man; i. e.* that if, in eating with unwashed hands, any particles of dust, &c. cleaving to the hands, might happen to be taken into the mouth with the food, this did not defile, did not constitute a man a sinner; for it is on this alone the question hinges—*thy disciples eat with unwashed hands*, therefore they are sinners, for they transgress the tradition of the elders, i. e. the oral law, which they considered equal in authority to the written law; and indeed often preferred the former to the latter, so as to make it of none effect, totally

A. M. 4032. cometh out of the mouth, this
A. D. 28. defileth a man.
An. Olymp. CCI. 4.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying ?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind

John 15. 2. 1 Cor. 3. 12, &c.—Isai. 9. 16. Mal. 2. 8. Ch. 23. 16. Luke 6. 39.

to destroy its nature and design, as we have often seen in the preceding notes.

That which cometh out of the mouth] That is, what springs from a corrupt, unregenerate heart—a perverse will and impure passions—these defile, i. e. make him a sinner.

Verse 12. The Pharisees were offended] None so liable to take offence as formalists and hypocrites, when you attempt to take away the false props from the one, and question the sincerity of the other. Besides, a Pharisee must never be suspected of ignorance, for they are the men, and wisdom must die with them!

Verse 13. Every plant] Every plantation. So I render φυτια, and so it is translated in the *Itala* version which accompanies the Greek text in the *Codex Bezae*, *omnis plantatio*, and so the word is rendered by Suidas. This gives a different turn to the text. The Pharisees, as a religious body, were now a plantation of trees which God did not plant, water, nor own: therefore they should be rooted up, not left to wither and die, but the fellers, and those who root up (the Roman armies) should come against, and destroy them, and the Christian church was to be planted in their place. Since the general dispersion of the Jews, this sect, I believe, has ceased to exist as a separate body, among the descendants of Jacob. The first of the apostolical constitutions begins thus: *Θιου φυτια η κεβολικη εκκλησια, και αμμιαν αυτου ιερατικου*. The Catholic church is the plantation of God, and his chosen vineyard.

Verse 14. Let them alone] *Αφιστε αυτους*, give them up, or leave them. These words have been sadly misunderstood.—Some have quoted them to prove that blind and deceitful teachers should not be pointed out to the people, nor the people warned against them; and that men should abide in the communion of a corrupt church, because that church had once been the church of God, and in it they had been brought up; and to prove this they bring Scripture, for, in our present translation, the words are rendered *let them alone*: but the whole connexion of the place evidently proves that our blessed Lord meant, *give them up*, have no kind of religious connexion with them, and the strong reason for which, he immediately adds, because they are *blind leaders*. This passage does not at all mean that blind leaders should not be pointed out to the people, that they may avoid being deceived by them, for this our Lord does frequently; and warns his disciples, and the people in general, against all such false teachers as the scribes and Pharisees were; and

lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding ?

17 Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught ?

Mark 7. 17.—Chap. 16. 9. Mark 7. 18.—1 Corinthians 6. 13.

though he bids men do what they heard those say, while they sat in the chair of Moses, yet be certainly meant no more than that they should be observant of the moral law when read to them out of the sacred book:—yet, neither does he tell them to do all these false teachers said; for he testifies, in the 6th verse, that they had put such false glosses on the law, that if followed, would endanger the salvation of their souls. The *Codex Bezae*, for *αφιστε αυτους*, has *αφιστε τους τυφλους*, give up these blind men. Amen! A literal attention to these words of our Lord produced the Reformation.

Probably the words may be understood as a sort of proverbial expression for don't mind them: pay no regard to them.—“They are altogether unworthy of notice.”

And if the blind lead the blind] This was so self-evident a case, that an apter parallel could not be found—if the blind lead the blind, both must fall into the ditch. Alas! for the blind teachers, who not only destroy their own souls, but those also of their flocks! Like priest, like people. If the minister be ignorant, he cannot teach what he does not know; and the people cannot become wise unto salvation under such a ministry—he is ignorant and wicked, and they are profligate. They who even wish such God speed, are partakers of their evil deeds. But shall not the poor deceived people escape? No: both shall fall into the pit of perdition together; for they should have searched the Scriptures, and not trusted to the ignorant sayings of corrupt men, no matter of what sect or party. He, who has the Bible in his hand, or within his reach, and can read it, has no excuse.

Verse 15. Declare unto us this parable.] Is it not strange to hear the disciples asking for the explanation of such a parable as this? The true knowledge of the spirit of the Gospel is a thing more uncommon than we imagine, among the generality of Christians, and even of the learned.

Verse 16. Are ye also yet without understanding?] The word *αμην*, which we translate yet, should be here rendered still: are ye still void of understanding?—and the word is used in this sense by several Greek writers. The authorities which have induced me to prefer this translation, may be seen in *Kypke*.

Verse 17. Cast out into the draught] *Εις αφεδρωτα*, γ by δ on πορδζανγ αφενδ. Anglo-Saxon, and beeth into the forthgoing a sent—what is not fit for nourishment is evacuated; is thrown into the sink. This I believe to be the meaning of this difficult and variously translated word, *αφεδρωτα*.

A. M. 4033. 18 But * those things which
 A. D. 23. proceed out of the mouth
 An. Olymp. come forth from the heart;
 CCI. 4. and they defile the man.

19 ' For out of the heart proceed evil
 thoughts, murders, adulteries, fornications,
 thefts, false witness, blasphemies:

20 These are the things which defile
 a man; but to eat with unwashen
 hands defileth not a man.

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

* James 3. 6.—† Gen. 6. 5. & 8. 21. Prov. 6. 14. Jer. 17. 9.
 Mark 7. 21.

Diodati translates it properly, *nella latrina, into the privy*. And the Persian translator has given a good paraphrase, and appears to have collected the general meaning هر چه در دهان

اندر آید از نشیب بیرون رود و بر
 اندر آید از نشیب بیرون رود و بر

her tche der dehan andcr ayeed,
 az nusheeb beeroon rood, we ber zemeen aftad;
 "whatsoever enters into the mouth, goes downward, and falls upon the ground." Michaelis, and his annotator, Dr. Marsh, have been much perplexed with this perplexing passage.—See Michaelis' Introduction, vol. i. note 35. p. 458.

Verse 19. *Out of the heart*] In the heart of an unregenerate man, the principles and seeds of all sin are found. And iniquity is always conceived in the heart before it be spoken or acted. Is there any hope that a man can abstain from outward sin, till his heart, that abominable fountain of corruption, be thoroughly cleansed? *I trow not*.

Evil thoughts] Διαλογισμοί ποικίλοι, wicked dialogues—for in all evil surmisings the heart holds a conversation, or dialogue, with itself. For φόνοι, murders, two MSS. have φθόνοι, envyings, and three others have both. *Envy and murder* are nearly allied; the former has often led to the latter.

Blasphemies] I have already observed, chap. ix. 3. that the verb βλασφημία, when applied to men, signifies to speak injuriously of their persons, characters, &c. and when applied to God, it means to speak impiously of his nature, works, &c.

Verse 20. *These—defile a man*] Our Lord's argument is very plain.—What goes into the mouth, descends into the stomach and other intestines; part is retained for the nourishment of the body, and part is ejected, as being improper to afford nourishment. Nothing of this kind defiles the soul, because it does not enter into it: but the evil principles that are in it, producing evil thoughts, murders, &c. these defile the soul, because they have their seat and operation in it.

Verse 21. *Departed into the coasts of Tyre and Sidon.*] Εἰς τὰ μέρη, toward the coasts or confines. It is not clear that our Lord ever left the land of the Hebrews; he was, as the apostle observes, Rom. xv. 8. the minister of the circumcision according to the truth of God. Tyre and Sidon are usually joined together,

22 And, behold, a woman of
 A. M. 4033. Canaan came out of the same
 A. D. 23. coasts, and cried unto him,
 An. Olymp. saying, Have mercy on me, O Lord,
 CCI. 4. thou son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word.
 And his disciples came and besought him, saying, Send her away; for she crieth after us.

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

¶ Mark 7. 24.—† Chap. 10. 5, 6. Acts 3. 25, 26. & 13. 46.
 Rom. 15. 8.

principally, because they are but a few miles distant from each other.

Verse 22. *A woman of Canaan*] Matthew gives her this name, because of the people from whom she sprung—the descendants of Canaan, Judg. i. 31, 32; but Mark calls her a *Syrophenician*, because of the country where she dwelt. The *Canaanites* and *Phœnicians* have been often confounded. This is frequently the case in the Septuagint. Compare Gen. xlii. 10. with Exod. vi. 15. where the same person is called a *Phœnician* in the one place, and a *Canaanite* in the other. See also the same version in Exod. xvi. 35. Josh. v. 12.

The state of this woman is a proper emblem of the state of a sinner, deeply conscious of the misery of his soul.

Have mercy on me, &c.] How proper is this prayer for a penitent! There are many excellencies contained in it: 1. It is short; 2. Humble; 3. Full of faith; 4. Fervent; 5. Modest; 6. Respectful; 7. Rational; 8. Relying only on the mercy of God; 9. Persevering. Can he who sees himself a slave of the devil, beg with too much earnestness to be delivered from his thralldom?

Son of David] An essential character of the true Messiah.

Verse 23. *He answered her not a word*] Seemed to take time to consider her request, and to give her the opportunity of exercising her faith, and manifesting her fervour.

Verse 24. *I am not sent but unto the lost sheep*] By the divine appointment, I am come to preach the Gospel to the Jews only. There are certain preachers who should learn a lesson of important instruction from this part of our Lord's conduct. As soon as they hear of a lost sheep being found by other ministers, they give all diligence to get that one into their fold; but display little earnestness in seeking in the wilderness for those that are lost. This conduct, perhaps, proceeds from a consciousness of their inability to perform the work of an evangelist; and leads them to sit down in the labours of others rather than submit to the reproach of presiding over empty chapels. Such persons should either dig or beg immediately, as they are a reproach to the pastoral office; for not being sent of God, they cannot profit the people.

The wilderness of this world is sufficiently wide and uncultivated. Sinners abound every where; and there is ample room for all truly

A. M. 4032. 25 Then came she and wor-
A. D. 28. shipped him, saying, Lord,
An. Olymp. help me.
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26 But he answered and said, It is not meet to take the children's bread, and to cast it to ^w dogs.

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

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And

^w Ch. 7. 6. Phil. 3. 2.—[→] Mark 7. 31.

religious people, who have zeal for God, and love for their perishing fellow-creatures, to put forth all their strength, employ all their time, and exercise all their talents, in proclaiming the Gospel of God; not only to the *lost sheep of the house of Israel*, but to a *lost world*. Nor can such exertions be unsuccessful. Where the pure truth of God is preached, many will be converted. Where that truth is preached, though with a mixture of error, some will be converted, for God will bless his own truth. But where nothing but *false doctrine* is preached, no soul is converted: for God will never sanction error by a miracle of his mercy.

Verse 25. *Lord, help me.*] Let me also share in the deliverance afforded to Israel.

Verse 26. *The children's bread*] The salvation provided for the Jews, who were termed *the children of the kingdom*. And cast it to the *κυνιας*, *little dogs*—to the *curs*; such the *Gentiles* were reputed by the Jewish people, and our Lord uses that form of speech which was common among his countrymen. What terrible repulses! and yet she still perseveres!

Verse 27. *Truth, Lord*] *Nai, Kyris, Yea, Lord*. This appears to be not so much an assent, as a bold reply to our Lord's reason for apparently rejecting her suit.

The little dogs share with the children, for they eat the crumbs which fall from their master's table. I do not desire what is provided for these highly favoured children, only what *they leave*—a single exertion of thy almighty power in the healing of my afflicted daughter, is all that I wish for; and this the highly favoured Jews can well spare, without lessening the provision made for themselves. Is not this the sense of this noble woman's reply?

Verse 28. *O woman, great is thy faith*] The hinderances thrown in this woman's way, only tended to increase her faith. Her faith resembles a river, which becomes enlarged by the dikes opposed to it, till at last it sweeps them entirely away with it.

Her daughter was made whole] Persevering faith and prayer are next to omnipotent. No person can thus pray and believe, without receiving all his soul requires. This is one of the finest lessons in the book of God for a penitent, or for a discouraged believer. Look to Jesus! As sure as God is in heaven, so surely will he hear and answer *thee* to the eternal salvation of thy soul! Be not discouraged at a little delay; when thou art properly prepared to receive the blessing then thou shalt have it.

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her daughter was made whole from that very hour.

29 ¶ [→] And Jesus departed from thence, and came nigh [→] unto the sea of Galilee; and went up into a mountain, and sat down there.

30 [→] And great multitudes came unto him, having with them *those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them;*

31 Inasmuch that the multitude won-

[→] Ch. 4. 18.—[→] Isai. 35. 5, 6. Ch. 11. 5. Luke 7. 32.

Look up, thy salvation is at hand.—Jesus admires this faith, to the end that we may admire and imitate it, and may reap the same fruits and advantages from it.

Verse 29. *Went up into a mountain*] *To opes, THE mountain*. "Meaning," says Mr. Wakefield, "some particular mountain which he was accustomed to frequent; for whenever it is spoken of at a time when Jesus is in *Galilee*, it is always discriminated by the *article*. Compare chap. iv. 18. with chap. v. 1. and chap. xiii. 54. with chap. xiv. 23. and xxviii. 16. I suppose it was mount *Tabor*."

Verse 30. Those that were—*maimed*] *Κυαλευς*. Wetstein has fully proved that those who had lost a hand, foot, &c. were termed *κυαλευς* by the Greeks. Kypke has shown from *Hippocrates*, that the word was also used to signify those who had distorted or dislocated legs, knees, hands, &c. Mr. Wakefield is fully of opinion, that it means here those who *had lost a limb*, and brings an incontestible proof from Matt. xviii. 8. Mark ix. 43. "If thy hand cause thee to offend, *CUT IT OFF*: it is better for thee to enter into life (*ζωης*) *WITHOUT A LIMB*, than having thy two hands, to go away into hell." What an astonishing manifestation of *omnific* and *creative* energy must *the re-production* of a hand, foot, &c. be, at the *word or touch* of Jesus! As this was a mere act of *creative* power, like that of multiplying the bread: those who allow that the above is the meaning of the word, will hardly attempt to doubt the proper divinity of Christ. *Creation*, in any sense of the word, i. e. causing something to exist that had no existence before, can belong only to God; because it is an effect of an unlimited power; to say that such power could be delegated to a person, is to say, that the person to whom it is delegated, becomes, for the time being, the *omnipotent* God; and that God, who has thus clothed a creature with his omnipotence, ceases to be omnipotent himself; for there cannot be *two omnipotents*, nor can the Supreme Being *delegate* his omnipotence to another, and *have it at the same time*. I confess, then, that this is to me an unanswerable argument for the divinity of our blessed Lord. Others may doubt: I can't help *believing*.

Verse 31. *The multitude wondered*] And well they might, when they had such proofs of the miraculous power and love of God before their eyes.—Blessed be God; the same miracles are continued in their *spiritual* reference.

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dered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see : and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat : and I will not send them away fasting, lest they faint in the way.

33 ^b And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude ?

34 And Jesus saith unto them, How many loaves have ye ? And they

¶ Mark 8. 1.—2 Kings 4. 43.—Ch. 14. 19.

All the disorders of the soul are still cured by the power of Jesus.

Verse 32. *I have compassion, &c.*] See a similar transaction explained, chap. xiv. 14—22.

Verse 33. *Whence should we have so much bread in the wilderness, &c.*] Human foresight, even in the followers of Christ, is very short. In a thousand instances, if we supply not its deficiency by faith, we shall be always embarrassed, and often miserable. This world is a desert where nothing can be found to satisfy the soul of man, but the salvation which Christ has procured.

Verse 37. *They did all eat, and were filled*] *Ἐξοπαρέθηναι*—they were satisfied. The husks of worldly pleasures may fill the man, but cannot satisfy the soul. A man may eat, and not be satisfied : it is the interest therefore of every follower of Christ to follow him till he be fed, and to feed on him till he be satisfied.

Verse 38. *Four thousand*] Let the poor learn from these miracles to trust in God for support. Whatever his ordinary providence denies, his miraculous power will supply.

Verse 39. *He sent away the multitude*] But not before he had instructed their souls, and fed and healed their bodies.

The coasts of Magdala.] In the parallel place, Mark viii. 10. this place is called *Dalmanutha*. Either *Magdala* was formed by a transposition of letters from *Dalman*, to which the Syriac termination *atha* had been added, or the one of these names refers to the country, and the other to a town in that neighbourhood. Jesus went into the country, and proceeded till he came to the chief town or village in that district. Whitby says, "Magdala was a city and territory beyond Jordan, on the banks of *Gadara*. It reached to the bridge above Jordan, which joined it to the other side of Galilee, and contained within its precincts *Dalmanutha*." The MSS. and versions read the name variously—*Magada*, *Mageda*, *Magdala*: and the Syriac has *Magda*. In Mark, *Dalmanutha* is read by many MSS. *Melagada*, *Madegada*, *Magada*, *Magidan*, and *Magadam*. *Magdala*, variously pronounced, seems to have

said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled : and they took up of the broken meat that was left seven baskets full.

38 And they that did eat, were four thousand men, besides women and children.

39 ^e And he sent away the multitude, and took ship, and came into the coasts of Magdala.

¶ 1 Sam. 9. 13. Luke 22. 19.—Mark 8. 10.

been the place or country ; *Dalmanutha*, the chief town or capital.

In this chapter a number of interesting and instructive particulars are contained.

1. We see the extreme superstition, envy, and incurable ill-nature of the Jews. While totally lost to a proper sense of the spirituality of God's law, they are ceremonious in the extreme. They will not eat without washing their hands, because this would be a transgression of one of the traditions of their elders ; but they can harbour the worst tempers and passions, and thus break the law of God ! The word of man weighs more with them than the testimony of Jehovah, and yet they pretend the highest respect for their God and sacred things, and will let their parents perish for lack of the necessaries of life, that they may have goods to vow to the service of the sanctuary ! Pride and envy blind the hearts of men, and cause them often to act not only the most wicked, but the most ridiculous parts. He who takes the book of God for the rule of his faith and practice, can never go astray : but to the mazes and perplexities produced by the traditions of elders, human creeds, and confessions of faith, there is no end. These evils existed in the Christian as well as in the Jewish Church ; but the Reformation, thank God ! has liberated us from this endless system of uncertainty and absurdity, and the Sun of righteousness shines now unclouded ! The plantation, which God did not plant, in the course of his judgments, he has now swept nearly away from the face of the earth. Babylon is fallen !

2. We wonder at the dulness of the disciples, when we find that they did not fully understand our Lord's meaning, in the very obvious parable about the *blind leading the blind*. But should we not be equally struck with their prying inquisitive temper ? They did not understand, but they could not rest till they did. They knew that their Lord could say nothing that had not the most important meaning in it : this meaning in the preceding parable, they had not apprehended, and therefore they wish to have it farther explained by himself. Do we imitate

their docility and eagerness to comprehend the truth of God? Christ presses every occurrence into a means of instruction.—The dullness of the disciples in the present case, has been the means of affording us the fullest instruction on a point of the utmost importance—the state of a sinful heart, and how the thoughts and passions conceived in it, defile and pollute it; and how necessary it is to have the fountain purified, that it may cease to send forth those streams of death.

3. The case of the Canaanitish woman is in itself a thousand sermons. Her faith—her

prayers—her perseverance—her success—the honour she received from her Lord, &c. &c. How instructively, how powerfully do these speak and plead! What a profusion of light does this single case throw upon the manner in which Christ sometimes exercises the faith and patience of his followers! *They that seek shall find*, is the great lesson inculcated in this short history: God is ever the same. Reader, follow on after God—cry, pray, plead—all in Him is for thee!—Thou canst not perish, if thou continuest to believe and pray. The Lord will help THEE.

CHAPTER XVI.

The Pharisees insidiously require our Lord to give them a sign, 1. They are severely rebuked for their hypocrisy and wickedness, 2—5. The disciples are cautioned to beware of them and their destructive doctrine, 6—12. The different opinions formed by the people of Christ, 13, 14. Peter's confession, and our Lord's discourse on it, 15—20. He foretells his sufferings, and reproves Peter, 21—23. Teaches the necessity of self-denial, and shows the reasons on which it is founded, 24—26. Speaks of a future judgment, 27. And promises the speedy opening of the glory of his own kingdom upon earth, 28.

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THE Pharisees also with the Sadducees came, and tempting, desired him that he

would show them a sign from heaven.

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2 He answered and said unto

a Ch. 12. 38. Mark 8. 11. Luke 11. 16. & 12. 54-56.

1 Cor. 1. 22.—John 6. 30. Ch. 12. 38. John 4. 48.

NOTES ON CHAPTER XVI.

Verse 1. *The Pharisees also with the Sadducees*] Though a short account of these has been already given in the note on ch. iii. 7. yet as one more detailed may be judged necessary, I think it proper to introduce it in this place.

The PHARISEES were the most considerable sect among the Jews, for they had not only the scribes and all the learned men of the law of their party, but they also drew after them the bulk of the people. When this sect arose is uncertain. Josephus Antiq. b. v. ch. xiii. s. 9. speaks of them as existing about 144 years before the Christian era. They had their appellation of *Pharisees* from *פרוש* *parash*, to separate, and were probably in their rise, the most holy people among the Jews, having separated themselves from the national corruption, with a design to restore and practise the pure worship of the Most High. That they were greatly degenerated in our Lord's time, is sufficiently evident; but still we may learn from their external purity and exactness, that their principles in the beginning were holy. Our Lord testifies that they had cleansed the outside of the cup and platter, but within they were full of abomination. They still kept up the outward regulations of the institution, but they had utterly lost its spirit; and hypocrisy was the only substitute now in their power, for that spirit of piety, which I suppose, and not unreasonably, characterised the origin of this sect.

As to their religious opinions, they still continued to credit the Being of a God, they received the five books of Moses, the writings of the prophets, and the *hagiographa*. The *hagiographa* or holy writings, from *אגוד*, holy, and *קטוב*, I write, included the twelve following books,—Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles. These, among the Jews, occupied a middle place between the Law and the Prophets, as divinely inspired. The Pharisees believed, in a confused way, in the resurrection, though they received the Pythagorean doctrine of the *metempsychosis* or transmigration of souls. Those, however,

who were notoriously wicked, they consigned, on their death, immediately to hell, without the benefit of transmigration, or the hope of future redemption. They held also the predestinarian doctrine of necessity, and the government of the world by fate; and yet, inconsistently allowed some degree of liberty to the human will. See *Prideaux*.

The SADDUCEES had their origin and name from one *Sadoc*, a disciple of *Antigonus* of *Socho*, president of the Sanhedrim, and teacher of the law in one of the great divinity schools in Jerusalem, about 264 years before the incarnation.

This *Antigonus* having often in his lectures informed his scholars, that they should not serve God through expectation of a reward, but through love and filial reverence only: *Sadoc* inferred from this teaching, that there were neither rewards nor punishments after this life, and by consequence, that there was no resurrection of the dead, nor angel, nor spirit in the invisible world: and that man is to be rewarded or punished here, for the good or evil he does.

They received only the five books of Moses, and rejected all unwritten traditions. From every account we have of this sect, it plainly appears they were a kind of mongrel deists, and professed *materialists*. See *Prideaux*, and the authors he quotes, Connect. vol. iii. p. 95. and 471, &c. and see the note on ch. iii. 7.

In chap. xxii. 16. we shall meet with a third sect, called HERODIANS, of whom a few words may be spoken here. It is allowed on all hands, that these did not exist before the time of *Herod the Great*, who died only three years after the incarnation of our Lord. What the opinions of these were, is not agreed among the learned. Many of the primitive fathers believed that their distinguishing doctrine was that they held Herod to be the *Messiah*; but it is not likely that such an opinion could prevail in our Saviour's time, thirty years after Herod's death, when not one characteristic of Messiahship had appeared in him during his life. Others suppose that they were Herod's

A. M. 4032. them, When it is evening, ye
A. D. 98. say, *It will be fair weather :*
An. Olymp. for the sky is red.
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3 And in the morning, *It will be foul weather to-day :* for the sky is red and lowering. *O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times ?*

4 *A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the*

c Luke 12. 54, 55.—d Luke 12. 56.

courtiers, who flattered the passions of their master; and being endowed with a *convenient* conscience, changed with the *times*: but as Herod was now dead upwards of thirty years, such a sect could not exist in reference to *him*, and yet all allow that they derived their origin from Herod the Great.

Our Lord says, Mark viii. 3. that they had the *leaven of Herod*, i. e. a bad doctrine, which they received from him. What this was, may be easily discovered: 1. Herod subjected himself and his people to the dominion of the Romans, in opposition to that law, Deut. xvii. 15. *Thou shalt not set a king over thee—which is not thy brother*, i. e. one out of the twelve tribes. 2. He built temples, set up images, and joined in heathenish worship, though he professed the Jewish religion: and this was in opposition to all the law and the prophets.—From this we may learn, that the *Herodians* were such as, first, held it lawful to transfer the divine government to a heathen ruler; and, secondly, to conform occasionally to heathenish rites in their religious worship. In short, they appear to have been persons who *trimmed* between God and the world—who endeavoured to reconcile his service with that of mammon,—and who were religious just as far as it tended to secure their secular interests. It is probable that this sect was at last so blended with, that it became lost in, the sect of the Sadducees; for the persons who are called Herodians, Mark viii. 15. are styled Sadducees in ver. 6. of this chapter. See *Prideaux*, Con. vol. iii. p. 516, &c. and *Josephus* Anti. b. xv. c. viii. s. i. and x. s. iii. But it is very likely that the Herodians, mentioned c. xxii. 10. were *courtiers* or *servants* of Herod king of Galilee. See the note there.

Show them a sign] These sects, however opposed among themselves, most cordially unite in their opposition to Christ and his truth.—That the kingdom of Satan may not fall, all his subjects must fight against the doctrine and maxims of the kingdom of Christ.

Tempting—him] Feigning a desire to have his doctrine fully proved to them, that they might credit it, and become his disciples; but having no other design than to betray and ruin him.

Verse 2. *When it is evening*] There are certain signs of fair and foul weather, which ye are in the constant habit of observing, and which do not fail.—*The signs of the times*—the doctrine which I preach, and the miracles which I work among you, are as sure signs that the day-spring from on high has visited you for

sign of the prophet Jonas. And A. M. 4032.
he left them, and departed. A. D. 98.

5 ¶ And *when his disciples* An. Olymp.
were come to the other side, they had CCL. 4.
forgotten to take bread.

6 Then Jesus said unto them, *Take heed and beware of the leaven of the Pharisees, and of the Sadducees.*

7 And they reasoned among themselves, saying, *It is because we have taken no bread.*

e Ch. 12. 39.—f Mark 8. 14.—g Luke 12. 1.

your salvation; but if ye refuse to hear, and continue in darkness, the red and gloomy cloud of vindictive justice shall pour out such a storm of wrath upon you, as shall sweep you from the face of the earth.

Verse 3. *The sky is red and lowering.*] The signs of fair and foul weather, were observed in a similar manner among the Romans, and indeed among most other people. Many treatises have been written on the subject: thus a *Poet*.

*Cæruleus pluviam denunciat, igneus euros.
Sin macula incipit rutilo immiscerier igni,
Omnia tunc pariter vento nimbisque videbis
Fervere.* Virg. Geor. i. l. 453.

*“If fiery red, his glowing globe descends,
High winds and furious tempests he portends:
But if his cheeks are swoln with livid blue,
He bodes wet weather, by his watery hue;
If dusky spots are varied on his brow,
And streak’d with red a troubled colour show,
That sullen mixture shall at once declare,
Wind, rain, and storms, and elemental war.”*
Dryden.

Verse 4. *Wicked and adulterous generation*] The Jewish people are represented in the Sacred Writings as *married* to the Most High; but like a disloyal wife, forsaking their true husband, and uniting themselves to Satan and sin. *Seeketh after a sign, οὐκ ἔστιν σημεῖον, seeketh sign upon sign, or, still another sign.* Our blessed Lord had already wrought miracles sufficient to demonstrate both his divine mission, and his divinity; only *one* was farther necessary to take away the scandal of his cross and death, to fulfil the Scriptures, and to establish the Christian religion; and that was, his *resurrection from the dead*, which he here states, was typified in the case of *Jonah*.

Verse 5. *Come to the other side*] Viz. the coast of Bethsaida, by which our Lord passed, going to Cæsarea, for he was now on his journey thither. See ver. 13. and Mark viii. 22, 27.

Verse 6. *Beware of the leaven*] What the leaven of Pharisees and Sadducees was, has been already explained, see ver. 1. Bad doctrines act in the soul, as leaven does in meal; they *assimilate* the whole spirit to their own nature. A man’s particular *creed* has a greater influence on his *tempers* and *conduct* than most are aware of. *Pride, hypocrisy, and worldly-mindedness* which constituted the *leaven* of the Pharisees and Sadducees, ruin the major part of the world.

Verse 7. *They reasoned*] For as Lightfoot observes, the term *leaven* was very rarely used among the Jews to signify *doctrine*, and therefore the disciples did not immediately apprehend his meaning. In what a lamentable state

A. M. 4032. 8 Which, when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 ^h Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 ⁱ Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the Pharisees and of the Sadducees?

^h Ch. 14. 17. John 6. 9.—Ch. 15. 34.—^k Mark 8. 27. Luke 9. 18.—Ch. 14. 2. Luke 9. 7, 8, 9.

of blindness is the human mind! Bodily wants are perceived with the utmost readiness, and a supply is sought with all speed. But the necessities of the soul are rarely discovered, though they are more pressing than those of the body, and the supply of them of infinitely more importance.

Verse 8. *When Jesus perceived, he said]* *Avrou, unto them,* is wanting in BDKLMS. and twenty others; one of the Syriac, the Armenian, Æthiopic, Vulgate, and most of the Itala; also in Origen, Theophylact, and Lucifer Calaritanus. Mill approves of the omission, and Griesbach has left it out of the text.

O ye of little faith] There are degrees in faith, as well as in the other graces of the spirit. Little faith may be the seed of great faith, and therefore is not to be despised. But many who should be strong in faith, have but a small measure of it, because they either give way to sin, or are not careful to improve what God has already given.

Verses 9 and 10. *Do ye not yet understand—the five loaves—neither the seven.]* See the notes on chap. xiv. 14, &c. How astonishing is it that these men should have any fear of lacking bread, after having seen the two miracles which our blessed Lord alludes to above! Though men quickly perceive their bodily wants, and are querulous enough till they get them supplied, yet they as quickly forget the mercy which they had received, and thus God gets few returns of gratitude for his kindnesses. To make men, therefore, deeply sensible of his favours, he is induced to suffer them often to be in want, and then to supply them in such a way, as to prove that their supply has come immediately from the hand of their bountiful Father.

Verse 11. *How is it that ye do not understand]* We are not deficient in spiritual knowledge, because we have not had sufficient opportunities of acquainting ourselves with God; but because we did not improve the advantages we had. How deep and ruinous must our ignorance be, if God did not give line upon line, precept upon precept, here a little and there a little! They now perceived that he warned them against the superstition of the

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, ^l Whom do men say that I, the Son of man, am?

14 And they said, ^m Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, ⁿ Thou art the Christ, the Son of the living God.

^m Ch. 14. 33. Mark 8. 29. Luke 9. 20. John 6. 69. & 11. 27. Acts 8. 37. & 9. 20. 1 John 4. 15. & 5. 5. Hebr. 1. 2, 5.

Pharisees, which produced hypocrisy, pride, envy, &c. and the false doctrine of the Sadducees, which denied the existence of a spiritual world, the immortality of the soul, the resurrection of the body, and the providence of God.

Verse 13. *Cæsarea Philippi]* A city in the tribe of Naphtali near to mount Libanus, in the province of *Iurea*. Its ancient name was *Dan*, Gen. xiv. 14. afterward it was called *Lais*, Judg. xviii. 7. But Philip the tetrarch, having rebuilt and beautified it, gave it the name of *Cæsarea*, in honour of Tiberius Cæsar, the reigning emperor: but to distinguish it from another *Cæsarea*, which was on the coast of the Mediterranean sea, and to perpetuate the fame of him who rebuilt it, it was called *Cæsarea Philippi*, or *Cæsarea of Philip*.

When Jesus came] Ελθων δε ο Ιησους—when Jesus was coming. Not, when Jesus came, or was come, for Mark expressly mentions that it happened εν τω οδω, in the way to Cæsarea Philippi, chap. viii. 27. and he is Matthew's best interpreter.—WAKEFIELD.

Whom do men say] He asked his disciples this question, not because he was ignorant what the people thought and spoke of him; but to have the opportunity in getting an express declaration of their faith from themselves, to confirm and strengthen them in it: but see on Luke ix. 20. *Some, John the Baptist, &c.* By this and other passages we learn, that the Pharisaic doctrine of the *Metempsychosis*, or transmigration of souls, was pretty general; for it was upon this ground that they believed that the soul of the Baptist, or of *Elijah*, *Jeremiah*, or some of the prophets, had come to a new life in the body of Jesus.

Verse 16. *Thou art the Christ, the Son of the living God]* Every word here is emphatic—a most concise, and yet comprehensive confession of faith.

The Christ, or Messiah, points out his divinity, and shows his office—the Son—designates his person: on this account it is, that both are joined together so frequently in the New Covenant. *Of the living God*—Του Θεου, του ζωντος, literally of God, the Living One. The C. Bezae has for Του ζωντος, the Living One, Του σαζωντος,

A. M. 4032. 17 And Jesus answered and
A. D. 28. said unto him, Blessed art
An. Olymp. thou, Simon Bar-jona: ^a for
CCL. 4. flesh and blood hath not revealed *it*
unto thee, but ^o my Father which is in
heaven.

18 And I say also unto thee, That

* Eph. 2. 8.—† 1 Cor. 2. 10. Gal. 1. 16.—† John 1. 42.—† Eph.
2. 20. Rev. 21. 14.

the Saviour, and the Cant. *Dei Salvatoris*,
Of God the Saviour.

Living—a character applied to the Supreme
Being, ^{no} only to distinguish him from the
dead idols of paganism, but also to point him
out as the source of life, *present, spiritual*, and
eternal. Probably there is an allusion here to
the great name, *יהוה* *Yeve*, or *Yehovah*; which
properly signifies *being or existence*.

Verse 17. *Blessed art thou, Simon Bar-jona*]
Or *Simon, son of Jonah*; so *Bar-jonah* should
be translated, and so it is rendered by our Lord,
John i. 43. *Flesh and blood*—i. e. *MAN*;—*no*
human being hath revealed this; and though
the text is literal enough, yet every body should
know that this is a Hebrew *periphrasis* for *man*;
and the literal translation of it here, and in Gal.
i. 16. has misled thousands, who suppose that
flesh and blood signify *carnal reason*, as it is
termed; or the *unregenerate principle* in man.
Is it not evident from our Lord's observation,
that it requires an express revelation of God in
a man's soul, to give him a saving acquaintance
with Jesus Christ; and that not even the mira-
cles of our Lord, wrought before the eyes, will
effect this? the *darkness* must be removed from
the heart by the Holy Spirit, before a man can
become wise unto salvation.

Verse 18. *Thou art Peter*] This was the
same as if he had said, *I acknowledge thee for*
one of my disciples—for this name was given
him by our Lord when he first called him to
the apostleship. See John i. 42.

Peter, *πικρος*, signifies a *rock*, and our Lord,
whose constant custom it was to rise to *heavenly*
things through the medium of *earthly*, takes
occasion from the name, the *metaphorical* mean-
ing of which was *strength and stability*, to point
out the solidity of the confession, and the *stabi-*
lity of that cause which should be founded on
THE CHRIST, the Son of the LIVING GOD.

Upon this very rock, *ἐπι ταυτη τη πετρα*—this
true confession of thine—that I am THE MES-
SIAH, that am come to reveal and communicate
THE LIVING GOD, that the *dead lost* world may
be saved—upon this very rock, myself, thus
confessed (alluding probably to Psal. cxviii. 22.
The stone which the builders rejected, is become
the HEAD-STONE of the CORNER; and to Isai.
xxviii. 16. Behold I lay a stone in Zion for a
FOUNDATION)—will I build my church, *μου*
τη εκκλησιας, *my assembly*, or *congregation*,
i. e. of persons who are made partakers of this
precious faith. That *Peter* is not designated
in our Lord's words, must be evident to all
who are not blinded by prejudice. Peter was
only one of the builders in this sacred edifice,
Eph. ii. 20. who, himself tells us, (with the rest
of the believers) was built on this living founda-
tion stone; 1 Pet. ii. 4, 5. therefore Jesus
Christ did not say, on thee, Peter, will I build
my church, but changes immediately the

thou art Peter, and upon
this rock I will build my
church; and the gates of
hell shall not prevail against it.

19 And I will give unto thee the keys
of the kingdom of heaven: and whatso-
ever thou shalt bind on earth, shall be

* Job 38. 17. Psa. 9. 13. & 107. 18. Isai. 38. 10.—† Ch. 18. 18.
John 20. 23.—† Isai. 22. 22.

expression, and says, upon that very rock, *ἐπι*
ταυτη τη πετρα, to show that he neither
addressed Peter, nor any other of the apostles.
So, the supremacy of Peter, and the infallibi-
lity of the church of Rome, must be sought in
some other scripture, for they certainly are
not to be found in this. On the meaning of the
word *church*, see at the conclusion of this
chapter.

The gates of hell, *πυλαι Αδου*, i. e. the *machi-*
nations and powers of the invisible world. In
ancient times the gates of fortified cities were
used to hold councils in; and were usually
places of great strength. Our Lord's expres-
sion means, that neither the *plots, stratagem*,
nor *strength* of Satan and his angels, should
ever so far prevail as to destroy the sacred
truths in the above confession. Sometimes the
gates are taken for the *troops* which issue out
from them—we may firmly believe, that though
hell should open her gates, and vomit out her
devil and all his angels to fight against Christ
and his saints, ruin and discomfiture must be
the consequence on their part; as the arm of
Omnipotence must prevail.

Verse 19. *The keys of the kingdom*] By the
kingdom of heaven, we may consider the true
church, that house of God, to be meant, and
by the *keys*, the power of admitting into that
house, or of preventing any improper person
from coming in. In other words, the doctrine
of salvation, and the full declaration of the way
in which God will save sinners: and who they
are that shall be finally excluded from heaven;
and on what account. When the Jews made
a man a *Doctor of the Law*, they put into his
hand the key of the closet in the temple, where
the sacred books were kept, and also tablets
to write upon; signifying by this, that they
gave him authority to teach, and to explain the
Scriptures to the people.—*Martin*. This proph-
etic declaration of our Lord was literally
fulfilled to Peter, as he was made the *first* instru-
ment of *opening*, i. e. preaching the doctrines
of the kingdom of heaven to the *Jews*, Acts ii.
41. and to the *Gentiles*, Acts x. 44—47. xi. 1.
xv. 7.

Whatsoever thou shalt bind on earth] This
mode of expression was frequent among the
Jews: they considered that every thing that
was done upon earth according to the order of
God, was at the same time done in heaven:
hence they were accustomed to say, that when
the priest, on the day of atonement, offered the
two goats upon earth, the same were offered in
heaven. As one goat therefore is permitted to
escape on earth, one is permitted to escape in
heaven: and when the priest casts the lots on
earth, the priest also casts the lots in heaven.
See *Sohar*. Levit. fol. 26. and see Lightfoot and
Schoetgen. These words will receive consi-
derable light from Levit. xiii. 3. and 23. The

A. M. 4032. bound in heaven; and whatso-
 A. D. 28. ever thou shalt loose on earth,
 An. Olymp. shall be loosed in heaven.
 CCL. 4.

20 Then charged he his disci- A. M. 4032.
 A. D. 28. ples that they should tell no man
 An. Olymp. that he was Jesus the Christ.
 CCL. 4.

v Ch. 17. 9. Mark 8. 30. Luke 9. 21.

John 11. 27. 1 Cor. 2. 8. Ch. 8. 4. & 9. 30.

priest shall look upon him (the leper) and pronounce him unclean. Heb. וְיִתְמֵהוּ וְיִטְמָאוּ *vetimé otho, he shall pollute him*, i. e. shall declare him polluted from the evidences mentioned before, and in ver. 23. The priest shall pronounce him clean וְיִטְהַר וְיִצְהַר *vetiharo hacohen*, the priest shall cleanse him, i. e. declare he is clean from the evidences mentioned in the verse. In the one case the priest declared the person infected with the leprosy, and unfit for civil society: and in the other, that the suspected person was clean, and might safely associate with his fellows in civil or religious assemblies. The disciples of our Lord, from having the keys, i. e. the true knowledge of the doctrine of the kingdom of heaven, should be able at all times to distinguish between the clean and the unclean, and pronounce infallible judgment: and this binding and loosing, or pronouncing fit or unfit for fellowship with the members of Christ, being always according to the doctrine of the Gospel of God, should be considered as proceeding immediately from heaven, and consequently as divinely ratified.

That binding and loosing were terms in frequent use among the Jews, and that they meant bidding and forbidding, granting and refusing, declaring lawful or unlawful, &c. Dr. Lightfoot, after having given numerous instances, thus concludes:

"To these may be added, if need were, the frequent, (shall I say?) or infinite use of the phrases, אָסַר וְשָׂאָר *Bound and loosed*, which we meet with thousands of times over. But from these allegations the reader sees abundantly enough both the frequency and the common use of this phrase, and the sense of it also; viz. first, that it is used in doctrine and in judgments, concerning things allowed or not allowed in the law. Secondly, that to bind is the same with to forbid, or to declare forbidden. To think that Christ, when he used the common phrase, was not understood by his hearers in the common and vulgar sense, shall I call it a matter of laughter or of madness?

"To this, therefore, do these words amount: When the time was come wherein the Mosaic Law, as to some part of it, was to be abolished, and left off, and as to another part of it, was to be continued and to last for ever, he granted Peter, here, and to the rest of the apostles, chap. xviii. 18. a power to abolish or confirm what they thought good, and as they thought good; being taught this, and led by the Holy Spirit, as if he should say, Whatsoever ye shall bind in the Law of Moses that is forbid, it shall be forbidden, the divine authority confirming it; and whatsoever ye shall loose, that is, permit, or shall teach, that is permitted and lawful, shall be lawful and permitted. Hence they bound, that is forbid, circumcision to the believers; eating of things offered to idols, of things strangled, and of blood for a time, to the Gentiles; and that which they bound on earth, was confirmed in heaven. They loosed, that is, allowed purification to Paul, and to four other brethren, for the shunning of scandal, Acts xxi.

24. and in a word, by these words of Christ it was committed to them, the Holy Spirit directing, that they should make decrees concerning religion, as to the use or rejection of Mosaic rites and judgments, and that either for a time, or for ever.

"Let the words be applied by way of paraphrase to the matter that was transacted at present with Peter. 'I am about to build a Gentile church,' saith Christ, 'and to thee, O Peter, do I give the keys of the kingdom of heaven, that thou mayest first open the door of faith to them; but if thou askest by what rule that church is to be governed, when the Mosaic rule may seem so improper for it, thou shalt be so guided by the Holy Spirit, that whatsoever of the law of Moses thou shalt forbid them shall be forbidden; whatsoever thou grantest them shall be granted, and that under a sanction made in heaven.' Hence, in that instant, when he should use his keys, that is, when he was now ready to open the gate of the Gospel to the Gentiles, Acts x. he was taught, from heaven, that the consorting of the Jew with the Gentile, which before had been bound, was now loosed; and the eating of any creature convenient for food, was now loosed, which before had been bound; and he in like manner looses both these.

"Those words of our Saviour, John xx. 23. *Whose sins ye remit, they are remitted to them*, for the most part are forced to the same sense with these before us, when they carry quite another sense. Here the business is of doctrine only, not of persons; there of persons, not of doctrine. Here of things lawful or unlawful in religion, to be determined by the apostles; there of persons obstinate or not obstinate, to be punished by them, or not to be punished.

"As to doctrine, the apostles were doubly instructed. 1. So long sitting at the feet of their Master, they had imbibed the evangelical doctrine.

"2. The holy spirit directing them, they were to determine concerning the legal doctrine and practice, being completely instructed and enabled in both by the Holy Spirit descending upon them. As to the persons, they were endowed with a peculiar gift, so that the same spirit directing them if they would retain, and punish the sins of any, a power was delivered into their hands of delivering to Satan, of punishing with diseases, plagues, yea, death itself, which Peter did to Ananias and Sapphira: Paul to Elymas, Hymeneus, and Philetus," &c

After all these evidences and proofs of the proper use of these terms, to attempt to press the words into the service long assigned them by the church of Rome, would, to use the words of Dr. Lightfoot, be "a matter of laughter or of madness." No church can use them in the sense thus imposed upon them, which was done merely to serve secular ends: and least of all can that very church, that thus abuses them.

Verse 20. Then charged he his disciples] ἀπέταξε, he strictly charged them. Some very

A. M. 4072. 21 ¶ From that time forth
A. D. 28. began Jesus to show unto
An. Olymp. his disciples, how that he must
CCL. 4. go unto Jerusalem, and suffer many
tings of the elders, and chief priests
and scribes, and be killed, and be
raised again the third day.

22 Then Peter took him, and began

* Ch. 30. 17. Mark 8. 31. & 9. 31. & 10. 33. Luke 9. 22. &
18. 31. & 24. 6, 7.

good MSS. have *ἐπιτιμασας*, he severely charged
—*comminatus est*—he threatened. These are
the readings of the Cod. Bezae, both in the
Greek and Latin.

The Christ] The common text has *Jesus the
Christ*, but the word *Jesus* is omitted by 54
MSS. some of which are not only of the great-
est authority, but also of the greatest antiquity.
It is omitted also by the Syriac, later Persian,
later Arabic, Slavonic, six copies of the *Itala*,
and several of the fathers. The most eminent
critics approve of this omission, and Griesbach
has left it out of the text in both his editions.
I believe the insertion of it here to be wholly
superfluous and improper: for the question who
is this *Jesus*? Peter answers, he is, ὁ Χριστός, the
Messiah. The word *Jesus* is obviously impro-
per. What our Lord says here, refers to Peter's
testimony in ver. 16. *Thou art the Christ*
—*Jesus* here says, Tell no man that *I am the
Christ*, i. e. the *Messiah*: as the time for his
full manifestation was not yet come—and he
was not willing to provoke the Jewish malice
or the Roman envy, by permitting his disciples
to announce him as the Saviour of a lost world.
He chose rather to wait till his resurrection
and ascension had set this truth in the clearest
light, and beyond the power of successful con-
tradiction.

Verse 21. *From that time forth began Jesus,*
&c.] Before this time our Lord had only spoken
of his death in a vague and obscure man-
ner, see chap. xii. 40. because he would not
afflict his disciples with this matter sooner than
necessity required: but now, as the time of
his crucifixion drew nigh, he spoke of his suf-
ferings and death in the most express and clear
terms. Three sorts of persons, our Lord inti-
mates, should be the cause of his death and
passion; the elders, the chief priests, and the
scribes. Pious *Quesnel* takes occasion to ob-
serve from this, that Christ is generally persecu-
ted by these three descriptions of men; *rich
men*, who have their portion in this life; *ambi-
tious and covetous ecclesiastics*, who seek their
portion in this life; and *conceited scholars*, who
set up their wisdom against the wisdom of God,
being more intent on criticising words, than in
providing for the salvation of their souls. The
spirit of Christianity always enables a man to
bear the ills of life with patience, to receive
death with joy; and to expect, by faith, the
resurrection of the body, and the life of the
world to come.

Verse 22. *Then Peter took him*] Προσλαβο-
μενος—*took him up*—suddenly interrupted him,
as it were calling him to order—see *Wakefield*.
Some versions give προσλαβόμενος the sense of
calling him aside. The word signifies also to
receive in a friendly manner—to embrace; but

to rebuke him, saying, * Be it
far from thee, Lord, this shall
not be unto thee.

23 But he turned, and said unto Pe-
ter, Get thee behind me, y Satan;
* thou art an offence unto me: for thou
savourest not the things that be of
God, but those that be of men.

* Gr. *Pity thyself*.—y See 2 Samuel 19. 22.—Romans
8. 7.

Mr. W.'s translation agrees better with the
scope of the place. A man like Peter, who is
of an impetuous spirit, and decides without
consideration, upon every subject, must of ne-
cessity, be often in the wrong.

Be it far from thee, Lord] Ἰλασέ σοι Κύριε,
Be merciful to thyself, Lord: see the margin.
So I think the original should be rendered.—
Peter knew that Christ had power sufficient to
preserve himself from all the power and mal-
lice of the Jews; and wished him to exert that
in his own behalf, which he had often exerted
in the behalf of others. Some critics of great
note think the expression elliptical, and that
the word Θεός, *God*, is necessarily understood,
as if Peter had said, *God be merciful to thee!*
but I think the marginal reading is the sense of
the passage. The French, Italian, and Span-
ish render it in the same way. Blind and igno-
rant man is ever finding fault with the conduct
of God. Human reason cannot comprehend
the incarnation of the *Almighty's Fellow*,
(Zech. xiii. 7.) nor reconcile the belief of his
divinity with his sufferings and death. How
many *Peters* are there now in the world, who
are in effect saying, *this cannot be done unto thee*
—*thou didst not give thy life for the sin of the
world—it would be injustice to cause the inno-
cent to suffer thus for the guilty*—But what
saith God? *His soul shall be made an offering
for sin—he shall taste death for every man—the
iniquities of us all were laid upon him*—Glori-
ous truth! may the God who published it have
eternal praises!

Verse 23. *Get thee behind me, Satan*] Τρα-
πισω μου, Σατανα. *Get behind me, thou adver-
sary*. This is the proper translation of the He-
brew word *שׂטן* *Satan*, from which the Greek
word is taken. Our blessed Lord certainly
never designed that men should believe he
called Peter *DEVIL*, because he through erring
affection had wished him to avoid that death
which he predicted to himself. This transla-
tion which is literal, takes away that harshness
which before appeared in our Lord's words.

Thou art an offence unto me] Σκάνδαλον μου
εἰ—*Thou art a stumblingblock* in my way, to
impede me in the accomplishment of the great
design.

Thou savourest not] That is, *dost not relish,*
οὐ φρονεῖς, or, thou dost not understand or
discern the things of God—thou art wholly
taken up with the vain thought that my king-
dom is of this world. He who opposes the doc-
trine of the atonement is an adversary and
offence to Christ, though he be as sincere in
his profession as *Peter* himself was. Let us
beware of false friendships. Carnal relatives,
when listened to, may prove the ruin of those
whom, through their mistaken tenderness, they

A. M. 4032. A. D. 28. An. Olym. p. CCL. 4. 24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For^b whosoever will save his life, shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his

own soul? or what shall a man give in exchange for his soul? A. M. 4032. A. D. 28. An. Olym. p. CCL. 4.

27 For^c the Son of man shall come in the glory of his Father^e with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

^a Ch. 10. 38. Mark 8. 34. Luke 9. 23. & 14. 27. Acts 14. 22. 1 Thess. 3. 3. 2 Timothy 3. 12.—Luke 17. 33. John 12. 25.—Psalms 49. 7, 8.—Chap. 26. 64. Mark 8. 38. Luke 9. 26.

^e Dan. 7. 10. Zech. 14. 5. Ch. 25. 31. Jude 14.—Job 34. 11. Psa. 62. 12. Prov. 24. 12. Jer. 17. 10. & 32. 19. Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10. 1 Pet. 1. 17. Rev. 2. 23. & 22. 12.—Mark 9. 1. Luke 9. 23.

wish to save. When a man is intent on saving his own soul, his *adversaries* are often those of his own household.

Verse 24. *Will come after me*] i. e. to be my disciple. This discourse was intended to show Peter and the rest of the disciples the nature of his kingdom; and that the honour that cometh from the world, was not to be expected by those who followed Christ.

The principles of the Christian life are, First. To have a sincere desire to belong to Christ. *If any man be willing to be my disciple, &c.* Secondly. To renounce self-dependence, and selfish pursuits.—*Let him deny HIMSELF.* Thirdly. To embrace the condition which God has appointed, and bear the troubles and difficulties he may meet with in walking the Christian road.—*Let him take up his cross.* Fourthly. To imitate Jesus, and do and suffer all in his spirit.—*Let him FOLLOW ME.*

Let him deny himself] *Απαρνησασθε*, may well be interpreted, *Let him deny, or renounce himself fully—in all respects—perseveringly.* It is a compounded word, and the preposition *απο*, abundantly increases the meaning. A follower of Christ will need to observe it in its utmost latitude of meaning, in order to be happy here, and glorious hereafter. A man's *self* is to him the prime cause of most of his miseries. See the note on Mark viii. 34.

Verse 25. *For whosoever will save his life*] That is, *shall wish to save his life*—at the expense of his conscience, and casting aside the cross, *he shall lose it*,—the very evil he wished to avoid, shall overtake him; and he shall lose his soul into the bargain. See then how necessary it is to renounce one's self! But whatsoever a man loses in this world, for his steady attachment to Christ and his cause, he shall have amply made up to him in the eternal world.

Verse 26. *Lose his own soul*] Or, *lose his life*, *την ψυχη αυτου*. On what authority many have translated the word *ψυχη*, in the 25th verse, *life*, and in this verse, *soul*, I know not: but am certain it means *life* in both places. If a man should gain the whole world, its riches, honours, and pleasures, and lose his *life*, what would all these profit him, seeing they can only be enjoyed during *life*? But if the words be applied to the *soul*, they show the *difficulty*—the *necessity*—and *importance* of salvation. The world, the devil, and a man's own heart, are opposed to his salvation; therefore it is *difficult*. The soul was made for God, and can never be united to him, nor be happy till saved from sin: therefore it is *necessary*. He who

is saved from his sin, and united to God, possesses the utmost felicity that the human soul can enjoy either in this, or the coming world: therefore, this salvation is *important*. See also the note on Luke ix. 25.

Verse 27. *For the Son of man shall come in the glory of his Father*] This seems to refer to Dan. vii. 13, 14. "Behold, one like the Son of man came—to the Ancient of days—and there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him." This was the glorious mediatorial kingdom which Jesus Christ was now about to set up, by the destruction of the Jewish nation and polity, and the diffusion of his Gospel through the whole world. If the words be taken in this sense, the *angels* or messengers may signify the apostles and successors in the sacred ministry, preaching the Gospel in the power of the Holy Ghost. It is very likely that the words do not apply to the final judgment, to which they are generally referred; but to the wonderful display of God's grace and power after the day of pentecost.

Verse 28. *There be some—which shall not taste of death*] This verse seems to confirm the above explanation, as our Lord evidently speaks of the establishment of the Christian church after the day of pentecost, and its final triumph after the destruction of the Jewish polity; as if he had said, "Some of you, my disciples, shall continue to live until these things take place." The destruction of Jerusalem and the Jewish economy, which our Lord here predicts, took place about forty-three years after this; and some of the persons now with him, doubtless survived that period, and witnessed the extension of the Messiah's kingdom; and our Lord told them these things before, that when they came to pass, they might be confirmed in the faith, and expect an exact fulfilment of all the other promises and prophecies which concerned the extension and support of the kingdom of Christ.

To his kingdom, or in his kingdom. Instead of *βασιλεια*, *kingdom*, four MSS. later *Syriac*, *Coptic*, *Ethiopic*, *Saxon*, and one copy of the *Itala*, with several of the primitive fathers, read *δοξα*, *glory*: and to this is added, *την Πατρως αυτου*, *of his Father*, by three MSS. and the versions mentioned before. This makes the passage already quoted from Daniel: and it must appear very clearly, that the whole passage speaks not of a future judgment, but of the destruction of the Jewish polity: and the glorious

spread of Christianity in the earth, (by the preaching of *Christ crucified*) by the apostles and their immediate successors in the Christian church.

1. THE disciples, by being constantly with their Master, were not only guarded against error, but were taught the whole truth: we should neglect no opportunity of waiting upon God—while Jesus continues to teach, our ear and heart should be open to receive his instructions. That what we have already received may be effectual, we must continue to hear and pray on. Let us beware of the error of the Pharisees! they minded only external performances, and those things by which they might acquire esteem and reputation among men; thus, humility and love, the very soul of religion, were neglected by them—they had their reward—the approbation of those who were as destitute of vital religion as themselves.—Let us beware also of the error of the Sadducees, who, believing no other felicity but what depended on the good things of this world, became the flatterers and slaves of those who could bestow them, and so, like the Pharisees, had their portion only in this life. All false religions, and false principles, conduct to the same end, however contrary they appear to each other. No two sects could be more opposed to each other than the Sadducees and Pharisees, yet their doctrines lead to the same end—they are both wedded to this world, and separated from God in the next.

2. From the circumstance mentioned in the conclusion of this chapter, we may easily see the nature of the kingdom, and reign of Christ, it is truly spiritual and divine; having for its object the present holiness and future happiness of mankind. Worldly pomp, as well as worldly maxims, were to be excluded from it. Christianity forbids all worldly expectations, and promises blessedness to those alone, who bear the cross, leading a life of mortification and self-denial. Jesus Christ has left us an example that we should follow his steps. How did he live?—What views did he entertain?—In what light did he view worldly pomp and splendour? These are questions which the most superficial reader may, without difficulty, answer to his immediate conviction. And has not Christ said, that the *disciple is not above the Master*? If he *humbled himself*, how can he look upon those who, professing faith in his name, are conformed to the world, and mind earthly things? These disciples affect to be above their Lord; and as they neither bear his cross, nor follow him in the regeneration, they must look for another heaven than that in which he sits at the right hand of God. This is an awful subject, but how few of those called Christians lay it to heart!

3. The term *churches*, in Greek, *ἐκκλησία*, occurs, for the first time, in ver. 18. of this chapter. The word simply means an *assembly*

or *congregation*, the nature of which is to be understood from connecting circumstances; for the word *ἐκκλησία*, as well as the terms *congregation* and *assembly*, may be applied to any concourse of people, good or bad; gathered together for *lawful* or *unlawful* purposes. Hence, it is used, Acts xix. 32. for the *mob*, or *confused rabble*, gathered together against Paul, *ἐκκλησία συζευχμένη*, which the town-clerk distinguished, ver. 39. from a *lawful assembly*, *ἑνωμένη ἐκκλησία*. The Greek word *ἐκκλησία*, seems to be derived from *ἐκκαλεῖν*, to call out of, or from, i. e. an assembly gathered out of a multitude; and must have some other word joined to it, to determine its nature, viz. the *church of God*; the congregation collected by God, and devoted to his service. The *church of Christ*: the whole company of Christians wheresoever found; because by the preaching of the Gospel, they are called out of the spirit and maxims of the world, to live according to the precepts of the Christian religion. This is sometimes called the *catholic* or *universal* church, because constituted of all the professors of Christianity in the world, to whatever sects or parties they may belong; and hence the absurdity of applying the term *catholic*, which signifies *universal*, to that very small portion of it, the *church of Rome*. In primitive times, before Christians had any stated buildings, they worshipped in *private houses*; the people that had been converted to God, meeting together in some one dwelling-house of a fellow-convert, more convenient and capacious than the rest; hence the *church that was in the house of Aquila and Priscilla*, Rom. xvi. 3, 5. and 1 Cor. xvi. 19. and the *church that was in the house of Nymphas*, Col. iv. 15. Now, as these houses were dedicated to the worship of God, each was termed *κυρίου οἴκος*, *kyriou oikos*, the *house of the Lord*; which word in process of time, became contracted into *κυριαικ*, *kyriaike*, and *κυριακη*, *kuriake*; and hence *kirk* of our northern neighbours, and *kyrie*, *kyrik*, of our Saxon ancestors, from which, by corruption, changing the hard Saxon *c* into *ch*, we have made the word *church*. This term, though it be generally used to signify the *people* worshipping in a particular place, yet by a metonymy, the *container* being put for the *contained*, we apply, as it was originally, to the *building* which contains the worshipping people.

In the proper use of this word there can be no such thing as the *church*, exclusively—there may be a *church*, and the *churches*, signifying a *particular* congregation, or the different assemblies of religious people: and hence, the church of Rome, by applying it exclusively to itself, abuses the term, and acts as ridiculously as it does absurdly. *Church* is very properly defined in the 19th article of the church of England, to be “a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly ministered, according to Christ’s ordinance.”

CHAPTER XVII.

The transfiguration of Christ, 1—8. Christ’s discourse with his disciples on the subject, 9—13. He heals a lunatic, 14—18. His discourse with his disciples on this subject also, 19—21. He foretells his own sufferings and death, 22, 23. He is required to pay tribute at Capernaum, 24—26; and provides the money by a miracle, 27.

A. M. 4032.
A. D. 28.
An. Olymp.
CCI. 4.

AND after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain, apart,

² And was transfigured before them: ^b and his face did shine as the sun, and his raiment was white as the light.

³ And, behold, there appeared unto them ^c Moses and Elias talking with him.

^a Mark 9. 2. Luke 9. 28.—^b Rev. 1. 16. Dan. 10. 6.—^c Luke 9. 30. Rev. 11. 3.—^d Luke 9. 33.—^e 2 Pet. 1. 17.

NOTES ON CHAPTER XVII.

Verse 1. *After six days*] Mark ix. 2. has the same number; but Luke says, ix. 28. after *eight* days: the reason of this difference seems to be the following: Matthew and Mark reckon the days *from* that mentioned in the preceding chapter, to that mentioned in this. Luke includes *both* days, as well as the *six* intermediate; hence, the one makes *eight*, the other *six*, without any contradiction.

Peter, James, and John] He chose those, that they might be witnesses of his transfiguration: two or three witnesses being required by the Scripture to substantiate any fact. Eminent communications of the divine favour *prepare* for, and *entitle* to great *services*, and great *conflicts*. The same three were made witnesses of his *agony* in the garden, chap. xxvi. 37.

A high mountain] This was one of the mountains of *Galilee*, but whether mount *Tabor* or not, is uncertain. Some think it was mount *Hermion*. St. Luke says, Christ and his disciples went up into the mountain to pray, chap. ix. 28.

Verse 2. *Was transfigured*] That fulness of the Godhead, which dwell bodily in Christ, now shone forth through the human nature, and manifested to his disciples not only that *divinity* which Peter had before confessed, chap. xvi. 16. but also the glorious resurrection body, in which they should exist in the presence of God to eternity.

White as the light.] But the Cod. Bezae, some of the ancient versions, and several of the fathers, read *as*: *χιων*, *as snow*; and this is the reading in Mark ix. 3.

Verse 3. *Moses and Elias*] Elijah came from heaven in the same body which he had upon earth, for he was *translated*, and did not see death, 2 Kings ii. 11. And the body of Moses was probably raised again, as a pledge of the *resurrection*; and as Christ is to come to judge the *quick* and the *dead*, for we shall not all *die*, but all shall be *changed*, 1 Cor. xv. 51. he probably gave the full representation of this in the person of Moses, who *died*, and was thus raised to life, (or appeared now as he shall appear when raised from the dead in the last day;) and in the person of Elijah, who never *tasted death*. Both their bodies exhibit the same appearance, to show, that the bodies of glorified saints are the same, whether the person had been *translated*, or whether he had *died*. It was a constant and prevalent tradition among the Jews, that both Moses and Elijah should appear in the times of the Messiah, and to this very tradition the disciples refer, ver. 10.

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⁴ Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; ^a one for thee, and one for Moses, and one for Elias.

⁵ While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, ^b This is my beloved Son, ^c in whom I am well pleased; ^d hearye him.

^f Ch. 3. 17. Mark 1. 11. Luke 3. 32.—^g Isai. 42. 1.—^h Deut 18. 15, 19. Acts 3. 22, 23.

We may conceive that the *law* in the person of *Moses*, the great Jewish legislator; and the *prophets* in the person of *Elijah* the chief of the prophets, came now to do homage to Jesus Christ, and to render up their authority into his hands; as he was the *END* of the law, and the *grand subject* of the predictions of the prophets. This appears more particularly from what St. Luke says, chap. ix. 31. that *Moses* and *Elijah* conversed with our Lord on his *death*, which he was about to *accomplish* (*πληρουσθαι*, to fulfil,) because in it, all the *rites*, *ceremonies*, and *sacrifices* of the law, as well as the *predictions* of the prophets, were *fulfilled*.

Verse 4. *Peter said*—*let us make, &c.*] That is, when he saw Moses and Elijah ready to depart from the mount, Luke ix. 33. he wished to detain them that he might always enjoy their company with that of his Lord and Master, still supposing that Christ would set up a temporal kingdom upon earth.

Verse 5. *A bright cloud overshadowed them*] Or, as six MSS. and Ephraim read it, *a cloud of light*, *νεφελη φωτος*; which reading GRIESBACH has admitted into the text. As a *bright cloud*, or a cloud of *light*, could not *overshadow*, or cast any kind of *shade*, the word *νεφελη*, should be translated *surrounded* them. A *cloud* was frequently the symbol of the divine presence, but such a cloud had always something very remarkable in its appearance. Ezekiel, chap. i. 4. represents it as a *great cloud*, and a *fire infolding itself*, and a *brightness* about it, and out of the midst thereof, as the *colour of amber* out of the midst of the *fire*, and in ver. 28. he tells us, that this was the *appearance of the likeness of the glory of the Lord*. See also Exod. xvi. 10. xl. 33, &c. Ezek. xliii. 2. and 1 Chron. v. 14. But it was generally in a *thick, dark cloud*, that God manifested himself under the law; see Exod. xix. 9. and xx. 21. This might be designed as emblematical of the *old covenant*, which was but the *shadow* of the good things which were to come, Heb. x. 1. and the *cloud of light* mentioned here, the emblem of that *glorious display of God* in his Gospel, by which life and immortality were brought to *light*, 2 Tim. i. 10.

This is my beloved Son] Ουτος εστιν ο υιος μου ο αγαπητος, εν ω υδουνησα, *This is my Son, the beloved one, in whom I have delighted, or been well pleased.* God adds his testimony of approbation to what was spoken of the sufferings of Christ by *Moses* and *Elijah*; thus showing that the sacrificial economy of the old covenant was in itself of no worth, but as it *referred* to the grand atonement which Jesus was

A. M. 4039. 6 ¹ And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came, and ^k touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, ^l Jesus charged them, say-

¹ 2 Pet. 1. 18.—^k Dan. 8. 18. & 9. 21. & 10. 10, 18.—^l Ch. 16. 30. Mark 8. 30. & 9. 9.

about to make ; therefore he says, *In him HAVE I delighted*, (*ωδύνησα*) intimating that it was in him alone, as typified by those sacrifices, that he HAD delighted through the whole course of the legal administration : and that it was only in reference to the death of his Son, that he accepted the offerings and oblations made to him under the old covenant. Hear HIM. The disciples wished to detain Moses and Elijah that they might hear them : but God shows that the law which had been in force, and the prophets which had prophesied until now, must all give place to Jesus, and he alone must now be attended to as the way, the truth, and the life ; for no man could now come unto the Father but through him. This voice seems also to refer to that prediction in Deut. xviii. 15. The Lord shall raise up a prophet like unto me, HIM SHALL YE HEAR. Go no more to the law, nor to the prophets, to seek for a coming Messiah ; for behold he is come ! hear and obey him, and him only.

This transfiguration must have greatly confirmed the disciples in the belief of a future state, and in the doctrine of the resurrection ; they saw Moses and Elijah still EXISTING, though the former had been gathered to his fathers upward of 1400 years ; and the latter had been translated near 900.

Verse 6. *Fell on their face*] Dismayed by the voice, and dazzled by the glory of the cloud.—So Daniel, chap. viii. 17. and Saul of Tarsus, Acts ix. 4.

Verse 7. *Jesus came, and touched them*] Exactly parallel to this account is Dan. viii. 18. *I was in a deep sleep, i. e. (a trance) on my face toward the ground ; but he TOUCHED me, and set me upright*. From Jesus alone are we to expect divine communications, and by his power only are we able to bear and improve them. It is very likely that this transfiguration took place in the night, which was a more proper season to show forth its glory, than the day time, in which a part of the splendour must necessarily be lost by the presence of the solar light. Besides, St. Luke, chap. ix. 37. expressly says, that it was on the next day after the transfiguration, that our Lord came down from the mount.

Verse 9. *Tell the vision to no man*] See the note on chap. xvi. 20. and farther observe, that as this transfiguration was intended to show forth the final abolition of the whole ceremonial law : it was necessary that a matter which could not fail to irritate the Jewish rulers and people, should be kept secret, till Jesus had accomplished vision and prophecy by his death and resurrection.

The whole of this emblematic transaction

ing, Tell the vision to no man, until the Son of man be risen again from the dead.

10 ¶ And his disciples asked him, saying, ^m Why then say the scribes that Elias must first come ?

11 And Jesus answered and said unto them, Elias truly shall first come, and ⁿ restore all things ;

^m Mal. 4. 5. Ch. 11. 14. Mark 9. 11.—ⁿ Mal. 4. 6. Luke 1. 16, 17. Acts 3. 21.

appears to me to be intended to prove, 1st. The reality of the world of spirits, and the immortality of the soul. 2dly. The resurrection of the body, and the doctrine of future rewards and punishments, see chap. xvi. 27. 3dly. The abolition of the Mosaic institutions, and the fulfilment of the predictions of the prophets relative to the person, nature, sufferings, death, and resurrection of Christ, and the glory that should follow. 4thly. The establishment of the mild, light-bringing, and life-giving Gospel of the Son of God. And 5thly. That as the old Jewish covenant, and mediatorship had ended, Jesus was now to be considered as the sole teacher, the only availing offering for sin, and the grand mediator between God and man.

Verse 10. *His disciples*] Instead of HIS disciples, some MSS. with the Coptic, Armenian, Vulgate, all the Itala except two, and Origen, read simply *οι μαθηται, THE disciples*, i. e. those only who had been with him on the mount, Peter, James and John.

Why then say the scribes that Elias must first come?] As the disciples saw that Elijah returned to heaven, knowing the tradition of the elders, and the prophecy on which the tradition was founded, Mal. iv. 5. 6. *Behold I send you Elijah the prophet, before the great and terrible day of the Lord shall come ; and he shall turn the hearts, &c.* It was natural enough for them to inquire what the meaning of the tradition, and the intention of the prophecy were.

Verse 11. *Elias—shall first come, and restore all things*] Or, *will reform*, *αποκαταστησει* ; this word our Lord quotes from the Septuagint ; who render the Hebrew *והשיב לב אבות על אבות* *vehesheb leb aboth al banim, he will cause the heart of the fathers to turn to the children*, by *οι αποκαταστησει καρδια πατρος προς υιον, who will convert or restore the heart of the father to the son*. We are not therefore to understand the version of the Septuagint quoted by our Lord, in any other sense than the Hebrew will allow. No fanciful restoration of all men, devils and damned spirits, is spoken of as either being done, or begun by the ministry of John ; but merely that he should preach a doctrine, tending to universal reformation of manners, and should be greatly successful : see Mat. iii. 1—7. and especially Luke iii. 3—15. where we find that a general reformation had taken place. 1. Among the common people : 2. Among the tax-gatherers ; and 3. Among the soldiers. And as John announced the coming Christ, who was to baptize with the Holy Ghost, i. e. to enlighten, change, and purify the heart, that the reform might be complete, both outward and inward, he may be said, in

A. M. 4032. 12 ° But I say unto you,
A. D. 28. That Elias is come already,
An. Olymp. and they knew him not, but
CCL. 4. P have done unto him whatsoever they
listed: likewise shall also the Son of
man suffer of them.

13 ° Then the disciples understood
that he spake unto them of John the
Baptist.

14 ¶ And when they were come to
the multitude, there came to him a
certain man, kneeling down to him,
and saying,

• Ch. 11. 14. Mark 9. 12, 13.—P Ch. 14. 3, 10.—Ch. 16. 21.
• Ch. 11. 14.

the strictest sense of the word, to have fulfilled the prophecy: and that he was the Elijah mentioned by Malachi, the words of Gabriel to the Virgin Mary prove; Luke i. 17. And he (John) shall go before him (Christ) 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, &c. and that his ministry was powerfully effectual for this purpose, we have already seen.

Verse 12. *Knew him not*] Or, οὐκ ὠμολογῶσιν αὐτὸν. They have not acknowledged him. That is, the Jewish rulers have not acknowledged him, did not receive him as the forerunner of the Messiah. But it appears that all the rest acknowledged him as such; and some, from the power and demonstration of his preaching, were inclined to think he was more, even the Messiah himself: see Luke iii. 15.

Verse 13. *Then the disciples understood*] When he spoke of the sufferings of this prophetic Elijah, and also of his own, which had been the subject of the conversation on the mount, during the transfiguration; they clearly apprehended that he spoke of John the Baptist.

Verse 14. *When they were come to the multitude*] It appears that a congregation had been collected during our Lord's stay on the mount; how great must have been the desire of these people to hear the words of Christ! The assembly is self-collected, and no delay on the preacher's side discourages them—they continue to wait for him: in the present day how rare is this zeal! how few by the most pathetic invitation can be brought together, even at the most convenient times, to hear the same doctrines, and to get their souls healed by the same wonder-working Christ!

Kneeling down to him] Or falling at his knees, γονυπετῶν. The ancients consecrated the EAR to memory; the FOREHEAD to genius; the RIGHT HAND to faith, and the KNEES to mercy; hence those who entreated favour, fell at, and touched the knees of the person whose kindness they supplicated.—See Wakefield's Commentary, and see the note on Exod. ix. 29. where the subject is largely explained.

Verse 15. *My son—is lunatic*] Σιμωνιαζῶνται. One who was most affected with his disorder at the change and full of the moon. See on chap. iv. 24. But this lunacy was occasioned by a demon, see verse 18. and Mark ix. 17. Luke

15 Lord, have mercy on my A. M. 4033
son: for he is lunatic, and sore A. D. 28.
vexed: ° for oftentimes he falleth An. Olymp.
CCL. 4. into the fire, and oft into the water.

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

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

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

† Mark 9. 14. Luke 9. 37.—Ch. 4. 24. Acts 10. 38.—Mark 9. 19.

ix. 38. In this case, the devil intended to *hide* himself under the appearance of a natural disorder, that no supernatural means might be resorted to for his expulsion.—See a remarkable account on Luke ix. 39.

Falleth oftentimes into the fire, and oft into the water.] The paroxysms of his disorder frequently recurred, and among his numerous falls, some were into the fire, and some into the water; so that on this account, his life was in continual danger. Those who are under the influence of the devil, are often driven to extremes in every thing. Such are often driven into the fire of presumption, or the waters of despair. Satan takes advantage of our natural temper, state of health, and outward circumstances, to plague and ruin our souls.

Verse 16. *Thy disciples—could not cure him.*] No wonder, when the cure must be effected by supernatural agency, and they had not faith enough to interest the power of God in their behalf, verse 20. A spiritual disorder must have a spiritual remedy: natural means, in such cases, signify just—nothing.

Verse 17. *O faithless and perverse generation!*] These and the following words may be considered as spoken, 1. To the disciples, because of their unbelief, ver. 20. 2. To the father of the possessed, who should have brought his son to Christ. 3. To the whole multitude, who were slow of heart to believe in him as the Messiah, notwithstanding the miracles which he wrought.—See ΚΥΡΚΕ.

Perverse, διαστραμμένη, signifies 1. Such as are influenced by perverse opinions, which hinder them from receiving the truth: and, 2. Such as are profligate in their manners.—ΚΥΡΚΕ. This last expression could not have been addressed to the disciples, who were certainly saved from the corruption of the world: and whose minds had been lately divinely illuminated by what passed at and after the transfiguration: but at all times the expression was applicable to the Jewish people.

Verse 18. *Jesus rebuked the devil*] Deprived him of all power to torment the child: and obliged him to abandon his present usurped habitation.

There are some souls whose cure God reserves to himself alone, and to whom all the applications of his ministers appear to be utterly ineffectual. He sometimes does all without them, that they may know they can never do any good without him. QUESNEL.

A. M. 4032. 19 Then came the disciples
A. D. 28. to Jesus apart, and said, Why
An. Olymp. could not we cast him out?
CCL. 4.

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, * If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out

* Ch. 21. 21. Mark 11. 23. Luke 17. 6. 1 Cor. 12. 9. & 13. 2. & Ch. 16. 21. & 20. 17. Mark 8. 31. & 9. 30, 31. & 10. 33. Luke 9. 22, 44. & 18. 31. & 24. 6, 7.

Verse 19. *Why could not we cast him out?*] They were confounded at their want of success—but not at their want of faith, which was the cause of their miscarriage! When the ministers of the Gospel find their endeavours, with respect to some places or persons, ineffectual; they should come by *private* prayer, to Christ, humble themselves before him, and beg to be informed whether some evil in *themselves* have not been the cause of the unfruitfulness of their labours.

Verse 20. *Because of your unbelief*] Are we preachers of the Gospel? Do the things of God rest upon our minds with a deep and steady conviction? Can we expect that a doctrine which we do not, from conviction, credit ourselves, can be instrumental in our hands of begetting faith in others? *So we preached, and so ye believed.* The word preached, generally begets in the people the same spirit which the preacher possesses. Instead of *απιστια*, *unbelief*; the famous Vatican MS. and Cod. Cyprianus, six others, Coptic Ethiopic, Armenian, and Arabic, Origen and Chrysostom read *αλιγοπιστια*, *littleness of faith*. The disciples had some faith, but not enough—they believed, but not fully.

As a grain of mustard-seed] Some eminent critics think this a proverbial expression, intimating a GREAT DEGREE of faith, because *removing mountains*, which St. Paul, 1 Cor. xiii. 2. attributes to ALL FAITH, i. e. the greatest possible degree of faith, is attributed here by our Lord, to that faith which is as a *grain of mustard-seed*. However this may be, there can be no doubt that our Lord, means, as BISHOP PEARCE well remarks, a *thriving and increasing faith*; which, like the grain of mustard-seed, from being the *least* of seeds, becomes the greatest of all herbs, even a tree in whose branches the fowls of the air take shelter—See WAKEFIELD'S *Comment*, and the note on chap. xiii. 32.

Verse 21. *This kind goeth not out but by prayer, &c.*] *Τουτο το γένος, this kind*, some apply to the *faith* which should be exercised on the occasion, which goeth not out, *doth not exert itself*, but by prayer and fasting; but this interpretation is, in my opinion, far from *solid*. However, there is great difficulty in the text. The whole verse is wanting in the famous Vatican MS. one of the most ancient and most authentic perhaps in the world; and in another one of Colbert's written in the 11th or 12th century. It is wanting also in the Coptic,

but by prayer and fasting. A. M. 4032
22 † * And while they abode A. D. 28.
in Galilee, Jesus said unto An. Olymp.
them, The Son of man shall be be- CCL. 4.
trayed into the hands of men :

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 † And † when they were come to Capernaum, they that received † tribute money came to Peter, and said, Doth

† Mark 9. 33.—† Called in the original, *didrachma*, being in value fifteen pence. See Exodus 30. 13. & 38. 26. John 8. 33.

Ethiopic, Syriac hieros., and in one copy of the *Itala*; but all the MSS. acknowledge it in the parallel place, Mark ix. 29. only the *Vatican MS.* leaves out *ναστα*, *raising*. I strongly suspect it to be an interpolation; but if it be, it is *very ancient*, as Origen, Chrysostom, and others of the primitive fathers, acknowledge it. But while candour obliges me to acknowledge that I cannot account for the fact here alleged, that a certain class or genus of demons cannot be expelled but by prayer and fasting, while others may be ejected without them; I can give a sense to the passage, which all my readers will easily understand, viz. that there are certain evil *propensities* in some persons, which, *pampering the flesh*, tend to nourish and strengthen; and that *self-denial* and *fasting*, accompanied by *prayer* to God, are the most likely means not only to *mortify* such propensities, but also to *destroy* them. For other remarkable circumstances relative to this case, see the notes on Mark ix. 17, &c.

Verse 22. *They abode in Galilee*] Lower Galilee, where the city of Capernaum was.

The Son of man shall be betrayed into the hands of men] *Μελλου παραδιδωθαι εις χειρας*—*The Son of man is about to be delivered into the hands, &c.* I am fully of the mind of two eminent critics, *Grotius* and *Wakefield*, that *παραδιδωθαι* should be here translated, *delivered, or delivered up, not betrayed*: and that the agency in this case, should be referred to *God*, not to *Judas*. Jesus was *delivered up*, by the counsel of God, to be an atonement for the sin of the world. See Acts iv. 27 and 28. *Against thy holy child Jesus, whom thou hast anointed, to do what thy hand and thy counsel determined before to be done. Herod and Pontius Pilate—were gathered together.*

Verse 23. *They were exceeding sorry.*] Since the conversation on the mount with Moses and Elijah, Peter, James, and John could have no doubt that their Lord and Master must suffer; and that it was for this end he came into the world; but while they submitted to the counsel of God, their affection for him caused them to feel exquisite distress.

Verse 24. *They that received tribute*] This was not a tax to be paid to the *Roman government*; but a tax for the support of the *temple*. The law, Exod. xxx. 13. obliged every male among the Jews to pay half a shekel yearly, for the support of the temple; and this was continued by them wherever dispersed, till after the time of *Vespasian*, see *Josephus*,

A. M. 4032. not your master pay tribute? A. D. 28. An. Olymp. 25 He saith, Yes. And when CCI. 4. he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers.

• Exod. 30. 13. Gal. 4. 4. Hebr. 4. 15. Neh. 10. 32.—b Rom. 14. 19. 1 Thess. 5. 22. 1 Cor. 8. 13.

WAR, b. vii. c. 6. who ordered it afterward to be paid into the Roman treasury. The word in the text, which is generally translated *tribute*—τα δίδραχμα, signifies the *didrachma*, or *two drachms*. This piece of money was about the value of two *Attic* drachms, each equal to *fifteen pence* of our money. The *didrachma* of the Septuagint, mentioned Exod. xxx. 13. was twice as heavy as the *Attic*, for it was equal to a whole *shekel*, this being the value of that piece of money at *Alexandria*, the place were the Septuagint translation was made; for the *half-shekel* mentioned in the above passage they render *μισυ του διδραχμου*, the *half of a didrachma*.

Verse 25. *He saith, Yes.*] From this reply of Peter, it is evident that our Lord customarily paid all taxes, tributes, &c. which were common among the people wherever he came. The children of God are subject to all civil laws in the places where they live—and should pay the taxes levied on them by public authority: and though any of these should be found unjust, *THEY rebel* not, as their business is not to reform the *politics* of nations, but the *morals* of the world.

Verse 26. *Then are the children free.*] As this money is levied for the support of that temple, of which I am Lord, then I am not obliged to pay the tax; and my disciples, like the priests that minister, should be exempted from the necessity of paying.

Verse 27. *Lest we—offerd them*] Be a stumblingblock to the priests, or rulers of the Jews, I will pay the tribute,—go thou to the sea—cast a hook, and take the first fish—thou shalt find a piece of money, *στατρηα*, a *stater*. This piece of money was equal in value to four drachms, or two shekels, (five shillings of our money) and consequently was sufficient to pay the tribute for our Lord and Peter, which amounted to about half-a-crown each. If the *stater* was in the mouth or belly of the fish before, who can help admiring the *wisdom* of Christ that discovered it there? If it was not before in the mouth of the fish, who can help admiring the *power* of Christ, that impelled the fish to go where the *stater* had been lost in the bottom of the sea, take it up, come toward the shore where Peter was fishing, and, with the *stater* in its mouth or stomach, catch hold of the hook that was to draw it out of the water? But suppose there was no *stater* there, which is as likely as otherwise, then Jesus *created* it for the purpose, and here his omnipotence was shown; for to make a thing exist that did not exist before, is an act of unlimited power, however small the thing itself may be.

Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

• Or, a *stater*. It is half an ounce of silver, in value 2s. 6d. after 5s. the ounce.

THE account of the *transfiguration*, the peculiar case of the *lunatic*, with his cure, and the miracle wrought to pay the *tribute money*, render this one of the most interesting and instructive chapters in the New Testament.

1. To what has already been said on the subject of the *transfiguration*, nothing need be added: I have given that sense to it which the circumstances of the case, the construction of the words, and the analogy of faith warrant. That others have understood the whole transaction differently, is readily granted. Some of the foreign critics who are also called *divines*, have stripped it, by their mode of interpretation, of all its strength, use, and meaning. With them it is thus to be understood:—"Jesus, with his disciples Peter, James, and John, went by night into a mountain, for the purpose of prayer and meditation; while thus engaged, the animal spirits of the disciples were overcome by watching and fatigue, and they fell asleep—in this sleep they dreamed, or Peter only dreamed, that he saw his Master encompassed with a glorious light, and that Moses and Elijah were conversing with him. That early in the morning, just as the sun was rising, there happened some electric or thunder-like explosions, (a thing not unfrequent near some mountains) by which the disciples were suddenly awoke; that Peter, whose mind was strongly impressed with his dream, seeing the rising sun shine gloriously upon his Master, and his strongly impressed senses calling to remembrance his late vision, he for a moment imagined he saw, not only the glory of which he had dreamed, but the persons also—Moses and Elijah, still standing on the mount with Christ: that not being as yet sufficiently awake, finding the images impressed on his imagination fleeing away with his returning exercise of reason, he cried out, before he was aware, *Lord! it is good for us to be here, let us make three tabernacles*, &c. but in a short time, having recovered the regular use of his senses, he perceived that it was a *dream*; and having told it to our Lord and his brother disciples, lest the Jews might take occasion or jealousy from it, he was desired to tell the vision to no man." This is the substance of that strange explanation given by those learned men, to this extraordinary transaction; a mode of interpretation only calculated to support that system, which makes it an important point to deny and decry all supernatural and miraculous influence, and to explain away all the spirituality of the New Testament. Whatever *ingenuity* may be in this pretended elucidation, every unprejudiced person must see that it can never be brought to accord with the *letter*, and

concomitant circumstances of this most remarkable case.

2. The cure of the deaf and dumb lunatic, has been treated by the same critics, in nearly the same way, and for the same obvious design, namely, to exclude from the world all supernatural agency; and could they succeed in this, of what value, or indeed, utility, could the whole New Testament be to mankind? We might be well astonished to find such a history, with such a great variety of curious, and apparently interesting circumstances:—a wondrous person, labouring, preaching, suffering, dying, &c. &c. without having scarcely any thing in view, but a sort of merely moral reformation of the outward man! Truly, this

“Is like an ocean into tempest toss'd,
To waft a feather, or to drown a fly.”

But the truth of God's miraculous interpositions, the miracles of the New Testament, demoniacal possessions and influence, the atonement, the inspiration of the Holy Spirit, the regeneration of the corrupted human heart, &c. &c. must not be given up to please a certain description of persons, who have no commerce with God themselves, and cannot bear that others should either have or pretend to it.

3. The miracle wrought for the paying of the temple-tribute money, is exceedingly remarkable.

The note on ver. 27. brings this particularly to view. To what is there said, it may be added, that our Lord seems to have wrought

this miracle for the following purposes: 1. More forcibly to impress the minds of his disciples, and his followers in general, with the necessity and propriety of being subject to all the laws of the different states, kingdoms, &c. wheresoever the providence of God might cast their lot.

2. To show forth his own unlimited power and knowledge, that they might be fully convinced that he *knew* all things, even to the most minute, and *could do* whatsoever he pleased, and that both his wisdom and power were continually interested in behalf of his true disciples.

3. To teach all believers a firm trust and reliance on Divine Providence, the sources of which can never be exhausted; and which, directed by infinite wisdom and love, will make every provision essentially requisite for the comfort and support of life. How many of the poor followers of Christ have been enabled to discern his kind hand even in the means furnished them to discharge the *taxes* laid on them by the *state*! The profane and the unprincipled may deride, and mock on, but the people of God know it to be their duty and their interest to be subject to every ordinance of man for the Lord's sake; and while his *grace* and *providence* render this obedience, in things both spiritual and secular, *possible*, his love, which their hearts feel, renders their *duty* their *delight*. The accomplishment of such ends as these, is worthy both of the wisdom and benevolence of Christ.

CHAPTER XVIII.

The disciples inquiring who should be greatest in Christ's kingdom, 1. He takes occasion to recommend humility, simplicity, and disinterestedness, 2–6. Warns them against offences, 7. Recommends mortification and self-denial, 8, 9. Charges them to avoid giving offence, 10, 11. Parable of him who has lost one sheep out of his flock, consisting of one hundred, 12–14. How to deal with an offending brother, 15–18. A gracious promise to social prayer, 19, 20. How often an offending brother, who expresses sorrow, and promises amendment, is to be forgiven, 21, 22. The parable of the king, who calls his servants to account, and finds one who owed him ten thousand talents, who, being unable to pay, and imploring mercy, is forgiven, 23–27. Of the same person, who treated his fellow-servant unmercifully, who owed him but a small sum, 28–30. Of the punishment inflicted on this unmerciful servant, 31–35.

A. M. 4032.
A. D. 28.
An. Olymp.
CCL. 4.

AT^a the same time came the disciples unto Jesus, saying, ^bWho is the

greatest in the kingdom of heaven?

A. M. 4032.
A. D. 28.
An. Olymp.
CCL. 4.

2 And Jesus called a little

* Mark 9. 33. Luke 9. 46. & 22. 24. — Ch. 24. 45.

NOTES ON CHAPTER XVIII.

Verse 1. *At the same time*] Or *hour*; but *ora* is frequently used to signify some particular time: however, instead of *ora*, three MSS. all the *Bala* but four, and *Origen*, read *μῆρα*, *day*. *Origen* says both readings were extant in MSS. in his time.

Who is the greatest] Could these disciples have viewed the kingdom of Christ in any other light than that of a temporal one? Hence they wished to know whom he would make his prime minister,—whom his general—whom his chief chancellor—whom supreme judge, &c. &c. Is it he who first became thy disciple, or he who is thy nearest relative, or he who has most frequently entertained thee, or he who is the oldest, merely as to years? Could this inquiry have proceeded from any but the nine disciples, who had not witnessed our Lord's transfiguration? Peter, James, and John, were surely more spiritual in their views! And yet how soon did even these forget that his kingdom was not of this world! See Mark x. 35, &c. John xviii.

Ch. 20. 20, &c. Mark 10. 37. Acts 1. 6.

10, &c. The disciples having lately seen the keys delivered to Peter, and found that he, with James and John, had been privileged with being present at the transfiguration, it is no wonder if a measure of jealousy and suspicion begun to work in their minds. From this inquiry we may also learn that the disciples had no notion of *Peter's supremacy*; nor did they understand, as the Roman catholics will have it, that Christ had constituted him their head, either by the conversation mentioned chap. xvi. 18, 19. or by the *act* mentioned in the conclusion of the preceding chapter. Had they thought that any such superiority had been designed, their present question must have been extremely impertinent. *Let this be observed.*

Verse 2. *A little child*] But this child could walk, for he called him to him. *Nicephorus* says, this was *Ignatius*, who was afterward bishop of *Antioch*, and suffered martyrdom under, and by command of, the Roman emperor *Trajan*, in the 107th year of our Lord. But

A. M. 4032. child unto him, and set him
A. D. 28. in the midst of them,
An. Olymp. CCL. 4.

3 And said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Wo unto the world because of

9. 48.—f Mark 9. 42. Luke 17. 1, 2.—g Luke 17. 1. 1 Cor. 11. 19.—h Ch. 26. 24.—i Ch. 5. 29, 30. Mark 9. 43, 45.

this good father is not much to be depended on being both weak and credulous.

Verse 3. *Except ye be converted*] Unless ye be saved from those prejudices which are at present so baneful to your nation, (seeking a temporal and not a spiritual kingdom) unless ye be clothed with the spirit of humility, ye cannot enter into the spirit, design, and privileges of my spiritual and eternal kingdom. The name of this kingdom should put you in mind of its nature.—1. The KING is heavenly; 2. His SUBJECTS are heavenly-minded; 3. Their COUNTRY is heavenly, for they are strangers and pilgrims upon earth; 4. The GOVERNMENT of this kingdom is wholly spiritual and divine. See on ch. iii. 2.

And become as little children] i. e. Be as truly without worldly ambition, and the lust of power, as little children are, who act among themselves as if all were equal.

Verse 4. *Whosoever therefore shall humble himself*] So great is the disparity between the kingdom of Christ, and the kingdom of this world, that there is no way of rising to honours in the former, but by humility of mind, and continual self-abasement.

The same is greatest] Thus our Lord shows them, that they were all equal, and that there could be no superiority among them, but what must come from the deepest humility: he intimates also, that wherever this principle should be found, it would save its possessor from seeking worldly honours or earthly profits, and from seeking to be a ruler over his brethren, or a lord in God's heritage.

Verse 5. *One such little child*] As our Lord in the preceding verses considers a little child an emblem of a genuine disciple, so by the term in this verse, he means a disciple only.

“Whosoever will receive, i. e. show unto such a child-like, unambitious disciple of mine, any act of kindness for my sake, I will consider it as done to myself.”

Verse 6. *But whoso shall offend one of these little ones*] But on the contrary, whosoever shall cause one of the least of those who believe in me to be stumbled—to go into the spirit of the world, or give way to sin,—such a one shall meet with the most exemplary punishment.

A. M. 4032. offences! for it must needs
A. D. 28. be that offences come; but
An. Olymp. CCL. 4. wo to that man by whom
the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

10 Take heed that ye despise not one of these little ones; for I say unto you,

Let those who act the part of the devil, in tempting others to sin, hear this declaration of our Lord, and tremble.

A millstone] Μύλος ονικός, an ass's millstone, because in ancient times, before the invention of wind and water mills, the stones were turned sometimes by slaves, but commonly by asses or mules.

Drowned in the depth of the sea.] It is supposed that in Syria, as well as in Greece, this mode of punishing criminals was practised; especially in cases of parricide, and when a person was devoted to destruction for the public safety, as in cases of plague, famine, &c. That this was the custom in Greece, we learn from the Scholiast on the *Equites* of Aristophanes. Οταν γαρ καταποτανται τινας, βαζεις απο των τετρακλων κειμενων. When a person was drowned, they hung a weight, (υπερβολον λιθον, Suidas) a vast stone about his neck. See the ancient Scholia upon the *Equites*, lin. 1360. and Suidas, in υπερβολον λιθον. We find also, that it was a positive institute of the ancient Hindoo law. “If a woman,” says the precept, “cause any person to take poison, sets fire to any person's house, or murders a man, then the magistrate, having bound a stone to her neck, shall drown her.”—Halhead's Code of Gentoo laws, 4to. ed. p. 306.

Verse 7. *Wo!*] Or, *alas!* ουαι. It is the opinion of some eminent critics, that this word is ever used by our Lord to express sympathy and concern.

Because of offences] Scandals, stumbling-blocks, persecutions, &c.

For it must needs be that offences come] Αναγκη γαρ εστι ελθου τα σκανδαλα, for the coming of offences is unavoidable. Such is the wickedness of men, such their obstinacy, that they will not come unto Christ that they may have life, but desperately continue deceiving and being deceived. In such a state of things, offences, stumblingblocks, persecutions, &c. are unavoidable.

Wo to that man] He who gives the offence, and he who receives it, are both exposed to ruin.

Veres 8 and 9. *If thy hand, &c.*] See the notes on chap. v. 29, 30.

Verse 10. *One of these little ones*] One of my simple, loving, humble disciples.

A. M. 4032. That in heaven ^k their angels do always ^l behold the face of my Father which is in heaven.

11 ^m For the Son of man is come to save that which was lost.

12 ⁿ How think ye? if a man have a hundred sheep, and one of them begone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

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

^k Psa. 34. 7. Zech. 13. 7. Hebr. 1. 14.—^l Esth. 1. 14. Luke 1. 19. ^m Luke 9. 56. & 19. 10. John 3. 17. & 12. 47.—ⁿ Luke 15. 4.

Their angels—always behold] Our Lord here not only alludes to, but, in my opinion, establishes the notion received by almost all nations, viz. That every person has a *guardian angel*, and that these have always access to God, to receive orders relative to the management of their charge. See Psal. xxxiv. 8; Heb. i. 14.

Always behold the face] Hence, among the Jews, the angels were styled סלי פניו, *malakey panim*, angels of the face, and Michael is said to be סלי פניו, *sar ha-panim*, the prince of the face. This is an allusion to the privilege granted by eastern monarchs to their chief favourites; a privilege which others were never permitted to enjoy. The seven princes of Media and Persia, who were the *chief favourites*, and *privy-counsellors* of *Ahasuerus*, are said to see *the king's face*. Esth. i. 14. see also 2 Kings xxv. 19. and Jerem. li. 25. Our Lord's words give us to understand, that bumble-hearted, child-like disciples are objects of his peculiar care, and constant attention. The clause, *οὐρανῶν, in the heavens*, is wanting in several MSS. versions, and fathers.

Verse 11. *For the Son of man, &c.*] This is added as a *second reason*, why no injury should be done to his followers. "The Son of man has so loved them, as to come into the world to lay down his life for them."

That which was lost] Ἀπολλυος. In Rev. ix. 11. Satan is called Ἀπολλυον, *Apolluon*, the destroyer, or, *him who lays waste*. This name bears a near relation to that state in which our Lord tells us he finds all mankind,—*lost, desolated, ruined*.—So it appears that Satan and men have the nearest affinity to each other—as, the *destroyer* and the *destroyed*,—the *desolator* and the *desolated*,—the *loser* and the *lost*. But the Son of man came to save the lost. Glorious news! may every lost soul feel it! This verse is omitted by five MSS. two versions, and three of the fathers; but of its authenticity there can be no doubt, as it is found in the parallel place, Luke xix. 10. on which verse there is not a single *various reading* found in any of the MSS. that have ever been discovered, nor in any of the ancient versions.

Verse 12. *Doth he not leave the ninety and nine, and goeth into the mountains*] So our common translation reads the verse; or others, *Doth he not leave the ninety and nine* ὀφρα τῶν κενταταῖς, and go, &c. This latter reading

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover ^o if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, ^p thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in ^r the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear

^o Lev. 19. 17. Eccl. 19. 13. Luke 17. 3.—^p James 5. 20. 1 Pet. 3. 1.—^r Deut. 17. 6. & 19. 15. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28.

appears to me to be the best; because in Luke xv. 4. It is said, *he leaveth the ninety and nine in the desert*. The allusion, therefore, is to a shepherd feeding his sheep on the mountains, in the desert; not seeking the lost one on the mountains.

Leaving the ninety and nine, and seeking the one strayed sheep :—This was a very common form of speech among the Jews, and includes no mystery, though there are some who imagine that our Lord refers to the angels who kept not their first estate, and that they are in number to men as *NINETY-NINE* are to *ONE*. But it is likely that our Lord in this place only alludes to his constant solicitude to instruct, heal, and save those simple people of the sea-coasts, country villages, &c. who were scattered abroad, as sheep without a shepherd, (ch. ix. 36.) the scribes and Pharisees paying no attention to their present or eternal well-being. This may be also considered as a lesson of instruction and comfort to backsliders.—How hardly does Christ give them up!

Verse 13. *He rejoiceth more*] It is justly observed by one on this verse, that it is natural for a person to express unusual joy at the *fortunate accomplishment* of an *unexpected event*.

Verse 14. *It is not the will of your Father*] If any soul be finally lost, it is not because God's *will* or *counsel* was against its salvation, or that a proper provision had not been made for it; but that though light came into the world, it preferred darkness to light, because of its attachment to its evil deeds.

Verse 15. *If thy brother*] Any who is a member of the same religious society, *sin against thee*, 1. *Go and reprove him alone*,—it may be in person; if that cannot be so well done, by thy messenger; or in writing (which in many cases is likely to be the most effectual.) Observe, our Lord gives no liberty to omit this, or to exchange it for either of the following steps. If this do not succeed.

Verse 16. 2. *Take with thee one or two more*] Men whom he esteems, who may then confirm and enforce what thou sayest; and afterward, if need require, bear witness of what was spoken. If even this do not succeed, then, and not before,

Verse 17. 3. *Tell it unto the church*] Lay the whole matter before the congregation of Christian believers, in that place of which he is a member, or, before the *minister* and *elders*,

A. M. 4032. them, tell *it* unto the church :
A. D. 28. but if he neglect to hear the
An. Olymp. church, let him be unto thee
CCI. 4. as a heathen man and a publican.

18 Verily I say unto you, 'Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye

A. M. 4032. shall loose on earth, shall be
A. D. 28. loosed in heaven.

19 "Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, 'it shall be done for them of my Father which is in heaven.

* Romans 16. 17. 1 Corinthians 5. 9. 2 Thessalonians 3. 6, 14.
2 John 10.

† Ch. 16. 19. John 20. 23. 1 Cor. 5. 4.—† Ch. 5. 24.—† 1 John 3. 22. & 5. 14.

as the *representatives* of the church or assembly; if all this avail not, then,

Let him be unto thee as a heathen man and a publican.] To whom thou art, as a Christian, to owe earnest and persevering good will, and acts of kindness; but have no *religious* communion with him, till, if he have been convicted, he *acknowledge* his fault. Whosoever follows this threefold rule, will seldom offend others, and never be offended himself.—J. WESLEY.

Reproving a brother who had sinned, was a positive command under the law. See Lev. xix. 17. And the Jews have a saying, that one of the causes of the ruin of their nation was, "No man reproved another."—On the word *Church*—see at the end of chap. xvi.

Verse 18. *Whatsoever ye shall bind, &c.*] Whatever determinations ye make in conformity to these directions for your conduct to an offending brother, will be accounted just, and ratified by the Lord. See on ch. xvi. 19. and to what is there said, the following observations may be profitably added.

Οσα ινα δεησῃτε—και οσα ινα λυσητε. *Binding and loosing*, in this place, and in Matt. xvi. 19. is generally restrained by Christian interpreters, to matters of discipline and authority. But it is as plain as the sun, by what occurs in numberless places dispersed throughout the *Mishna*, and from thence commonly used by the later *rabbins*, when they treat of ritual subjects, that *binding* signified, and was commonly understood by the *Jews* at that time, to be a declaration that any thing was *unlawful* to be done; and *loosing* signified on the contrary, a declaration that any thing may be *lawfully* done. Our Saviour spoke to his disciples in a language which they understood, so that they were not in the least at a loss to comprehend his meaning; and its being obsolete to us, is no manner of reason why we should conclude that it was obscure to them. The words *bind* and *loose*, are used in both places in a declaratory sense of things, not of persons. It is δε and ινα, in the neuter gender, both in chap. xvi. and here in this: i. e. *Whatsoever thing or things ye shall bind or loose*. Consequently, the same commission which was given at first to St. Peter alone, (chap. xvi. 19.) was afterward enlarged to all the apostles. St. Peter had made a confession, that *Jesus* was the *Christ*, the Son of God. His confession of the divinity of our Lord, was the first that ever was made by man; to him, therefore, were given the keys of the kingdom of heaven, i. e. God made choice of him among all the apostles, that the *Gentiles* should first, by his mouth, hear the word of the Gospel and believe. He first opened the kingdom of heaven to the *Gentiles*, when he preached to *Cornelius*. It was open to the *Jews*, all along before; but if we should

suppose that it was not, yet to them also did St. Peter open the kingdom of heaven, in his sermon at the great *pentecost*. Thus then St. Peter exercised his two keys; that for the *Jews* at the great *pentecost*; and that for the *Gentiles*, when he admitted *Cornelius* into the church. And this was the reward of his first confession, in which he owned *Jesus* to be the promised *Messiah*. And what St. Peter loosed, i. e. declared as *necessary* to be believed and practised by the disciples here, was ratified above. And what he declared *unlawful* to be believed and practised, (i. e. what he bound,) was actually forbidden by God himself.

"I own myself obliged to Dr. Lightfoot for this interpretation of the true notion of *binding* and *loosing*. It is a noble one, and perfectly agrees with the ways of speaking then in use among the *Jews*. It is observable, that these phrases of *binding* and *loosing* occur no where in the New Testament, but in St. Matthew, who is supposed to have written his Gospel first in *Hebrew*, from whence it was translated into *Greek*, and then the force and use of the expression will better appear."—Dr. Wotton's Miscell. Discourses, vol. i. p. 309, &c. &c.

"The phrases to *bind* and to *loose*, were *Jewish*, and most frequent in their writers. It belonged only to the teachers among the *Jews*, to *bind*, and to *loose*. When the *Jews* set any apart to be a preacher, they used these words, *Take thou liberty to teach what is sound and what is LOOSE*." Strype's Preface to the Posthumous Remains of Dr. Lightfoot, page 38.

Verse 19. *Again I say unto you*] The word *αμν*, *verily*, is added here, in ninety-eight MSS. (many of which are of the greatest antiquity and importance) seven editions, all the Arabic, the Slavonic, and several of the *Itala*. The taking in or leaving out such a word, may appear to some a matter of indifference; but as I am fully convinced *Jesus Christ* never spoke a useless or a needless word, my maxim is, to omit not one syllable that I am convinced (from such authority as the above) he has ever used, and to take in nothing that he did not speak. It makes the passage much more emphatic—*Again, VERILY I say unto you, &c.*

If two of you shall agree] Συμφωνησῃτε, *symphonize, or harmonize*. It is a metaphor taken from a number of musical instruments set to the same *key*, and playing the same *tune*: here it means, a perfect agreement of the hearts, desires, wishes, and voices, of two or more persons praying to God. It also intimates that, as a number of musical instruments, skilfully played, in a good concert, are pleasing to the ears of men, so a number of persons united together in warm, earnest, cordial prayer, is highly pleasing in the sight and ears of the Lord. Now, this conjoint prayer refers, in all

A. M. 4032. 20 For where "two or three
A. D. 98. are gathered together in my
An. Olymp. name, there am I in the midst
CCL. 4. of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? ^a till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: ^b but, Until seventy times seven.

A. M. 4032. 23 Therefore is the kingdom
A. D. 98. of heaven likened unto a cer-
An. Olymp. tain king, which would take
CCL. 4. account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand ^c talents.

25 But forasmuch as he had not to pay, his lord commanded him ^d to be sold, and his wife and children, and all that he had, and payment to be made.

^a A talent is 750 ounces of silver, which, after five shillings the ounce, is 167l. 10s.—^b 2 Kings 4. 1. Neh. 5. 8.

^c Dan. 2. 17, 18. John 14. 13-15. & 16. 23. Acts 3. 16. & 4. 7. 1 Cor. 5. 4.—^d Luke 17. 4.—^e Ch. 6. 14. Mark 11. 25. Col. 3. 13.

probability to the *binding* and *loosing* in the preceding verse; and thus we see what power faithful prayer has with God!

It shall be done for them] What an encouragement to pray! even to *two*, if there be no more disposed to join in this heavenly work.

Verse 20. *For where two—are gathered together in my name*] There are many sayings among the Jews almost exactly similar to this, such as, *Wherever even two persons are sitting in discourse concerning the law, the divine presence is among them.*—See much more in *Schoetgen*. And the following, among the ancient Hindoos, is like unto it: "When *Brahma*, the Lord of creation, had formed mankind, and at the same time appointed his worship, he spoke and said, 'With this worship pray for increase, and let it be that on which ye shall depend for the accomplishment of all your wishes. With this remember God, that God may remember you. Remember one another, and ye shall obtain supreme happiness. God being remembered in worship, will grant you the enjoyment of your wishes: he who enjoyeth what hath been given unto him by God, and offereth not a portion unto him, is even as a thief. Know that good works come from *Brahma*, whose nature is incorruptible; whereas the omnipresent *Brahma* is PRESENT IN THE WORSHIP.'"—See the *Bagvat Geeta*, p. 45, 46.

In my name] Seems to refer particularly to a public profession of Christ and his Gospel.

There am I in the midst] None but God could say these words, to say them with truth, because God alone is *every where present*, and these words refer to his *omnipresence*. *Wherever*, suppose millions of assemblies were collected in the same moment, in different places of the creation, (which is a very possible case) this promise states, that Jesus is in each of them. Can any, therefore, say these words, except, that God who fills both heaven and earth? But Jesus says these words: *ergo*—Jesus is God. Let it be observed, that Jesus is not among them to spy out their sins, or to mark down the imperfections of their worship; but to enlighten, strengthen, comfort, and save them.

Verse 21. *Till seven times?*] Though *seven* was a number of perfection among the Hebrews, and often meant much more than the units it imply; yet it is evident that Peter uses it here in its plain literal sense, as our Lord's words sufficiently testify. It was a maxim among the Jews, never to forgive more than *thrice*: Peter enlarges this charity more than *one half*; and our Lord makes even his

enlargement *septuple*, see ver. 22. *Revenge* is natural to man, i. e. man is naturally a *vindictive being*, and, in consequence, nothing is more difficult to him than *forgiveness* of injuries.

Verse 22. *Seventy times seven.*] There is something very remarkable in these words, especially if collated with Gen. iv. 24. where the very same words are used—"If any man kill *LAMECH*, he shall be avenged *seventy times seven.*" The just God punishes sin in an exemplary manner. *Sinful* man, who is exposed to the stroke of divine justice, should be *abundant* in forgiveness, especially as the merciful only shall find mercy. See the note on chap. v. 7. and on vi. 14, 15. The sum *seventy times seven* make four hundred and ninety. Now an *offence*, properly such, is that which is given *wantonly, maliciously*, and without *ANY PROVOCATION*. It is my opinion, that let a man search ever so accurately, he will not find that he has received, during the whole course of his life, four hundred and ninety such offences. If the man who receives the offence, has given *any cause* for it, in that case, the *half* of the offence, at least, toward his brother, ceases.

Verse 23. *Therefore is the kingdom*] In respect to *sin, cruelty, and oppression*, God will proceed in the kingdom of heaven (the dispensation of the Gospel) as he did in former times; and every person shall give an account of himself to God. Every sin is a *debt* contracted with the justice of God; men are all God's own servants, and the day is at hand in which their Master will *settle accounts* with them, inquire into their work, and pay them their wages. Great Judge! what an awful time must this be, when with multitudes nothing shall be found but *sin and insolvency*!

By *servant* in the text we are to understand, a petty king, or tributary prince; for no *hired* servant could possibly owe such a sum as is here mentioned.

Verse 24. *Ten thousand talents.*] Μυριαν τελευτητων, a myriad of talents, the highest number known in Greek arithmetical notation. An immense sum, which, if the *silver* talent be designed, amounts to 4,500,000 sterling; but if the gold talent be meant, which is by far the most likely, then the amount is 67,500,000 sterling, a sum equal to the annual revenue of the British empire? See the note on Exod. xxv. 34. The margin above is incorrect.

Verse 25. *He had not to pay*] That is, *not being able to pay*. As there could not be the smallest probability that a servant, wholly *dependent* on his master, who was now absolutely insolvent, could ever pay a debt he had con-

A. M. 4032. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

Or, besought him.— The Roman penny is the eighth part of an ounce, which, after 5s. the ounce, is seven-pence

tracted of more than 67 millions! so it is impossible for a sinner, infinitely indebted to divine justice, ever to pay a mite out of the talent.

Commanded him to be sold—his wife—children, &c.] Our Lord here alludes to an ancient custom among the Hebrews, of selling a man and his family, to make payment of contracted debts. See Exod. xxii. 3. Lev. xxv. 39, 47. 2 Kings iv. 1. This custom passed from among the Jews to the Greeks and Romans.

Verse 26. Fell down and worshipped him] Προσκύνησεν αὐτῷ, crouched as a dog before him, with the greatest deference, submission, and anxiety.

Have patience with me] Μακροθυμήσον ἐπ' ἐμοῦ, be long minded toward me—give me longer space.

The means which a sinner should use to be saved, are, 1. Deep humiliation of heart—he fell down. 2. Ferrent prayer. 3. Confidence in the mercy of God—have patience. 4. A firm purpose to devote his soul and body to his Maker—I will pay thee all. A sinner may be said, according to the economy of grace, to pay all, when he brings the sacrifice of the Lord Jesus to the throne of justice, by faith; thus offering an equivalent for the pardon he seeks, and paying all he owes to divine justice, by presenting the blood of the Lamb.

Verse 27. Moved with compassion] Or with tender pity. This is the source of salvation to a lost world, the tender pity, the eternal mercy of God.

Verse 28. A hundred pence] Rather denarii. The denarius was a Roman coin, worth about seven-pence half-penny English. The original word should be retained, as our word penny, does not convey the seventh part of the meaning. A hundred denarii would amount to about 3l. 2s. 6d. British, or, if reckoned as some do, at seven-pence three farthings, the sum would be 3l. 4s. 7d.

Took him by the throat] Κρατῆσας αὐτοῦ ἐν τῷ λάρυγγι. There is no word I am acquainted with, which so fully expresses the meaning of the original κρατῆσας, as the Anglo-Saxon term throtle; it signified (like the Greek) to half-choke a person, by seizing his throat.

Verse 29. Fell down at his feet] This clause is wanting in several ancient MSS. versions,

A. M. 4032. 30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and de-

half-penny. Ch. 30. 2.—d Psa. 32. 1. & 78. 38.—e James 2. 13.—f Luke 6. 36.

and fathers. Several printed editions also have omitted it; Griesbach has left it out of the text.

Pay thee all.] Πάντα, all, is omitted by a multitude of MSS. versions, and fathers.

Verse 30. And he would not, &c.] To the unmerciful, God will show no mercy; this is an eternal purpose of the Lord which never can be changed. God teaches us what to do to a fellow sinner, by what HE does to us. Our fellow-servant's debt to us, and ours to God, are as one hundred denarii, to ten thousand talents! When we humble ourselves before him, God freely forgives us all this mighty sum! and shall we exact from our brother recompense for the most trifling faults? Reader, if thou art of this unmerciful, unforgiving cast, read out the chapter.

" All the souls that are, were forfeit once,
And he who might the vantage best have took,
Found out the remedy. How would you be,
If HE, who is the top of judgment, should
But judge you as you are? Oh! think on that,
And mercy then will breathe within your lips,
Like man new made.—
Tho' justice be thy plea, consider this,
That in the course of justice, none of us
Should escape salvation; we do pray for mercy;
And that same prayer, doth teach us all to render
The deeds of mercy."

Verse 31. His fellow-servants saw what was done] An act of this kind is so dishonourable to all the followers of Christ, and to the spirit of his Gospel; that through the respect they owe to their Lord and Master, and through the concern they feel for the prosperity of his cause, they are obliged to plead against it, at the throne of God.

Verse 32. His lord, after that he had called him] Alas! how shall he appear?—Confounded. What shall he answer?—He is speechless!

Verse 33. Shouldest not thou also have had compassion] Οὐκ ἔδει καὶ σε, Did it not become thee also? What a cutting reproach! It became ME to show mercy, when thou didst earnestly entreat me, because I am MERCIFUL. It became thee also to have shown mercy, because thou wert so deep in debt thyself, and hadst obtained mercy.

Verse 34. Delivered him to the tormentors] Not only continued captivity is here intended, but the tortures to be endured in it. If a person was suspected of fraud, as there was reason for

A. M. 4032. lived him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly

Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Ch. 5. 25. 26. & 6. 12-14. — Prov. 21. 13. Ch. 6. 12. Mark 11. 26. James 2. 13.

Mark 11. 26. Leviticus 19. 18. Ephesians 4. 2. Colossians 3. 13. James 2. 13.

in such a case as that mentioned here, he was put to very cruel tortures among the Asiatics, to induce him to confess. In the punishments of China, a great variety of these appear; and probably there is an allusion to such torments in this place. Before, he and all that he had were only to be sold. Now, as he has increased his debt, so he has increased his punishment; he is delivered to the tormentors, to the horrors of a guilty conscience, and to a fearful looking for of fiery indignation, which shall devour the adversaries. But if this refers to the day of judgment, then the worm that dieth not, and the fire that is not quenched, are the tormentors.

Verse 35. So likewise shall my heavenly Father do also unto you] The goodness and indulgence of God toward us, is the pattern we should follow in our dealings with others. If we take man for our exemplar we shall err, because our copy is a bad one; and our lives are not likely to be better than the copy we imitate. Follow Christ, be merciful as your Father who is in heaven is merciful. You cannot complain of the fairness of your copy. Reader, hast thou a child or servant, who has offended thee, and humbly asks forgiveness? Hast thou a debtor, or a tenant who is insolvent, and asks for a little longer time? And hast thou not forgiven that child or servant! Hast thou not given time to that debtor or tenant? How, then, canst thou ever expect to see the face of the just and merciful God? Thy child is banished, or kept at a distance; thy debtor is thrown into prison, or thy tenant sold up: yet the child offered to fall at thy feet; and the debtor or tenant, utterly insolvent, prayed for a little longer time, hoping God would enable him to pay thee all; but to these things thy stony heart and seared conscience paid no regard! O monster of ingratitude! Scandal to human nature! reproach to God! if thou canst, go hide thyself—even in hell, from the face of the Lord!

Their trespasses.] These words are properly left out by GRIEBACH, and other eminent critics, because they are wanting in some of the very best MSS. most of the versions, and by some of the chief of the fathers. The words are evidently an interpolation: the construction of them is utterly improper; and the concord false.

In our common method of dealing with insolvent debtors, we in some sort imitate the Asiatic customs: we put them in prison, and all their circumstances there, are so many tormentors; the place, the air, the company, the provision, the accommodations, all, all destructive to comfort, to peace, to health, and to every thing that humanity can devise. If the person be poor, or comparatively poor, is his imprisonment likely to lead him to discharge his debt? His creditor may rest assured that he is now farther from his object than ever; the man had no other way of discharging the debt, but by his labour; that is now impossible, through his confinement, and the creditor is put to a certain expense toward his maintenance. How foolish is this policy! And how much do such laws stand in need of revision and amendment. Imprisonment for debt, in such a case as that supposed above, can answer no other end than the gratification of the malice, revenge, or inhumanity of the creditor. Better sell all that he has, and, with his hands and feet untied, let him begin the world afresh. Dr. Dodd very feelingly inquires here, "Whether rigour in exacting temporal debts, in treating without mercy such as are unable to satisfy them—whether this can be allowed to a Christian, who is bound to imitate his God and Father? To a debtor, who can expect forgiveness only on the condition of forgiving others? To a servant who should obey his Master? and to a criminal, who is in daily expectation of his judge and final sentence?" Little did he think, when he wrote this sentence, that himself should be a melancholy proof, not only of human weakness, but of the relentless nature of those laws by which property, or rather money is guarded. The unfortunate Dr. Dodd was hanged for forgery, in 1777, and the above note was written only seven years before!

The unbridled and extravagant appetites of men sometimes require a rigour even beyond the law, to suppress them. While then we learn lessons of humanity from what is before us, let us also learn lessons of prudence, sobriety, and moderation. The parable of the two debtors is blessedly calculated to give this information.

CHAPTER XIX.

Jesus leaves Galilee, and comes into the coasts of Judea, and is followed by great multitudes, whom he heals, 1, 2. The question of the Pharisees concerning divorce answered, and the doctrine of marriage explained, 3-9. The inquiry of the disciples on this subject, 10. Our Lord's answer, explaining the case of eunuchs, 11, 12. Little children brought to Christ for his blessing, 13-15. The case of the young man who wished to obtain eternal life, 16-22. Our Lord's reflections on this case, in which he shows the difficulty of a rich man's salvation, 23-26. What they shall possess who have left all for Christ's sake and the Gospel, 27-29. How many of the first shall be last, and the last first, 30.

A. M. 4033. AND it came to pass, that when Jesus had finished these sayings, he departed

from Galilee, and came into the coasts of Judea beyond Jordan;

* Mark 10. 1.

John 10. 40.

NOTES ON CHAPTER XIX.

Verse 21. Beyond Jordan.] Or, by the side of Jordan. Matthew begins here to give an account of Christ's journey, (the only one he

mentions) to Jerusalem, a little before the passover, at which he was crucified. See Mark x. 1. Luke ix. 51.

Jesus came from Galilee (which lay to the

A. M. 4033. 2^b And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, ^c that he which made *them* at the beginning,

A. M. 4033. made them male and female.

5 And said, ^d For this cause shall a man leave father and mother, and shall cleave to his wife: and ^e they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder.

^b Ch. 12. 15.—^c Gen. 1. 27. & 5. 2. Mal. 2. 15.

^d Gen. 2. 24. Mark 10. 5-9. Ephes. 5. 31.—^e Cor. 6. 16. & 7. 2.

north of Judea) into the coasts of Judea; and from thence, in his way from Jerusalem, he went through Jericho, (chap. xx. 17, 29.) which lay at the distance of sixty furlongs, or seven miles and a half from Jordan to the western side of it. See Joseph. WAR, book iv. chap. 8. sect. 3. It seems, therefore, most probable, that the course of Christ's journey led him *by the side* of the river Jordan, not *beyond* it. That the Greek word *περὶ*, especially with a *genitive* case as here, has sometimes this signification: see on John vi. 22. see also Bishop Pearce.

Verse 2. *Great multitudes followed him*] Some to be *instructed*—some to be *healed*—some through *curiosity*—and some to *ensnare* him.

Verse 3. *Tempting him*] *Trying* what answer he would give to a question which, however decided by him would expose him to censure.

Is it lawful—for every cause] Instead of *αἰτίας*, *fault, cause, reason*, three MSS. and the *Coptic* version read *ἀμαρτίας*, *sin or transgression*: this was probably the original reading—the first syllable being lost, *αἰτίας* alone would remain, which a subsequent transcriber would suppose to be a mistake for *αἰτίας*, and so wrote it: hence this various reading. What made our Lord's situation at present so critical in respect to this question was: At this time there were two famous divinity and philosophical schools among the Jews, that of SHAMMAI, and that of HILLEL. On the question of *divorce*, the school of *Shammai* maintained, that a man could not legally put away his wife, except for *whoredom*. The school of *Hillel* taught, that a man might put away his wife for a multitude of other causes; and when she did not *find grace in his sight*; i. e. when he saw any other woman that pleased him better. See the case of *Josephus*, mentioned in the note on chap. v. 30. and *Calmet's* Comment, vol. i. part ii. p. 379. By answering the question, not from *Shammai* or *Hillel*, but from *Moses*, our blessed Lord defeated their malice and confounded their devices.

Verse 4. *He which made them at the beginning*] When Adam and Eve were the first of human kind.

Made them male and female.] Merely through the design of matrimonial union, that the earth might be thus peopled. To answer a case of conscience, a man should act as Christ does here; pay no regard to that which the corruption of manners has introduced into divine ordinances, but go back to the original *will, purpose, and institution* of God. Christ will never

accommodate his morality to the *times*, nor to the inclinations of men. What was done at the *beginning*, is what God judged most worthy of his *glory*, most profitable for *man*, and most suitable to *nature*.

Verse 5. *For this cause*] Being created for this very purpose, that they might glorify their Maker in a matrimonial connexion. *A man shall leave*, (*καταλείψει*, *wholly give up*) both *father and mother*—the matrimonial union being more *intimate* and binding than even paternal or filial affection:—and shall be *closely united*, *προσκολληθήσονται*, *shall be firmly cemented* to his wife. A beautiful metaphor, which most forcibly intimates that nothing but *death* can separate them: as *a well glued board* will break sooner in the *whole wood*, than in the *glued joint*. So also the Hebrew word דָּבַק *dabak* implies.

And they twain shall be one flesh?] Not only meaning, that they should be considered as *one body*; but also, as *two souls* in one body, with a complete union of interests, and an indissoluble partnership of life and fortune, comfort and support, desires and inclinations, joys and sorrows. Farther it appears to me, that the words in Gen. ii. 24. אִישׁ וּבְיָמָהּ *lebasar achad, for one flesh*, which our Lord literally translates, mean also, that *children*, compounded as it were of both, should be the product of the matrimonial connexion. Thus, *they two* (man and woman) *shall be for* the producing of *one flesh*, the very same kind of human creature with themselves. See the note on Gen. ii. 24.

Verse 6. *What therefore God hath joined together*] Συμψεύξουσιν, *yoked together, as oxen in the plough*, where each must pull equally, in order to bring it on. Among the ancients, when persons were newly married, they put a *yoke* upon their necks, or chains upon their arms, to show that they were to be *one*, closely united, and pulling equally together in all the concerns of life. See ΚΥΡΚΕ in loco.

The finest allegorical representation of the marriage union I have met with, is that antique gem representing the marriage of *Cupid* and *Psyche*, in the collection of the Duke of Marlborough: it may be seen also among *Baron Stock's* gems, and casts or copies of it in various other collections. 1. *Both* are represented as *winged*, to show the *alacrity* with which the husband and wife should help, comfort, and support each other; *preventing* as much as possible the *expressing* of a wish or want on either side, by fulfilling it *before* it can be expressed. 2. *Both* are *veiled*, to show that *modesty* is an inseparable attendant on *pure matrimonial connexions*. 3. *Hymen* or *Marriage* goes before

A. M. 4033. 7 They say unto him, ' Why
A. D. 29. did Moses then command to
An. Olymp. give a writing of divorcement,
CCII. 1. and to put her away ?

8 He saith unto them, Moses, because
of the hardness of your hearts, suffered
you to put away your wives : but from

† Deut. 24. 1. Ch. 5. 31. Mark 10. 4. Luke 16. 18.

them with a lighted torch, leading them by a chain, of which each has a hold, to show that they are united together, and are bound to each other, and that they are led to this by the pure flame of love, which at the same instant both enlightens and warms them. 4. This chain is not iron nor brass (to intimate that the marriage union is a state of *thralldom* or *slavery*) but it is a chain of pearls; to show that the union is precious, beautiful, and delightful. 5. They hold a dove, the emblem of conjugal fidelity, which they appear to embrace affectionately, to show that they are faithful to each other, not merely through duty, but by affection, and that this fidelity contributes to the happiness of their lives. 6. A winged Cupid, or love, is represented as having gone before them, preparing the nuptial feast; to intimate that active affections, warm and cordial love, are to be to them a continual source of comfort and enjoyment; and that this is the entertainment they are to meet with at every step of their affectionate lives. 7. Another Cupid or genius of love, comes behind, and places on their heads a basket of ripe fruits; to intimate, that a matrimonial union of this kind, will generally be blest with children who shall be as pleasing to all their senses, as ripe and delicious fruits to the smell and taste. 8. The genius of love that follows them, has his wings shrivelled up, or the feathers all curled, so as to render them utterly unfit for flight; to intimate, that love is to abide with them, that there is to be no separation in affection, but that they are to continue to love one another with pure hearts fervently. Thus love begins and continues this sacred union; as to end, there can be none, for God hath yoked them together.

A finer or more expressive set of emblems has never, I believe, been produced even by modern refined taste and ingenuity. This group of emblematical figures is engraved upon an onyx by Tryphon, an ancient Grecian artist. A fine drawing was made of this by Cypriani, and was engraved both by Bartolozzi and Sherwin. See one of these plates in the second volume of Bryant's Analysis of Ancient Mythology, page 392.

Verse 7. Why did Moses then command to give a writing of divorcement? It is not an unusual case for the impure and unholy to seek for a justification of their conduct from the law of God itself; and to wrest Scripture to their own destruction. I knew a gentleman, so called, who professed deep reverence for the Sacred Writings, and, strange as it may appear, was outwardly irreproachable in every respect but one; that was, he kept more women than his wife. This man frequently read the Bible, and was particularly conversant with those places that spoke of or seemed to legalise the polygamy of the patriarchs!

the beginning it was not so. A. M. 4033.
9 * And I say unto you, A. D. 29.
Whosoever shall put away An. Olymp.
his wife, except it be for fornication, and CCII. 1.
shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

‡ Ch. 5. 32. Mark 10. 11. Luke 16. 18. 1 Cor. 7. 10, 11.

[A writing of divorcement] See the form of it in the note on chap. v. 31.

Verse 8. Moses, because of the hardness of your hearts] It is dangerous to tolerate the least evil, though prudence may require it: because toleration, in this case, raises itself insensibly into permission, and permission soon sets up for command. Moses perceived that if divorce were not permitted, in many cases, the women would be exposed to great hardships through the cruelty of their husbands; for so the word *σκληροκαρδία*, is understood in this place by some learned men.

From the beginning it was not so.] The Jews named the books of the Law from the first word in each. *Genesis* they always term *Bereshith*, בְּרֵאשִׁית, which is the first word in it, and signifies, *In the beginning*. It is probable that our Lord speaks in this way here, in *Bereshith* it was not so, intimating that the account given in *Genesis* is widely different. There was no divorce between Eve and Adam; nor did he or his family practice polygamy. But our Lord, by the beginning, may mean the original intention or design.

Verse 9. Except it be for fornication] See on chap. v. 33. The decision of our Lord must be very unpleasant to these men: the reason why they wished to put away their wives, was, that they might take others whom they liked better; but our Lord here declares that they could not be remarried while the divorced person was alive: and that those who did marry, during the life of the divorced person, were adulterers; and heavy judgments were denounced, in their law, against such: and as the question was not settled by the schools of *Shammai* and *Hillel*, so as to ground national practice on it: therefore they were obliged to abide by the positive declaration of the law, as it was popularly understood, till these eminent schools had proved the word had another meaning. The grand subject of dispute between the two schools, mentioned above, was the word in Deut. xxiv. 1. *When a man hath taken a wife—and she find no grace in his sight, because of some uncleaness, ערוּת: eruath*: this the school of *Shammai* held to mean *whoredom* or *adultery*; but the school of *Hillel* maintained that it signified any corporeal defect, which rendered the person deformed, or any bad temper which made the husband's life uncomfortable. Any of the latter a good man might bear with; but it appears that Moses permitted the offended husband to put away the wife on these accounts, merely to save her from cruel usage.

In this discourse, our Lord shows that marriage (except in one case) is indissoluble, and should be so. 1st. By divine institution, ver. 4. 2dly. By express commandment, ver. 5. 3dly. Because the married couple become one and

A. M. 4033. 10 His disciples say unto him, ^b If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, ¹ All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which

^b Gen. 2. 18. Prov. 21. 9, 19. 1 Cor. 7. 30, 40.—1 Cor. 7. 2, 7, 9, 17.

the same person, ver. 6. 4thly. By the example of the first pair, ver. 8; and, 5thly. Because of the evil consequent on separation, ver. 9.—The importance of this subject, will, I hope, vindicate, or excuse the length of these notes.

Verse 10. *If the case of the man* Του ανθρωπου, of a husband, so I think the word should be translated here. The Codex Bezae, Armenian, and most of the Itala, have του ανδρος, which, perhaps more properly signifies a husband, though both words are used in this sense.

Our word husband, comes from the Anglo-Saxon, hus and band: the bond of the house, anciently spelt housebond, so in my old MS. Bible. It is a lamentable case when the husband, instead of being the bond and union of the family, scatters and ruins it by dissipation, riot, and excess.

It is not good to marry.] That is, if a man have not the liberty to put away his wife when she is displeasing to him. God had said, Gen. ii. 18. it is not good for man to be alone, i. e. unmarried. The disciples seem to say, that if the husband have not the power to divorce his wife when she is displeasing to him, it is not good for him to marry. Here was a flat contradiction to the decision of the Creator.—There are difficulties and trials in all states; but let marriage and celibacy be weighed fairly, and I am persuaded the former will be found to have fewer than the latter. However, 'before we enter into an engagement, which nothing but death can dissolve, we had need to act cautiously: carefully consulting the will and word of God. Where an unbridled passion, or a base love of money lead the way, marriage is sure to be miserable.

Verse 11. *All—cannot receive this saying*] A very wise answer, and well suited to the present circumstances of the disciples. Neither of the states is condemned. If thou marry, thou dost well—this is according to the order, will, and commandment of God. But if thou do not marry (because of the present necessity, persecution, worldly embarrassments, or bodily infirmity) thou dost better. See 1 Cor. vii. 25.

Verse 12. *Eunuchs*] Ευνουχος, from ευνοια, to have the care of the bed, or bedchamber: this being the principal employment of eunuchs in the eastern countries, particularly in the apartments of queens and princesses. These are they whom our Lord says are made eunuchs by men, merely for the above purpose.

So born from their mother's womb] Such as are naturally incapable of marriage, and consequently should not contract any.

For the kingdom of heaven's sake.] I believe our Lord here alludes to the case of the

were made eunuchs of men: A. M. 4033 and ^k there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 ¶¹ Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them.

^k 1 Corinthians 7. 32, 34. & 9. 5, 15.—1 Mark 10. 13. Luke 18. 15.

ESSENES, one of the most holy and pure sects among the Jews. These abstained from all commerce with women, hoping thereby to acquire a greater degree of purity, and be better fitted for the kingdom of God: children they had none of their own, but constantly adopted those of poor people, and brought them up in their own way. PHILO, JOSEPHUS, and PLINY, have largely described this very singular sect; and Dean PRIESTLEY, with his usual fidelity and perspicuity, has given the substance of what each has said. CONNEX. vol. iii. p. 433, &c. Edit. 1725. The account is very interesting, and well worthy the attention of every Christian. Among the rabbins we find these different kinds of eunuchs, not only mentioned, but circumstantially described, חמם שריס saris chamah, eunuchs of the sun, i. e. eunuchs by the hand of God; men born impotent. אדם שריס saris Adam, eunuchs of men, those who were castrated. And they add a third sort: those who make themselves eunuchs, abstain from marriage, &c. that they may give themselves up to the study of the divine law. See many examples in Schoetgen.

He that is able to receive] χωρις λογισμα. These words are variously translated: he who can take, let him take it; comprehend, let him comprehend it; admit, let him admit it. The meaning seems to be, let the man who feels himself capable of embracing this way of life, embrace it, but none can do it but he to whom it is given, who has it as a gift from his mother's womb.

The great ORIGEN, understanding the latter clause of this verse (which I have applied to the Essence) literally, O human weakness! went, and literally fulfilled it on himself!

Verse 13. *Then were there brought unto him little children*] These are termed by Luke, chap. xviii. 15. τα βριση, infants, very young children; and it was on this account, probably, that the disciples rebuked the parents, thinking them too young to receive good. See on Mark x. 16.

That he should put his hands] It was a common custom among the Jews to lay their hands on the heads of those whom they blessed, or for whom they prayed. This seems to have been done by way of dedication or consecration to God—the person being considered as the sacred property of God ever after. Often God added a testimony of his approbation, by communicating some extraordinary influence of the Holy Spirit. This rite has been long practised among Christians, when persons are appointed to any sacred office. But this consecration of children unto God, seems to have grown out of use. It is no wonder that the great mass of

A. M. 4633. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for ^{of} such is the kingdom of heaven.

A. D. 29. 15 And he laid his hands on them, and departed thence.

16 ¶ And behold one came and said unto him, ° Good master, what good thing shall I do, that I may have eternal life ?

A. M. 4633. 17 And he said unto him, Why callest thou me good ? there is none good but one, that is God : but if thou wilt enter into life, keep the commandments.

A. D. 29. 18 He saith unto him, Which ? Jesus said, ° Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

■ Ch. 18. 3.—■ Mark 10. 17. Luke 18. 18.

• Luke 10. 25.—• Exod. 20. 13. Deut. 5. 17.

children are so wicked, when so few are put under the care of Christ by humble, praying, believing parents. Let every parent that fears God, bring up his children in that fear; and by baptism, let each be dedicated to the Holy Trinity. Whatever is solemnly consecrated to God, abides under his protection and blessing.

Verse 14. *Of such is the kingdom of heaven.*] Or, *the kingdom of heaven is composed of such.* This appears to be the best sense of the passage, and utterly ruins the whole inhuman diabolic system of what is called non-elect infants' damnation; a doctrine which must have sprung from Moloch, and can only be defended by a heart in which he dwells. A great part of God's kingdom is composed of such, *literally*; and those only who resemble little children shall be received into it; see on ch. xviii. 3. Christ loves little children because he loves simplicity and innocence; he has sanctified their very age by passing through it himself—the Holy Jesus was once a little child.

Verse 15. *He—departed thence.*] That is, from that part of Judea which was beyond Jordan, ver. 1. and then went to Jericho, see chap. xx. 29.

Verse 16. *One came.*] Instead of *us*, one, several MSS. the Slavonic version and Hilary read, *νεανισκος τις, a certain young man.*

Good, &c.] Much instruction may be had from seriously attending to the *conduct, spirit, and question* of this person. 1. He came running, (Mark x. 17.) for he was deeply convinced of the importance of his business, and seriously determined to seek so as to find.

2. *He kneeled*, or caught him by the knees, thus evidencing his *humility*, and addressing himself only to *Merry*. See chap. xvii. 14.

3. He came in the spirit of a *disciple, or scholar*, desiring to be taught a matter of the utmost importance to him—*good Teacher*.

4. He came in the spirit of *obedience*; he had worked hard to no purpose, and he is still willing to work, provided he can have a prospect of succeeding—*What good thing shall I do?*

5. His question was the most interesting and important that any soul can ask of God—*How shall I be saved?*

Verse 17. *Why callest thou me good?*] Or, *Why dost thou question me concerning that good thing?* *τι με ωρατας προς του αγαθου.* This important reading is found in BDL, three others, the *Coptic, Sahidic, Armenian, Ethiopic*, latter *Syrinc, Vulgate, Saxon*: all the *Itala* but one. *Origen, Eusebius, Cyril, Dionysius, Areop., Antiochus, Novatian, Jerom, Augustin and Juvencus, Erasmus, Grotius, Mill,* and

Bengel, approve of this reading. This authority appears so decisive to *Griesbach*, that he has received this reading into the text of his second edition, which in the first he had *interlined*. And instead of *None is good but the one God*, he goes on to read, on nearly the same respectable authorities, *ουστιν ο αγαθος, There is one who is good.* Let it be observed also, that in the 16th verse, instead of *διδασκαλι αγαθου, good teacher, διδασκαλι* only, is read by BDL, one other, one *Evangelistarium, the Ethiopic, three of the Itala, Origen, and Hilary.* The whole passage therefore, may be read thus: *O Teacher! what good thing shall I do that I may have eternal life? And he said unto him, Why dost thou question me concerning that good thing? There is one that is good, (Or, he who is good is one.) But if thou art willing to enter into that life, keep the commandments.* This passage, as it stood in the common editions, has been considered by some writers as an incontrovertible proof against the divinity or godhead of Christ. A very learned person, in his note on this place, thus concludes concerning it: "Therefore our Saviour cannot be God: and the notion of, I know not what, a *Trinity in Unity, THREE Gods in ONE*, is here proved beyond all controversy, by the unequivocal declaration of *JESUS CHRIST HIMSELF*, to be *ERRONEOUS and IMPOSSIBLE.*" Not so. One of the greatest critics in Europe, not at all partial to the *Godhead* of Christ, has admitted the above readings into his text, on evidence which he judged to be unexceptionable. If they be the true readings, they destroy the whole doctrine built on this text: and indeed the utmost that the enemies of the Trinitarian doctrine can now expect from their formidable opponents, concerning this text, is to leave it *neuter*.

Keep the commandments.] From this we may learn that God's great design in giving his law to the Jews, was to lead them to the expectation and enjoyment of eternal life. But as all the law referred to Christ, and he became the end of the law for righteousness (justification) to all that believe, so he is to be received, in order to have the *end* accomplished, which the law proposed.

Verse 18. *Thou shalt do no murder, &c.*] But some say these commandments are not binding on us—*vain deceived men!* Can a murderer, an adulterer, a thief and a liar, enter into eternal life? No. The God of purity and justice has forbidden it. But we are not to keep these commandments in order to purchase eternal life. Right. Neither Jesus Christ nor his genuine messengers say, you are. To save

A. M. 4033. 19 'Honour thy father and
A. D. 29. thy mother: and 'Thou shalt
An. Olymp. love thy neighbour as thyself.
CCII. 1.

20 The young man saith unto him,
All these things have I kept from my
youth up: what lack I yet?

21 Jesus said unto him, If thou wilt
be perfect, 'go and sell that thou hast,
and give to the poor, and thou shalt

Ch. 15. 4.— Lev. 19. 18. Ch. 22. 39. Rom. 13. 9. Gal. 5.
14. James 2. 8.— Ch. 6. 20. Luke 12. 33. & 16. 9. Acts 2.

your souls, Christ must save you from your
sins, and enable you to walk before him in
newness of life.

Verse 19. *Honour thy father and thy mother*]
Σου, thy, is omitted by almost every MS. of
respectability.

Thou shalt love thy neighbour as thyself.] *Self-love*, as it is generally called, has been grievously declaimed against, even by religious people, as a most pernicious and dreadful evil. But they have not understood the subject on which they spoke. They have denominated that *intense propensity* which unregenerate men feel to gratify their carnal appetites and vicious passions, *self-love*: whereas it might be more properly termed *self-hatred*, or *self-murder*. If I am to love my neighbour *as myself*, and this "love worketh no ill to its neighbour," then *self-love*, in the sense in which our Lord uses it, is something excellent. It is properly a disposition essential to our nature, and inseparable from our being, by which we desire to be happy, by which we seek the happiness we have not, and rejoice in it when we possess it. In a word, it is a uniform wish of the soul to avoid all evil, and to enjoy all good. Therefore, he who is wholly governed by *self-love*, properly and scripturally speaking, will devote his whole soul to God, and earnestly and constantly seek all his peace, happiness, and salvation, in the enjoyment of God. But *self-love* cannot make me happy. I am only the *subject* which receives the happiness, but am not the *object* that constitutes this happiness: for it is that *object*, properly speaking, that I love, and love not only for its own sake, but also for the sake of the happiness which I enjoy through it. "No man," saith the apostle, "ever hated his own flesh." But he that sinneth against God wrongeth his own soul, both of present and eternal salvation; and is so far from being governed by *self-love*, that he is the implacable enemy of his best and dearest interests in both worlds.

Verse 20. *All these have I kept*] I have made these precepts the rule of my life. There is a difference worthy of notice between this and our Lord's word. He says, ver. 17. τηρωσον, keep, earnestly, diligently, as with watch and ward; probably referring not only to the letter but to the spirit. The young man modestly says, all these (σπουδαζαμην) have I observed; I have paid attention to, and endeavoured to regulate my conduct by them. I have kept them in custody.

From my youth] Several MSS. versions, and fathers, leave out these words. Grotius and Mill approve of the omission, and Griesbach leaves them in the text with a note of suspicion. Perhaps the young man meant no more than

have treasure in heaven: and
come and follow me.

22 But when the young man
heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

45. & 4. 31, 35. 1 Tim. 6. 18, 19.— Ch. 13. 22. Mark 10. 24.
1 Cor. 1. 26. 1 Tim. 6. 9, 10.

that he had in general observed them, and considered them of continual obligation.

What lack I yet?] He felt a troubled conscience, and a mind unassured of the approbation of God; and he clearly perceived that something was wanting to make him truly happy.

Verse 21. *If thou wilt be perfect*] Τελος; υνατ, to be complete; to have the business finished, and all hindrances to thy salvation removed, go and sell that thou hast—go and dispose of thy possessions, to which it is evident his heart was too much attached, and give to the poor—for thy goods will be a continual snare to thee if thou keep them, and thou shalt have treasure in heaven—the loss, if it can be called such, shall be made amply up to thee in that eternal life about which thou inquirest—and come and follow me—be my disciple, and I will appoint thee to preach the kingdom of God to others. This was the usual call which Christ gave to his disciples. See Matt. iv. 19. viii. 22. ix. 9. Mark ii. 14. and it is pretty evident from this, that he intended to make him a preacher of his salvation. How many, by their attachment to filthy lucre, have lost the honour of becoming or continuing ambassadors for the Most High. See on Mark x. 21.

Verse 22. *Went away sorrowful*] Men undergo great agony of mind while they are in suspense, between the love of the world and the love of their souls. When the first absolutely predominates, then they enjoy a factitious rest through a false peace: when the latter has the upper hand, then they possess true tranquillity of mind, through that peace of God that passeth knowledge.

He had great possessions.] And what were these in comparison of peace of conscience, and mental rest—besides, he had unequivocal proof that these contributed nothing to his comfort, for he is now miserable even while he possesses them! And so will every soul be, who puts worldly good in the place of the supreme God. See on Mark x. 22.

Verse 23. *A rich man shall hardly enter*] That is, into the spirit and privileges of the Gospel in this world, and through them into the kingdom of glory. Earthly riches are a great obstacle to salvation; because it is almost impossible to possess them, and not to set the heart upon them—and they who love the world, have not the love of the Father in them. 1 John ii. 15. To be rich, therefore, is in general a great misfortune: but what rich man can be convinced of this? It is only God himself who, by a miracle of mercy, can do this. Christ himself affirms the difficulty of the salvation of a rich man, with an oath, verily, but who of the rich either hears or believes him!

A. M. 4033. 24 And again I say unto
A. D. 99. you, It is easier for a camel
An. Olymp. to go through the eye of a
CCH. 1. needle, than for a rich man to enter
into the kingdom of God.

25 When his disciples heard it, they
were exceedingly amazed, saying,
Who then can be saved?

26 But Jesus beheld them, and said
unto them, With men this is impossi-

† Gen. 18. 14. Job 42. 2. Jer. 32. 17. Zech. 8. 6. Luke 1. 37.
& 18. 27.

Verse 24. *A camel*] Instead of καμηλον, camel, six MSS. read καμιλον, cable, a mere gloss inserted by some who did not know that the other was a proverb common enough among the people of the East.

There is an expression similar to this in the Koran. "The impious, who in his arrogance shall accuse our doctrine of falsity, shall find the gates of heaven shut; nor shall he enter there till a camel shall pass through the eye of a needle. It is thus that we shall recompense the wicked."—*Al KORAN, Surat vii. ver. 37.*

It was also a mode of expression common among the Jews, and signified a thing impossible. Hence this proverb. *A camel in Media dances in a kabe*; a measure which held about three pints. Again, *No man sees a palm tree of gold, nor an elephant passing through the eye of a needle.* Because these are impossible things. "Rabbi Shesheth answered Rabbi Amram, who had advanced an absurdity, *Perhaps thou art one of the Pambidithians who can make an elephant pass through the eye of a needle*: that is, says the *Aruch*, 'who speak things impossible.'" See *Lightfoot* and *Schoetgen* on this place.

Go through] But instead of διελθεις, about eighty MSS. with several versions and fathers, have εισελθεις, to enter in, but the difference is of little importance in an English translation; though of some consequence to the elegance of the Greek text.

Verse 25. *Who then can be saved?*] The question of the disciples seemed to intimate that most people were rich, and that therefore scarcely any could be saved. They certainly must have attached a different meaning to what constitutes a rich man, to what we in general do. Who is a rich man in our Lord's sense of the word? This is a very important question, and has not, that I know of, been explicitly answered. A rich man, in my opinion, is not one who has so many hundreds or thousands more than some of his neighbours; but is one who gets more than is necessary to supply all his own wants, and those of his household, and keeps the residue still to himself; though the poor are starving through lack of the necessaries of life. In a word, he is a man who gets all he can, saves all he can, and keeps all he has gotten. Speak, reason! speak, conscience! (for God has already spoken) Can such a person enter into the kingdom of God? ALL. NO!!!

Verse 26. *With men this is impossible*] God alone can take the love of the world out of the human heart. Therefore, the salvation of the rich is represented as possible only to him: and indeed the words seem to intimate, that it re-

quires more than common exertions of Omnipotence to save a rich man.

27 ¶ "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?"

28 And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of

† Mark 10. 28. Luke 18. 28.—Deut. 33. 9. Chap. 4. 20
Luke 5. 11.

quires more than common exertions of Omnipotence to save a rich man.

Verse 27. *We have forsaken all*] "A poor all," says one, "a parcel of rotten nets." No matter—they were their ALL, whether rotten or sound—besides they were the all they got their bread by; and such an all as was quite sufficient for that purpose: and let it be observed, that that man forsakes much who reserves nothing to himself, and renounces all expectations from this world, taking God alone for his portion. See chap. iv. 20.

To forsake all, without following Christ, is the virtue of a philosopher. To follow Christ in profession, without forsaking all, is the state of the generality of Christians. But to follow Christ and forsake all, is the perfection of a Christian.

What shall we have therefore?] Τι αγα ισται ημιν, what REWARD shall we get? This *Kypke* proves to be the meaning of the words from some of the best Greek writers.

Verse 28. *Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, &c.*] The punctuation which I have observed here, is that which is followed by the most eminent critics; the regeneration is thus referred to the time when Jesus shall sit on the throne of his glory, and not to the time of following him, which is utterly improper.

The regeneration, παλιγγενεσια. Some refer this to the time in which the new heavens and the new earth shall be created, and the soul and body united. The Pythagoreans termed that παλιγγενεσια, when, according to their doctrine of the transmigration or metempsychosis, the soul entered into a new body, and got into a new state of being. *Clement*, in his Epistle to the Corinthians, calls the restoration of the world, after the deluge, by the same name.

Judging the twelve tribes] From the parallel place, Luke xxiii. 28—30, it is evident that sitting on thrones, and judging the twelve tribes, means simply obtaining eternal salvation, and the distinguishing privileges of the kingdom of glory, by those who continued faithful to Christ in his sufferings and death.

Judging, κρινοντας. *Kypke* has shown that κρινεσθαι, is to be understood in the sense of governing, presiding, holding, the first or most distinguished place. Thus, Gen. xlix. 16. *Dan shall judge his people*, i. e. shall preside in, or rule over them; shall occupy a chief place among the tribes. It is well known that the judges among the Jews were moderators, captains, chief, or head men. The sense therefore of our Lord's words appears to be, that

A. M. 4033. his glory, ye also shall sit
A. D. 29. upon twelve thrones, judging
An. Olymp. the twelve tribes of Israel.
CCII. 1.

29 * And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children,

* Chap. 20. 21. Luke 22. 28, 29, 30. 1 Cor. 6. 2, 3. Rev. 9. 26.

these disciples should have those distinguished seats in glory, which seem to belong peculiarly to the first confessors and martyrs. See 1 Thess. iv. 14. and 16. and particularly Rev. xx. 4—6.

The last quoted passage brings into view the doctrine of the millennium, when Jesus, after having formed the new heavens, and the new earth, shall reign here gloriously among his ancients 365,000 years; for the thousand years referred to above, are certainly prophetic years; in which, it is well known, each day stands for a year.

Others of no mean note, are of opinion that the regeneration means the conversion of men by the preaching of the Gospel—that sitting on twelve thrones signifies the state of eminent dignity to which the apostles should be raised—and that judging the twelve tribes of Israel, means no more than exercising authority in the church, and dispensing laws to the people of God. But I confess I do not see the propriety of this application of the term, as the following verse seems to fix the meaning mentioned above.

A. M. 4033 shall receive an hundred fold,
A. D. 29. and shall inherit everlasting
An. Olymp. life.
CCII. 1.

30 * But many that are first shall be last; and the last shall be first.

* Mark 10. 29, 30. Luke 18. 29, 30.—Ch. 20. 16. & 21. 31, 32. Mark 10. 31. Luke 13. 30.

Verse 29. Shall receive a hundred fold. Viz. in this life, in value, though perhaps not in kind: and in the world to come, everlasting life. A glorious portion for a persevering believer! The fulness of GRACE here, and the fulness of GLORY hereafter! See on Mark x. 30.

Verse 30. But many that are first, &c.] The Jews, who had been the first and most distinguished people of God, will in general reject the Gospel of my grace, and be consequently rejected by me. The Gentiles who have had no name among the living, shall be brought to the knowledge of the truth, and become the first, the chief and most exalted people of God. That this prediction of our Lord has been literally fulfilled, the present state of the Christian and Jewish churches sufficiently proves. To illustrate this fully, and to demonstrate that the Jews and Gentiles were now put on an equal footing by the Gospel, our Lord speaks the following parable, which has been unhappily divided from its connexion, by making it the beginning of a new chapter.

CHAPTER XX.

The similitude of the householder hiring labourers into his vineyard, to show that the Gentiles should be preferred to the Jews, according to what was hinted at the close of the last chapter, 1—16. On the way going up to Jerusalem he predicts his sufferings and death, 17—19. The mother of Zebedee's children requests dignities for her sons, 20, 21. Christ, by his answer, shows that sufferings, not worldly honours, are to be the lot of his most faithful followers, and that seats in glory can be given only to those who are prepared for them, 22, 23. From this our Lord takes occasion to teach the necessity of humility, and to show that those who wished to be chief, must be servants of all, 24—28. On his coming to Jericho, he restored sight to two blind men, who being restored, follow him, 29—34.

A. M. 4033. FOR the kingdom of heaven
A. D. 29. is like unto a man that is
An. Olymp. a householder, which went
CCII. 1. out early in the morning to hire la-

A. M. 4033. boursers into his vineyard.
A. D. 29. 2 And when he had agreed
An. Olymp. with the labourers for a penny
CCII. 1. a day, he sent them into his vineyard.

* Ch. 13. 27. & 18. 23. & 21. 28. John 15. 1. Isai. 5. 1-7. Cor. 2. 21.—The Roman penny is the eighth part of an ounce,

which after 5s. the ounce, is seven pence halfpenny. Ch. 18. 28. Heb. 3. 7.

NOTES ON CHAPTER XX.

Verse 1. For the kingdom of heaven is like unto a man—a householder] The very commencement of this chapter shows it to be connected with the preceding. The manner of God's proceeding under the Gospel dispensation resembles a householder, who went out at day-break, αμα πρωι, together with the morning; as the light began to go out of its chambers in the east, so he went out of his bed-room to employ labourers, that they might cultivate his vineyard. This was what was called among the Jews and Romans, the first hour; answering to six o'clock in the morning.

To hire labourers] Some workmen, των εργατων—for he had not got all that were necessary, because we find him going out at other hours to hire more.

Verse 2. A penny] A Roman coin, as noted before, chap. xviii. 28. worth about seven-pence halfpenny, or seven pence three farthings of our

money, and equal to the Greek drachma. This appears to have been the ordinary price of a day's labour at that time. See Tobit, chap. v. 14. In 1351, the price of labour was regulated in this country by parliament; and it is remarkable, that "corn-weeders and hay-makers, without meat, drink, or other courtesy demanded," were to have one penny per day! In 1514, the pay of a chaplain to the Scotch bishops, who were then prisoners in England, was three half pence per day. See Fleetwood's Chronicon Precios. p. 123, 129. This was miserable wages, though things at that time were so cheap that 24 eggs were sold for a penny, p. 72. a pair of shoes for four-pence, p. 71. a fat goose for two-pence half penny, p. 72. a hen for a penny, p. 72. eight bushels of wheat for two shillings, and a fat ox for six shillings and eight-pence! Ibid. In 1336, wheat per quarter, 2s. a fat sheep, 6d. fat goose 2d. and a pig 1d per page 75.

A. M. 4033. 3 And he went out about
A. D. 29.
An. Olymp.
CCII. 1. the °third hour, and saw
others standing idle in the
market-place,

4 And said unto them; Go ye also
into the vineyard,^d and whatsoever is
right I will give you. And they went
their way.

5 Again he went out about the sixth
and ninth hour, and did likewise.

6 And about the eleventh hour he
went out, and found others standing
idle, and saith unto them, Why stand
ye here all the day idle ?

7 They say unto him, Because no
man hath hired us. He saith unto
them, Go ye also into the vineyard;
and whatsoever is right, *that shall ye*
receive.

8 So when even was come, the lord
of the vineyard saith unto his steward,
Call the labourers, and give them *their*
hire, beginning from the last unto the
first.

A. M. 4033
A. D. 29.
An. Olymp.
CCII. 1. 9 And when they came that
were hired about the eleventh
hour, they received every man
a penny.

10 But when the first came, they sup-
posed that they should have received
more; and they likewise received every
man a penny.

11 And when they had received *it*,
they murmured against the good man
of the house,

12 Saying, These last °have wrought
but one hour, and thou hast made
them equal unto us, which have borne
the burden and heat of the day.

13 But he answered one of them, and
said, Friend, I do thee no wrong: didst
not thou agree with me for a penny ?

14 Take *that thine is*, and go thy
way: I will give unto this last, even
as unto thee.

15 'Is it not lawful for me to do
what I will with mine own ? ° Is thine
eye evil, because I am good ?

* John 11. 9.—^d Col. 4. 1. 1 Cor. 15. 58. Rom. 6. 23.—^e Or,
have continued one hour only.

^f Romans 9. 21.—^g Deuteronomy 15. 9. Proverbs 23. 6. Ch.
6. 23.

Verse 3. *The third hour*] Nine o'clock in
the morning.

Market-place] Where labourers usually
stood till they were hired. I have often seen
labourers standing in the market-places of
large towns in these countries, waiting to be
employed.

Verse 5. *The sixth hour*] Twelve o'clock.
Ninth hour—three o'clock in the afternoon.

Verse 6. *Eleventh*] Five o'clock in the eve-
ning, when there was only *one hour* before the
end of the Jewish day, which, in matters of
labour, closed at six.

Verse 7. *No man hath hired us.*] This was
the reason why they were all the day *idle*.

And whatsoever is right, that shall ye receive.] Ye
may expect payment in proportion to your
labour, and the *time ye spend* in it; but this
clause is wanting in some of the best MSS.
versions and fathers.

Verse 8. *When the even was come*] Six
o'clock, the time they ceased from labour, and
the workmen came to receive their wages.

Steward] *ὀικονομος*. A manager of the
household concerns under the master. The
rabbinical writers use the very same word in
Hebrew letters, for the same office, *שׂוֹמֵר הַבַּיִת*
spitropos. See *Kypke*.

Verse 11. *They murmured*] The Jews made
the preaching of the Gospel to the Gentiles a
pretence why they should reject that Gospel;
as they fondly imagined they were, and should
be the sole objects of the divine approbation.
How they murmured because the Gentiles
were made partakers of the kingdom of God,
see Acts xi. 1, &c. and xv. 1, &c.

There are many similitudes of this kind
among the Jews, where the principal part even
of the phraseology of our Lord's parable may
be found. Several of them may be seen in

Schoetgen. Our Lord, however, as in all other
cases, has greatly improved the language, scope,
design, and point of the similitude. He was,
in all cases, an eminent *master of the sentences*.

Verse 13. *Friend, I do thee no wrong*] The
salvation of the Gentiles can in itself become
no impediment to the Jews: there is the same
Jesus both for the Jew and for the Greek.
Eternal life is offered to *both* through the blood
of the cross; and there is room enough in
heaven for *all*.

Verse 15. *Is it not lawful for me*] As eternal
life is the free gift of God, he has a right to
give it in whatever *proportions*, at whatever
times, and on whatever *conditions*, he pleases.

Is thine eye evil] An evil eye among the Jews
meant a *malicious, covetous, or envious* person.

Most commentators have different methods
of interpreting this parable. Something was
undoubtedly designed by its principal parts,
besides the scope and design mentioned at the
conclusion of the last chapter. The following,
which is taken principally from the very pious
Quesnel, may render it as useful to the reader,
as any thing else that has been written on it.

The *church* is a *vineyard*, because it is a
place of *labour*, where no man should be *idle*.
Each of us is engaged to *labour* in this vine-
yard—to work out our salvation through him
who worketh in us to will and to perform. *Life*
is but a *day*, whereof *childhood*, or the first use
of reason, is the *daybreak or first hour, verse*
1. in which we receive the *FIRST CALL*.

The promise of the kingdom of glory is given
to all those who are workers together with him,
ver. 2.

The *second call* is in the time of *youth*, which
is most commonly *idle*, or only employed in *dis-
sipation and worldly cares*, ver. 3.

The *third call* is at the *age of manhood*.

A. M. 4033. 16^b So the last shall be first,
 A. D. 29. and the first last: ¹ for many
 An. Olymp. be called, but few chosen.
 CCH. I.

17 [†] And Jesus going up to Jerusa-

^b Ch. 19. 30.— Ch. 22. 14.

The fourth, in the decline of life, ver. 5.
 The fifth, when sickness and the infirmities of life press upon us. How many are there in the world who are just ready to leave it, before they properly consider for what end they were brought into it. Still idle, still unemployed in the things which concern their souls; though eternal life is offered to them, and hell moving from beneath to meet them! ver. 6.

Others consider the morning the first dawn of the Gospel; and the first call to be the preaching of John Baptist.

The second call, the public preaching of our LORD: and that of the apostles when they got an especial commission to the Jews, chap. x. 5, 6. together with that of the seventy disciples mentioned Luke x. 1.

The third call, which was at mid-day, represents the preaching of the fulness of the Gospel after the ascension of Christ, which was the meridian of evangelic glory and excellence.

The fourth call, represents the mission of the apostles to the various synagogues of the Jews in every part of the world where they were scattered; the history of which is particularly given in the Acts of the Apostles.

The fifth call, or eleventh hour, represents the general call of the Gentiles into the church of Christ, when the unbelieving Jews were finally rejected. What makes this interpretation the more likely is, that the persons who are addressed at ver. 7. say, *No man hath hired us, i. e.* We never heard the voice of a prophet announcing the true God, nor of an apostle preaching the Lord Jesus, until now. The Jews could not use this as an argument for their carelessness about their eternal interests.

Verse 16. *So the last shall be first, and the first last*] The GENTILES, who have been long without the true God, shall now enjoy all the privileges of the new covenant; and the Jews who have enjoyed these from the beginning, shall now be dispossessed of them; for, because they have rejected the Lord, he also hath rejected them.

Many are called, &c.] This clause is wanting in BL. one other; and in the Coptic and Sahidic versions. Bishop PEARCE thinks it an interpolation from chap. xxii. 14. The simple meaning seems to be: As those who did not come at the invitation of the householder to work in the vineyard, did not receive the denarius or wages; so those who do not obey the call of the Gospel, and believe in Christ Jesus, shall not inherit eternal life.

This place seems to refer to the ancient Roman custom of recruiting their armies. Among this celebrated people, no one was forced to serve his country in a military capacity; and it was the highest honour to be deemed worthy of thus serving it. The youth were instructed almost from their cradle, in military exercises. The Campus Martius was the grand field in which they were disciplined: there they accustomed themselves to leaping, running, wrestling, bearing burdens, fencing,

A. M. 4033. lem took the twelve disciples
 A. D. 29. apart in the way, and said
 An. Olymp. unto them,
 CCH. I.

18 ¹ Behold, we go up to Jerusalem,

* Mark 10. 32. Luke 18. 31. John 12. 12.— Ch. 16. 21.

throwing the javelin, &c. and when, through these violent exercises, they were all besmeared with dust and sweat, in order to refresh themselves, they swam twice or thrice across the Tyber! Rome might at any time have recruited her armies by volunteers from such a mass of well educated hardy soldiers; but she thought proper to use the words of the Abbé Mably, that the honour of being chosen to serve in the wars, should be the reward of the accomplishments shown by the citizens in the Campus Martius, that the soldier should have a reputation to save; and that the regard paid him, in choosing him to serve, should be the pledge of his fidelity and zeal to discharge his duty. The age of serving in the army, was from seventeen to forty-five, and the manner in which they were chosen was the following:

After the creation of consuls, they every year named twenty-four military tribunes, part of whom must have served five years at least, and the rest eleven. When they had divided among them the command of the four legions to be formed, the consuls summoned to the capitol, or Campus Martius, all the citizens who, by their age, were obliged to bear arms. They drew up by tribes, and lots were drawn to determine in what order every tribe should present its soldiers. That which was the first in order, chose the four citizens who were judged the most proper to serve in the war; and the six tribunes who commanded the first legion, chose one of these four, whom they liked best. The tribunes of the second and third legions likewise made their choice one after another; and he that remained entered into the fourth legion. A new tribe presented other four soldiers, and the second legion chose first. The third and fourth legions had the same advantage in their turns. In this manner, each tribe successively chose four soldiers, till the legions were complete. They next proceeded to the creation of subaltern officers, whom the tribunes chose from among the soldiers of the greatest reputation. When the legions were thus completed, the citizens who had been called, but not chosen, returned to their respective employments, and served their country in other capacities. None can suppose that these were deemed useless, or that because not now chosen to serve their country in the field, they were proscribed from the rights and privileges of citizens, much less destroyed, because others were found better qualified to serve their country at the post of honour and danger. Thus many are called by the preaching of the Gospel, but few are found who use their advantages in such a way as to become extensively useful in the church—and many in the church militant behave so ill, as never to be admitted into the church triumphant. But what a mercy that those who appear now to be rejected may be called in another muster, enrolled, serve in the field, or work in the vineyard. How many millions does the long-suffering of God lead to repentance!

A. M. 4033. and the Son of man shall
 A. D. 29. be betrayed unto the chief
 An. Olymp. priests and unto the scribes,
 CCII. 1. and they shall condemn him to death,
 19^m And shall deliver him to the
 Gentiles to mock, and to scourge, and
 to crucify him: and the third day he
 shall rise again.

20 ¶ Then came to him the mother
 of ° Zebedee's children with
 her sons, worshipping him, and de-

Ch. 27. 2. Mark 15. 1, 16, &c. Luke 23. 1. John 18. 28, &c.
 Acts 3. 13.— Mark 10. 35.— Ch. 4. 21.

Verse 17. *And Jesus going up*] From Jericho to Jerusalem, ch. xix. 15.

Verse 18. *The Son of man shall be betrayed*] Or, *will be delivered up*. This is the third time that our Lord informed his disciples of his approaching sufferings and death. This was a subject of the utmost importance, and it was necessary they should be well prepared for such an awful event.

Verse 19. *Deliver him to the Gentiles to mock*] This was done by Herod and his Roman soldiers. See Luke xxiii. 11.

To scourge, and to crucify] This was done by Pilate the Roman governor. The punishment of the cross was Roman not Jewish; but the chief priests condemned him to it, and the Romans executed the sentence. How little did they know that they were, by this process, jointly offering up that sacrifice which was to make an atonement for the Gentiles and for the Jews; an atonement for the sin of the whole world. How often may it be literally said, *The wrath of man shall praise thee!*

Verse 20. *The mother of Zebedee's children*] This was Salome.

Verse 21. *Grant that these my two sons*] James and John. See Mark xv. 40. In the preceding chapter, ver 28. our Lord had promised his disciples, that they should sit on *twelve thrones*, judging the twelve tribes. Salome, probably hearing of this, and understanding it literally, came to request the chief dignities in this new government for her sons; and it appears it was at their instigation that she made this request, for Mark, chap. x. 35. informs us, that these brethren themselves made the request, i. e. they made it through the medium of their mother.

One on thy right hand, and the other on (THY left)] I have added the pronoun in the latter clause on the authority of almost every MS. and version of repute.

That the sons of Zebedee wished for ecclesiastical, rather than secular honours, may be thought probable, from the allusion that is made here to the supreme dignities in the great Sanhedrim. The prince of the Sanhedrim (HANASI) sat in the midst of two rows of senators or elders; on his right hand sat the person termed AB, (*the father of the Sanhedrim*;) and on his left hand the CRACHAM, or sage. These persons transacted all business in the absence of the president. The authority of this council was at some periods very great, and extended to a multitude of matters both ecclesiastical and civil. These appear to have

siring a certain thing of him. A. M. 4033.
 21 And he said unto her, A. D. 29.
 An. Olymp. What wilt thou? She saith CCII. 1.
 unto him, Grant that these my two
 sons P may sit, the one on thy right
 hand, and the other on the left, in thy
 kingdom.

22 But Jesus answered and said, Ye
 know not what ye ask. Are ye able
 to drink of ' the cup that I shall drink
 of, and to be baptized with the ' bap-

p Ch. 19. 28.— Ch. 26. 39, 42. Mark 14. 36. Luke 22. 42
 John 18. 11.— Luke 12. 50.

been the honours which James and John sought. They seem to have strangely forgot the lesson they had learnt from the transfiguration.

Verse 22. *Ye know not what ye ask.*] How strange is the infatuation in some parents, which leads them to desire worldly or ecclesiastical honours for their children. He must be much in love with the cross, who wishes to have his child a minister of the Gospel; for if he be such as God approves of in the work, his life will be a life of toil and suffering; he will be obliged to sip, at least, if not to drink largely of the cup of Christ. *We know not what we ask*, when, in getting our children into the church, we take upon ourselves to answer for their call to the sacred office, and for the salvation of the souls that are put under their care. Blind parents! rather let your children beg their bread, than thrust them into an office to which God has not called them; and in which they will not only ruin their own souls, but be the means of damnation to hundreds; for if God has not sent them, they shall not profit the people at all.

And to be baptized with the baptism that I am baptized, &c.] This clause in this and the next verse, is wanting in BDL, two others (seven more in ver. 23.) Coptic, Sahidic, Ethiopic, Mr. WHELLOCK'S Persian, Vulgate, Saxon, and all the Itala, except two. Grotius, Mill, and Bengel, think it should be omitted, and Griesbach has left it out of the text in both his editions. It is omitted also by Origen, Epiphanius, Hilary, Jerom, Ambruse, and Juvenius. According to the rules laid down by critics, to appreciate a false or true reading, this clause cannot be considered as forming a part of the sacred text. It may be asked, does not, *drink of my cup*, convey the same idea? Does the clause add any thing to the perspicuity of the passage? And though found in many good MSS. is not the balance of evidence in point of antiquity against it? Baptism among the Jews, as it was performed in the coldest weather, and the persons were kept under water for some time, was used not only to express death, but the most cruel kind of death. See *Lightfoot*. As to the term *cup*, it was a common figure, by which they expressed calamities, judgments, desolation, &c.

They say unto him, We are able.] Strange blindness! you can? No, one drop of this cup would sink you into utter ruin, unless upheld by the power of God. However, the man whom God has appointed to the work he will preserve in it.

A. M. 4033. tism that I am baptized with ?
A. D. 29. They say unto him, We are
An. Olymp. able.
CCL. 1.

23 And he saith unto them, ' Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to 'give, but it shall be given to them for whom it is prepared of my Father.

24 v And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of

A. M. 4033
A. D. 29.
An. Olymp.
CCL. 1.
the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But v it shall not be so among you: but x whosoever will be great among you, let him be your minister ;

27 y And whosoever will be chief among you, let him be your servant :

28 z Even as the a Son of man came not to be ministered unto, b but to minister, and c to give his life a ransom d for many.

29 T e And as they departed from Jericho, a great multitude followed him.

† Acts 12. 2. Rom. 8. 17. 2 Cor. 1. 7. Rev. 1. 9.—u Ch. 25. 34.
v Mark 10. 41. Luke 22. 24, 25.—w 1 Pet. 5. 3.—x Ch. 23. 11.
Mark 9. 35. & 10. 43.—y Ch. 18. 4.—z John 13. 4.—a Phil. 2. 7.

b Luke 22. 27. John 13. 14.—c Jeri. 53. 10, 11. Dan. 9. 24, 26.
John 11. 51, 52. 1 Tim. 2. 6. Tit. 2. 14. 1 Pet. 1. 19.—d Ch. 26.
28. Rom. 5. 15, 19. Heb. 9. 28.—e Mark 10. 46. Luke 18. 35.

Verse 23. *Is not mine to give, but it shall be given to them for whom it is prepared of my Father.*] The common translation, in which the words, *it shall be given to them*, are interpolated by our translators, utterly changes and destroys the meaning of the passage. It represents Christ (in opposition to the whole Scriptures) as having nothing to do in the dispensing of rewards and punishments; whereas our Lord only intimates, that, however partial he may be to these two brethren, yet seats in glory can only be given to those who are fitted for them. No favour can prevail here; the elevated seat is for him who is filled with the fullness of God. The true construction of the words is this—to sit on my right hand and on my left, is not mine to give, except to them for whom it is prepared of my Father. According to the prediction of Christ, these brethren did partake of his afflictions: James was martyred by Herod, Acts xii. 2. and John was banished to Patmos, for the testimony of Christ, Rev. i. 9.

Verse 24. *When the ten heard it they were moved.*] The ambition which leads to spiritual lordship, is one great cause of murmurings and animosities in religious societies; and has proved the ruin of the most flourishing churches in the universe.

Verse 25. *Exercise dominion—and—exercise authority upon them.*] They tyrannised and exercised arbitrary power over the people. This was certainly true of the governments in our Lord's time, both in the east and in the west. I have endeavoured to express, as nearly as possible, the meaning of the two Greek verbs, κατακυριεύουσιν, and καταξουσιάζουσιν, and those who understand the genius of the language will perceive, that I have not exhausted their sense, however some may think that no emphasis was intended, and that these compound verbs are used for the simple κυριεύουσιν and ξουσιάζουσιν. See Wakefield and Rosenmuller.

The government of the church of Christ is widely different from secular governments. It is founded in humility and brotherly love; it is derived from Christ, the great head of the church, and is ever conducted by his maxims and spirit. When political matters are brought into the church of Christ, both are ruined.

The church has more than once ruined the state; the state has often corrupted the church; it is certainly for the interests of both to be kept separate. This has already been abundantly exemplified in both cases, and will continue so to be, over the whole world, wherever the church and state are united in secular matters.

Verse 26. *It shall not be so among you.*] Every kind of lordship and spiritual domination over the church of Christ, like that exercised by the church of Rome, is destructive and anti-christian.

Your minister.] Or, deacon, διακονος: I know no other word which could at once convey the meaning of the original, and make a proper distinction between it and δουλος, or servant, in ver. 27. The office of a deacon, in the primitive church, was to serve in the agapae, or love feasts, to distribute the bread and wine to the communicants: to proclaim different parts and times of worship in the churches; and to take care of the widows, orphans, prisoners and sick, who were provided for out of the revenues of the church. Thus we find it was the very lowest ecclesiastical office. Deacons were first appointed by the apostles, Acts vi. 1—6. they had the care of the poor, and preached occasionally.

Verse 27. Your servant.] δουλος, the lowest secular office, as deacon was the lowest ecclesiastical office: δουλος, is often put for slave.

From these directions of our Lord, we may easily discern what sort of a spirit his ministers should be of. 1. A minister of Christ is not to consider himself a lord over Christ's flock. 2. He is not to conduct the concerns of the church with an imperious spirit. 3. He is to reform the weak after Christ's example, more by loving instruction, than by reproof or censure. 4. He should consider that true apostolic greatness consists in serving the followers of Christ with all the powers and talents he possesses. 5. That he should be ready, if required, to give up his life unto death, to promote the salvation of men.

Verse 28. A ransom for many.] αυτου αντι πολλων, or, a ransom instead of many,—one ransom, or atonement instead of the many prescribed in the Jewish law. Mr. Wakefield

A. M. 4033. 30 And, behold, ^f two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

[Ch. 9. 27.—^f Mark 10. 49. Luke 18. 40. Psa. 65. 2.—^h Ch.

contends for the above translation, and with considerable show of reason and probability.

The word *λύτρον* is used by the *Septuagint*, for the Hebrew *פדיון* *pidion*, the ransom paid for a man's life, see *Exod. xxi. 30. Numb. iii. 49, 51.* and *λύτρα* is used *Numb. xxxv. 31.* where a *satisfaction* (Hebrew *כפר* *coffer*, an *atonement*,) for the life of a murderer is refused. The original word is used by *Lucian* in exactly the same sense, who represents *Ganymede* promising to sacrifice a ram to *Jupiter*, *λύτρον* *υπαρ μισοσ*, as a *ransom for himself*, provided he would dismiss him.

The whole *Gentile world*, as well as the *Jews*, believed in vicarious sacrifices. *Virgil, Æn. v. 85.* has nearly the same words as those in the text. "UNUM PRO MULTIS dabitur CAPUT,"—*One man must be given for many.* *Jesus Christ* laid down his life as a ransom for the lives and souls of the children of men. In the *Codex Bezae*, and in most of the *Itala*, the *Saxon*, and one of the *Syriac*, *Hilary*, *Leo Magnus*, and *Juvenius*, the following remarkable addition is found—"But seek ye to increase from a little, and to be lessened from that which is great. Moreover, when ye enter into a house, and are invited to sup, do not recline in the most eminent places, lest a more honourable than thou come after, and he who invited thee to supper, come up to thee and say, Get down yet lower; and thou be put to confusion. But if thou sit down in the lowest place, and one inferior to thee come after, he who invited thee to supper, will say unto thee, Go and sit higher: now this will be advantageous to thee." This is the largest addition found in any of the MSS. and contains not less than *sixty words* in the original, and *eighty-three* in the *Anglo-Saxon*. It may be necessary to remark, that *Mr. Marshall*, in his edition of the *Gothic and Saxon Gospels*, does not insert these words in the text, but gives it p. 496 of his observations. This addition is at least as ancient as the fourth century, for it is quoted by *Hilary*, who did not die till about A. D. 367.

Verse 30. *Two blind men*] *Mark, chap. x. 46.* and *Luke xviii. 35.* mention only one blind man, *Bartimeus*. Probably he was mentioned by the other evangelists, as being a person well known before and after his cure. *Blindness of heart* is a disorder of which men seldom complain, or from which they desire to be delivered; and it is one property of this blindness, to keep the person from perceiving it, and to persuade him that his sight is good.

Sitting by the way-side] In the likeliest place to receive alms, because of the multitudes going and coming between *Jerusalem* and *Jericho*.

Cried out] In the midst of judgments God

32 And *Jesus* stood still, and called them, and said, What will ye that I shall do unto you? A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

33 They say unto him, ^a Lord, that our eyes may be opened.

34 So *Jesus* had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

9. 40.—ⁱ *Mark* 8. 23-25. & *10. 52.* *Ch. 11. 5.*—^k *Psa.* 116. 1.

remembers mercy. Though God had deprived them, for wise reasons, of their eyes, he left them the use of their speech. It is never so ill with us, but it might be much worse: let us, therefore, be submissive and thankful.

Have mercy on us] Hearing that *Jesus* passed by, and not knowing whether they should ever again have so good an opportunity of addressing him, they are determined to call, and call earnestly. They ask for *mercy*, conscious that they deserve nothing, and they ask with faith—*Son of David*, acknowledging him as the promised *Messiah*.

Verse 31. *The multitude rebuked them*] Whenever a soul begins to cry after *Jesus* for light and salvation, the world and the devil join together to drown its cries, or force it to be silent. But let all such remember, *Jesus* is now passing by; that their souls must perish everlastingly, if not saved by him, and they may never have so good an opportunity again. While there is a broken and a contrite heart, let it sigh its complaints to God, till he hear and answer.

They cried the more] When the world and the devil begin to rebuke in this case, it is a proof that the salvation of God is nigh, therefore, let such cry out a great deal the more.

Verse 32. *Jesus stood*] "The cry of a believing penitent," says one, "is sufficient to stop the most merciful *Jesus*, were he going to make a new heaven and a new earth: for what is all the irrational part of God's creation in worth, when compared with the value of one immortal soul?" See on *Mark x. 50.*

What will ye that I shall do] *Christ* is at all times infinitely willing to save sinners: when the desire of the heart is turned toward him, there can be little delay in the salvation. *What is thy wish?* If it be a good one God will surely fulfil it.

Verse 33. *That our eyes may be opened.*] He who feels his own sore, and the plague of his heart, has no great need of a prompter in prayer. A hungry man can easily ask bread; he has no need to go to a book to get expressions to state his wants in; his hunger tells him he wants food, and he tells this to the person from whom he expects relief. Helps to devotion, in all ordinary cases may be of great use; in extraordinary cases they can be of little importance; the afflicted heart alone can tell its own sorrows with appropriate pleadings.

Verse 34. *So Jesus had compassion on them*] *Σπλαγχνισθεις*, he was moved with tender pity. The tender pity of *Christ* met the earnest cry of the blind men, and their immediate cure was the result.

They followed him.] As a proof of the miracle that was wrought, and of the gratitude which

they felt to their benefactor. For other particulars of this miraculous cure, see the notes on Mark x. 46, &c.

READER, whosoever thou art, act in behalf of thy soul as these blind men did in behalf of

their sight, and thy salvation is sure. Apply to the Son of David, lose not a moment, he is passing by, and thou art passing into eternity, and probably wilt never have a more favourable opportunity than the present. Lord increase thy earnestness and faith!

CHAPTER XXI.

Christ rides into Jerusalem upon an ass, and the multitude receive him joyfully, 1—11. He enters the temple, and expels the money-changers, &c., 12, 13. The blind and the lame come to him and are healed, 14. The chief priests and scribes are offended, 15. Our Lord confounds them, and goes to Bethany, 16, 17. The barren fig-tree blasted, 18—22. While teaching in the temple, the chief priests and elders question his authority; he answers and confutes them, 23—27. The parable of the man and his two sons, 28—32. The parable of a vineyard let out to husbandmen, 33—42; applied to the priests and Pharisees, 43—45; who wish to kill him, but are restrained by the fear of the people, who acknowledge Christ for a prophet, 46.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

* Mark 11. 1. Luke 19. 29.—b Zech. 14. 4.—c Isai. 62. 11. Zech. 9. 9. John 12. 15.

NOTES ON CHAPTER XXI.

Verse 1. *Bethphage*] A place on the west declivity of mount *Olivet*, from which it is thought the whole declivity and part of the valley took their name. It is supposed to have derived its name from the *fig-trees* which grew there; *βηθ*, signifying a region as well as a house, and *φάγ*, a green fig.

Verse 2. *Ye shall find an ass tied, and a colt*] *Asses* and *mules* were in common use in Palestine: *horses* were seldom to be met with. Our blessed Lord takes every opportunity to convince his disciples that nothing was hidden from him; he informs them of the most minute occurrence, and manifested his power over the heart, in disposing the owner to permit the ass to be taken away.

Verse 3. *The Lord, (the proprietor of all things) hath need of them*] Jesus is continually humbling himself, to show us how odious pride is, in the sight of God: but in his humility he is ever giving proofs of his almighty power, that the belief of his divinity may be established.

Verse 4. *All this was done*] The word *all*, in this clause, is omitted by some MSS. versions, and fathers.

Which was spoken] The Spirit of God, which predicted those things that concerned the Messiah, took care to have them literally fulfilled: 1. To show the truth of prophecy in general; and, 2. To designate Christ as the person intended by that prophecy. See the note on chap. ii. 23.

Verse 5. *Tell ye the daughter of Sion*] The quotation is taken from Zech. ix. 9. but not in the precise words of the prophet.

This entry into Jerusalem has been termed the triumph of Christ. It was indeed the tri-

umph of *humility over pride* and worldly grandeur; of *poverty over affluence*; and of *meekness and gentleness over rage and malice*.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others

d Mark 11. 4.—e 2 Kings 9. 13.—f See Lev. 23. 40. 1 Mac. 13. 51, &c. 2 Mac. 10. 7. John 12. 13.

others

price for their souls!

Verse 7. *And put on them their clothes*] Thus acknowledging him to be their king, for this was a custom observed by the people when they found that God had appointed a man to the kingdom. When Jehu sat with the captains of the army, and Elisha the prophet came, by the order of God, to anoint him king over Israel, as soon as he came out of the inner chamber into which the prophet had taken him to anoint him, and they knew what was done, every man took his garment, and spread it under him on the top of the steps, and blew the trumpets, saying, "Jehu is king!" 2 Kings ix. 13.

And they set him thereon.] *Καὶ ἐκάθισεν ἐπ' αὐτὸν*, and he sat upon them: but instead of *ἐπ' αὐτὸν*, upon THEM, the Codex Bezae, seven copies of the *Itala*, some copies of the *Vulgate*, and some others, read *ἐπ' αὐτὸν* upon him, i. e. the colt. This is most likely to be the true reading; for we can scarcely suppose that he rode upon both by turns, this would appear childish; or that he rode upon both at once, for this would be absurd. Some say he sat on both; for "the ass that was tied up, was an emblem of the Jews bound under the yoke of the law; and the colt that had not been tied, represented the Gentiles who were not under the law; and that Jesus Christ's sitting on both,

A. M. 4033. cut down branches from the trees, and strewed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: b Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 1 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is

1 Psal. 118. 25.—2 Psal. 118. 26. Ch. 23. 38.—1 Mark 11. 15. Luke 19. 45. John 2. 13, 15.—2 Ch. 2. 23. Luke 7. 16. John 6. 14. & 7. 40. & 9. 17.

represented his *subjecting* the Jews and the Gentiles to the *sway* of his evangelical sceptre." He who *can* receive this saying, let him receive it.

Verse 8. *Cut down branches from the trees*] Carrying palm and other branches, was emblematical of victory and success. See 1 Mac. xiii. 51. 2 Mac. x. 7. and Rev. vii. 9.

The rabbins acknowledge that the prophecy in Zechariah refers to the Messiah; so Rab. Tancum, and Yalcut Rubeni has a strange story about the ass. "This ass, is the colt of that ass which was created in the twilight of the sixth day. This is the ass which Abraham found when he went to sacrifice his son. This is the ass on which Moses rode when he went to Egypt: and this is the ass on which the Messiah shall ride." Some of the Jews seem to think that the Zebra is intended; for according to *Bab. Sanhedr.* fol. 98. when Shapoor, king of Persia, said to Rabbi Samuel: "You say your Messiah will come upon an ass: I will send him a noble horse." To which the rabbi replied, "You have not a horse with a hundred spots (query streaks) like his ass." See *Lightfoot* and *Schoetgen*.

Verse 9. *Hosanna to the son of David*] When persons applied to the king for help, or for a redress of grievances, they used the word *hosanna*, or rather from the Hebrew מוֹשִׁיעָה נָא מוֹשִׁיעָה נָא! *Save now, or save, we beseech thee: redress our grievances, and give us help from oppression!* Thus both the *words* and *actions* of the people prove that they acknowledged Christ as their *king*, and looked to him for *deliverance*. How easily might he have assumed the sovereignty at this time, had he been so disposed! For instances of the use of this *form* of speech, see 2 Sam. xiv. 4. 2 Kings vi. 26. *Peal.* cxviii. 25.

Son of David] A well known epithet of the Messiah. *He who cometh in the name, &c.* He who comes in the name and authority of the Most High.

Hosanna in the highest.] Either meaning, let the heavenly hosts join with us in magnifying this august Being, or, let the utmost degrees of hosannas, of *salvation*, and *deliverance*, be communicated to thy people! Probably there is an allusion here to the custom of the Jews in the feast of tabernacles. During the first seven days of that feast, they went *once* round the altar, each day, with *palm* and *other branches* in their hands, singing *MOSANNA*: but

Jesus 1 the prophet of Nazareth of Galilee.

12 ¶ 1 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; ° but ye have made it a den of thieves.

1 Mark 11. 11. Luke 19. 45. John 2. 15.—2 Deuteronomy 14. 25.—1 Isaiah 56. 7.—2 Jeremiah 7. 11. Mark 11. 17. Luke 19. 46.

on the eighth day of that feast they walked seven times round the altar, singing the *hosanna*, and this was termed the *hosanna rabba*: the *great hosanna*, i. e. *assist with the greatest succour*. Probably answering to the τὸ εὐχριστόν, of the evangelist, for on this day they beg the most *speedy* and *powerful help* against their enemies, and likewise pray for a *prosperous* and *fruitful year*. See *STREHLIN'S Jewish Traditions*, vol. ii. p. 322.

Verse 10. *All the city was moved*] Or, the whole city was in motion. ΕΚΣΤΗ, was in a tumult—they saw and heard plainly that the multitude had proclaimed Christ *king*, and *Messiah*. *Who is this?* Who is accounted worthy of this honour?

Verse 11. *This is Jesus the prophet*] Ο προφητης, THAT prophet whom Moses spoke of, Deut. xviii. 18. *I will raise them up a prophet—like unto thee, &c.* Every expression of the multitude plainly intimated that they fully received our blessed Lord as the promised Messiah.—How strange is it that these same people (if the creatures of the high priest be not only intended) should, about five days after, change their hosannas for, *Away with him! crucify him! crucify him!* How fickle is the multitude! Even when they get *right*, there is but little hope that they will continue so long.

Verse 12. *Jesus went into the temple of God, &c.*] "Avarice," says one, "covered with the veil of religion, is one of those things on which Christ looks with the greatest indignation in his church. Merchandise of holy things, simoniacal presentations, fraudulent exchanges, a mercenary spirit in sacred functions; ecclesiastical employments obtained by flattery, service, or attendance, or by any thing which is instead of money: collations, nominations, and elections made through any other motive than the glory of God; these are all fatal and damnable profanations, of which those in the temple were only a shadow." *QUESNEL*.

Money-changers] Persons who furnished the Jews and proselytes who came from other countries, with the *current coin* of Judea, in exchange for their own.

Verse 13. *My house shall be called the house of prayer*] This is taken from *Isai.* lvi. 7.

But ye have made it a den of thieves.] This is taken from *Jerem.* vii. 11.

Our Lord alludes here to those dens and caves in Judea, in which the public robbers either hid or kept themselves fortified.

A. M. 4033. 14 And the blind and the
A. D. 39. lame came to him in the tem-
An. Olymp. ple; and he healed them.
CCII. 1.

15 ¶ And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearst thou

p Psa. 8. 2.—r Mark 11. 11.

They who are placed in the church of Christ to serve souls, and do it not, and they who enjoy the revenues of the church, and neglect the service of it, are *thieves and robbers* in more senses than one.

Our Lord is represented here as purifying his temple; and this we may judge he did in reference to his true temple, the church, to show that nothing that was *worldly or unholy* should have any place among his followers, or in that heart in which he should condescend to dwell. It is marvellous that these interested vile men did not raise a mob against him: but it is probable they were overawed by the divine power, or seeing the multitudes on the side of Christ, they were afraid to molest him. I knew a case something similar to this which did not succeed so well. A very pious clergyman of my acquaintance, observing a woman keeping a public standing to sell nuts, gingerbread, &c. at the very porch of his church, on the Lord's day, "desired her to remove thence, and not defile the house of God, while she profaned the sabbath of the Lord." She paid no attention to him. He warned her the next sabbath, but still to no purpose. Going in one Lord's day to preach, and finding her still in the very entrance, with her stall, he *overthrew* the stall, and scattered the stuff into the street. He was shortly after summoned to appear before the royal court, which, to its eternal reproach, condemned the action, and fined the man of God in a considerable sum of money!

Verse 14. *The blind and the lame came*] Having condemned the *profane* use of the temple, he now shows the *proper* use of it. It is a *house of prayer*, where God is to manifest his goodness and power in giving *sight* to the *spiritually blind*; and *feet* to the *lame*. The church or chapel in which the *blind* and the *lame* are not healed, has no Christ in it, and is not worthy of attendance.

Verse 15. *The chief priests—were sore displeased*] Or *were incensed*. Incensed at what? At the purification of the profaned temple. This was a work they should have done themselves; but for which they had neither *grace nor influence*; and their pride and jealousy will not suffer them to permit others to do it. Strange as it may appear, the *priesthood* itself, in all corrupt times, has been ever the most forward to *prevent* a reform in the church. Was it because they were conscious that a reformer would find them no better than *money-changers* in, and *profaners* of the house of God, and that they and their system must be *overturned*, if the true worship of God were restored? Let him who is concerned answer this to his conscience.

what these say? And Jesus saith unto them, Yea; have ye never read, ^{A. M. 4033} ^{A. D. 39.} ^{An. Olymp.} ^{CCII. 1.} Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 *Now in the morning, as he returned into the city, he hungered.

John 11. 18.—r Mark 11. 12.

Verse 16. *Out of the mouth of babes*] The eighth psalm, out of which these words are quoted, is applied to Jesus Christ in *three* other places in the New Covenant, 1 Cor. xv. 27. Ephes. i. 22. Heb. ii. 6. Which proves it to be merely a prophetic psalm, relating to the Messiah.

It was a common thing among the Jews for the children to be employed in public acclamations; and thus they were accustomed to hail their celebrated rabbins. This shouting of the children was therefore no strange thing in the land: only they were exasperated because a person was celebrated, against whom they had a rooted hatred. As to the prophecy that foretold this, they regarded it not. Some imagine that babes and sucklings in the prophecy have a much more extensive meaning, and refer also to the *first preachers* of the Gospel of Christ.

Verse 17. *And he left them* (*καταλιπων*, finally leaving them) *and went—into Bethany*; and he lodged there.] Bethany was a village about two miles distant from Jerusalem, by mount Olivet, John xi. 18. and it is remarkable that from this day till his death, which happened about six days after, he spent not one night in Jerusalem, but went every evening to Bethany, and returned to the city each morning. See Luke xxi. 37. xxii. 39. John viii. 1, 2. They were about to murder the Lord of glory, and the true light, which they had rejected, is now departing from them.

Lodged there.] Not merely to avoid the snares laid for him by those bad men, but to take away all suspicion of his affecting the regal power. To the end of this verse is added by the Saxon, *7 laude in þan be Trodes rice, And laught them of the kyngdom of God.* This same reading is found in some MSS. *Missals*, and one copy of the *Itala*. It appears also in *Wickliff*, and my old folio English MS. Bible, and taught hem of the kyngdom of God; and in two MS. copies of the *Vulgate*, in my possession; one, duodecimo, very fairly written, in 1300, the other a large folio, probably written in the 11th or 12th century, in which the words are, *IBIQUE docebat eos de regno Dei.* AND THERE he taught them concerning the kingdom of God.

Verse 18. *Now in the morning, as he returned into the city*] Which was his custom from the time he wholly left Jerusalem, spending only the day time teaching in the temple; see ver. 17. This was probably on Thursday, the 12th day of the month *Nisan*. He hungered—Probably neither he, nor his disciples, had any thing but what they got from *public charity*: and the hand of that, seems to have been cold at this time.

A. M. 4033. 19 * And when he saw " a
A. D. 29. fig-tree in the way, he came to
An. Olymp. it, and found nothing thereon,
CCH. 1. out leaves only, and said unto it, Let
no fruit grow on thee henceforward
for ever. And presently the fig-tree
withered away.

20 * And when the disciples saw it,
they marvelled, saying, How soon is
the fig-tree withered away!

21 Jesus answered and said unto
them, Verily I say unto you, * If ye have
faith, and * doubt not, ye shall not only
do this *which is done* to the fig-tree,
* but also, if ye shall say unto this
mountain, Be thou removed, 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 was come into
the temple, the chief priests and the

elders of the people came A. M. 4033
unto him as he was teaching, A. D. 29.
and * said, By what authority An. Olymp.
doest thou these things? and who gave CCH. 1.
thee this authority?

24 And Jesus answered and said unto
them, I also will ask you one thing,
which if ye tell me, I in like wise, will
tell you by what authority I do these
things.

25 The baptism of John, whence was
it? from heaven, or of men? And they
reasoned with themselves, saying, If we
shall say, From heaven; he will say unto
us, Why did ye not then believe him?

26 But if we shall say, Of men; we
fear the people; * for all hold John as
a prophet.

27 And they answered Jesus, and
said, We cannot tell. And he said
unto them, Neither tell I you by what
authority I do these things.

* Mark 11. 13.— Gr. *one fig-tree.*— Mark 11. 20.— Ch.
17. 20. Luko 17. 6. Ephesians 4. 5.— James 1. 6.— 1 Cor.
13. 2.

* Ch. 7. 7. Mark 11. 24. Luke 11. 9. James 5. 16. 1 John 3.
22. & 5. 14.— Mark 11. 27. Luke 20. 1.— Exodus 2. 14
Acts 4. 7. & 7. 27.— Ch. 14. 5. Mark 6. 20. Luke 20. 6.

Verse 19. *He saw a fig-tree in the way*] *Ετι
ενε οδου, By the road side.* As this fig-tree was
by the *way-side*, it was no *private* property;
and on this account our Lord, or any other
traveller, had a right to take of its fruit. For
a full explanation of this difficult passage, rela-
tive to this emblematic fig-tree, see on Mark
xi. 13, &c.

Let no fruit grow on thee] Can a professor
who affords Christ nothing but *barren words*
and *wishes*, expect any thing but his maledic-
tion? When the soul continues in *unfruit-
fulness*, the influences of grace are removed,
and then the tree speedily withers from the
very root.

Verse 20. *How soon is the fig-tree withered
away!*] We often say to our neighbours,
"How suddenly this man died! who could
have expected it so soon?" But who takes
warning by these examples? What we say
to day of OTHERS, may be said to-morrow
of OURSELVES. Be ye also ready! Lord, increase
our faith!

Verse 21. *If ye have faith, and doubt not!*
See on chap. xvii. 20. *Removing mountains,*
and *rooting up of mountains*, are phrases very
generally used to signify the *removing* or *con-
quering* great *difficulties*; getting through *per-
plexities*. So many of the rabbins are termed
rooters up of mountains, because they were
dexterous in removing difficulties, solving cases
of conscience, &c. In this sense our Lord's
words are to be understood. He that has faith,
will get through every difficulty and perplexity,
mountains shall become mole-hills or plains be-
fore him. The saying is neither to be taken in
its literal sense, nor is it *hyperbolic*: it is a
proverbial form of speech, which no Jew could
misunderstand, and with which no Christian
ought to be puzzled.

Verse 22. *All things—ye shall ask in prayer,*

believing] In order to get salvation, there
must be 1. A *conviction* of the want of it: this
begets 2. *Prayer*, or *warm desires*, in the
heart; then 3. The person *asks*, i. e. makes
use of *words* expressive of his wants and
wishes: 4. *Believes* the word of promise, rela-
tive to the fulfilment of his wants: and 5. *Re-
ceives*, according to the merciful promise of
God, the salvation which his soul requires.

Verse 23. *By what authority doest thou these
things?*] The things which the chief priests
allude to, were his *receiving* the *acclamations*
of the people as the *promised Messiah*, his
casting the traders out of the temple, and his
teaching the people publicly in it.

Who gave thee this authority?] Not them:
for, like many of their successors, they were
neither *teachers* nor *cleansers*; though they
had the name and the profits of the place.

Verse 24. *I also will ask you one thing!*
Our Lord was certainly under no obligation to
answer their question; he had already given
them such proofs of his divine mission, as could
not possibly be exceeded, in the miracles
which he wrought before their eyes, and before
all Judea: and as they would not credit him
on this evidence, it would have been in vain
to have expected their acknowledgment of
him, on any profession he would make.

Verse 25. *The baptism of John*] Had John
a *divine commission* or not, for his baptism and
preaching? Our Lord here takes the wise in
their own cunning. He knew the estimation
John was in among the people; and he plainly
saw, that if they gave any answer at all, they
must convict themselves: and so they saw, when
they came to examine the question. See ver.
25, 26.

Verse 27. *We cannot tell.*] Simplicity gives
a wonderful confidence and peace of mind; but
double dealing causes a thousand inquietudes

A. M. 4033. 28 ¶ But what think ye? A
 A. D. 29. certain man had two sons; and
 An. Olymp. he came to the first, and said,
 CCH. I. Son, go work to-day in my vineyard.

29 ^d He answered and said, I will not; but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, ^eVe-

^d Ecclus. 19. 21.—^e Luke 7. 29, 50.—Ch. 3. 1, &c.—^f Luke 3. 12, 13.

and trouble. Let a man do his utmost to conceal in his own heart the evidence he has of truth and innocence, to countenance his not yielding to it; God, who sees the heart, will, in the light of the last day, produce it as a witness against him, and make it his judge.

We cannot tell, said they; which, in the words of truth, should have been, *We will not tell*, for we will not have this man for the Messiah: because, if we acknowledge John as his forerunner, we must of necessity, receive Jesus as the Christ.

They who are engaged against the truth, are abandoned to the spirit of falsity, and scruple not at a lie. Pharisaical pride, according to its different interests, either pretends to know every thing, or affects to know nothing. Among such, we may meet with numerous instances of arrogance and affected humility. God often hides from the wise and prudent, what he reveals unto babes: for when they use their wisdom only to invent the most plausible excuses for rejecting the truth when it comes to them, it is but just that they should be punished with that ignorance, to which, in their own defence, they are obliged to have recourse.

Verse 28. *A certain man had two sons*] Under the emblem of these two sons, one of whom was a *libertine, disobedient, and insolent*, but who afterward thought on his ways and returned to his duty; and the second, a *hypocrite*, who promised all, and did nothing: our Lord points out on the one hand, the *tax-gatherers and sinners* of all descriptions, who, convicted by the preaching of John and that of Christ, turned away from their iniquities and embraced the Gospel; and on the other hand, the *scribes, Pharisees, and self-righteous people*, who, pretending a zeal for the law, would not receive the salvation of the Gospel.

Verse 29. *I will not*] This is the general reply of every sinner to the invitations of God: and in it, the Most High is treated without ceremony or respect. They only are safe who *persist not* in the denial.

Verse 30. *I go, sir*] This is all respect, complaisance, and professed obedience; but *he went not*: he promised well, but did not perform. What a multitude of such are in the world! professing to know God, but denying him in their works. Alas! what will such professions avail, when God comes to take away the soul?

Verse 31. *The publicans and the harlots*] In all their former conduct they had said no. Now

rily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For ^f John came unto you in the way of righteousness, and ye believed him not; ^g but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, ^h which planted a vineyard, and hedged it round

^f Isa. 80. 9. Cant. 8. 11. Isai. 5. 1. Jer. 2. 21. Mark 12. 1. Luke 20. 9.

they yield to the voice of truth when they hear it, and enter into the kingdom, embracing the salvation brought to them in the Gospel. The others, who had been always professing the most ready and willing obedience, and who pretended to be waiting for the kingdom of God, did not receive it when it came, but rather chose, while making the best professions, to continue members of the synagogue of Satan.

Verse 32. *John came unto you in the way of righteousness*] Proclaiming the truth, and living agreeably to it. Or, *John came unto you who are in the way of righteousness*. This seems rather to be the true meaning and construction of this passage. The Jews are here distinguished from the Gentiles. The former were in the way of righteousness, had the revelation of God, and the ordinances of justice established among them: the latter were in the way of unrighteousness, without the divine revelation, and iniquitous in all their conduct: John came to both, preaching the doctrine of repentance, and proclaiming Jesus the Christ. To say that it was John who came in the way of righteousness, and that to him the words refer, is, in my opinion, saying nothing; for this was necessarily implied: as he professed to come from God, he must not only preach righteousness, but walk in it.

It is very difficult to get a worldly-minded and self-righteous man brought to Christ. Examples signify little to him. Urge the example of an eminent saint, he is discouraged at it. Show him a *profligate sinner* converted to God, him he is ashamed to own and follow: and as to the conduct of the generality of the followers of Christ, it is not striking enough to impress him. John, and Christ, and the apostles preach; but to multitudes, all is in vain.

Verse 33. *There was a certain householder*] Let us endeavour to find out a general and practical meaning for this parable. *A householder*—the *Supreme Being*. *The family*—the *Jewish nation*. *The vineyard*—the *city of Jerusalem*. *The fence*—the *divine protection*. *The wine-press*—the *law, and sacrificial rites*. *The tower*—the *temple*, in which the divine presence was manifested. *The husbandmen*—the *priests and doctors of the law*. *Went from home*—entrusted the cultivation of the vineyard to the priests, &c. with the utmost confidence; as a man would do, who had the most trusty servants, and was obliged to absent himself from home for a certain time. Our Lord takes this

A. M. 4033. about, and digged a wine-
A. D. 39. press in it, and built a tower,
An. Olymp. and let it out to husbandmen,
CCII. 1. and ¹went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, ²that they might receive the fruits of it.

35 ¹And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

¹ Ch. 25. 14, 15.—² Cant. 8. 11, 12.—³ Chron. 24. 21. & 36. 16. Neh. 9. 36. Ch. 5. 12. & 23. 34. 37. Acts 7. 52. 1 Thess. 2. 15. Heb. 11. 36, 37.—⁴ Psa. 2. 8. Heb. 1. 2.

parable from Isa. v. 1, &c. but whether our blessed Redeemer quote from the *law*, the *prophets*, or the *rabbins*, he reserves the liberty to himself, to beautify the whole, and render it more pertinent.

Some apply this parable also to Christianity, thus: The *master or father*—our *blessed Lord*. The *family*—*professing Christians in general*. The *vineyard*—the *true church*, or *assembly of the faithful*. The *hedge*—the *true faith*, which keeps the sacred assembly enclosed and defended from the errors of *heathenism* and *false Christianity*. The *wine-press*—the *atonement* made by the sacrifice of Christ, typified by the *sacrifices* under the *law*. The *tower*—the *promises of the divine presence and protection*. The *husbandmen*—the *apostles* and all their *successors in the ministry*. The *going from home*—the *ascension* to heaven. But this parable cannot go on all fours in the *Christian* cause, as any one may see. In the case of the *husbandmen* especially, it is inapplicable; unless we suppose our Lord intended such as those inquisitorial *Bonniers*, who always persecuted the true ministers of Christ, and consequently Christ himself in his members: and to these may be added the whole train of *St. Bartholomew* ΕΒΕΚΤΟΡΑ, and all the fire and faggot men of a certain church, who think they do God service by murdering his saints. But let the persecuted take courage, Jesus Christ will come back shortly, and then *he will miserably destroy those wicked men*: indeed he has done so already to several, and let out his vineyard to more faithful husbandmen.

Digged a wine-press] Ορυξε ληνον. St. Mark has ορολιον, the pit under the press, into which the liquor ran, when squeezed out of the fruit by the press.

Verse 34. He sent his servants] *Prophets*, which, from time to time, he sent to the Jewish nation to call both priests and people back to the purity of his holy religion.

Receive the fruits of it.] Alluding to the ancient custom of paying the rent of a farm in kind; that is, by a part of the *produce* of the farm. This custom anciently prevailed in most nations; and still prevails in the highlands of Scotland, and in some other places. The *Bolton book*, a survey made of the state of the bishoprick of Durham in 1183, shows how much of the rents was paid in cows, sheep, pigs, fowls,

37 But last of all he sent ^{A. M. 4033} unto them his son, saying, ^{A. D. 39.} They will reverence my ^{An. Olymp.} son. ^{CCII. 1.}

38 But when the husbandmen saw the son, they said among themselves, ¹This is the heir; ²come, let us kill him, and let us seize on his inheritance.

39 ⁰And they caught him, and cast *him out* of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

¹ Psa. 2. 2. Ch. 26. 3. & 27. 1. John 11. 53. Acts 4. 27.—² Ch. 26. 50, &c. Mark 14. 46, &c. Luke 22. 54, &c. John 18. 12, &c. Acts 2. 23.

eggs, &c. the remaining part being made up chiefly by manual labour.

Verse 35. Beat one] Εδωσαν, took his skin off, *slayed him*: probably alluding to some who had been *excessively scourged*.

Killed another, &c.] Rid themselves of the true witnesses of God by a *variety* of persecutions.

Verse 36. Other servants] There is not a moment in which God does not shower down his gifts upon men, and require the fruit of them: *various instruments* are used to bring sinners to God. There are *prophets, apostles, pastors, teachers*, some with his gift after this manner, and some after that. The true disciples of Christ have been persecuted in all ages, and the greatest share of the persecution has fallen upon the *ministers* of his religion; for there have always been *good* and *bad* husbandmen, and the *latter* have persecuted the *former*.

More than the first] Or, more honourable, so I think *πλιονος*, should be translated; for as the *fulness* of the time approached, each prophet more *clearly* and *fully* pointed out the coming Christ.

Our translation, which says, *more than the first*, conveys no meaning at all. Πλιον, has the meaning I have given it above, in chap. vi. 25. *πλιον της τροφης*, of *MORE VALUE than food*, and in Numb. xxii. 15. *πλιους και εντιμοτους*, persons *higher in dignity and office*.

Verse 37. Last of all he sent—his son] This requires no comment. Our Lord plainly means *himself*.

They will reverence] Εντραπισσονται, they will reflect upon their conduct, and blush for shame, because of it, when they see my son. So the *Syriac* and *Persic*.

Verse 38. Said among themselves] Alluding to the *conspiracies* which were then forming against the life of our blessed Lord, in the *councils* of the Jewish elders and chief priests. See chap. xxvii. 1.

Verse 39. Cast him out of the vineyard] Utterly rejected the counsel of God against themselves; and would neither acknowledge the *authority* of Christ, nor submit to his *teaching*. What a strange and unaccountable case is this; a sinner, to enjoy a little longer his *false peace*, and the gratification of his sinful appetites, rejects Jesus, and persecutes that Gospel which troubles his sinful repose.

A. M. 4033. 41 P And they say unto him,
A. D. 39. He will miserably destroy
An. Olymp. those wicked men, and will
CCII. 1. let out his vineyard unto other hus-
bandmen, which shall render him the
fruits in their seasons.

42 Jesus saith unto them, Did ye
never read in the Scriptures, The
stone which the builders rejected, the
same is become the head of the cor-
ner: this is the Lord's doing, and it

p. See Luke 20. 16.— Luke 21. 24. Hebr. 2. 3.— Acts 13.
16. & 15. 7. & 18. 6. & 28. 28. Rom. 9. & 10. & 11.— Psal.
118. 22. Isai. 28. 16. Mark 12. 10. Luke 20. 17. Acts 4. 11.

Verse 41. *He will miserably destroy those wicked men*] So, according to this evangelist, our Lord caused them to pass that sentence of destruction upon themselves, which was literally executed about forty years after. But Luke relates it differently: according to him they said, *μη γινωστω, God forbid.* The Codex Leicestrensis omits *οι λεγουσιν, they say*; so that the following words appear to be spoken by our Lord. Michaelis supposes, that in the Hebrew original, the word was *וואומר, he said*; for which the Greek translator might have read *וואומר, waiomeru, they said.*

Verse 42. *The stone*] R. Solom. Jarchi, on Micah v. says this stone means the Messiah, *אבן נשפ: Abarbanel* is of the same opinion. This seems to have been originally spoken of David, who was at first rejected by the Jewish rulers, but was afterward chosen by the Lord to be the great ruler of his people Israel. The quotation is taken from Psal. cxviii. 22.

As the church is represented in Scripture under the name of the temple and house of God, in allusion to the temple of Jerusalem, which was a type of it, 1 Cor. iii. 16. Heb. iii. 6. 1 Pet. ii. 5. so Jesus Christ is represented as the foundation on which this edifice is laid, 1 Cor. iii. 11. Eph. ii. 20, 21.

The builders] The chief priests and elders of the people, with the doctors of the law.

Rejected] An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken; however, at last, it may happen that the very stone which had been before rejected, may be found the most suitable as the head stone of the corner.

This passage, as applied by our Lord to himself, contains an abridgment of the whole doctrine of the Gospel.

1. The Lord's peculiar work is astonishingly manifested in the mission of Jesus Christ.
2. He, being rejected and crucified by the Jews, became an atonement for the sin of the world.
3. He was raised again from the dead, a proof of his conquest over death and sin, and a pledge of immortality to his followers.
4. He was constituted the foundation on which the salvation of mankind rests, and the corner stone which unites Jews and Gentiles, beautifies, strengthens, and completes the whole building, as the head stone, or uppermost stone in the corner, does the whole edifice.
5. He is hereby rendered the object of the

is marvellous in our eyes? A. M. 4033.
A. D. 39. 43 Therefore say I unto you,
An. Olymp. The kingdom of God shall
CCII. 1. be taken from you, and given to a na-
tion bringing forth the fruits thereof.

44 And whosoever shall fall on this
stone shall be broken: but on whom-
soever it shall fall, it will grind him
to powder.

45 And when the chief priests and
Pharisees had heard his parables,

Eph. 2. 20. 1 Pet. 2. 6, 7.— Ch. 8. 12.— Isai. 8. 14, 15.
Zech. 12. 3. Luke 20. 18. Rom. 9. 33. 1 Pet. 2. 8.— Isai.
60. 12. Dan. 2. 44.

joy and admiration of all his followers, and the glory of man. *This was done by the Lord, and is marvellous in our eyes.*

Verse 44.—The 44th verse should certainly come before ver. 43. otherwise the narration is not consecutive. Verse 42. *The stone which the builders rejected, is become the head of the corner, &c.* Verse 44. *Whosoever shall fall on this stone, shall be broken, &c.* This is an allusion to the punishment of stoning among the Jews. The place of stoning was twice as high as a man; while standing on this, one of the witnesses struck the culprit on the loins, so that he fell over this scaffold; if he died by the stroke and fall, well; if not, the other witness threw a stone upon his heart, and despatched him. The stone thrown on the culprit was, in some cases, as much as two men could lift up. Tract Sanhed. and Bab. Gemara, and Lightfoot. See also the note on John viii. 7.

He, whether Jew or Gentile, who shall not believe in the Son of God, shall suffer grievously in consequence: but on whomsoever the stone (Jesus Christ) falls in the way of judgment, he shall be ground to powder, *δικμωσει αυτον*—it shall make him so small, as to render him capable of being dispersed as chaff by the wind. This seems to allude, not only to the dreadful crushing of the Jewish state by the Romans, but also to that general dispersion of the Jews through all the nations of the world, which continues to the present day. This whole verse is wanting in the Codex Bezae, one other, five copies of the Itala, and Origen; but it is found in the parallel place, Luke xx. 18. and seems to have been quoted from Isa. viii. 14, 15. *He shall be for a stone of stumbling, and for a rock of offence to both the houses of Israel—and many among them shall stumble, and fall, and be broken.*

Verse 43. *Therefore say I*] Thus showing them, that to them alone the parable belonged—*The kingdom of God shall be taken from you—the Gospel shall be taken from you, and given to the Gentiles, who will receive it, and bring forth fruit to the glory of God.*

Bringing forth the fruits] As in verse 34. an allusion is made to paying the landlord in kind, so here the Gentiles are represented as paying God thus. The returns which he expects for his grace, are, the fruits of grace; nothing can ever be acceptable in the sight of God, that does not spring from himself.

Verse 45. *The chief priests—perceived that he spake of them.*] The most wholesome advice

A. M. 4033. * they perceived that he spake
A. D. 29. of them.

As. Olymp.
CCII. 1.

46 But when they sought to

* Luke 20. 19. John 7. 26. Rom. 2. 15.

passes for an affront with those who have shut their hearts against the truth. When that which should lead to repentance, only kindles the flame of malice and revenge, there is but little hope of the salvation of such persons.

Verse 46. *They sought to lay hands on him, they feared the multitude*] Restraining and preventing grace is an excellent blessing, particularly where it leads to repentance and salvation; but he who abstains from certain evils only through fear of scandal or punishment, has already committed them in his heart, and is *guilty* before God. The intrepidity of our Lord is worthy of admiration and imitation; in the very face of his most inveterate enemies, he bears a noble testimony to the truth, reproves their iniquities, denounces the divine judgments, and, in the very teeth of destruction, braves danger and death! A true minister of Christ fears nothing but God, when his glory is concerned; a *hireling* fears every thing, except Him, whom he ought to fear.

This last journey of our Lord to Jerusalem, is a subject of great importance; it is mentioned by all the four evangelists, and has been a subject of *criticism and cavil* to some unsanctified minds. He has been accused of "attempting by this method to *feel* how far the *populace* were disposed to favour his pretensions in establishing himself as a *king* in the land, or at least, by his conduct in this business, he gave much cause for popular seditions." Every circumstance in the case refutes this calumny. 1. His whole conduct had proved that his kingdom was not of this world, and that he sought not the honour that cometh from man. 2. He had in a very explicit manner foretold his own premature death, and particularly at *this time*. 3. It is evident from what he had said to his disciples, that he went up to Jerusalem at this time, for the *express purpose of being sacrificed*, and not of erecting a *secular* kingdom. 4. All the time he spent now in Jerusalem, which was about five days, he spent in teaching, precisely in the same way he had done for three years past; nor do we find that he uttered one maxim dissimilar to what he formerly taught, or said a word calculated to produce any sensation on the hearts of the *populace*, but that of piety toward God: and in the parable of the *man and his two sons, the husbandmen and the vineyard*, he spoke in such a way to the rulers of the people, as to show that he knew they were plotting his destruction; and that far from fleeing from the face of danger, or strengthening his party against his enemies, he was come to wait at the foot of the altar till his blood should be poured out for the sin of the world! 5. Had he affected any thing of a *secular* kind, he had now the *fairest opportunity* to accomplish his designs. The people had already received him as *Jesus the prophet*: now they acknowledge him as the *Christ* or *Messiah*, and sing the *hosanna* to him, as

lay hands on him, they feared
the multitude, because they
took him for a prophet.

A. M. 4033.
A. D. 29.
As. Olymp.
CCII. 1.

† Ver. 11. Mark 11. 18. & 12. 12. Luke 7. 16. John 7. 40.

immediately appointed by heaven to be their *deliverer*. 6. Though with the character of the Messiah, the Jews had connected that of *secular royalty*, and they now, by spreading their clothes in the way, strewing branches, &c. treat him as a *royal person*, and one appointed to govern the kingdom; yet of this he appears to take no notice, farther than to show that an important prophecy was thus fulfilled: he went as usual into the temple, taught the people pure and spiritual truths, withdrew at night from the city, lodged in private at mount Olivet, and thus most studiously and unequivocally showed, that his sole aim was to call the people back to purity and holiness, and prepare them for that kingdom of righteousness, peace, and joy in the Holy Ghost, which he was about, by his passion, death, resurrection, ascension, and the mission of the Holy Spirit, to set up in the earth. 7. Could a person who worked such miracles as he was in the daily habit of working; miracles which proved he possessed *unlimited power and unerring wisdom*, need *subterfuges*, or a *colouring* for any design he wished to accomplish? He had only put forth that power essentially resident in himself, and all resistance to his will must be *annihilated*. In short, every circumstance of the case shows at once the calumny and absurdity of the charge. But, instead of lessening, or rendering suspicious this or any other part of our Lord's conduct, it shows the whole in a more luminous and glorious point of view; and thus the *wrath of man* praises him. 8. That he was a *king*, that he was born of a woman, and came into the world for this very purpose, he took every occasion to declare; but all these declarations showed that his kingdom was *spiritual*: he would not even interfere with the duty of the civil magistrate to induce an avaricious brother to do *justice to the rest of the family*, Luke xli. 13. when, probably, a few words from such an authority, would have been sufficient to have settled the business; yet, to prevent all suspicion, and to remove every cause for offence, he absolutely refused to interfere, and took occasion from the very circumstance to declaim against *secular views, covetousness, and worldly ambition!* O how groundless does every part of his conduct prove this charge of *secular ambition* to be!

Such was the spirit of the *Master*, such must be the spirit of the *disciple*. He that will reign with Christ, must be humbled and suffer with him. This is the *royal* road. The *love of the world*, in its *power and honours*, is as inconsistent with the spirit of the Gospel, as the love of the grossest vice. If any man love the world, the love of the Father is not in him. Reader, take occasion from this refuted calumny, to imitate thy Lord in the spirituality of his life, to pass through things temporal so as not to lose those that are eternal, that thou mayest reign with him in the glory of his kingdom. Amen.

CHAPTER XXII.

The parable of the marriage of a king's son, 1—14. The Pharisees and Herodians question him concerning the lawfulness of paying tribute to Cæsar, 15—22. The Sadducees question him concerning the resurrection, 23—33. A lawyer questions him concerning the greatest commandment in the law, 34—40. He asks them their opinion of the Christ, and confounds them, 41—46.

A. M. 4033.

A. D. 29.

An. Olymp.

CCII. 1.

AND Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again he sent forth other servants,

^a Luke 14 16. Rev. 19. 7, 9 — ^b Mark 6. 12. Luke 3. 3. & 9. 2, 6. — ^c Prov. 9. 2, 3.

NOTES ON CHAPTER XXII.

Verse 2. *The kingdom of heaven*] In *Bereshith Rabba*, sect. 62. fol. 60. there is a parable very similar to this, and another still more so in *Sohar. Levit.* fol. 40. But these rabbinical parables are vastly ennobled by passing through the hands of our Lord. It appears from Luke, chap. xiv. 15, &c. that it was at an *entertainment* that this parable was originally spoken. It was a constant practice of our Lord to take the *subjects* of his discourses from the persons present, or from the *circumstances of times, persons, and places*. See chap. xvi. 6. John iv. 7—10. vi. 26, 27. vii. 37. A preacher that can do so, can never be at a loss for text or sermon.

A marriage for his son] *A marriage feast*, so the word *γαμου* properly means. Or a feast of inauguration, when his son was put in possession of the government, and thus he and his new subjects became married together. See 1 Kings i. 5—9, 19, 25, &c. where such a feast is mentioned.

From this parable it appears plain, 1. That the KING, means the *great God*. 2. His SON, the *Lord Jesus*. 3. The MARRIAGE, his *incarnation, or espousing human nature*, by taking it into *union* with himself. 4. The MARRIAGE FEAST, the *economy of the Gospel*, during which men are *invited* to partake of the *blessings* purchased by, and consequent on, the *incarnation* and death of our blessed Lord. 5. By those who *HAD BEEN bidden, or invited*, ver 3. are meant the *Jews* in general, who had this *union* of Christ with human nature, and his *sacrifice* for sin pointed out by various *rites, ceremonies, and sacrifices* under the law; and who, by all the prophets, *had been* constantly invited to believe in, and receive the promised Messiah. 6. By the *SERVANTS*, we are to understand the *first preachers* of the Gospel, proclaiming salvation to the Jews. JOHN the *Baptist*, and the *seventy disciples*, (Luke x. 1.) may be here particularly intended. 7. By the *OTHER SERVANTS*, ver. 4. the *apostles* seem to be meant, who, though they were to preach the Gospel to the whole world, yet were to *begin* at JERUSALEM, (Luke xxiv. 47.) with the first offers of mercy. 8. By their *making light of it, &c.* ver. 5. is pointed out their *neglect* of this salvation, and their preferring *secular enjoyments, &c.* to the kingdom of Christ. 9. By *injuriously using some, and slaying others* of his servants, ver. 6. is pointed out the *persecution* raised against the *apostles* by

saying, ^cTell them which are bidden, Behold, I have prepared my dinner: ^dmy oxen and my fatlings are killed, and all things are ready; come unto the marriage.

5 But they made light of it, ^eand went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants,

^d Prov. 9. 2. Isai. 25. 6. — ^e Luke 14. 18—20. 1 Tim. 6. 10. Heb. 2. 3.

the *Jews*, in which some of them were martyred. 10. By *sending forth his troops*, ver. 7. is meant the *commission* given to the *Romans* against *Judea*; and *burning up their city*, the total destruction of Jerusalem by *Titus*, the son of *Vespasian*, which happened about *forty-one* years after.

On this parable it is necessary to remark, 1. That man was made at first in *union* with God. 2. That *sin* entered in, and *separated* between God and man. 3. That as there can be no *holiness* but in *union* with God, and no *heaven* without *holiness*, therefore he provided a way to *reconcile* and *reunite* man to himself. 4. This was effected by Christ's *uniting* himself to human nature, and giving his *spirit* to those who *believe*. 5. That as the *marriage union* is the *closest*, the most *intimate, solemn, and excellent* of all the connexions formed among mortals, and that they who are thus united in the Lord are *one flesh*; so, that mystical *union* which is formed between God and the soul through Jesus Christ, by the Eternal Spirit, is the *closest*, most *intimate, solemn, and excellent*, that can be conceived; for he who is thus joined unto the Lord is *one spirit*. 5. This *contract* is made *freely*: no man can be *forced* to it, for it is a union of *will to will, heart to heart*; and it is by *willing* and *consenting*, that we *come* unto God through his Son. 7. That if this *marriage* do not take place *here*, an eternal *separation* from God, and from the glory of his power, shall be the fearful consequence. 8. That there are *three* states in which men run the risk of living without God, and losing their souls. 1st. That of a *soft, idle, voluptuous life*, wherein a man thinks of nothing but quietly to enjoy life, conveniences, riches, private pleasures, and public diversions. *They made light of it*. 2dly. That of a man *wholly taken up with agricultural or commercial employments*, in which the love of riches, and application to the *means* of acquiring them, generally stifle all thoughts of salvation. *One went to his own field, and another to his traffic*. 3dly. That of a man who is *openly unjust, violent, and outrageously wicked*, who is a *sinner by profession*, and not only *neglects* his salvation, but *injuriously* treats all those who bring him the Gospel of reconciliation. *Seizing his servants, they treated them injuriously, &c.*

Verse 4. *Fatlings*] Τα ερισα, properly, *fatted rams or wethers*, 2 Sam. vi. 13. 1 Chron. xv. 26.

A. M. 4033. ^c and entreated them spite-
A. D. 29. fully, and slew them.
Ab. Olymp. CCL. 1.

7 But when the king heard thereof, he was wroth: and he sent forth ^b his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not ^b worthy.

9 Go ye therefore into the highways,

Acts 5. 40.—c Dan. 9. 6. Luke 19. 27.—h Ch. 10. 11, 13. Acts 13. 46.—i Ch. 13. 36, 47. Isai. 49. 22. & 60. 3, 4.

Verse 7. *But when the king*] HIMSELF: or, *this very king*. I have added *essive*, on the authority of *nine* of the most ancient MSS. and nearly one hundred others; the later *Syriac*, six copies of the *Itala*, and some of the *Fathers*. Several printed editions have it, and *Griesbach* has received it into the text.

Verse 8. *Were not worthy*.] Because they *made light* of it, and *would not come*; preferring earthly things to heavenly blessings. Among the *Mohammedans*, refusal to come to a marriage feast, when invited, is considered a breach of the law of God. HEDAYAH, vol. iv. p. 91. It was probably considered in this light among all the oriental nations. This observation is necessary, in order to point out more forcibly the iniquity of the refusal mentioned in the text. A man may be said to be *worthy* of, or *fit* for, this marriage feast, when *feeling* his *wretchedness* and *misery*, he comes to God in the way *appointed*, to get an entrance into the holiest, by the blood of Jesus.

Verse 9. *Go ye therefore into the highways*] Διεξόδους τῶν ὁδῶν, *cross or by-paths*: the places where *two or more* roads met in *one*, leading into the city, where people were coming together from various quarters of the country. St. Luke adds *hedges*, to point out the people to whom the apostles were sent, as either *miserable vagabonds*, or the most indigent poor, who were wandering about the country, or sitting by the sides of the ways and hedges imploring relief. This verse points out the final *rejection* of the *Jews*, and the *calling* of the *Gentiles*. It was a custom among the Jews, when a rich man made a feast, to go out and invite in all destitute travellers. See in *Rab. Beracoth*, fol. 43.

As many as ye shall find, bid to the marriage.] God sends his salvation to every soul, that all may believe and be saved.

Verse 10. *Gathered together all—both bad and good*] By the preaching of the Gospel, multitudes of souls are gathered into what is generally termed the *visible church* of Christ. This church is the *FLOOR*, where the *wheat* and the *chaff* are often mingled, chap. iii. 12. The *FIELD*, where the *bastard wheat* and the *true grain* grow together, chap. xiii. 26, 27. The *NET*, which collects of all kinds both *good* and *bad*, chap. xiii. 48. The *HOUSE*, in which the *wise* and *foolish* are found, chap. xxv. 1, &c. And the *FOLD*, in which there are both *sheep* and *goats*, chap. xxv. 33, &c.

Verse 11. *When the king came*] When God shall come to judge the world.

Wedding garment] Among the orientals, long

and as many as ye shall find, A. M. 4033. bid to the marriage. A. D. 29. Ab. Olymp. CCL. 1.

10 So those servants went out into the highways, and ¹gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man ^awhich had not on a wedding garment:

1 2 Cor. 5. 3. Eph. 4. 24. Col. 3. 10, 12. Rev. 3. 4. & 16. 15. & 19. 8.

white robes were worn at public festivals; and those who appeared on such occasions with any other garments, were esteemed not only highly culpable, but worthy of punishment. Our Lord seems here to allude to Zeph. i. 7, 8. *The Lord hath prepared a sacrifice, he hath bidden his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.* The person who invited the guests, prepared such a garment for each, for the time being; and with which he was furnished on *his application* to the ruler of the feast. It was this which made the conduct of the person mentioned in the text inexcusable; he might have had a proper marriage garment, if he had applied for it.

To afford accidental guests clothing suitable to a marriage feast, was a custom among the ancient Greeks. Homer relates, that Telemachus and the son of Nestor, arriving at Lacedæmon when Menelaus was making a marriage feast for his son and daughter, were accommodated with garments suited to the occasion, after having been bathed and anointed.

Τους δ' ἐπεὶ οὐκ ἔδραμαί λουσαι καὶ χρίσαν ἑλαίῳ Ἀμφὶ δ' ἀγα χλαίνας οὐλας βελοῦν ἠδὲ χιτῶνας, Ἐξ ἑα θεῖος ἐζῶντο παρ' Ἀργείων Μενελάου. Olyss. l. iv. ver. 49—51

They entered each a bath, and by the hands Of maidens lav'd, and oil'd, and cloth'd again With shaggy mantles and resplendent vests, Sat both enthroned at Menelaus' side.

Cowper.

Among the Asiatics, garments called *caftans*, great numbers of which each nobleman has ordinarily ready in his wardrobe, are given to persons whom he wishes to honour: to refuse to accept or wear such a dress, would be deemed the highest insult.

This *marriage feast* or *dinner* (the communication of the graces of the Gospel in this life) prepares for the *marriage supper* of the Lamb, Rev. xix. 7, 8, 9. the enjoyment of eternal blessedness in the kingdom of glory. Now, as without holiness no man can see the Lord, we may at once perceive what our Lord means by the *marriage garment*—it is *HOLINESS of heart and life*: the text last quoted asserts, that the *fine white* and *clean linen* (alluding to the marriage garment above mentioned) was an emblem of the *RIGHTeousNESS* of the *SAINTS*. Mark this expression: the *righteousness*, the whole *external* conduct, regulated according to the *will* and *word* of God. Of the *SAINTS*, the *holy persons*, whose souls were purified by the blood of the Lamb.

A. M. 4033. 12 And he saith unto him,
A. D. 29. Friend, how camest thou in
An. Olymp. hither, not having a wedding
CCII. 1. garment? And he was speechless.

13 Then said the king to the servants,
Bind him hand and foot, and take him
away, and cast him into outer dark-
ness; there shall be weeping and gnash-
ing of teeth.

14 For many are called, but few are
chosen.

15 ¶ Then went the Pharisees, and

1 Ch. 8. 12.— Mark Ch. 20. 16.— Mark 12. 13. Luke 20. 20.

Verse 12. *He saith unto him, Friend*] Rather, companion: so *στρατις* should be translated. As this man represents the state of a person in the visible church who neglects to come unto the master of the feast for a marriage garment, for the salvation which Christ has procured; he cannot be with any propriety called a friend, but may be well termed a companion, as being a member of the visible church, and present at all those ordinances where Christ's presence and blessing are found, by all those who sincerely wait upon him for salvation.

How camest thou in hither] Why profess to be called by my name, while living without a preparation for my kingdom?

He was speechless.] *Επιμυθῶν*, he was muzzled, or gagged. He had nothing to say in vindication of his neglect. There was a garment provided, but he neither put it on, nor applied for it. His conduct, therefore, was in the highest degree insulting and indecorous. As this man is the emblem, by general consent, of those who shall perish in the last day, may we not ask without offence, Where does the doctrine of absolute reprobation or preterition appear in his case? If Christ had never died for him; or, if he had applied for the garment and was refused, might he not well have alleged this in behalf of his soul? and would not the just God have listened to it? But there is not the smallest excuse for him; Christ died, the sacrifice was offered for him, the ministers of the Gospel invited him, the Holy Spirit strove with him, he might have been saved, but he was not: and the fault lies so absolutely at his own door, that the just God is vindicated in his conduct, while he sends him to hell; not for the lack of what he could not get, but for the lack of what he might have had, but either neglected or refused it.

Verse 13. *Then said the king to the servants*] To the ministering angels, executors of the divine will.

Cast him into outer darkness] The Jewish marriages were performed in the night season, and the hall where the feast was made, was superbly illuminated; the outer darkness means, therefore, the darkness on the outside of this festal hall; rendered still more gloomy to the person who was suddenly thrust out into it, from such a profusion of light. See all this largely treated of on chap. viii. 12.

Verse 14. *Many are called, &c.*] This verse is wanting in one of Colbert's MSS. marked 33. in Griesbach. See the note on chap. xx. 16. Many are called by the preaching of the Gospel

took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men;

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar or not?

o Luke 2. 1. John 8. 23. Acts 5. 37.

into the outward communion of the church of Christ; but few, comparatively, are chosen to dwell with God in glory, because they do not come to the master of the feast for a marriage garment, for that holiness without which none can see the Lord. This is an allusion to the Roman custom of raising their militia; all were mustered, but only those were chosen to serve, who were found proper. See the note on chap. xx. 16. Reader! examine thy soul, and make sure work for eternity!

Verse 15. *In his talk.*] *Επιλογῶν*, by discourse: intending to ask him subtle and ensnaring questions; his answers to which might involve him either with the Roman government, or with the great Sanhedrim.

Verse 16. *The Herodians*] For an account of this sect, see the note on chap. xvi. 1. The preceding parable had covered the Pharisees with confusion: when it was ended they went out, not to humble themselves before God, and deprecate the judgments with which they were threatened; but to plot afresh the destruction of their teacher. The depth of their malice appears, 1. In their mode of attack. They had often questioned our Lord on matters concerning religion; and his answers only served to increase his reputation, and their confusion. They now shift their ground, and question him concerning state affairs, and the question is such as must be answered; and yet the answer, to all human appearance, can be none other than what may be construed into a crime against the people, or against the Roman government. 2. Their profound malice appears farther in the choice of their companions in this business, viz. the Herodians. Herod was at this very time at Jerusalem, whither he had come to hold the passover. Jesus, being of Nazareth, which was in Herod's jurisdiction, was considered as his subject. Herod himself was extremely attached to the Roman emperor, and made a public profession of it: all these considerations engaged the Pharisees to unite the Herodians who, as the Syriac intimates, were the domestics of Herod, in this infernal plot. 3. Their profound malice appears farther, in the praises they gave our Lord. Teacher, we know that thou art true, and teachest the way of God. This was indeed the real character of our blessed Lord; and now they bear testimony to the truth, merely with the design to make it subserve their bloody purposes. Those whose hearts are influenced by the spirit of the wicked one, never do good, but when they hope to accomplish evil by it. Men who praise

A. M. 4083. 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Show me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose is

Ch. 17. 24. Mark 12. 15, 16.—In value seven pence half-

you to your face, are ever to be suspected. The *Italians* have a very expressive proverb on this subject:

Chè ti fa carezze più che non suole.
O t'ha ingannato, o ingannar ti vuole.

He who caresses thee more than he was wont to do, has either DECEIVED thee, or is ABOUT TO DO IT.

I have never known the sentiment in this proverb to fail: and it was notoriously exemplified in the present instance. *Flatterers*, though they speak the truth, ever carry about with them a base or malicious soul. 4. Their malice appears still farther in the question they propose. Is it lawful to give tribute to Cæsar, or not? ver. 17. The constitution of the Jewish republic, the expectations which they had of future glory and excellence, and the diversity of opinions which divided the Jews on this subject, rendered an answer to this question extremely difficult.

1. In the presence of the *people*, who professed to have no other king but God; and looked on their independence as an essential point of their religion.

2. In the presence of the *Pharisees*, who were ready to stir up the people against him, if his decision could be at all construed to be contrary to their prejudices, or to their religious rights.

3. In the presence of the *Herodians*, who, if the answer should appear to be against Cæsar's rights, were ready to inflame their master to avenge, by the death of our Lord, the affront offered to his master the emperor.

4. The answer was difficult, because of the different sentiments of the Jews on this subject; some maintaining that they could not lawfully pay tribute to a heathen governor: while others held, that as they were now under this strange government, and had no power to free themselves from it, it was lawful for them to pay what they had not power to refuse.

5. The answer was difficult, when it is considered that multitudes of the people had begun now to receive Jesus as the promised Messiah, who was to be the deliverer of their nation from spiritual and temporal oppression, and therefore had lately sung to him the *Hosanna Rabba*; see chap. xxi. 9. If then he should decide the question in Cæsar's favour, what idea must the people have of him, either as zealous for the law, or as the expected Messiah? If against Cæsar, he is ruined. Who that loved Jesus, and was not convinced of his sovereign wisdom, could help trembling for him in these circumstances?

Jesus opposes the depth of his wisdom, to the depth of their malice, and manifests it, 1. By unmasking them, and showing that he knew the very secrets of their hearts. YE HYPOCRITES! why tempt ye me? i. e. why do ye try me thus? This must cover them with confusion, when

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this image and superscription? A. M. 4083.

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsar's; and unto God the things that are God's.

penny: Ch. 20. 2.—Or, inscription.—† Ch. 17. 25. Rom. 13. 7

they saw their motives thus discovered; and tend much to lessen their influence in the sight of the people, when it was manifest that they acted not through a desire to receive information, by which to regulate their conduct, but merely to ensnare and ruin him.

2. Christ shows his profound wisdom in not attempting to discuss the question at large; but settled the business by seizing a maxim that was common among all people, and acknowledged among the Jews, That the prince who causes his image and titles to be stamped on the current coin of a country, is virtually acknowledged thereby as the governor. See Maimon. Gezel. c. v. in Wetstein. When Sultan MAHMOUR, king of *Maverahnahar, Turquestan*, and the *Indies*, wished to seize on the dominions of SEIDEH, queen of Persia, who governed in the place of her young son *Meged-edde-vlet*, about A. D. 999. he sent an ambassador to her with the following order: You must acknowledge me for your KING, cause the kootbah to be read, i. e. pray for me in all the mosques of the kingdom, and GET YOUR MONEY recoined, with the IMPRESSION THAT IS ON MINE; thus denoting that she must become absolutely subject to him. See Bibliot. Orient. de Galand. p. 453. Esau Afghan carried his conquest into Bhatti, in the viceroyalty of Bengal, and caused the kootbah to be read, and coin to be struck in the name of the emperor Akbar. Ayeen Akbery, vol. ii. p. 5. See also p. 38, 92, 94, 130, 139, 187.

Verse 19. They brought unto him a penny] A denarius; probably the ordinary capitation tax, though the poll-tax in the law, Exod. xxx. 13, 14. was half a shekel, about twice as much as the denarius. The Roman denarius had the emperor's image with a proper legend stamped on one side of it. It was not therefore the sacred shekel, which was to be paid for the repairs of the temple, which was now demanded, but the regular tribute required by the Roman government.

Verse 20. Whose is this image and superscription? He knew well enough whose they were; but he showed the excellency of his wisdom, 4thly. in making them answer to their own confusion. They came to ensnare our Lord in his discourse, and now they are ensnared in their own. He who digs a pit for his neighbour, ordinarily falls into it himself.

Verse 21. They say unto him, Cæsar's.] The image was the head of the emperor; the superscription, his titles. JULIUS CÆSAR was the first who caused his image to be struck on the Roman coin. Tiberius was emperor at this time.

Render therefore unto Cæsar] The conclusion is drawn from their own premises. You acknowledge this to be Cæsar's coin; this coin is current in your land; the currency of this coin shows the country to be under the Roman government; and your acknowledgment that it is Cæsar's, proves you have submitted. Don't

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A. M. 4033. 22 When they had heard these words, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had

Mark 12. 18. Luke 20. 27.—Acts 23. 8.—Deut. 25. 5.

therefore be unjust, but render to Cæsar the things which you acknowledge to be his: at the same time, be not impious, but render unto God the things which belong to God.

This answer is full of consummate wisdom. It establishes the limits, regulates the rights, and distinguishes the jurisdiction of the two empires of heaven and earth. The image of princes stamped on their coin denotes, that temporal things belong all to their government. The image of God stamped on the soul denotes, that all its faculties and powers belong to the Most High, and should be employed in his service.

But while the earth is agitated and distracted with the question of political rights and wrongs; the reader will naturally ask, What does a man owe to Cæsar? to the civil government under which he lives? Our Lord has answered the question. That which is Cæsar's. But what is it that is Cæsar's? 1. Honour. 2. Obedience. And 3. Tribute. 1. The civil government under which a man lives, and by which he is protected, demands his honour and reverence. 2. The laws which are made for the suppression of evil doers, and the maintenance of good order, which are calculated to promote the benefit of the whole, and the comfort of the individual, should be religiously obeyed. 3. The government that charges itself with the support and defence of the whole, should have its unavoidable expenses, however great, repaid by the people, in whose behalf they are incurred: therefore we should pay tribute. But remember, if Cæsar should intrude into the things of God, coin a new creed, or broach a new Gospel, and affect to rule the conscience, while he rules the state; in these things Cæsar is not to be obeyed; he is taking the things of God, and he must not get them. Give not therefore God's things to Cæsar, and give not Cæsar's things to God. That which belongs to the commonwealth, should on no account whatever, be devoted to religious uses; and let no man think he has pleased God, by giving that to charitable or sacred uses, which he has purloined from the state. The tribute of half a shekel, which the law (Exod. xxx. 13, 14.) required every person above twenty years of age to pay to the temple, was, after the destruction of the temple, in the time of Vespasian, paid into the emperor's exchequer. This sum, Melancthon supposes, amounted annually to THREE TONS OF GOLD.

Verse 22. When they had heard these words, they marvelled] And well they might—never

married a wife, deceased: and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh:

27 And last of all, the woman died also:

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

Tob. 3. 8.—Gr. seven.—John 20. 9.

man spake like this man. By this decision, CÆSAR is satisfied—he gets his own to the uttermost farthing. God is glorified—his honour is in every respect secured. And the PEOPLE are edified—one of the most difficult questions that could possibly come before them, is answered in such a way, as to relieve their consciences, and direct their conduct.

Verse 23. The same day] Malice is ever active, let it be defeated ever so often, it returns to the charge. Jesus and his Gospel give no quarter to vice: the vicious will give no quarter to him or it.

The Sadducees] For an account of these, see on chap. xvi. 1.

Verse 24. Raise up seed unto his brother] This law is mentioned Deut. xxv. 5. The meaning of the expression is, that the children produced by this marriage should be reckoned in the genealogy of the deceased brother, and enjoy his estates. The word seed should be always translated children or posterity.

Verse 25. Seven brethren] It is very likely the Sadducees increased the number, merely to make the question the more difficult.

Verse 28. Whose wife shall she be of the seven?] The rabbins have said, That if a woman have two husbands in this world, she shall have the first only restored to her in the world to come. Sohar. Genes. fol. 24. The question put by these bad men is well suited to the mouth of a libertine. Those who live without God in the world, have no other God than the world—and those who have not that happiness which comes from the enjoyment of God, have no other pleasure than that which comes from the gratification of sensual appetites. The stream cannot rise higher than the spring: these men, and their younger brethren, atheists, deists, and libertines of all sorts, can form no idea of heaven as a place of blessedness, unless they can hope to find in it the gratification of their sensual desires. On this very ground Mohammed built his paradise.

Verse 29. Ye do err] Or, Ye are deceived—by your impure passions: not knowing the Scriptures, which asserts the resurrection:—nor the miraculous power of God, (τῆς δυνάμεως τοῦ Θεοῦ) by which it is to be effected. In Avoda Sara, fol. 18. Sanhedrim, fol. 90. it is said, "These are they which shall have no part in the world to come: Those who say, the Lord did not come from heaven: and those who say, the resurrection cannot be proved out of the law."

A. M. 4033. 30 For in the resurrection, they neither marry, nor are given in marriage, but ^aare as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 ^aI am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

^a 1 John 3. 2.— Exod. 3. 16. Mark 12. 26. Luke 20. 37. Acts 7. 32. Heb. 11. 16.—^b Ch. 7. 28.—^c Mark 12. 28.

Their *deception* appeared in their supposing, that if there were a resurrection, men and women were to marry and be given in marriage as in this life; which our Lord shows is not the case: for men and women there, shall be like the angels of God, immortal, and free from all human passions; and from those propensities which were to continue with them only during this *present state* of existence. There, there shall be no death; and consequently no need of marriage to maintain the population of the spiritual world.

Verse 31. *Have ye not read*] This quotation is taken from Exod. iii. 6, 16, and as the *five books of Moses* were the only part of scripture, which the Sadducees acknowledged as divine; our Lord, by confuting them from those books, proved the second part of his assertion, "Ye are ignorant of these very scriptures, which ye profess to hold sacred."

Verse 32. *I am the God of Abraham*] Let it be observed that Abraham was dead upward of 300 years before these words were spoken to Moses: yet still God calls himself the *God of Abraham, &c.* Now Christ properly observes, that God is not the God of the dead, (that word being equal, in the sense of the Sadducees, to an *eternal annihilation*) but of the living; it therefore follows, that if he be the *God of Abraham, Isaac, and Jacob*, these are not dead, but alive; alive with God, though they had ceased, for some hundred of years, to exist among mortals. We may see from this, that our Lord combats and confutes another opinion of the Sadducees, viz. that there is neither angel nor spirit; by showing that the soul is not only immortal, but lives with God, even while the body is detained in the dust of the earth, which body is afterward to be raised to life, and united with its soul, by the *miraculous power of God*, of which power they showed themselves to be ignorant, when they denied the possibility of a resurrection.

Verse 33. *The multitude—were astonished at his doctrine*] God uses the infidelity of some, for the edification of others. Had no false doctrine been broached in the world, we had not seen the full evidence of the true teaching. The opposition of deists and infidels has only served to raise up men in behalf of the truth of God, who not only have refuted them, but shown at the same time, that the sacred testimonies are infinitely amiable in themselves, and worthy of all acceptance. Truth always gains by being opposed.

A. M. 4033. 33 And when the multitude heard *this*, ^bthey were astonished at his doctrine.

34 ¶ ^cBut when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them which was ^da lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, ^eThou shalt

^d Luke 10. 25.—^e Deut. 6. 5. & 10. 12. & 30. 6. Luke 10. 27. 1 Sam. 7. 3. 2 Kings 16. 31. Psal. 119. 2.

Verse 34. *They were gathered together.*] Εἰς τὸ αὐτὸ—they came together with one accord, or, for the same purpose; i. e. of enjoining him in his discourse, as the Sadducees had done, ver. 16. The Codex Bezae and several of the Itala have ἐκ αὐτῶν, against him. Came together into one—Old MS. Eng. Bib.

Verse 35. *A lawyer*] Νομικός, a teacher of the law. What is called lawyer in the common translation, conveys a wrong idea to most readers: my old MS. readers the word in the same way I have done. These teachers of the law were the same as the scribes, or what Dr. Wotton calls letter-men, whom he supposes to be the same as the Karaites, a sect of the Jews, who rejected all the traditions of the elders, and admitted nothing but the written word. See Wotton's Mishna, vol. i. p. 78. These are allowed to have kept more closely to the spiritual meaning of the law and prophets, than the Pharisees did; and hence the question proposed by the lawyer, (Mark xii. 28. calls him one of the scribes) or Karaite, was of a more spiritual or refined nature than any of the preceding.

Verse 36. *Which is the great commandment*] We see here three kinds of enemies and false accusers of Christ and his disciples; and three sorts of accusations brought against them. 1. The Herodians, or politicians and courtiers, who form their questions and accusations on the rights of the prince, and matters of state, ver. 16. 2. The Sadducees, or libertines, who found theirs upon matters of religion and articles of faith, which they did not credit, ver. 23. 3. The Pharisees, lawyers, scribes, or Karaites, hypocritical pretenders to devotion, who found theirs on that vital and practical godliness, (the love of God and man) of which they wished themselves to be thought the sole proprietors, ver. 36.

Verse 37. *Thou shalt love the Lord*] This is a subject of the greatest importance, and should be well understood, as our Lord shows that the whole of true religion is comprised in thus loving God and our neighbour.

It may not be unnecessary to inquire into the literal meaning of the word love. Αγαπᾶν, from ἀγαπᾶν, I love, is supposed to be compounded either of ἀγαρ and ποίω, to act vehemently or intensely, or, from ἀγαπᾶν κατὰ παν, because love is always active, and will act in every possible way; for he who loves, is with all his affection and desire carried forward to the beloved object, in order to possess and enjoy it. Some derive it from ἀγαρ and παύσθαι, to be

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love the LORD thy God 'with all thy heart, and with all thy soul, and with all thy mind.

† 1 John 4. 7, 8, 17, 18, 20, 21.

completely at rest, or to be intensely satisfied: because he who loves is supremely contented with, and rests completely satisfied in, that which he loves. Others, from *αγα* and *πασ*, because a person eagerly embraces, and vigorously holds fast, that which is the object of his love. Lastly, others suppose it to be compounded of *αγα*, I admire, and *παυομαι*, I rest, because that which a man loves intensely, he rests in, with fixed admiration and contemplation. So that genuine love changes not, but always abides steadily attached to that which is loved.

Whatever may be thought of these etymologies, as being either just or probable; one thing will be evident to all those who know what love means, that they throw much light upon the subject, and manifest it in a variety of striking points of view. The ancient author of a MS. Lexicon in the late French king's library, under the word *αγαπη*, has the following definition:—*Ασπασος προδωεις επι τη φιλη του φιλομνητου, Συμφυχη.* "A pleasing surrender of friendship to a friend:—an identity or sameness of soul." A sovereign preference given to one above all others, present or absent: a concentration of all the thoughts and desires in a single object, which a man prefers to all others. Apply this definition to the love which God requires of his creatures, and you will have the most correct view of the subject. Hence it appears, that by this love, the soul eagerly cleaves to, affectionately admires, and constantly rests in God, supremely pleased and satisfied with him as its portion; that it acts from him, as its author; for him, as its master; and to him, as its end. That by it, all the powers and faculties of the mind are concentrated in the Lord of the universe. That by it, the whole man is willingly surrendered to the Most High: and that through it, an identity or sameness of spirit with the Lord is acquired—the man being made a partaker of the divine nature, having the mind in him which was in Christ, and thus dwelling in God, and God in him.

But what is implied in loving God with all the heart, soul, mind, strength, &c. and when may a man be said to do this? 1. He loves God with all his heart, who loves nothing in comparison of him, and nothing but in reference to him:—who is ready to give up, do, or suffer any thing in order to please and glorify him:—who has in his heart neither love nor hatred, hope nor fear, inclination, nor aversion, desire nor delight, but as they relate to God, and are regulated by him.

2. He loves God with all his soul, or rather, *επι παν τη ψυχη*, with all his life, who is ready to give up life for his sake;—to endure all sorts of torments, and to be deprived of all kinds of comforts rather than dishonour God; who employs life, with all its comforts and conveniences, to glorify God, in, by, and through all: to whom life and death are nothing, but as they come from, and lead to God. From this divine principle sprang the blood of the martyrs, which became the seed of the church. They overcame through the blood of the Lamb, and loved not their lives unto the death. See Rev. xiii. 11.

38 This is the first and great commandment.

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39 And the second is like

† 1 Tim. 1. 5.

3. He loves God with all his strength, (Mark xii. 30. Luke x. 27.) who exerts all the powers of his body and soul in the service of God: who, for the glory of his Maker, spares neither labour nor cost—who sacrifices his time, body, health, ease, for the honour of God his divine Master:—who employs in his service all his goods, his talents, his power, credit, authority, and influence.

4. He loves God with all his mind, (intellect—*συναγια*.) who applies himself only to know God and his holy will:—who receives with submission, gratitude, and pleasure, the sacred truths which God has revealed to man:—who studies no art nor science, but as far as it is necessary for the service of God; and uses it at all times to promote his glory:—who forms no projects nor designs, but in reference to God, and the interests of mankind:—who banishes from his understanding and memory, every useless, foolish, and dangerous thought, together with every idea, which has any tendency to defile his soul, or turn it for a moment from the centre of eternal repose. In a word, he who sees God in all things—thinks of him at all times—having his mind continually fixed upon God, acknowledging him in all his ways: who begins, continues, and ends all his thoughts, words, and works, to the glory of his name—this is the person who loves God with all his heart, life, strength, and intellect. He is crucified to the world, and the world to him:—he lives, yet not he, but Christ lives in him. He beholds as in a glass the glory of the Lord, and is changed into the same image from glory to glory. Simply and constantly looking unto Jesus, the author and perfecter of his faith, he receives continual supplies of enlightening and sanctifying grace, and is thus fitted for every good word and work. O glorious state! far, far beyond this description! which comprises an ineffable communion between the ever-blessed Trinity and the soul of man!

Verse 38. This is the first and great commandment.] It is so, 1. In its antiquity: being as old as the world, and engraven originally on our very nature.

2. In dignity; as directly and immediately proceeding from, and referring to God.

3. In excellence; being the commandment of the new covenant, and the very spirit of the divine adoption.

4. In justice; because it alone renders to God his due, prefers him before all things, and secures to him his proper rank in relation to them.

5. In sufficiency; being in itself capable of making men holy in this life, and happy in the other.

6. In fruitfulness; because it is the root of all commandments, and the fulfilling of the law.

7. In virtue and efficacy; because by this alone, God reigns in the heart of man, and man is united to God.

8. In extent; leaving nothing to the creature, which it does not refer to the Creator.

9. In necessity; being absolutely indispensable.

A. M. 4033. unto it, ^b Thou shalt love thy
A. D. 29. neighbour as thyself.

An. Olymp. 40^d On these two command-
CCH. I. ments hang all the law and the pro-
phets.

41 ¶ ^k While the Pharisees were ga-
thered together, Jesus asked them,

42 Saying, What think ye of Christ ?
whose son is he ? They say unto him,
The son of David.

43 He saith unto them, How then

^b Lev. 19. 18. Ch. 19. 19. Mark 12. 31. Luke 10. 27. Rom.
13. 9. Gal. 5. 14. James 2. 8.—^c Ch. 7. 12. 1 Tim. 1. 5.
^d Mark 12. 35. Luke 20. 41.

10. In duration; being ever to be continued
on earth, and never to be discontinued in
heaven.

Verse 39. *Thou shalt love thy neighbour*]
The love of our neighbour springs from the
love of God as its source; is found in the love
of God as its principle, pattern, and end; and
the love of God is found in the love of our
neighbour as its effect, representation, and
infallible mark. This love of our neighbour
is a love of equity, charity, succour, and benevo-
lence. We owe to our neighbour what we
have a right to expect from him—"Do unto
all men as ye would they should do unto you,"
is a positive command of our blessed Saviour.
By this rule, therefore, we should think, speak,
and write, concerning every soul of man;—
put the best construction upon all the words
and actions of our neighbour, that they can
possibly bear. By this rule we are taught to
bear with, love, and forgive him: to rejoice
in his felicity, mourn in his adversity, desire
and delight in his prosperity, and promote it to
the utmost of our power: instruct his igno-
rance, help him in his weakness, and risk even
our life for his sake, and for the public good. In
a word, we must do every thing in our power,
through all the possible varieties of circum-
stances, for our neighbours, which we would
wish them to do for us, were our situations
reversed.

This is the religion of Jesus! how happy
would society be, were these two plain, rational
precepts properly observed! *Love me, and love
thy fellows!* Be unutterably happy in me,
and be in perfect peace, unanimity, and love,
among yourselves. Great fountain and dis-
penser of love! fill thy creation with this
sacred principle, for his sake who died for the
salvation of mankind!

On the nature of self-love, see chap. xix. 19.

Verse 40. *On these two—hang all the law and
the prophets.*] They are like the first and last
links of a chain, all the intermediate ones de-
pend on them. True religion begins and ends
in love to God and man. These are the two
grand links that unite God to man, man to his
fellows, and men again to God.

Love is the fulfilling of the law, says St. Paul,
Rom. xiii. 10. for he who has the love of God
in him, delights to obey the divine precepts, and
to do all manner of kindness to men for God's
sake.

Verse 41. *While the Pharisees were gathered
together*] Jesus asks a question in his turn,

doth David in spirit ^l call him
Lord, saying,

44 ^m The LORD said unto my
Lord, Sit thou on my right hand, till I
make thine enemies thy footstool ?

45 If David then call him Lord, how
is he his son ?

46 ⁿ And no man was able to answer
him a word, ^o neither durst any man
from that day forth ask him any more
questions.

^l Eccles. 51. 10.—^m Psa. 110. 1. Acts. 2. 34. 1 Cor. 15. 25.
Hebr. 1. 13. & 10. 12, 13.—ⁿ Luke 14. 6.—^o Mark 12. 34.
Luke 20. 40.

utterly to confound them, and to show the people
that the source of all the captious questions of
his opponents, was their ignorance of the pro-
phesies relative to the Messiah.

Verse 42. *What think ye of Christ?*] Or,
What are your thoughts concerning THE CHRIST
—the Messiah: for to this title, the emphatic
article should always be added.

Whose son is he?] From what family is he
to spring ?

They say unto him, The son of David.] This
was a thing well known among the Jews, and
universally acknowledged; see John vii. 42.
and is a most powerful proof against them that
the Messiah is come. Their families are now
so perfectly confounded, that they cannot trace
back any of their genealogies with any degree
of certainty: nor have they been capable of
ascertaining the different families of their tribes,
for more than sixteen hundred years. Why
then should the spirit of prophecy assert so
often, and in such express terms, that Jesus
was to come from the family of David; if he
should only make his appearance when the
public registers were all demolished, and it
would be impossible to ascertain the family? Is
it not evident that God designed that the Mes-
siah should come at a time when the public
genealogies might be inspected, to prove that
it was he who was prophesied of, and that no
other was to be expected? The evangelists
Matthew and Luke, were so fully convinced of
the conclusiveness of this proof, that they had
recourse to the public registers; and thus
proved to the Jews from their own records, that
Jesus was born of the family mentioned by the
prophets. Nor do we find that a scribe, Phari-
see, or any other, ever attempted to invalidate
this proof, though it would have essentially sub-
verted their cause, could they have done it.
But as this has not been done, we may fairly
conclude it was impossible to do it.

Verse 43. *How then doth David in spirit (or,
by the spirit—by the inspiration of the Spirit of
God) call him Lord? saying,*

Verse 44. *The Lord* (*יהוה* *Yeve* or *Jehovah*)
said unto my Lord, (*אדני* *Adni* or *Adonai*, my
prop, stay, master, support,) *Sit thou on my
right hand*] Take the place of the greatest
eminence and authority. *Till I make thine
enemies thy footstool—till I subdue both Jews
and Gentiles under thee, and cause them to ac-
knowledge thee as their sovereign and Lord.*
This quotation is taken from Psal. cx. 1. and
from it these two points are clear, 1. That

David wrote it by the inspiration of God; and 2. That it is a prophetic declaration of the *Messiah*.

Verse 45. *How is he his son?*] As the Jews did not attempt to deny the conclusion of our Lord's questions, which was, the Messiah is not only the son of David according to the flesh, but he is the *Lord of David* according to his divine nature, then it is evident they could not. Indeed there was no other way of invalidating the argument, but by denying that the prophecy in question related to Christ: but it seems, the prophecy was so fully and so generally understood to belong to the Messiah, that they did not attempt to do this: for it is immediately added, *No man was able to answer him a word*—they were completely nonplused and confounded.

Verse 46. *Neither durst any—ask him any more questions.*] “Thus,” says Dr. Wotton, “our Lord put the four great sects of the Jews to silence in one day, successively. The Herodians and Pharisees wanted to know, whether they might lawfully pay tribute to Cæsar or not? The Sadducees were inquisitive to know, whose wife the woman should be of the seven brethren, in the resurrection, who had her to wife? Then comes the *Scribe* (or *Karaite*),

who owned no authority beyond or beside the written law, and asked which was the great commandment in the law? This lawyer deserves to be mentioned here, because he not only acquiesced in, but commended what our Lord had said in answer to his question.” Wotton's *Miscellaneous Discourses*, vol. i. p. 78.

The Pharisees and Herodians were defeated, ver. 15—22. The Sadducees were confounded, ver. 29—33. The lawyers or Karaïtes nonplused, ver. 37—40. And the Pharisees, &c. finally routed, ver. 41—46. Thus did the *wisdom of God* triumph over the *cunning of men*.

From this time, we do not find that our Lord was any more troubled with their captious questions: their whole stock, it appears, was expended, and now they coolly deliberate on the most effectual way to get him murdered. He that resists the *truth of God*, is capable of effecting the worst purpose of Satan.

The very important subjects of this chapter, have been so amply discussed in the notes, and applied so particularly to their spiritual uses, that it does not appear necessary to add any thing by way of practical improvement. The explanation of the great command of the law, is particularly recommended to the reader's notice. See on verses 36—40.

CHAPTER XXIII.

The character of the scribes and Pharisees, and directions to the people and the disciples to receive the law from them, but not to follow their bad example, 1—7. The disciples exhorted to humility, 8—12. Different woes pronounced against the scribes and Pharisees for their intolerance, 13; rapacity, 14; false zeal, 15; superstition in oaths and tithes, 16—23; hypocrisy, 24—28. Their cruelty, 29—32. Their persecution of the apostles, &c. Their destruction foretold, 33—36. Christ's lamentation over Jerusalem, 37—39.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, *The scribes and the Pharisees sit in Moses' seat :

3 All therefore whatsoever they bid you observe, *that* observe and do ; but do not ye after their works : for ^b they say and do not.

* Neh. 8. 4. 8. Mal. 2. 7. Mark 12. 38. Luke 20. 45.—b Rom. 2. 19, &c.—c Luke 11. 46. Acts 15. 10. Gal. 6. 13.

NOTES ON CHAPTER XXIII.

Verse 2. *The scribes and the Pharisees sit in Moses' seat*] *Enadicoav*.—They sat there formerly by divine appointment: they sit there now by divine permission. What our Lord says here, refers to their expounding the Scriptures, for it was the custom of the Jewish doctors to sit while they expounded the law and prophets, (chap. v. 1. Luke iv. 20—22.) and to stand up when they read them.

By the seat of Moses, we are to understand authority to teach the law.—Moses was the great teacher of the Jewish people; and the scribes, &c. are here represented as his successors.

Verse 3. *All therefore whatsoever*] That is, all those things which they read out of the law and prophets, and all things which they teach consistently with them. This must be our Lord's meaning; he could not have desired them to do every thing without restriction, which the Jewish doctors taught; because himself warns his disciples against their false teaching, and testifies that they have made the word of God

4 * For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 ^d But all their works they do for to be seen of men : * they make broad their phylacteries, and enlarge the borders of their garments,

^d Ch. 6. 1, 2, 5, 16.—e Numb. 15. 38. Deut. 6. 8. 22. 12 Prov. 3. 3.

of none effect by their traditions. See chap. xv. 6, &c. Besides, as our Lord speaks here in the past tense—*whatsoever they HAVE commanded*, *ὅσα ἐλάλουν*, he may refer to the teaching of a former period, when they taught the way of God in truth; or were much less corrupted than they were now.

Verse 4. *They bind heavy burdens*] They are now so corrupt, that they have added to the ceremonies of the law, others of their own invention, which are not only burdensome and oppressive, but have neither reason, expediency, nor revelation to countenance them. In a word, like all their successors in spirit to the present day, they were severe to others, but very indulgent to themselves.

Verse 5. *All their works they do for to be seen of men*] In pointing out the corruptions of these men, our Lord gives us the distinguishing characteristics of all false teachers, whether Jewish or Christian.

1. They live not according to the truths they preach; *they say and do not*, ver. 3.

2. They are severe to others, point out the

A. M. 4033. 6 ' And love the uppermost
A. D. 29. rooms at feasts, and the chief
An. Olymp. seats in the synagogues,
CCII. I.
7 And greetings in the markets, and to

Mark 12. 38, 39. Luke 11. 43. & 20. 46. 3 John 9.

narrowest road to heaven, and walks in the broad road themselves.—They bind on burdens, &c. ver. 4.

3. They affect to appear righteous, and are strict observers of certain rights, &c. while destitute of the power of godliness. They make broad their phylacteries, &c. ver. 5.

4. They love worldly entertainments, go to feast wherever they are asked, and seek church preferments.—They love the chief places at feasts, and chief seats in the synagogues, ver. 6.

5. They love and seek public respect and high titles; salutations in the market place, (for they are seldom in their studies,) and to be called of men, rabbi—eminent teacher, though they have no title to it, either from the excellence or fruit of their teaching. When these marks are found in a man who professes to be a minister of Christ, charity itself will assert, he is a thief and a robber—he has climbed over the wall of the sheepfold, or broken it down, in order to get in.

Phylacteries] Φυλακτερια from φυλασσω, to keep or preserve. These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied these about their foreheads and arms, for three different purposes.—1. To put them in mind of those precepts which they should constantly observe. 2. To procure them reverence and respect in the sight of the heathen. And 3. To act as amulets or charms to drive away evil spirits.

The first use of these phylacteries, is evident from their name.

The second use appears from what is said on the subject from the Gemara, Beracoth, chap. i. quoted by Kypke. "Whence is it proved that phylacteries (תפילין tephilin) are the strength of Israel?—Ans. From what is written, Deut. xxviii. 10. All the people of the earth shall see that thou art called by the name [of יהוה Jehovah;] and they shall be afraid of thee."

The third use of them appears from the Targum, on Cant. viii. 3. His left hand is under my head, &c. "The congregation of Israel hath said, I am elect above all people, because I bind my phylacteries on my left hand, and on my head, and the scroll is fixed to the right side of my gate, the third part of which looks to my bed-chamber, that DEMONS may not be permitted to INJURE me."

An original phylactery lies now before me. It is a piece of fine vellum, about eighteen inches long, and an inch and a quarter broad. It is divided into four unequal compartments: in the first is written, in a very fair character, with many apices, after the mode of the German Jews, the first ten verses of Exod. xiii.; in the second compartment is written, from the eleventh to the sixteenth verse of the same chapter inclusive; in the third, from the fourth to the ninth verse inclusive, of Deut. vi. beginning with, Hear, O Israel, &c.; in the fourth, from the thirteenth to the twenty-first verse inclusive, of Deut. xi.

A. M. 4033. be called of men, Rabbi, Rabbi. A. D. 29.
8 ' But be not ye called An. Olymp. Rabbi; for one is your Master, CCII. I.
even Christ; and all ye are brethren.

James 3. 1. See 2 Cor. 1. 24. 1 Pet. 5. 3.

These passages seem to be chosen in vindication of the use of the phylactery itself, as the reader will see on consulting them: bind them for a SIGN upon thy HAND—and for FRONTLETS between thy EYES—write them upon the POSTS of thy HOUSE, and upon thy GATES; all which commands the Jews took in the most literal sense.

Even the phylactery became an important appendage to a Pharisee's character, insomuch that some of them wore them very broad, either that they might have the more written on them, or, that the characters being larger, they might be the more visible, and that they might hereby acquire greater esteem among the common people, as being more than ordinarily religious. For the same reason, they wore the fringes of their garments of an unusual length. Moses had commanded (Numb. xv. 38. & 39.) the children of Israel to put fringes to the borders of their garments, that when they looked upon even these distinct threads, they might remember not only the law in general, but also the very minutiae, or smaller parts of all the precepts, rites, and ceremonies, belonging to it. As these hypocrites were destitute of all the life and power of religion within, they endeavoured to supply its place by phylacteries, and fringes without. See the note on Exod. xiii. 9.

Verse 7. To be called of men, Rabbi, Rabbi.] רבני רבני i. e. My Teacher! my Teacher! The second rabbi is omitted by several excellent MSS., by most of the ancient versions, and by some of the fathers. Griesbach has left it in the text, with the note of doubtfulness.

There are three words used among the Jews as titles of dignity, which they apply to their doctors—rabh, rabbi, and rabban; each of these terms has its particular meaning: rabban implies much more than rabbi, and rabbi much more than rabh. They may be considered as three degrees of comparison; rabh, great, rabbi, greater, and rabban, greatest. These rabbins were looked up to as infallible oracles in religious matters, and usurped not only the place of the law, but of God himself.

Verse 8. But be not ye called Rabbi] As our Lord probably spoke in Hebrew, the latter word rabbi, in this verse, must have been in the plural; but as the contracted form of the plural sounds almost exactly like the singular, the Greek writer would naturally express them both in the same letters.

None of the prophets had ever received this title, nor any of the Jewish doctors before the time of Hillel and Shammai, which was about the time of our Lord; and as disputes on several subjects had run high between these two schools, the people were of course divided; some acknowledging Hillel as rabbi,—infallible teacher, and others giving this title to Shammai. The Pharisees, who always sought the honour that comes from men, assumed the title, and got their followers to address them by it. See on chap. xix. 3.

One is your master] Instead of καθυπακουσ; 199

A. M. 4033. 9 And call no man your
A. D. 29. father upon the earth; ^b for
An. Olymp. one is your Father, which is
CCL. I. in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But ¹he that is greatest among you shall be your servant.

12 ^kAnd whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

^a Mal. 1. 6.—^c Ch. 20. 26, 27.—^d Job 22. 29. Prov. 15. 33. & 29. 23. Luke 14. 11. & 18. 14. James 4. 6. 1 Pet. 5. 3.

guide, or leader, (the common reading here, and which occurs in verse 10.) the famous Vatican MS., upward of fifty others, and most of the ancient versions, read *διδασκαλος*, *master*. The most eminent critics approve of this reading: and independently of the very respectable authority by which it is supported, it is evident that this reading is more consistent with the context than the other,—*Be not ye called MASTERS, for one is your MASTER.*

Even Christ] Griesbach has left this out of the text, because it is wanting in many of the most excellent MSS. versions, and fathers. Mill and Bengel approve of the omission. It might have been brought into this verse, from verse 10. Our Lord probably alludes to Isai. liv. 13. *All thy children shall be taught of the Lord.*

Ye are brethren] No one among you is *higher* than another, or can possibly have from me any *jurisdiction* over the rest. Ye are, in this respect, perfectly equal.

Verse 9. *Call no man your FATHER*] Our Lord probably alludes to the *Ab*, or father of the sanhedrim, who was the *next* after the *Nasi*, or president. See on chap. xx. 21. By which he gives his disciples to understand, that he would have no *second* after himself, established in his church, of which he alone was the *head*; and that a perfect equality must subsist among them.

Verse 10. *Neither be ye called masters*] *Καθηγηται*, *leaders*. God is in all these respects jealous of his honour. To him alone it belongs to guide and *lead* his church, as well as to govern and defend it. Jesus is the sole teacher of righteousness. It is he alone (who is the word, light, and eternal truth); that can illuminate every created mind; and who, as Saviour and Redeemer, speaks to every heart by his spirit.

Though the title of *rabbi*, mentioned above, was comparatively recent in the time of our Lord, yet it was in great vogue, as were the others—*father* and *master*, mentioned in this and the following verse; some had all *three* titles, for thus in *Bab. Maccoth*, fol. 24. "It is feigned," says Dr. Lightfoot, "that when King Jehoshaphat saw a disciple of the wise men, he rose up out of his throne, and embraced him, and said, אבי רבי אבי רבי אבי *Abbi Abbi, Rabbi Rabbi, Mori Mori, Father Father! Rabbi Rabbi! Master Master!*" Here then are the three titles, which in the 7th, 9th, and 10th verses, our blessed Lord condemns; and these were titles that the Jewish doctors greatly affected

13 ¶ But ¹wo unto you, A. M. 4033. scribes and Pharisees, hypo- A. D. 29. crites! for ye shut up the An. Olymp. kingdom of heaven against men: for CCL. I. ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Wo unto you, scribes and Pharisees, hypocrites! ^mfor ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

¹ Luke 11. 52.—^m Mark 12. 40. Luke 20. 47. ⁿ Tim. 3. 6. Tit. 1. 11.

Verse 11. *Your servant.*] *Διακονος*, *deacon*. See on chap. xx. 26.

Verse 12. *Whosoever shall exalt himself, &c.*] The way to arrive at the highest degree of dignity in the sight of God, is, by being willing to become the servant of all. Nothing is more hateful in his sight than *pride*; to bring it into everlasting contempt, God was manifest in the flesh. He who was in the likeness of God, took upon him the form of a servant, and was made in the likeness of man, and humbled himself unto death. After this, can God look upon any *proud* man without *abasing* him? *Spiritual lordship and domination*, ecclesiastical *luxury, pomp, and pride*, must be an abhorrence in the sight of that God who gave the above advices to his followers.

Another lesson, which our blessed Lord teaches here, is, that no man is *implicitly* to receive the *sayings, doctrines, and decisions* of any man, or number of men, in the things which concern the interests of his immortal soul. Christ, his spirit, and his word, are the only infallible teachers. Every man who wishes to save his soul, must search the Scriptures by prayer and faith.—Reader, take counsel with the pious; hear the discourses of the wise and holy: but let the book of God ultimately fix thy creed.

Verses 14 and 13. *Wo unto you, scribes*] I think the *fourteenth* and *thirteenth* verses should be *transposed*. This transposition is authorised by some of the best MSS. versions, and fathers. The *fourteenth* is wanting in the BDL. and in many others of inferior note, as well as in several of the *versions*. Griesbach had left it out of the text in his first edition; I hesitated, and left it in, thus transposed. I am happy to find that a more extensive collation of MSS. &c. has afforded proof to that eminent critic that it should be restored to its place. In his *second* edition, he has transposed the two, just as I had done. The *fifteenth* reads best after the *thirteenth*.

Verse 14. *Ye devour widows' houses*] On this subject I am in possession of nothing better than the following note of Dr. *Whitby*.

"This sect," says Josephus, (Ant. 1. xvii. ch. 3.) "pretended to a more exact knowledge of the law, on which account the women were subject to them, as pretending to be dear to God. And when *Alexandra* obtained the government, (Jewish war, h. 1. ch. 4.) they insinuated themselves into her favour, as being the exactest sect of the Jews, and the most exact interpreters of the *law*, and abusing her sim-

A. M. 4033. 15 Who unto you scribes and
A. D. 29. Pharisees, hypocrites ! for ye
An. Olymp. compass sea and land to make
CCII. 1. one proselyte, and when he is made,
ye make him twofold more the child
of hell than yourselves.

16 Who unto you ^aye blind guides,
which say, ^o Whosoever shall swear by
the temple, it is nothing ; but whoso-
ever shall swear by the gold of the tem-
ple, he is a debtor !

17 Ye fools and blind ; for whether is
greater, the gold, ^v or the temple that
sanctifieth the gold ?

18 And, Whosoever shall swear by the

altar, it is nothing : but who-
soever sweareth by the gift
that is upon it, he is ^r guilty.

19 Ye fools and blind : for whether
is greater, the gift or ^a the altar that
sanctifieth the gift ?

20 Whoso therefore shall swear by
the altar, sweareth by it, and by all
things thereon.

21 And whoso shall swear by the
temple, sweareth by it, and by ^h him
that dwelleth therein.

22 And he that shall swear by hea-
ven, sweareth by ^h the throne of God,
and by him that sitteth thereon.

^a Ch. 15. 14. Ver. 24.—^o Ch. 5. 33, 34.—^p Exod. 30. 29.—^r Or,
debtor, or bound.—^v Exod. 29. 37.

¹ 1 Kings 8. 13. ² Chron. 6. 2. Psa. 26. 8. & 132. 14.—^h Ch. 5. 34.
Psa. 11. 4. Acts 7. 49.

licity, did as they listed, *remove and dispose, bind and loose, and even cut off men.* They were in vogue for their long prayers, which they continued sometimes *three hours* ; that perhaps they sold them, as do the Roman priests their masses, or pretended others should be more acceptable to God for them ; and so might spoil devout widows by the gifts or salaries they expected from them. Now, this being only a hypocritical pretence of piety, must be hateful to God, and so deserve a greater condemnation."

Long prayer] For proofs of *long prayers and vain repetitions* among *Jews, Mohammedans, and Heathens*, see the notes on chap. vi. 7.

Verse 13. *Ye shut up the kingdom*] As a key by opening a lock gives entrance into a house, &c., so knowledge of the sacred testimonies, manifested in *expounding* them to the people, may be said to *open* the way into the kingdom of heaven. But where men who are termed *teachers* are destitute of this *knowledge* themselves, they may be said to *shut* this kingdom ; because they occupy the place of those who *should teach*, and thus *prevent* the people from acquiring heavenly knowledge.

In ancient times the rabbins carried a *key*, which was the symbol or emblem of knowledge. Hence it is written in *Semacoth*, ch. viii. "When Rab. Samuel the little, died, his key and his tablets were hung on his tomb, because he died childless." See *Schoetgen*.

The kingdom of heaven here means the Gospel of Christ ; the Pharisees would not receive it themselves, and hindered the common people as far as they could.

Verse 15. *Compass sea and land*] A proverbial expression, similar to ours. *You leave no stone unturned* ; intimating that they did all in their power to gain converts, not to God, but to their sect. These we may suppose were principally sought for among the *Gentiles*, for the bulk of the Jewish nation was already on the side of the Pharisees.

Proselyte] Προσηλυτος, a *stranger, or foreigner* ; one who is *come from his own people and country, to sojourn with another.* See the different kinds of proselytes explained in the note on Exod. xii. 43.

The child of hell] A Hebraism for an excessively wicked person, such as might claim *hell* for his *mother*, and the *devil* for his *father*.

Twofold—the child of] The Greek word διπλοῦτος, which has generally been translated *twofold*, ΚΥΡΚΕ has demonstrated to mean *more deceitful*. Απλοῦς, is used by the best Greek writers for *simple, sincere, απλοῦς, for simplicity, sincerity, so διπλοῦς, deceitful, dissembling, and δεικνός, hypocrisy, fraudulence, and δειπλοῦτος, more fraudulent, more deceitful, more hypocritical.* See also *Suidas* in Δειπλοῦς.

Dr. *Lightfoot* and others observe, that the proselytes were considered by the Jewish nation, as the *scabs of the Church*, and hindered the coming of the Messiah ; and *Justin Martyr* observes, that "the proselytes did not only disbelieve Christ's doctrine, but were *abundantly more blasphemous* against him than the Jews themselves, endeavouring to torment and cut off the Christians wherever they could, they being in this the *instruments* of the scribes and Pharisees."

Verse 16. *Whosoever shall swear by the gold*] The covetous man, says one, still gives preference to the object of his lust ; *gold* has still the first place in his heart. A man is to be suspected when he recommends those good works most, from which he receives most advantage.

Is bound thereby, i. e. to fulfil his oath.

Verse 20. *Whoso—shall swear by the altar*] As an oath always supposes a person who witnesses it, and will punish perjury ; therefore whether they swore by the *temple, or the gold, (ver. 16.) or by the altar, or the gifts* laid on it, (ver. 18.) the oath necessarily supposed the God of the temple—of the altar, and of the gift, who witnessed the oaths, and would even, in their exempt cases, punish the perjury.

Verse 21. *Whoso shall swear by the temple*] Perhaps it is to this custom of swearing by the temple, that *Martial* alludes, lib. xi. epist. 95.

Eccis negas, jurasque mihi per templa Tonantis ;
Non cedo : jura, Verpo, per Anchialum.

"Behold, thou deniest and swearest to me by the temples of Jupiter ; I will not credit thee : swear, O Jews, by the temple of Jehovah." This word probably comes from יהוה יהוה *hecal Yah, the temple of Jehovah.* This seems a better derivation than יהוה יהוה *im chas Elohim, as God liveth*, though the sound of the latter is nearer to the Latin.

By him that dwelleth therein.] The common reading is κατενοῦντι, *dwelleth* or ἰνῆαβιτῆτι,

A. M. 4033. A. D. 99. An. Olymp. CCL. 1.

23 Wo unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

ν Luke 11. 42.—ν Gr. δ' ὑμῶν, diff.—x 1 Sam. 15. 22. Hos.

but κατοικεσθαι, dwell or did inhabit, is the reading of CDEFGHKLM. eighty-six others: this reading has been adopted in the editions of Complutum, Colineus, Bengel, and Griesbach. The importance of this reading may be perceived by the following considerations. In the first Jewish temple God had graciously condescended to manifest himself—he is constantly represented as dwelling between the cherubim, the two figures that stood at each end of the ark of the covenant; between whom, on the mercy-seat, the lid of the ark, a splendour or glory was exhibited, which was the symbol and proof of the divine presence. This the Jews called שכינה Shekinah, the habitation of Jehovah. Now the Jews unanimously acknowledge that five things were wanting in the second temple, which were found in the first, viz. 1. The ark; 2. The holy spirit of prophecy; 3. The Urim and Thummim. 4. The sacred fire; and 5. The שכינה Shekinah. As the Lord had long before this time abandoned the Jewish temple, and had now made the human nature of Jesus the Shekinah, (see John i. 14. the Logos was made flesh, σκηνωσεν, and made his tabernacle—made the Shekinah—among us) our Lord could not, with any propriety, say that the Supreme Being did now inhabit the temple; and therefore used a word that hinted to them that God had forsaken their temple, and consequently the whole of that service which was performed in it; and had now opened the new and living way to the holiest by the Messiah. But all this was common swearing; and whether the subject was true or false, the oath was unlawful. A common swearer is worthy of no credit, when even in the most solemn manner, he takes an oath before a magistrate: he is so accustomed to stake his truth, perhaps even his soul, to things whether true or false, that an oath cannot bind him; and indeed is as little respected by himself, as it is by his neighbour. Common swearing, and the shocking frequency and multiplication of oaths in civil cases, have destroyed all respect for an oath; so that men seldom feel themselves bound by it: and thus it is useless in many cases to require it as a confirmation, in order to end strife or ascertain truth. See the note on chap. v. 37.

Verse 23. Ye pay tithe of mint, &c. They were remarkably scrupulous in the performance of all the rites and ceremonies of religion, but totally neglected the soul, spirit, and practice of godliness.

Judgment] Acting according to justice and equity, toward all mankind. Mercy—to the distressed and miserable. And faith in God, as the fountain of all righteousness, mercy,

A. M. 4033. A. D. 99. An. Olymp. CCL. 1.

25 Wo unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

6. 6. Mic. 6. 8. Ch. 9. 13. & 12. 7.—ν Mark 7. 4. Luke 11. 29.

and truth. The scribes and Pharisees neither begun nor ended their works in God: nor had they any respect unto his name in doing them. They did them to be seen of men, and they had their reward—human applause.

These ought ye to have done, &c.] Our Lord did not object to their paying tithe even of common pot-herbs—this did not affect the spirit of religion; but while they did this and such like to the utter neglect of justice, mercy, and faith, they showed that they had no religion, and knew nothing of its nature.

Verse 24. Blind guides, which strain at a gnat, and swallow a camel.] This clause should be thus translated, Ye strain out the gnat, but ye swallow down the camel. In the common translation, Ye strain at a gnat, conveys no sense. Indeed it is likely to have been at first an error of the press, at for out, which, on examination, I find escaped in the edition of 1611; and has been regularly continued since. There is now before me, "The newe Testament, (both in Englyshe and in Laten) of Mayster Erasmus translacion, imprinted by Wyllyam Powell, dwelvinge in Flete strete: the yere of our Lorde M.CCC.CC.XLVII. the fyrste yere of the kynges (Edwd. VI.) moste gracious reygne:" in which the verse stands thus: Ye blinde guides, which strayne out a gnat, and swalowe a cammel. It is the same also in Edmund Becke's Bible, printed in London 1549, and in several others.—Cleruspage a gnatte.—MS. Eng. Bib. so Wickliff.

Verse 25. Ye make clean the outside] The Pharisees were exceedingly exact in observing all the washings and purifications prescribed by the law; but paid no attention to that inward purity which was typified by them. A man may appear clean without, who is unclean within; but outward purity will not avail in the sight of God, where inward holiness is wanting.

Extortion and excess.] Ἀρπαγῆς καὶ ἀκρασίας, rapine and intemperance: but instead of ἀκρασίας, intemperance, many of the very best MSS. CEFHGHS. and more than a hundred others, the Syriac, Arabic, Ethiopic, Slavonic, with Chrysostom, Euthym, and Theophylact, have ἀδυσίας, injustice, which Griesbach has admitted into the text instead of ἀκρασίας. The latter Syriac has both. Several MSS. and versions have ἀκαθαρσίας, uncleanness: others have πονηρίας, covetousness: some have ποινῆς, wickedness: and two of the ancients have ἀνικιανῆς, iniquity. Suppose we put them all together, the character of the Pharisee will not be overcharged. They were full of rapine, and intemperance, injustice and uncleanness, covetousness, wickedness, and iniquity.

A. M. 4033. A. D. 29. An. Olymp. CCLII. 1. 27 Wo unto you, scribes and Pharisees, hypocrites! ^a ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 ^a Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

A. M. 4033. A. D. 29. An. Olymp. CCLII. 1. 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ^b ye are the children of them which killed the prophets.

32 ^c Fill ye up then the measure of your fathers.

33 Ye serpents, ye ^d generation of vipers, how can ye escape the damnation of hell?

^a Luke 11. 44. Acts 23. 3.—^b Luke 11. 47.—^c Acts 7. 51, 52. 1 Thess. 2. 15.

^c Genesis 15. 16. 1 Thessalonians 2. 16.—^d Chap. 3. 7. & 12. 34.

Verse 27. For ye are like] Παρομοιαζετε, ye exactly resemble—the parallel is complete.

Whited sepulchres] White-washed tombs. As the law considered those unclean who had touched any thing belonging to the dead, the Jews took care to have their tombs white-washed every year, that being easily discovered, they might be consequently avoided.

Verse 28. Even so ye also—appear righteous unto men] But what will this appearance avail a man, when God sits in judgment upon his soul! Will the fair reputation which he had acquired among men while his heart was the seat of unrighteousness, screen him from the stroke of that justice, which impartially sends all impurity and unholiness into the pit of destruction? No. In the sin that he hath sinned, and in which he hath died, and according to that, shall he be judged and punished; and his profession of holiness only tends to sink him deeper into the lake which burns with unquenchable fire. Reader! see that thy heart be right with God.

Verse 29. Ye build the tombs of the prophets] It appears, that through respect to their memory, they often repaired, and sometimes beautified the tombs of the prophets. M. De la Vallé, in his journey to the Holy Land, says, that when he visited the cave of Machpelah, he saw some Jews honouring a sepulchre, for which they have a great veneration, with lighting at it wax candles, and burning perfumes. See Harmer, vol. iii. p. 416. And in ditto, p. 424. We are informed that building tombs over those reputed saints, or beautifying those already built, is a frequent custom among the Mohammedans.

Verse 30. We would not have been partakers] They imagined themselves much better than their ancestors; but our Lord, who knew what they would do, uncovers their hearts, and shows them that they are about to be more abundantly vile than all who had ever preceded them.

Verse 31. Ye be witnesses] Ye acknowledge that ye are the children of those murderers, and ye are about to give full proof that ye are not degenerated.

There are many who think, that had they lived in the time of our Lord, they would not have acted toward him as the Jews did. But we can scarcely believe, that they who reject his Gospel, trample under foot his precepts, do despite to the spirit of his grace, love sin, and

hate his followers, would have acted otherwise to him than the murdering Jews, had they lived in the same times.

Verse 32. Fill ye up then] Notwithstanding the profession you make, ye will fill up the measure of your fathers—will continue to walk in their way, accomplish the fulness of every evil purpose by murdering me; and then, when the measure of your iniquity is full, vengeance shall come upon you to the uttermost, as it did on your rebellious ancestors. The 31st verse should be read in a parenthesis, and then the 32d will appear to be what it is, an inference from the 30th.

Ye will fill up, or, fill ye up—πληρωσατε but it is manifest that the imperative is put here for the future, a thing quite consistent with the Hebrew idiom, and frequent in the Scriptures. So John ii. 19. Destroy this temple, &c. i. e. Ye will destroy or pull down this temple, and I will rebuild it in three days—Ye will crucify me, and I will rise again the third day. Two good MSS. have the word in the future tense: and my old MS. Bible has it in the present—See (ye) fulfillen the measure of gauge (your) fabrics.

Verse 33. Ye serpents, ye generation of vipers] What a terrible stroke—Ye are serpents, and the offspring of serpents. This refers to ver. 31.; they confessed that they were the children of those who murdered the prophets; and they are now going to murder Christ and his followers, to show that they have not degenerated—an accursed seed, of an accursed breed. My old MS. translates this place oddly—See serpentis, fructus of burrotonpungis of ebdrtis that sizen her modrtis. There seems to be here an allusion to a common opinion, that the young of the adder or viper which are brought forth alive, eat their way through the womb of their mothers. Hence that ancient enigma attributed to LACTANTIUS:

Non possum nasci, si non occidero matrem.
Occidi matrem: sed me manet exitus idem.
Id mea mors facit, quod jam mea fecit origo.
Cæl. Firm. Symposium, N. xv.

I never can be born, nor see the day,
Till through my parent's womb I eat my way.
Her I have slain; like her must yield my breath,
For that which gave me life, shall cause my death.

Every person must see, with what propriety this was applied to the Jews, who were about to murder the very person who gave them their being and all their blessings,

A. M. 4033. 34 ¶ Wherefore, behold, I
A. D. 29. send unto you prophets, and
An. Olymp. wise men, and scribes: and
CCII. 1. some of them ye shall kill and crucify;
and some of them shall ye scourge in
your synagogues, and persecute them
from city to city:

35 That upon you may come all the
righteous blood shed upon the earth,
from the blood of righteous Abel, unto

A. M. 4033. the blood of Zacharias, son of
A. D. 29. Barachias, whom ye slew be-
An. Olymp. tween the temple and the altar.
CCII. 1.

36 Verily I say unto you, All these
things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou
that killest the prophets, and stonest
them which are sent unto thee, how
often would I have gathered thy chil-
dren together, even as a hen gathereth

* Ch. 21. 34, 35. Luke 11. 49.—† Acts 5. 40. & 7. 58, 59. & 22.
19.—‡ Ch. 10. 17. 2 Cor. 11. 24, 25.—§ Rev. 18. 24

† Gen. 4. 8. 1 John 3. 12.—‡ 2 Chron. 24. 20, 21.—§ Luke 13. 34.
‡ 2 Chron. 24. 21.—§ Deut. 32. 11, 12. 2 Esdr. 1. 30.

Verse 34. *Wherefore*] To show how my prediction, *Ye will fill up the measure of your fathers*, shall be verified, *Behold, I send* (I am just going to commission them) *prophets, &c. and some ye will kill*, with (legal process) and some ye will crucify, pretend to try and find guilty, and deliver them into the hands of the Romans, who shall, through you, thus put them to death. See on Luke xi. 49. By prophets, wise men, and scribes, our Lord intends the evangelists, apostles, deacons, &c. who should be employed in proclaiming his Gospel: men who should equal the ancient prophets, their wise men, and scribes, in all the gifts and graces of the Holy Spirit.

Verse 35. *Upon the earth*] *Επι της γης*, upon this land, meaning probably the land of Judea; for thus the word is often to be understood. The national punishment of all the innocent blood which had been shed in the land, shall speedily come upon you; from the blood of Abel the just, first prophet and preacher of righteousness, Heb. xi. 4. 2 Pet. ii. 5. to the blood of Zachariah, the son of Barachiah. It is likely that our Lord refers to the murder of Zachariah, mentioned 2 Chron. xxiv. 20. who said to the people, *Why transgress ye the commandments of God, so that ye cannot prosper? Because you have forsaken the Lord, he hath forsaken you. And they conspired against him and stoned him—at the commandment of the king, in the court of the house of the Lord. And when he died, he said, The Lord look upon and require it:* ver. 21, 22.

But it is objected, that this Zachariah was called the son of Jehoiada, and our Lord calls this one the son of Barachiah. Let it be observed, 1. That double names were frequent among the Jews, and sometimes the person was called by one, sometimes by the other. Compare 1 Sam. ix. 1. with 1 Chron. viii. 33. where it appears that the father of Kish had two names, Abiel and Ner. So Matthew is called Levi, compare Matt. ix. 9. with Mark ii. 14. So Peter was also called Simon, and Lebbeus was called Thaddeus, Matt. x. 2, 3.

2. That Jerom says, that in the Gospel of the Nazarenes it was Jehoiada, instead of Barachiah.

3. That Jehoiada and Barachiah have the very same meaning, the praise or blessing of Jehovah.

4. That as the Lord required the blood of Zachariah so fully, that in a year all the princes of Judah and Jerusalem were destroyed by the Syrians, and Joash, who commanded the murder, slain by his own servants, 2 Chron. xxiv.

23—25. and their state grew worse and worse, till at last the temple was burned, and the people carried into captivity by Nebuzardan:—so it should be with the present race. The Lord would, after the crucifixion of Christ, visit upon them the murder of all those righteous men, that their state should grow worse and worse, till at last the temple should be destroyed, and they finally ruined by the Romans. See this prediction in the next chapter: and see Dr. Whitby concerning Zachariah the son of Barachiah.

Some think that our Lord refers, in the spirit of prophecy, to the murder of Zacharias, son of Baruch, a rich Jew, who was judged, condemned, and massacred in the temple by the Idumean zealots, because he was rich, a lover of liberty, and a hater of wickedness. They gave him a mock trial, and when no evidence could be brought against him, of his being guilty of the crime they laid to his charge, viz. a design to betray the city to the Romans, and his judges had pronounced him innocent, two of the stoutest of the zealots fell upon him and slew him in the middle of the temple. See Josephus, War, b. iv. chap. v. s. 5. See Crevier, vol. vi. p. 172. History of the Roman Emperors. Others imagine, that Zachariah, one of the minor prophets, is meant, who might have been massacred by the Jews: for, though the account is not come down to us, our Lord might have it from a well-known tradition in those times. But the former opinion is every way the most probable.

Between the temple and the altar] That is, between the sanctuary and the altar of burnt-offerings.

Verse 36. *Shall come upon this generation.*] *Επι της γενιας ταυτης*, upon this race of men, viz. the Jews. This phrase often occurs in this sense in the evangelists.

Verse 37. *O Jerusalem, Jerusalem*] 1. It is evident that our blessed Lord seriously and earnestly wished the salvation of the Jews. 2. That he did every thing that could be done consistently with his own perfections, and the liberty of his creatures, to effect this. 3. That his tears over the city, Luke xix. 41. sufficiently evince his sincerity. 4. That these persons nevertheless perished. And 5. That the reason was, they would not be gathered together under his protection: therefore wrath, i. e. punishment, came upon them to the uttermost. From this it is evident, that there have been persons whom Christ wished to save, and bled to save, who notwithstanding perished, because they would not come unto him, John v. 40. The

A. M. 4033. her chickens °under her wings,
 A. D. 29. and ye would not !
 An. Olymp. 38 Behold, your house is left
 CCH. I. unto you desolate.

• Psa. 17. 8. & 91. 4.

metaphor which our Lord uses here is a very beautiful one. When the hen sees a bird of prey coming, she makes a noise to assemble her chickens, that she may cover them with her wings from the danger. The Roman eagle is about to fall upon the Jewish state—nothing can prevent this but their conversion to God through Christ—Jesus cries throughout the land, publishing the Gospel of reconciliation—they would not assemble, and the Roman eagle came and destroyed them. The hen's affection to her brood is so very strong as to become proverbial. The following beautiful Greek epigram taken from the Anthologia, affords a very fine illustration of this text.

Χημιαίαις νηράδου πλυτομένα τιδας, ορνίς
 Τυταίς ενταίς ἀμφὸν πτερυγίας,
 Μωφά μιν οὐρανοῦ κρυος ὀλεσθῆν γὰρ ἐμύνην
 Ἀδέρου οὐρανοῦ ἀπταλας νηφῶν.
 Πρὸς τὴν καὶ Μωδία, κατ' αἶδος αἰδουθῆται,
 Μωτέρου, ορνίθων ὄρνα δίδακτορταί.
 Anthol. lib. i. Tit. lxxvii. edit. Boech. p. 344.

Beneath her fostering wing the hen defends
 Her darling offspring, while the snow descends;
 Throughout the winter's day unmov'd defies
 The chilling fleeces and inclement skies.
 Till vanquish'd by the cold and piercing blast,
 True to her charge, she perishes at last!
 O Fame! to tell this fowl's affection bear;
 Tell it to Progné and Modia there:—
 To mothers such as those, the tale unfold,
 And let them blush to hear the story told.—T. Green.

This epigram contains a happy illustration not only of our Lord's simile, but also of his own conduct. How long had these thankless and unholly people been the objects of his tenderest cares! For more than 2000 years, they engrossed the most peculiar regards of the most beneficent Providence; and during the three years of our Lord's public ministry, his preaching and miracles had but one object and aim, the instruction and salvation of this thoughtless and disobedient people. For their sakes, he who was rich became poor, that they through his poverty might be rich:—for their sakes, he made himself of no reputation, and took upon him the form of a servant, and became obedient unto death, even the death of the cross! He died, that they might not perish, but have everlasting life. Thus, to save their life, he freely abandoned his own.

Verse 38. Behold, your house] °O mas, the temple.—this is certainly what is meant. It was once the Lord's temple, God's own house—but now he says, your temple or house—to intimate that God had abandoned it. See the note on ver. 21. See also on Luke xiii. 35.

Verse 39. Ye shall not see me] I will remove my Gospel from you, and withdraw my protection.

Till ye shall say, Blessed] Till after thefulness of the Gentiles is brought in, when the word of life shall again be sent unto you, then will ye rejoice, and bless, and praise him that cometh in the name of the Lord, with full and final salvation for the lost sheep of the house of Israel. See Rom. xi. 26, 27.

39 For I say unto you, Ye shall not see me henceforth,
 A. M. 4033. till ye shall say, Blessed is he
 A. D. 29. An. Olymp. CCH. I. that cometh in the name of the Lord.

• Psa. 118. 26. Ch. 21. 9.

Our Lord plainly foresaw, that in process of time, a spiritual domination would arise in his church; and to prevent its evil influence, he leaves the strong warnings against it which are contained in the former part of this chapter. As the religion of Christ is completely spiritual, and the influence by which it is produced and maintained, must come from heaven; therefore, there could be no master or head but himself; for as the church (the assemblage of true believers) is his body, all its intelligence, light and life, must proceed from him alone. Our forefathers noted this well; and this was one of the grand arguments by which they overturned the papal pretensions to supremacy in this country. In a note on verse 9. in a Bible published by Edmund Becke in 1549, the 4th of Edward VI. we find the following words: Call no man your father upon the earth. Here is the Bishoppe of Rome declared a plaine Antichriste, in that he woulde be called the most holpe father; and that all Christeu men shoulde acknowledge hym for no lesse then their sprrituall father notwithstandinge these playne wordes of Chryste. It is true, nothing can be plainer; and yet, in the face of these commands, the pope has claimed the honour, and millions of men have been so stupid as to concede it. May those days of darkness, tyranny, and disgrace, never return!

From the 13th to the 39th verse, our Lord pronounces eight woes, or rather pathetic declarations, against the scribes and Pharisees.

1. For their unwillingness to let the common people enjoy the pure word of God, or its right explanation: *Ye shut up the kingdom, &c.* ver. 13.

2. For their rapacity and pretended sanctity in order to secure their secular ends: *Ye devour widows' houses, &c.* ver. 14.

3. For their pretended zeal to spread the kingdom of God by making proselytes, when they had no other end in view than forming instruments for the purposes of their oppression and cruelty: *Ye compass sea and land, &c.* ver. 15.

4. For their bad doctrine and false interpretations of the Scriptures, and their dispensing with the most solemn oaths and vows at pleasure. *Ye blind guides, which say, Whosoever shall swear by the temple, it is nothing, &c.* ver. 16—22.

5. For their superstition in scrupulously attending to little things, and things not commanded, and omitting matters of great importance, the practice of which God had especially enjoined: *Ye pay tithe of mint and cummin, &c.* ver. 23, 24.

6. For their hypocrisy, pretending saintship, and endeavouring to maintain decency in their outward conduct, while they had no other object in view than to deceive the people, and make them acquiesce in their oppressive measures: *Ye make clean the outside of the cup, &c.* ver. 25, 26.

7. For the depth of their inward depravity and abomination, having nothing good, fair, or

supportable, but the more outside.—Most hypocrites and wicked men have some good: but these were radically and totally evil: *Ye are like unto whitened sepulchres—within full—of all uncleanness, ver. 27, 28.*

8. For their pretended concern for the holiness of the people, which proceeded no farther than to keep them free from such pollutions as they might accidentally and innocently contract by casually stepping on the place where a person had been buried: and for their affected regret that their fathers had killed the prophets, while themselves possessed and cultivated the same murderous inclinations: *Ye—garnish the sepulchres of the righteous, and say, If ye had been, &c. ver. 29, 30.*

It is amazing with what power and authority our blessed Lord reproves this bad people. This was the last discourse they ever heard from him; and it is surprising, considering their

wickedness, that they waited even for a mock trial, and did not rise up at once and destroy him. But the time was not yet come, in which he was to lay down his life, for no man could take it from him.

While he appears in this last discourse with all the authority of a lawgiver and judge, he at the same time shows the tenderness and compassion of a friend and a father; he beholds their awful state—his eye affects his heart, and he weeps over them! Were not the present hardness and final perdition of these ungodly men entirely of themselves? Could Jesus, as the supreme God, have fixed their reprobation from all eternity by any necessitating decree; and yet weep over the unavoidable consequences of his own sovereign determinations? How absurd as well as shocking is the thought! This is Jewish exclusion: *Credat Judæus Apella—non ego.*

CHAPTER XXIV.

Christ foretells the destruction of the temple, 1—2. His disciples inquire when and what shall be the signs of this destruction, 3. Our Lord answers, and enumerates them—false Christs, 5. Wars, famines, pestilences, and earthquakes, 6—8. Persecution of his followers, 9. Apostasy from the truth, 10—13. General spread of the Gospel, 14. He foretells the investment of the city by the Romans, 15—18. The calamities of those times, 19—22. Warns them against seduction by false prophets, 23—26. The suddenness of these calamities, 27, 28. Total destruction of the Jewish polity, 29—31. The whole illustrated by the parable of a fig-tree, 32, 33. The certainty of the event, though the time is concealed, 34—36. Careless state of the people, 37—41. The necessity of watchfulness and fidelity, illustrated by the parable of the two servants, one faithful, the other wicked. 42—51.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

AND Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here, one stone upon another, that shall not be thrown down.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

* Chap. 23. 38. Haggai 2. 9. Malachi 3. 1. Mark 13. 21. Luke 1. 5.

† Mic. 3. 12. Luke 21. 5, &c.—c 1 Kings 9. 7. Jer. 26. 18. Mic. 3. 12. Luke 19. 44.

NOTES ON CHAPTER XXIV.

This chapter contains a prediction of the utter destruction of the city and temple of Jerusalem, and the subversion of the whole political constitution of the Jews: and is one of the most valuable portions of the New Covenant Scriptures, with respect to the evidence which it furnishes of the truth of Christianity. Every thing which our Lord foretold should come on the temple, city, and people of the Jews, has been fulfilled in the most correct and astonishing manner; and witnessed by a writer who was present during the whole, who was himself a Jew, and is acknowledged to be a historian of indisputable veracity in all those transactions which concern the destruction of Jerusalem. Without having designed it, he has written a commentary on our Lord's words, and shown how every tittle was punctually fulfilled, though he knew nothing of the Scripture which contained this remarkable prophecy. His account will be frequently referred to in the course of these notes; as also the admirable work of Bishop Newton on the Prophecies.

Verse 1. *And Jesus went out, and departed from the temple*] Or, *And Jesus going out of the temple, was going away.* This is the arrangement of the words in several eminent manuscripts, versions, and fathers; and is much clearer than that in the common translation. The Jews say the temple was builded of white and green spotted marble. See *Lightfoot*. Josephus says the stones were white and strong; fifty feet long, twenty-four broad, and sixteen thick. *Antiq. b. 15. c. xi.* See *Mark xiii. 1.*

Verse 2. *See ye not all these things?*] The common text, and many manuscripts have *ο βασιλευς, do ye not see, or consider.* But the negative particle is omitted by several excellent manuscripts, by the Coptic, Sahidic, Armenian, Ethiopic, Slavonic, Vulgate, and Itala versions, and by some of the primitive fathers, who all read it thus, *See, or consider all these things.*

There shall not be left here one stone] These seem to have been the last words he spoke as he left the temple, into which he never afterward entered: and when he got to the mount of Olives he renewed the discourse. From this mount, on which our Lord and his disciples now sat, the whole of the city, and particularly the temple, were clearly seen. This part of our Lord's prediction was fulfilled in the most literal manner. Josephus says, *War, book vii. c. 1.* "Caesar gave orders that they should now demolish the whole city and temple, *τις πικλις παρασται και τον νουν κατασκαπτου,* except the three towers, *Phaselus, Hippicus, and Mariamne,* and a part of the western wall, and these were spared; but for all the rest of the wall it was laid so completely even with the ground, by those who dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited." *Maimonides, a Jewish rabbin, in Tract. Taanith, c. 4.* says, "That the very foundations of the temple were digged up, according to the Roman custom." His words are these, "On that ninth day of the month Ab, fatal for vengeance, the wicked Turnus Rufus, of the children of Edom, ploughed up the temple, and the places round

A. M. 4033. 3 ¶ And as he sat upon the
A. D. 29. mount of Olives, the ^ddisci-
An. Olymp. ples came unto him privately,
CCII. 1. saying, ^eTell us, when shall these
things be? and what shall be the sign
of thy coming, and of the end of the
world?

4 And Jesus answered and said unto
them, ^fTake heed that no man deceive
you.

5 For ^gmany shall come in my name,

^d Mark 13. 3.—¹ Thess. 5. 1.—² Eph. 5. 6. Col. 2. 8, 18.
² Thess. 2. 3. ¹ John 4. 1.

about it, that the saying might be fulfilled, *Zion shall be ploughed as a field.*^h This Turnus, or rather Terentius Rufus, was left general of the army by Titus, with commission, as the Jews suppose, to destroy the city and the temple, as Josephus observes.

The temple was destroyed 1st. *Justly*; because of the sins of the Jews. 2dly. *Mercifully*; to take away from them the occasion of continuing in Judaism: and 3dly. *Mysteriously*; to show that the ancient sacrifices were abolished, and that the whole Jewish economy was brought to an end, and the Christian dispensation introduced.

Verse 3. *Tell us, when shall these things be?* There appear to be three questions asked here by the disciples. 1st. *When shall these things be?* viz. the destruction of the city, temple, and Jewish state. 2dly. *What shall be the sign of thy coming?* viz. to execute these judgments upon them, and to establish thy own church: and 3dly. *When shall this world end?* when wilt thou come to judge the quick and the dead? But there are some who maintain that these are but three parts of the same question, and that our Lord's answers only refer to the destruction of the Jewish state, and that nothing is spoken here concerning the LAST or judgment day.

End of the world] *Τὸν αἰῶνα*; or, of the age; viz. the Jewish economy, which is a frequent accommodated meaning of the word *αἰῶν*, the proper meaning of which is, as *Aristotle* (*De Cælo*) observes, ETERNAL. *Αἰῶν*, quasi *αὐτὸν* continual being: and no words can more forcibly point out eternity than these. See the note on Gen. xxi. 33.

Verse 4. *Take heed that no man deceive you.* The world is full of deceivers, and it is only by taking heed to the counsel of Christ, that even his followers can escape being ruined by them. From this to ver. 31. our Lord mentions the signs which should precede his coming.

The first sign is false Christs.

Verse 5. *For many shall come in my name*] Josephus says, (*War*, b. ii. c. 13.) that there were many, who pretended to divine inspiration, deceived the people, leading out numbers of them to the desert, pretending that God would there show them the signs of liberty, meaning redemption from the Roman power: and that an Egyptian false prophet led 30,000 men into the desert, who were almost all cut off by *Felix*. See Acts xxi. 38. It was a just judgment for God to deliver up that people into the hands of false Christs, who had rejected the true one.

saying, I am Christ: ^h and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For ⁱnation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

^g Jer. 14. 14. & 23. 21, 25. Ver. 24. John 5. 43.—^h Ver. 11.
ⁱ 2 Chron. 15. 6. Isai. 19. 2. Hag. 2. 22. Zech. 14. 13.

Soon after our Lord's crucifixion, Simon Magus appeared, and persuaded the people of Samaria that he was the great power of God, viii. 9, 10. and boasted among the Jews that he was the son of God.

2. Of the same stamp and character was also *Dositheus*, the Samaritan, who pretended that he was the Christ foretold by Moses.

3. About twelve years after the death of our Lord, when *Cuspius Fadas* was procurator of Judea, arose an impostor of the name of *Theudas*, who said he was a prophet, and persuaded a great multitude to follow him with their best effects to the river Jordan, which he promised to divide for their passage; and saying these things, says Josephus, he deceived many: almost the very words of our Lord.

4. A few years afterward, under the reign of Nero, while *Felix* was procurator of Judea, impostors of this stamp were so frequent, that some were taken and killed almost every day. *Jos. Ant.* b. xx. c. 4. and 7.

The second sign, wars and commotions.

Verse 6. The next signs given by our Lord are wars, and rumours of wars, &c.] These may be seen in Josephus, *Ant.* b. xviii. c. 9. *War*, b. ii. c. 10. especially as to the rumours of wars, when Caligula ordered his statue to be set up in the temple of God, which the Jews having refused, had every reason to expect a war with the Romans; and were in such consternation on the occasion, that they even neglected to till their land.

Verse 7. *Nation shall rise against nation*] This portended the dissensions, insurrections, and mutual slaughter of the Jews, and those of other nations, who dwelt in the same cities together; as particularly at *Cæsarea*, where the Jews and the Syrians contended about the right of the city, which ended there in the total expulsion of the Jews, above 20,000 of whom were slain. The whole Jewish nation being exasperated at this, flew to arms, and burnt and plundered the neighbouring cities and villages of the Syrians, making an immense slaughter of the people. The Syrians, in return, destroyed not a less number of the Jews. At *Scythopolis* they murdered upward of 13,000. At *Ascalon* they killed 2,500. At *Ptolemais* they slew 2000, and made many prisoners. The *Tyrians* also put many Jews to death, and imprisoned more: the people of *Gadara* did likewise, and all the other cities of *Syria* in proportion, as they hated or feared the Jews. At *Alexandria* the Jews and heathens fought, and 50,000 of the former were slain. The people

A. M. 4033. 8 All these are the begin-
 A. D. 29. ning of sorrows.
 An. Olymp. CCLII. 9 Then shall they deliver
 you up to be afflicted, and shall kill

¹ Chap. 10. 17. Mark 13. 9. Luke 21. 12. John 15. 20. & 16.
 2. Acts 4. 2, 3. & 7. 59. & 12. 1, &c. 1 Peter 4. 16. Rev.

of *Damascus* conspired against the Jews of that city, and assaulting them unarmed, killed 10,000 of them. See Bishop *Newton*, and Dr. *Lardner*.

Kingdom against kingdom] This portended the open wars of different *tetrarchies*, and *provinces* against each other. 1st. That of the *Jews* and *Galileans* against the *Samaritans*, for the murder of some *Galileans*, going up to the feast of Jerusalem, while *Cumanus* was procurator. 2dly. That of the whole nation of the *Jews* against the *Romans* and *Agrippa*, and other allies of the Roman empire; which began when *Gessius Florus* was procurator. 3dly. That of the civil war in *Italy*, while *Otho* and *Vitellius* were contending for the empire. It is worthy of remark, that the Jews themselves say, "In the time of the Messiah, wars shall be stirred up in the world; nation shall rise against nation, and city against city." *Sohar Kadash*. "Again, Rab. Eleasar, the son of Abina, said, When ye see kingdom rising against kingdom, then expect the immediate appearance of the Messiah." *Bereshith Rabba*, sect. 42.

The THIRD sign, *pestilence and famine*.

It is farther added, that *There shall be famines, and pestilences*] There was a *famine* foretold by *Agabus*, (Acts xi. 28.) which is mentioned by *Suetonius*, *Tacitus*, and *Eusebius*; which came to pass in the days of *Claudius Cæsar*; and was so severe at Jerusalem, that *Josephus* says (Ant. b. xx. c. 2.) many died for lack of food. *Pestilences* are the usual attendants of famines: as the scarcity and badness of provisions, generally produce epidemic disorders.

The FOURTH sign, *earthquakes, or popular commotions*.

Earthquakes in divers places.] If we take the word *σεισμος* from *σειω* to shake, in the first sense, then it means particularly those popular commotions and insurrections which have already been noted: and this I think to be the true meaning of the word: but if we confine it to *earthquakes*, there were several in those times to which our Lord refers; particularly one at *Crete* in the reign of *Claudius*: one at *Smyrna*, *Miletus*, *Chios*, *Samos*. See *Grotius*. One at *Rome*, mentioned by *Tacitus*; and one at *Laodicea* in the reign of *Nero*, in which the city was overthrown, as were likewise *Hierapolis* and *Colosse*. See *Tacit. Annal. lib. xii.* and *lib. xiv.* one at *Campania*, mentioned by *Seneca*; and one at *Rome* in the reign of *Galba*, mentioned by *Suetonius* in the life of that emperor. Add to all these, a dreadful one in *Judea*, mentioned by *Josephus*, (War, b. iv. c. 4.) accompanied by a *dreadful tempest, violent winds, vehement showers*, and continual *lightnings* and *thunders*: which led many to believe that these things portended some uncommon calamity.

The FIFTH sign, *fearful portents*.

To these St. Luke adds that there shall be *fearful sights and great signs from heaven*, chap. xxi. 11.) *Josephus* in his preface to the Jewish war, enumerates these. 1st. A star hung

you; and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended,

2. 10, 13.— Chap. 11. 6. & 13. 57. 2 Timothy 1. 15. & 4 10. 16.

over the city like a sword; and a comet continued a whole year. 2d. The people being assembled at the feast of *unleavened bread*, at the ninth hour of the night, a *great light* shone about the altar and the temple, and this continued for half an hour. 3d. At the same feast, a cow led to sacrifice brought forth a *lamb* in the midst of the temple! 4th. The *eastern gate* of the temple, which was of *solid brass*, and very heavy, and could hardly be shut by *twenty men*, and was fastened by strong bars and bolts, was seen at the sixth hour of the night to open of its own accord! 5th. Before sun-setting there were seen over all the country, *chariots* and *armies* fighting in the clouds, and besieging cities. 6th. At the feast of pentecost, when the priests were going into the inner temple by night, to attend their service, they heard first a motion and noise, and then a voice as of a multitude, saying, LET US DEPART HENCE. 7th. What *Josephus* reckons one of the most terrible signs of all was, that one *Jesus*, a country fellow, *four years before the war began*, and when the city was in peace and plenty, came to the feast of tabernacles, and ran crying up and down the streets, day and night; "A voice from the east! a voice from the west! a voice from the four winds! a voice against Jerusalem and the temple! a voice against the bridegrooms and the brides! and a voice against all the people!" Though the magistrates endeavoured by stripes and tortures to restrain him, yet he still cried with a mournful voice, "Wo, wo to Jerusalem!" And this he continued to do for several years together, going about the walls and crying with a loud voice; "Wo, wo to the city, and to the people, and to the temple;" and as he added "wo, wo to myself!" a stone from some sling or engine struck him dead on the spot! It is worthy of remark that *Josephus* appeals to the testimony of others, who saw and heard these fearful things. *Tacitus*, a Roman historian, gives very nearly the same account with that of *Josephus*. Hist. lib. v.

Verse 8. *All these are the beginning of sorrows.*] *ἰσθῆτες*, *travailing pains*. The whole land of *Judea* is represented under the notion of a woman in grievous travail; but our Lord intimates that all that had already been mentioned, were only the first pangs and throes, and nothing in comparison of that hard and death-bringing labour, which should afterward take place.

From the calamities of the nation in general, our Lord passes to those of the *Christians*: and indeed the sufferings of his followers were often occasioned by the judgments sent upon the land, as the poor Christians were charged with being the cause of these national calamities; and were cruelly persecuted on that account.

Verse 9. *Then shall they deliver you up to be afflicted*] Rather, *Then they will deliver you up to affliction*, *ἡς ἑλπίσιν*. By a bold figure of speech, affliction is here personified. They are to be delivered into affliction's own hand, to be harassed by all the modes of inventive torture.

A. M. 4033. and shall betray one another,
 A. D. 29. and shall hate one another.
 An. Olymp. CCII. 1.

11 And many false prophets shall rise, and shall deceive many.
 12 And because iniquity shall abound,

Ch. 7. 15. Acts 20. 29. 2 Peter 2. 1.—1 Timothy 4. 1. Verse 5. 24.— Chap. 10. 22. Mark 13. 13. Hebrews 3. 6, 14.

Ye shall be hated of all nations] Both Jew and Gentile will unite in persecuting and tormenting you. Perhaps *κατα τοις εθουσ* means all the Gentiles, as in the parallel places in Mark xiii. 9—11. and in Luke xxi. 12—15. the Jewish persecution is mentioned distinctly. Ye shall be delivered up to councils, and ye shall stand before governors and kings for my name's sake—be not anxiously careful beforehand what ye shall speak—for ye are not the speakers, but the Holy Spirit will speak by you—I will give you utterance and wisdom, which all your adversaries shall not be able to contradict or resist. We need go no farther than the Acts of the Apostles for the completion of these particulars. Some were delivered to councils, as Peter and John, Acts iv. 5. Some were brought before rulers and kings, as Paul before Gallio, chap. xviii. 12. before Felix, xxiv. before Festus and Agrippa, xxv. Some had utterance and wisdom which their adversaries were not able to resist; so Stephen, chap. vi. 10. and Paul, who made even Felix himself tremble, chap. xxiv. 25. Some were imprisoned, as Peter and John, chap. iv. 3. Some were beaten, as Paul and Silas, chap. xvi. 23. Some were put to death, as Stephen, chap. vii. 59. and James the brother of John, chap. xii. 2. But if we look beyond the book of the Acts of the Apostles, to the bloody persecutions under Nero, we shall find these predictions still more amply fulfilled; in these, numberless Christians fell, besides those two champions of the faith, Peter and Paul. And it was, as says Tertullian, *nominis prelium*, a war against the very name of Christ; for he who was called Christian, had committed crime enough in bearing the name, to be put to death. So true were our Saviour's words that they should be hated of all men for his NAME'S sake.

But they were not only to be hated by the Gentiles, but they were to be betrayed by apostates:

Verse 10. *Then shall many be offended, and shall betray one another*] To illustrate this point, one sentence out of Tacitus (Annal. l. xv.) will be sufficient, who speaking of the persecution under Nero, says, *At first several were seized, who confessed, and then, by THEIR DISCOVERY, a great multitude of others were convicted and executed.*

Verse 11. *False prophets*] Also were to be raised up; such as Simon Magus and his followers; and the false apostles complained of by St. Paul, 2 Cor. xi. 13. who were deceitful workers, transforming themselves into the apostles of Christ. Such also were Hymeneus and Philetus, 2 Tim. ii. 17, 18.

Verse 12. *The love of many shall wax cold*] By reason of these trials and persecutions from without, and those apostacies and false prophets from within, the love of many to Christ and his doctrine, and to one another, shall grow cold.

the love of many shall wax cold.
 A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

13 ° But he that shall endure unto the end, the same shall be saved.

14 And this Gospel of the kingdom shall be preached in all the world for

Revelations 2. 10.—p Chap. 4. 23. & 9. 35.—r Romans 10. 18. Colossians 1. 6, 23.

Some openly deserting the faith, as ver. 10. others corrupting it, as ver. 11. and others growing indifferent about it, as ver. 12. Even at this early period there seems to have been a very considerable defection in several Christian churches; see Gal. iii. 1—4. 2 Thess. iii. 1, &c. 2 Tim. i. 15.

Verse 13. *But he that shall endure*] The persecutions that shall come—unto the end: to the destruction of the Jewish polity, without growing cold or apostatising—shall be saved. shall be delivered in all imminent dangers, and have his soul at last brought to an eternal glory. It is very remarkable that not a single Christian perished in the destruction of Jerusalem, though there were many there when *Cestius Gallus* invested the city; and had he persevered in the siege, he would soon have rendered himself master of it; but when he unexpectedly and unaccountably raised the siege, the Christians took that opportunity to escape. See *Eusebius*, Hist. Eccles. lib. iii. c. 5. and Mr. *Reading's* note there; and see the note here on ver. 20.

Verse 14. *And this Gospel of the kingdom shall be preached in all the world*] But notwithstanding these persecutions, there should be an universal publication of the glad tidings of the kingdom, for a testimony to all nations. God would have the iniquity of the Jews published every where, before the heavy stroke of his judgments should fall upon them; that all mankind, as it were, might be brought as witnesses against their cruelty and obstinacy in crucifying and rejecting the Lord Jesus.

In all the world, εν παν τη οικουμηνη. Perhaps no more is meant here than the Roman empire; for it is beyond controversy that *παντα της οικουμηνης*, Luke ii. 1. means no more than the whole Roman empire; as a decree for taxation or enrolment from Augustus Cæsar, could have no influence but in the Roman dominions; but see on Luke ii. 1. *Tacitus* informs us, Annal. l. xv. that as early as the reign of Nero, the Christians were grown so numerous at Rome, as to excite the jealousy of the government; and in other parts they were in proportion. However, we are under no necessity to restrain the phrase to the Roman empire, as previously to the destruction of Jerusalem, the Gospel was not only preached in the lesser Asia, and Greece, and Italy, the greatest theatres of action then in the world; but was likewise propagated as far north as SCYTHIA; as far south as ETHIOPIA; as far east as PARTHIA and INDIA; and as far west as SPAIN and BRITAIN. On this point Bishop Newton goes on to say, That there is some probability that the Gospel was preached in the British nations by St. Simon the apostle; that there is much greater probability that it was preached here by St. Paul; and that there is an absolute certainty that it was planted here in the times of the apostles.

A. M. 4033. a witness unto all nations ;
A. D. 29. and then shall the end come.
An. Olymp. 15 * When ye therefore shall
CCL. 1.

see the abomination of desolation,
spoken of by ' Daniel the prophet, stand
in the holy place, (" whoso readeth, let
him understand:)

16 Then let them which be in Judea
flee into the mountains :

17 Let him which is on the house-top

* Mark 13. 14. Luke 21. 20.—† Dan. 9. 27.

before the destruction of Jerusalem. See his
Proofs, Dissert. vol. ii. p. 235, 236. edit. 1758.
St. Paul himself speaks, Col. i. 6, 23. of the
Gospel's being come into ALL THE WORLD, and
preached to EVERY CREATURE under heaven.
And in his Epistle to the Romans, chap. x. 18.
very elegantly applies to the lights of the
church, what the Psalmist said of the lights of
heaven, *Their sound went into ALL THE EARTH,*
and their words unto the END of the WORLD.
What but the wisdom of God could foretell
this? and what but the power of God could
accomplish it?

Then shall the end come.] When this general
publication of the Gospel shall have taken
place, then a *period* shall be put to the whole
Jewish economy, by the utter destruction of
their city and temple.

Verse 15. *The abomination of desolation,*
spoken of by Daniel! This *abomination of de-*
solation, St. Luke (chap. xxi. 20, 21.) refers to
the Roman army; and this *abomination stand-*
ing in the holy place, is the Roman army be-
sieging Jerusalem; this, our Lord says, is what
was spoken of by Daniel the prophet, in the
ninth and *eleventh* chapters of his prophecy;
and so let every one who reads these prophe-
cies understand them; and in reference to this
very event, they are understood by the rabbins.
The Roman army is called an *abomination* for
its ensigns and images, which were so to the
Jews. Josephus says, (War, b. vi. c. 6.) the
Romans brought their ensigns into the temple,
and placed them over against the eastern gate,
and sacrificed to them there. The Roman
army is therefore fitly called the *abomination*,
and the *abomination which maketh desolate*, as
it was to desolate and lay waste Jerusalem:
and this army besieging Jerusalem, is called by
St. Mark, chap. xiii. 14. *standing where it ought*
not, that is, as in the text here, *the holy place*;
as not only the city, but a considerable com-
pass of ground about it was deemed *holy*, and
consequently no *profane* persons should stand
on it.

Verse 16. *Then let them which be in Judea*
flee into the mountains] This counsel was re-
membered and wisely followed by the Chris-
tians afterward. Eusebius and Epiphanius say,
that at this juncture, after Cestius Gallus had
raised the siege, and Vespasian was approach-
ing with his army, all who believed in Christ
left Jerusalem and fled to Pella, and other
places beyond the river Jordan; and so they
all marvellously escaped the general shipwreck
of their country; not one of them perished.
See on ver. 13.

Verse 17. *Let him which is on the house-top*]

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not come down to take any A. M. 4033
thing out of his house : A. D. 29.

18 Neither let him which is An. Olymp.
in the field return back to take his CCL. 1.

19 And * wo unto them that are with
child, and to them that give suck in
those days !

20 But pray ye that your flight be not in
the winter, neither on the sabbath-day.

& 12. 11.—† Dan. 9. 23, 25.—‡ Luke 23. 29.

The houses of the Jews, as well as those of the
ancient Greeks and Romans, were *flat-roofed*,
and had stairs on the outside, by which persons
might ascend and descend without coming into
the house. In the eastern walled cities, these
flat-roofed houses usually formed continued
terraces from one end of the city to the other;
which terraces terminated at the gates. He
therefore who is walking on the house-top, let
him not come down to take any thing out of his
house; but let him instantly pursue his course
along the tops of the houses, and escape out at
the city gate as fast as he can.

Any thing] Instead of *τι*, any thing, we
should read *τα*, the things; which reading is
supported by all the best MSS., versions, and
fathers.

Verse 18. *Neither let him which is in the*
field return back] Because when once the
army of the Romans sits down before the city,
there shall be no more any possibility of escape,
as they shall never remove till Jerusalem be
destroyed.

Verse 19. *And wo unto them* (alas! for them)
that are with child, &c.] For such persons are
not in a condition to make their escape; neither
can they bear the miseries of the siege. Jose-
phus says the houses were full of women and
children that perished by the famine; and that
the mothers snatched the food even out of their
own children's mouths. See War, b. v. c. 10.
But he relates a more horrid story than this, of
one Mary, the daughter of Eliezar, illustrious
for her family and riches, who being stripped
and plundered of all her goods and provisions
by the soldiers, in hunger, rage, and despair,
killed and boiled her own sucking child, and
had eaten one-half of him before it was dis-
covered. This shocking story is told, War, book
vi. c. 3. with several circumstances of aggra-
vation.

Verse 20. *But pray ye that your flight be not*
in the winter] For the hardness of the season,
the badness of the roads, the shortness of the
days, and the length of the nights, will all be
great impediments to your flight. Rabbi Tan-
chum observes, " that the favour of God was
particularly manifested in the destruction of
the first temple, in not obliging the Jews to go
out in the winter, but in the summer." See
the place in Lightfoot.

Neither on the sabbath-day.] That you may
not raise the indignation of the Jews by tra-
velling on that day, and so suffer that death
out of the city, which you had endeavoured to
escape from within. Besides on the sabbath-
days, the Jews not only kept within doors, but
the gates of all the cities and towns in every

(14)

A. M. 4063. 21 For ^w then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be

saved: ^r but for the elect's sake those days shall be shortened.

23 ^y Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

^w Dan. 9. 26. & 12. 1. Joel 2. 2.—^r Isai. 65. 8, 9.

Zech. 14. 2, 3.—^y Mark 13. 21. Luke 17. 23. & 21. 8.

place were kept shut and barred, so that if their flight should be on a sabbath, they could not expect admission into any place of security in the land.

Our Lord had ordered his followers to make their escape from Jerusalem when they should see it encompassed with armies; but how could this be done? God took care to provide amply for this. In the twelfth year of Nero, Cestius Gallus, the president of Syria, came against Jerusalem with a powerful army. He might, says Josephus, War, book ii. c. 19. have assaulted and taken the city, and thereby put an end to the war: but without any just reason, and contrary to the expectation of all, he raised the siege and departed. Josephus remarks, that after Cestius Gallus had raised the siege, "many of the principal Jewish people, πολλοὶ τῶν ἠρχόντων Ἰουδαίων, forsook the city as men do a sinking ship." Vespasian was deputed in the room of Cestius Gallus, who having subdued all the country, prepared to besiege Jerusalem, and invested it on every side. But the news of Nero's death, and soon after, that of Galba, and the disturbances that followed, and the civil wars between Otho and Vitellius, held Vespasian and his son Titus in suspense. Thus the city was not actually besieged in form, till after Vespasian was confirmed in the empire, and Titus was appointed to command the forces in Judea. It was in those incidental delays, that the Christians, and indeed several others, provided for their own safety by flight. In Luke xix. 43. our Lord says of Jerusalem, *thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.* Accordingly, Titus, having made several assaults without success, resolved to surround the city with a wall, which was, with incredible speed, completed in three days! The wall was thirty-nine furlongs in length, and was strengthened with thirteen forts at proper distances, so that all hope of safety was cut off; none could make his escape from the city, and no provisions could be brought into it. See Josephus, War, book v. c. 12.

Verse 21. *For then shall be great tribulation*] No history can furnish us with a parallel to the calamities and miseries of the Jews: rapine, murder, famine, and pestilence within, fire and sword, and all the horrors of war without. Our Lord wept at the foresight of these calamities; and it is almost impossible for any humane person to read the relation of them in Josephus without weeping also. St. Luke chap. xxi. 22. calls these the *days of vengeance, that all things which were written might be fulfilled.* 1. These were the days in which all the calamities, predicted by Moses, Joel, Daniel, and other prophets, as well as those predicted by our Saviour, met in one common centre, and were fulfilled in the most terrible manner on that generation. 2. These were the days of vengeance in

another sense, as if God's judgments had certain periods and revolutions: for it is remarkable that the temple was burnt by the Romans on the same month, and on the same day of the month, on which it had been burned by the Babylonians. See Josephus, War, book vi. c. 4.

Verse 22. *Except those days should be shortened*] Josephus computes the number of those who perished in the siege at eleven hundred thousand, besides those who were slain in other places, War, book vi. c. 9. and if the Romans had gone on destroying in this manner, the whole nation of the Jews would in a short time have been entirely extirpated: but for the sake of the elect, the Jews, that they might not be utterly destroyed, and for the Christians particularly, the days were shortened. These, partly through the fury of the zealots on one hand, and the hatred of the Romans on the other; and partly through the difficulty of subsisting in the mountains, without houses, or provisions, would in all probability have been all destroyed, either by the sword or famine, if the days had not been shortened. The besieged themselves helped to shorten those days by their divisions and mutual slaughters; and by fatally deserting their strong holds, where they never could have been subdued but by famine alone. So well fortified was Jerusalem, and so well provided to stand a siege, that the enemy without could not have prevailed, had it not been for the factions and seditious within. When Titus was viewing the fortifications after the taking of the city, he could not help ascribing his success to God. "We have fought," said he, "with God on our side; and it is God who pulled the Jews out of these strong holds, for what could machines, or the hands of men avail against such towers as these?" War, book vi. c. 9.

Verse 23. *Then if any man shall say unto you, Lo, here is Christ*] Our Lord had cautioned his disciples against false Christs and prophets before, ver. 11. but he seems here to intimate that there would be especial need to attend to this caution about the time of the siege. And in fact many such impostors did arise about that time, promising deliverance from God; and the lower the Jews were reduced, the more disposed they were to listen to such deceivers. Like a man drowning, they were willing to catch even at a straw, while there was any prospect of being saved. But as it was to little purpose for a man to take upon him the character of the Christ, without miracles to avouch his divine mission, so it was the common artifice of these impostors to show signs and wonders, σημεῖα καὶ τέρατα: the very words used by Christ in this prophecy, and by Josephus in his history: Ant. book xx. c. 7. Among these Simon Magus, and Dositheus, mentioned before; and Barcoab, who, St.

A. M. 4033. A. D. 29. An. Olymp. CCLII. 1. 24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that *if it were possible*, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is in the secret chambers*; believe *it not*.

* Deut. 13. 1. Ver. 5. 11. 2 Thess. 2. 9, 10, 11. Rev. 13. 13. John 6. 37. & 10. 23, 29. Rom. 8. 28, 29, 30. 2 Tim. 2. 19. Luke 17. 24.

Jerom says, pretended to vomit flames. And it is certain these and some others were so dexterous in imitating miraculous works, that they deceived many, and such were their works that if the *elect*, the *chosen persons*, the *Christians*, had not had the fullest evidence of the truth of Christ's mission and miracles they must have been deceived too; but having had these proofs they could not possibly be deceived by these impostors. This is simply the meaning of this place; and it is truly astonishing that it should be brought as a proof for the doctrine (whether *true or false*, is at present out of the question) of the *necessary and eternal perseverance of the saints!* How abundant the Jews were in magic, divination, sorcery, incantation, &c. see proved by Dr. Lightfoot on this place.

Verse 25. Behold, I have told you before.] That is, I have forewarned you.

Verse 26. If they shall say unto you, Behold, he is in the desert.] Is it not worthy of remark, that our Lord, not only foretold the appearance of these impostors, but also the *manner and circumstances* of their conduct? Some he mentions as appearing in the *desert*. Josephus says, Ant. b. xx. c. 7. and War, b. ii. c. 13. That many impostors and cheats persuaded the people to follow them to the *desert*, promising to show them *signs and wonders* done by the providence of God. An Egyptian false prophet, mentioned by Josephus, Ant. b. xx. c. 7. and in the Acts, chap. xxi. 38. led out into the *desert* four thousand men who were murderers, but these were all taken or destroyed by Felix. Another promised salvation to the people, if they would follow him to the *desert*, and he was destroyed by Festus, Ant. b. xx. c. 7. Also one Jonathan, a weaver, persuaded a number to follow him to the *desert*, but he was taken and burnt alive by Vespasian. See War, b. vii. c. 11.

As some conducted their deluded followers to the *desert*, so did others to the *secret chambers*. Josephus mentions a false prophet, War, b. vi. c. 5. who declared to the people in the city, that God commanded them to go up into the temple, and there they should receive the signs of deliverance. A multitude of men, women, and children, went up accordingly; but instead of deliverance, the place was set on fire by the Romans, and 6,000 perished miserably in the flames, or in attempting to escape them.

Verse 27. For as the lightning cometh out of the east, and shineth even unto the west.] It is worthy of remark, that our Lord, in the most

A. M. 4033. A. D. 29. An. Olymp. CCLII. 1. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days, shall the sun be dark-

* Job 39. 30. Luke 17. 37.—Dan. 7. 11, 12.—Isai. 13. 10. Ezek. 32. 7. Joel 2. 10, 31. & 3. 15. Amos 5. 20. & 8. 9. Mark 13. 24. Luke 21. 25. Acts 2. 20. Rev. 6. 12.

particular manner, points out the *very march* of the Roman army; they entered into *Judea* on the *east*, and carried on their conquests *westward*, as if not only the *extensiveness* of the ruin, but the *very route* which the army would take, were intended in the comparison of the *lightning issuing from the east, and shining to the west*.

Verse 28. For wheresoever the carcass is.] *Προμα*, the *dead carcass*. The Jewish nation, which was morally and judicially dead.

There will the eagles.] The Roman armies, called so partly from their strength and fierceness, and partly from the *figure* of these animals which was always wrought on their *ensigns*. It is remarkable that the Roman fury pursued these wretched men *wheresoever* they were found. They were a *dead carcass* doomed to be *devoured*: and the Roman eagles were the commissioned devourers. See the pitiful account in Josephus, War, b. vii. c. 2, 3, 6, 9, 10, and 11.

Verse 29. Immediately after the tribulation, &c.] Commentators generally understand this and what follows, of the end of the world, and Christ's coming to judgment: but the word *immediately* shows that our Lord is not speaking of any *distant* event, but of something immediately consequent on calamities already predicted; and that must be the destruction of Jerusalem. "The Jewish heaven shall perish, and the sun and moon of its glory and happiness shall be darkened—brought to nothing. The sun is the religion of the church; the moon is the government of the state; and the stars are the judges and doctors of both. Compare Isai. xiii. 10. Ezek. xxxii. 7, 8, &c." Lightfoot.

In the prophetic language, great commotions upon earth are often represented under the notion of commotions and changes in the heavens.

The fall of *Babylon* is represented by the stars and constellations of heaven withdrawing their light; and the sun and moon being darkened. See Isai. xiii. 9, 10.

The destruction of *Egypt*, by the heaven being covered, the sun enveloped with a cloud, and the moon withholding her light. Ezek. xxxii. 7, 8.

The destruction of the *Jews*, by *Antiochus Epiphanes*, is represented by *casting down some of the host of heaven*, and the stars to the ground. See Dan. viii. 10.

And this very destruction of *Jerusalem* is represented by the prophet Joel, chap. ii. 30, 31. by showing wonders in heaven and in earth—darkening the sun, and turning the moon into

A. M. 4033. ened, and the moon shall not
 A. D. 99. give her light, and the stars
 An. Olymp. shall fall from heaven, and
 CCII. I. the powers of the heavens shall be
 shaken:

30 And then shall appear the sign
 of the Son of man in heaven: and

† Daniel 7. 13.—‡ Zech. 12. 12.—§ Chap. 16. 27. Mark 13. 26.
 Rev. 1. 7.

blood. This general mode of describing these
 judgments leaves no room to doubt the pro-
 perty of its application in the present case.

The falling of stars, i. e. those meteors which
 are called *falling stars*, by the common people,
 was deemed an omen of evil times. The
 heathens have marked this;

*Sæpe etiam stellæ, vento impendentes, videbis
 Præcipites cœlo labi; noctisque per umbram
 Flammæ longos d' tergo albescere tractus.*
 Virg. Geor. i. ver. 365.

And oft before tempestuous winds arise
 The seeming stars fall headlong from the skies,
 And shooting through the darkness, gild the night
 With sweeping glories, and long trails of light. Dryden.

Again, the same poet thus sings;

*Bel tibi signa dabit: solom quis dicere falsum
 Audeat? Ille etiam cœcos instare tumultus
 Sæpe monet: fraudemque et opera tumescere bella
 Ille etiam extincto miseratus Cæsare Romam,
 Cœm caput obscuri nitidum ferrugine textit,
 Impiæque æternam timuorunt sæcula noctem.*
 Ibid. ver. 402.

The sun reveals the secrets of the sky,
 And who dares give the source of light the lie?
 The change of empires often he declares,
 Fierce tumults, hidden treasons, open wars.
 He first the fate of Cæsar did foretell,
 And pitied Rome, when Rome in Cæsar fell:
 In iron clouds conceal'd the public light,
 And impious mortals found eternal night. Dryden.

Verse 30. Then shall appear the sign of the
 Son of man] The plain meaning of this is, that
 the destruction of Jerusalem will be such a re-
 markable instance of divine vengeance, such a
 signal manifestation of Christ's power and glory,
 that all the Jewish tribes shall mourn, and many
 will, in consequence of this manifestation of
 God, be led to acknowledge Christ and his re-
 ligion. By τῆς γῆς, of the land, in the text, is
 evidently meant here, as in several other places,
 the land of Judea and its tribes, either its then
 inhabitants, or the Jewish people wherever
 found.

Verse 31. He shall send his angels] τῶν
 ἀγγέλων, his messengers, the apostles, and their
 successors in the Christian ministry.

With a great sound of a trumpet] Or, a
 loud sounding trumpet—the earnest affectionate
 call of the Gospel of peace, life and salvation.

Shall gather together his elect] The Gentiles,
 who were now chosen or elected, in place of the
 rebellious obstinate Jews, according to our
 Lord's prediction, Matt. viii. 11, 12. and Luke
 xiii. 28, 29. For the children of the kingdom
 (the Jews, who were born with a legal right to
 it, but had now finally forfeited that right by
 their iniquities) should be thrust out. It is worth
 serious observation, that the Christian religion
 spread and prevailed mightily after this period:
 and nothing contributed more to the success of
 the Gospel, than the destruction of Jerusalem
 happening in the very time and manner, and
 with the very circumstances so particularly fore-

then shall all the tribes of the A. M. 4033.
 earth mourn, and they shall A. D. 99.
 see the Son of man coming in An. Olymp.
 CCII. I.
 the clouds of heaven with power and
 great glory.

31 And he shall send his angels
 with a great sound of a trumpet, and

† Chap. 13. 41. † Cor. 15. 52. † Thos. 4. 16.—‡ Or, with a
 trumpet, and a great voice.

told by our Lord. It was after this period that
 the kingdom of Christ began, and his reign was
 established in almost every part of the world.

To St. Matthew's account, St. Luke adds,
 chap. xxi. 24. They shall fall by the edge of
 the sword, and shall be led away captive into all
 nations; and Jerusalem shall be trodden down
 by the Gentiles, till the times of the Gentiles be
 fulfilled. The number of those who fell by the
 sword was very great. ELEVEN HUNDRED
 THOUSAND perished during the siege. Many
 were slain at other places, and at other times.
 By the command of Florus, the first author of
 the war, there were slain at Jerusalem 3,600,
 Jos. War, b. ii. c. 14. By the inhabitants of
 Cæsarea, above 20,000. At Scythopolis, above
 13,000. At Ascalon, 2,500. At Ptolemais,
 2,000. At Alexandria, 50,000. At Joppa, when
 taken by Cestius Gallus, 8,400. In a mountain
 called Asamon, near Sepporia, above 2,000. At
 Damascus, 10,000. In a battle with the Romans
 at Ascalon, 10,000. In an ambuscade near the
 same place, 8,000. At Japha, 15,000. Of the
 Samaritans on mount Gerizim, 11,600. At
 Jotapa, 40,000. At Joppa, when taken by
 Vespasian, 4,200. At Tarichea, 6,500. And
 after the city was taken, 1,200. At Gamala,
 4,000, besides 5,000 who threw themselves down
 a precipice. Of those who fled with John of
 Guchala, 6,000. Of the Gadarenes, 15,000
 slain, besides countless multitudes drowned. In
 the village of Idumea, above 10,000 slain. At
 Gerasa, 1,000. At Machærus, 1,700. In the
 wood of Jarden, 3,000. In the castle of Masada,
 960. In Cyrene, by Catullus the governor,
 3,000. Besides these, many of every age, sex,
 and condition, were slain in the war, who are
 not reckoned; but of those who are reckoned,
 the number amounts to upward of 1,357,660,
 which would have appeared incredible, if their
 own historian had not so particularly enume-
 rated them. See Josephus, War, book ii. c.
 18, 20. book iii. c. 2, 7, 8, 9. book iv. c. 1, 2, 7,
 8, 9. book vii. c. 6, 9, 11. and Bishop Newton,
 vol. ii. p. 288—290.

Many also were led away captives into all
 nations. There were taken at Japha, 2,130.
 At Jotapa, 1,200. At Tarichea, 6,000 chosen
 young men, who were sent to Nero; others
 sold to the number of 30,400, besides those who
 were given to Agrippa. Of the Gadarenes were
 taken 2,200. In Idumea above 1,000. Many
 besides these were taken in Jerusalem, so that,
 as Josephus says, the number of the captives
 taken in the whole war, amounted to 97,000.
 Those above seventeen years of age, were sent
 to the works in Egypt, but most were distri-
 buted through the Roman provinces, to be de-
 stroyed in their theatres by the sword, and by
 the wild beasts; and those under seventeen years
 of age were sold for slaves. Eleven thousand

A. M. 4023. they shall gather together his
 A. D. 29. elect from the four winds, from
 An. Olymp. one end of heaven to the other.
 CCH. 1.

32 ¶ Now learn¹ a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

¹ Luke 21. 29.—James 5. 9.—Or, &c.

in one place perished for want. At *Cæsarea*, *Titus*, like a thorough-paced infernal savage, murdered 2,500 Jews in honour of his brother's birth-day: and a greater number at *Berytus* in honour of his father's. See *Josephus*, War, b. vii. c. 3. s. 1. Some he caused to kill each other; some were thrown to the wild beasts; and others burnt alive. And all this was done by a man who was styled *The darling of mankind!* Thus were the Jews miserably tormented, and distributed over the Roman provinces; and continue to be distressed and dispersed over all the nations of the world to the present day. *Jerusalem* also was, according to the prediction of our Lord, to be trodden down by the *Gentiles*. Accordingly it has never since been in the possession of the *Jews*. It was first in subjection to the *Romans*, afterward to the *Saracens*, then to the *Franks*, after to the *Mamelukes*, and now to the *Turks*. Thus has the prophecy of Christ been most literally and terribly fulfilled, on a people who are still preserved as continued monuments of the truth of our Lord's prediction, and of the truth of the Christian religion. See more in *Bp. Newton's Dissert.* vol. ii. p. 291, &c.

Verse 32. *Learn a parable of the fig-tree*] That is, These signs which I have given you will be as infallible a proof of the approaching ruin of the Jewish state, as the budding of the trees is a proof of the coming summer.

Verse 34. *This generation shall not pass*] *Ἡ γενεὰ αὕτη, this race; i. e.* the Jews shall not cease from being a distinct people, till all the counsels of God relative to them and the *Gentiles* be fulfilled. Some translate *ἡ γενεὰ αὕτη, this generation*, meaning the persons who were then living, that they should not die before these signs, &c. took place: but though this was true, as to the calamities that fell upon the Jews and the destruction of their government, temple, &c. yet as our Lord mentions *Jerusalem's* continuing to be under the power of the *Gentiles*, till the fulness of the *Gentiles* should come in, i. e. till all the nations of the world should receive the Gospel of Christ, after which the Jews themselves should be converted unto God, Rom. xi. 25, &c. I think it more proper not to restrain its meaning to the few years which preceded the destruction of *Jerusalem*; but to understand it of the care taken by divine providence, to preserve them as a distinct people, and yet to keep them out of their own land, and from their temple service. See on Mark xiii. 30. But still it is literally true in reference to the destruction of *Jerusalem*. *John* probably lived to see these things come to pass; compare Matt. xvi. 28. with John xxi. 22. and there were some rabbins alive at the time when Christ spoke these words, who lived till the city was destroyed, viz. *Rabban Simeon*, who perished with the city; *R. Jochanan*, ben

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, ° This generation shall not pass, till all these things be fulfilled.

° Ch. 16. 28. & 23. 36. Mark 13. 30. Luke 21. 32.

Zaccai, who outlived it; *R. Zadoch*, *R. Ismael*, and others. See *Lightfoot*.

The war began, as *Josephus* says, Ant. b. xx. c. 11. s. 1. in the second year of the government of *Gessius Florus*, who succeeded *Albinus*, successor of *Porcius Festus*, mentioned Acts xxiv. 27. in the month of *May*, in the twelfth year of *Nero*, and the seventeenth of *Agrippa*, mentioned Acts xxv. and xxvi. that is, in *May*, A. D. 66.

The temple was burnt August 10. A. D. 70. the same day and month on which it had been burnt by the king of *Babylon*: *Josephus*, Ant. b. xx. c. 11. s. 8.

The city was taken September 8, in the second year of the reign of *Vespasian*, or the year of Christ 70. Ant. b. vi. c. 10.

That was the end of the siege of *Jerusalem*, which began, as *Josephus* several times observes, about the fourteenth day of the month *Nisan*, or our *April*. See War, b. v. c. 3. s. 1. c. 13. s. 7. b. vi. c. 9. s. 3.

Dr. Lardner farther remarks, There is also an ancient inscription to the honour of *Titus*, "who by his father's directions and counsels, had subdued the Jewish nation and destroyed *Jerusalem*, which had never been destroyed by any generals, kings, or people before." The inscription may be seen in *GRUTER*, vol. i. p. 244. It is as follows:

IMP. TITO. CESARI. DIVI. VESPASIANI. F
 VESPASIANO. AUG. PONTIFICI. MAXIMO
 TRIB. POT. X. IMP. XVII. COS. VIII. P. P
 PRINCIPI. SVO. S. P. Q. R

QUOD. PRECEPTIS. PATRIS. CONSILISQUE. ET
 AUSPICIS. GENTEM. JUDEORUM. DOMUIT. ET
 URBE. HIEROSOLYMAN. OMNIBUS. ANTE. SE
 DUCIBUS. REGIBUS. GENTIBUSQUE. AUT. FRUS-
 TRA.

PETITAM. AUT. OMNINO. INTENTATAM. DELE-
 VIT

For this complete conquest of *Jerusalem*, *Titus* had a triumphal arch erected to his honour, which still exists. It stands on the *Via Sacra*, leading from the forum to the amphitheatre. On it are represented the spoils of the temple of God, such as the golden table of the show-bread, the golden candlestick with its seven branches, the ark of the covenant, the two golden trumpets, &c. &c. for a particular account see the note on Exod. xxv. 31. On this arch, a correct model of which, taken on the spot, now stands before me, is the following inscription:

SENATUS
 POPULUSQUE ROMANUS
 DIVO TITO. DIVI VESPASIANI. F
 VESPASIANO AUGUSTO.

"The Senate and People of Rome, to the Divine *Titus* son of the Divine *Vespasian*: and to *Vespasian* the Emperor."

A. M. 4033. 35 [¶] Heaven and earth shall
 A. D. 39. pass away, but my words
 A. Olymp. shall not pass away.
 CCL. I.

36 [¶] But of that day and hour knoweth no man, no, not the angels of heaven, [¶] but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 [†] For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away: so shall also the coming of the Son of man be.

40 [¶] Then shall two be in the field; the

[¶] Psa. 102. 26. Isai. 51. 6. Jer. 31. 35, 36. Ch. 5. 18. Mark 13. 31. Luke 21. 33. Hebr. 1. 11.—[†] Mark 13. 32. Acts 1. 7. 1 Thess. 5. 2. 2 Pet. 3. 10.—[‡] Zech. 14. 7.—[§] Gen. 6. 3, 4. 5. & 7. 5. Luke 17. 26. 1 Pet. 3. 20.

On this occasion, a medal was struck with the following inscription round a laureated head of the emperor:—IMP. erator J. ulius CÆsar VESP. asianus AUG. ustus. P. ontifex M. aximus, TR. ibunitia P. otestate P. ater P. atrice CO. nSul VIII.—On the obverse, are represented a palm-tree, the emblem of the land of Judea: the emperor with a trophy standing on the left; Judea under the figure of a distressed woman, sitting at the foot of the tree weeping, with her head bowed down, supported by her left hand, with the legend JUDAEA CAPTA. S. enatus C. onsultus. at the bottom. This is not only an extraordinary fulfilment of our Lord's prediction, but a literal accomplishment of a prophecy delivered about 800 years before, Isai. iii. 26. *And she, desolate, shall sit upon the ground.*

Verse 36. *But of that day and hour* *Ńpa* here is translated *season* by many eminent critics, and is used in this sense by both sacred and profane authors. As the *day* was not known in which Jerusalem should be invested by the Romans, therefore our Lord advised his disciples to pray that it might not be on a *sabbath*; and as the *season* was not known, therefore they were to pray that it might not be in the *winter*, ver. 20. See on Mark xiii. 32.

Verses 37, 38. *As the days of Noah—they were eating and drinking* That is, they spent their time in rapine, luxury, and riot. The design of these verses seems to be, that the desolation should be as general as it should be unexpected.

Verse 39. *And knew not* They considered not—did not lay Noah's warning to heart, till it was too late to profit by it: so shall it be—and so it was in this coming of the Son of man.

Verses 40, 41. *Then shall two men—two women—one shall be taken, and the other left.* The meaning seems to be, that so general should these calamities be, that no two persons, wheresoever found, or about whatsoever employed, should be both able to effect their

one shall be taken and the other left.

41 Two women shall be grinding at the mill; the one shall be taken and the other left.

42 [¶] Watch therefore: for ye know not what hour your Lord doth come.

43 [¶] But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 [×] Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.

45 ^ʸ Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

[¶] Luke 17. 34, &c.—[†] Ch. 25. 13. Mark 13. 33, &c. Luke 21. 36.—[‡] Luke 12. 39. 1 Thess. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.—[§] Ch. 25. 13. 1 Thess. 5. 6.—^{||} Luke 12. 42. Acts 20. 28. 1 Cor. 4. 2. Heb. 3. 5.

escape: and, that captivity and the sword should have a complete triumph over this unhappy people.

Two women shall be grinding] Women alone are still employed in grinding the corn in the east; and it is only when despatch is required, or the uppermost millstone is heavy, that a second woman is added. See Wakefield, and Harmer, Obs. vol. i. 253. That they were formerly thus employed, see Exod. xi. 5. and the note there. See also Isai. xlvii. 2.

Verse 42. *Watch therefore*] Be always on your guard, that you may not be taken unawares, and that you may be properly prepared to meet God in the way either of judgment or mercy, whosoever he may come. This advice the followers of Christ took, and therefore they escaped; the miserable Jews rejected it, and were destroyed. Let us learn wisdom by the things which they suffered.

Verse 43. *If the good man of the house had known*] “As a master of a family, who expected a thief at any time of the night, would take care to be awake, and ready to protect his house; so do ye, who know that the Son of man will come. Though the day and hour be uncertain, continue always in a state of watchfulness, that he may not come upon you unawares.” WAKEFIELD.

Verse 45. *Who then is a faithful and wise servant*] All should live in the same expectation of the coming of Christ, which a servant has with respect to the return of his master, who, in departing for a season, left the management of his affairs to him; and of which management he is to give an exact account on his master's return.

Here is an abstract of the duties of a minister of Christ. 1. He is appointed not by himself, but by the vocation and mission of his master. 2. He must look on himself not as the master of the family, but as the servant. 3. He must be scrupulously faithful and exact, in fulfilling the commands of his master. 4. His fidelity

A. M. 4033. 46 ^a Blessed is that servant, whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That ^a he shall make him ruler over all his goods.

48 But, and if that evil servant shall say in his heart, My lord delayeth his coming:

49 And shall begin to smite his fel-

low-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall ^b cut him asunder, and appoint him his portion with the hypocrites: ^c there shall be weeping and gnashing of teeth.

^a Rev. 16. 15.—Ch. 25. 21, 23. Luke 22. 29.

^b Or, cut him off.—Ch. 8. 12. & 25. 30.

must be ever accompanied by *wisdom* and *prudence*. 5. He must give the domestics—the sacred family, their food; and this food must be such as to afford them *true nourishment*. And 6. This must be done in *its season*. There are certain portions of the bread of life, which lose their effect by being administered out of proper season, or to improper persons.

Verse 46. *Blessed is that servant*] His blessedness consists in his master's approbation.

Verse 47. *He shall make him ruler over all his goods.*] O heavenly privilege of a faithful minister of Christ! He shall receive from God a power to dispense all the blessings of the new covenant; and his word shall ever be accompanied with the demonstration of the Holy Ghost to the hearts of all that hear it. Much of a preacher's *usefulness* may be lost by his *unfaithfulness*.

Verse 48. *But, and if that evil servant*] Here are three characters of a bad minister. 1. He has little or no faith in the *speedy coming* of Christ, either to *punish for wickedness*, or to *pardon and sanctify* those who believe. It may be, he does not outwardly profess this, but he says it *in his heart*, and God searches his heart, and knows that he professes to teach what he does not believe. 2. He governs with an absolute dominion, oppressing his colleagues, and doing violence to the followers of Christ. *And shall begin to smite, &c.* 3. He leads an irregular life—does not love the company of the children of God, but *eats and drinks with the drunkards*, preferring the tables of the great and the rich, whose god is their belly, and thus *feeds himself without fear*. Great God! save thine inheritance from being ravaged by such wolves!

Verse 50. *The lord of that servant*] Here are three punishments which answer to the three characteristics of the *bad minister*. 1. A sudden death, and the weight of God's judgments falling upon him, without a moment to avert it; this answers to his *infidelity* and *forgetfulness*. *He shall come in a day in which he looketh not for him.* 2. A separation from the communion of saints, and from all the gifts which he has abused: this answers to the abuse of his authority in the church of Christ. 3. He shall have tears and eternal pains in company with all such hypocrites as himself; and this answers to his voluptuous life, pampering the flesh at the expense of the soul.

Verse 51. *Cut him asunder*] This refers to an ancient mode of punishment used in several countries. Isaiah is reported to have been *sawed asunder*. That it was an ancient mode of punishment is evident from what Herodotus says; that *Sabacus*, king of Ethiopia, had a

vision, in which he was commanded *μῆσοι διατάμειν*, to cut in two all the Egyptian priests, lib. ii. And in lib. vii. where Xerxes ordered one of the sons of Pythius *μῆσοι διατάμειν*, to be cut in two, and one half placed on each side of the way, that his army might pass through between them. See Raphaelus also in his notes from Herodotus and Polybius. This kind of punishment was used among the Persians; see Dan. ii. 5. iii. 29. Story of Susannah, ver. 55, 59. See also 2 Sam. xii. 31. and 1 Chron. xx. 3. It may also have reference to that mode of punishment, in which the different members were chopped off seriatim, first the *feet*, then the *hands*, next the *legs*, then the *arms*, and lastly the *head*. This mode of punishment is still in use among the *Chinese*.

The reader has no doubt observed in the preceding chapter, a series of the most striking and solemn predictions, fulfilled in the most literal, awful, and dreadful manner. Christ has foretold the ruin of the Jewish people, and the destruction of their polity; and in such a circumstantial manner, as none else could do, but He, under whose eye are all events, and in whose hands are the government and direction of all things. Indeed, he rather declared what he would do, than predicted what should come to pass. And the fulfilment has been as circumstantial as the prediction. Does it not appear that the predicted point was so literally referred to by the occurring fact, by which it was to have its accomplishment, as to leave no room to doubt the truth of the prediction, or the certainty of the event by which it was fulfilled? Thus the wisdom of God, as also his justice and providence, have had a plenary manifestation.

But this *wisdom* appears farther, in preserving such a record of the prediction, and such evidence of its accomplishment, as cannot possibly be doubted. The *New Testament*, given by the inspiration of God, and handed down uncorrupted from father to son, by both friends and enemies, perfect in its credibility and truth, inexpugnable in its evidences, and astonishingly circumstantial in details of future occurrences, which the wisdom of God alone could foreknow—that *New Testament* is the record of these predictions. The *history of the Romans*, written by so many hands; the *history of the Jews*, written by one of themselves; *triumphal arches, coins, medals, and public monuments* of different kinds, are the evidence by which the fulfilment of the record is demonstrated. Add to this the preservation of the Jewish people; a people scattered through all nations, yet subsisting as a distinct body, without temple, sacrifices, or political government;

and who, while they attempt to suppress the truth, yet reluctantly stand forth as an unimpeachable collateral evidence, that the solemn record already alluded to, is *strictly and literally* true! Who that has ever consulted the Roman historians of the reigns of Vespasian and Titus; the history of Josephus, and the 24th chapter of St. Matthew's Gospel, and who knows any thing of the *present state* of the Jews over the face of the earth, or even of those who sojourn in England, can doubt for a moment the truth of this Gospel, or the infinite and all-comprehensive knowledge of him who is its author! Here then is one portion of divine revelation, that is incontrovertibly and absolutely proved to be the *truth of God*. Reader! if he, who, while he predicted the ruin of this

disobedient and refractory people, *went* over their city and its inhabitants, has so minutely fulfilled the *threatenings* of his justice on the unbelieving and disobedient, will he not as *circumstantially* fulfil the *promises* of his grace to all them that believe? The existence of his revelation, the continuance of a Christian church upon earth, the certainty that there is one individual saved from his sins by the grace of the Gospel, and walking worthy of his vocation, are continued proofs and evidences that he is still the same; that he will fulfil every jot and tittle of that word on which he has caused thee to trust; and save to the uttermost all that come unto the Father by Him. The word of the Lord endureth for ever: and they who trust in him shall never be confounded.

CHAPTER XXV.

The parable of the ten virgins, five of whom were wise, and five foolish, 1—12. The necessity of being constantly prepared to appear before God, 13. The parable of the talents, 14—30. The manner in which God shall deal with the righteous and the wicked in the judgment of the great day, 31—46.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

THEN shall the kingdom of heaven be likened unto ten^a virgins, which took their lamps, and went forth to meet^b the bridegroom.

^a Leviticus 21. 14. Psalms 45. 9-11. 2 Corinthians 11. 2. Revelations 14. 5.

NOTES ON CHAPTER XXV.

Verse 1. *Then shall the kingdom of heaven*] The state of Jews and professing Christians—or the state of the visible church at the time of the destruction of Jerusalem, and in the day of judgment; for the parable appears to relate to both those periods. And particularly at the time in which Christ shall come to judge the world, it shall appear what kind of reception his Gospel has met with. This parable, or something very like it, is found in the Jewish records: so in a treatise entitled *RESEITH CHOCMAH, the beginning of wisdom*, we read thus: "Our wise men of blessed memory say, Repent while thou hast strength to do it, while thy lamp burns, and thy oil is not extinguished: for if thy lamp be gone out, thy oil, will profit thee nothing." Our doctors add in *MEDRASH*: The holy blessed God said to Israel, My sons, repent while the gates of repentance stand open; for I receive a gift at present, but when I shall sit in judgment in the age to come, I will receive none." Another parable mentioned by *Kimchi* on Isai. lxxv. 13. "Rabbi Yuchanan, the son of Zachai, spoke a parable concerning a king, who invited his servants, but set them no time to come: the prudent and wary among them adorned themselves, and standing at the door of the king's house, said, Is any thing wanting in the house of the king? (i. e. Is there any work to be done?) But the foolish ones that were among them went away, and working said, When shall the feast be in which there is no labour? Suddenly the king sought out his servants: those who were adorned entered in, and they who were still polluted entered in also. The king was glad when he met the prudent, but he was angry when he met the foolish: he said, Let the prudent sit down and eat—let the others stand and look on." Rabbi Eliezer said, "Turn to God one

2^c And five of them were A. M. 4033.
wise, and five were foolish. A. D. 29.
3 They that were foolish, took An. Olymp.
their lamps, and took no oil with them: CCII. 1.
4 But the wise took oil in their

^b Eph. 5. 29, 30. Rev. 10. 7. & 21. 2, 9.—4 Ch. 13. 47. & 22. 10.

day before your death." His disciples said, "How can a man know the day of his death?" He answered them, "Therefore you should turn to God *to-day*, perhaps you may die *to-morrow*; thus every day will be employed in returning." See *Kimchi* in Isai. lxxv. 13.

Virgins] Denoting the purity of the Christian doctrine and character. In this parable, the *bridegroom* is generally understood to mean *Jesus Christ*. The *feast*, that state of felicity to which he has promised to raise his genuine followers. The *wise* or *prudent*, and *foolish virgins*, those who *truly enjoy*, and those who *only profess* the *purity* and *holiness* of his religion. The *oil*, the grace and salvation of God, or that faith which works by love. The *vessel*, the heart in which this oil is contained. The *lamp*, the profession of enjoying the burning and shining light of the Gospel of Christ. *Going forth*, the whole of their sojourning upon earth.

Verse 2. *Five of them were wise*] Or *provident*, *ορονομοι*—they took care to make a proper provision beforehand, and left nothing to be done in the last moment.

Five were foolish.] *Μαται*, which might be translated *careless*, is generally rendered *foolish*; but this does not agree so well with *ορονομοι*, *provident* or *prudent*, in the first clause, which is the proper meaning of the word. *Μαται*, in the Etymologicon, is thus defined—*μαται ος ος ος*, *he who sees not what is proper or necessary*. These did not see that it was necessary to have oil in their vessels (the salvation of God in their souls) as well as a burning lamp of religious profession, ver. 3, 4.

Verse 4. *Took oil in their vessels*] They not only had a sufficiency of oil in their lamps, but they carried a vessel with oil to recruit their lamps, when it should be found expedient. This the *foolish* or *improvident* neglected to

A. M. 4033. vessels with their lamps.
A. D. 29. 5 While the bridegroom tarried,
An. Olymp. 5 While the bridegroom tarried,^d they all slumbered and
CCII. 1. slept.

6 And at midnight^e there was a cry made, Behold, the bridegroom com-

^d 1 Thess. 5. 6.—^e Ch. 24. 31. 1 Thess. 4. 16.

do: hence, when the oil that was in their lamps burned out, they had none to pour into the lamp to maintain the flame.

Verse 5. *The bridegroom tarried*] The coming of the bridegroom to an individual may imply his death: his coming to the world—the final judgment. The *delay*—the time from a man's birth till his death in the first case: in the second, the time from the *beginning* to the *end* of the world.

Slumbered and slept.] Or, *επυκαται και αναδουοι*, they became drowsy and fell asleep. As sleep is frequently used in the Sacred Writings for *death*, so *drowsiness*, which *precedes* sleep, may be considered as pointing out the *decays* of the constitution, and the *sicknesses* which precede death. The other explanations which are given of this place must be unsatisfactory to every man who is not warped by some point in his creed, which must be supported at every expense. Carelessness disposed them to drowsiness, drowsiness to sleep, deep sleep, which rendered them as unconscious of their danger, as they were before inattentive to their duty. The Anglo-Saxon has hit the meaning of the original well—*pa hnappuon hig ealle 7 slepuu*; of which my old MS. Bible gives a literal version in the English of the 14th century, *forgethe—alle nappeden and sleptu*.

Verse 6. *At midnight there was a cry*] The Jewish weddings were generally celebrated in the night; yet they usually began at the rising of the evening star: but in this case, there was a more than ordinary delay.

Behold the bridegroom cometh] What an awful thing to be summoned to appear before the Judge of quick and dead! The following is an affecting relation, and *fas est ab hoste doceri*. "When Rabbi Jochanan ben Zachai was sick, his disciples came to visit him; and when he saw them, he began to weep. They say to him, Rabbi! the light of Israel, the right hand pillar, the strong hammer, wherefore dost thou weep? He answered them, If they were carrying me before a king of flesh and blood, who is here to-day, and to-morrow in the grave; who, if he were angry with me, his anger would not last for ever; if he put me in prison, his prison would not be everlasting; if he condemned me to death, that death would not be eternal; whom I could sooth with words or bribe with riches: yet even in these circumstances I should weep. But now I am going before the King of kings, the holy and the blessed God, who liveth and endureth for ever and for ever; who, if he be angry with me, his anger will last for ever; if he put me in prison, his bondage will be everlasting; if he condemn me to death, that death will be eternal; whom I cannot sooth with words nor bribe with riches; when, farther, there are before me *two saye*, the one to hell and the other to paradise,

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eth; go ye out to meet him. A. M. 4033.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

[Luke 12. 35.—Or, going out.

and I know not in which they are carrying me, shall I not weep?" TALMUD *Beracoth*, fol. 28.

Verse 7. *Trimmed their lamps.*] *εκοσμησεν*, adorned them. I have seen some of the eastern lamps or lanterns, the body of which was a skeleton of wood and threads, covered with a very thin transparent membrane, or very fine gauze, and decorated with flowers painted on it. It is probable that the nuptial lamps were highly decorated in this way; though the act mentioned here may mean no more than preparing the lamps for burning.

The following account of the celebration of a wedding in Persia, taken from the *Zend Avesta*, vol. ii. p. 558, &c. may cast some light on this place.

"The day appointed for the marriage, about 5 o'clock in the evening, the bridegroom comes to the house of the bride, where the *mobed*, or priest, pronounces for the first time, the nuptial benediction. He then brings her to his own house, gives her some refreshment, and afterward the assembly of her relatives and friends reconduct her to her father's house. When she arrives, the *mobed* repeats the nuptial benediction, which is generally done about midnight; immediately after, the bride, accompanied with a part of her attending troop, (the rest having returned to their own homes) is reconducted to the house of her husband, where she generally arrives about three o'clock in the morning. Nothing can be more brilliant than these nuptial solemnities in India. Sometimes the assembly consists of not less than 2000 persons, all richly dressed in gold and silver tissue; the friends and relatives of the bride, encompassed with their domestics, are all mounted on horses richly harnessed. The goods, wardrobe, and even the bed of the bride, are carried in triumph. The husband, richly mounted and magnificently dressed, is accompanied by his friends and relatives, the friends of the bride following him in covered carriages. At intervals during the procession, *guns* and *rockets* are fired, and the spectacle is rendered grand beyond description, by a prodigious number of LIGHTED TORCHES, and by the SOUND of a multitude of musical instruments."

There are certain preparations which most persons believe they must make at the approach of death: but alas! it is often too late. The lamp is defiled, the light almost out, and the oil expended—and what adorning is a wretched sinner, struggling in the agonies of death, capable of preparing for his guilty soul!

Verse 8. *Our lamps are gone out.*] *Σβηνυσται*, are going out. So then it is evident that they were once lighted. They had once hearts illuminated and warmed by faith and love, but they had backslidden from the salvation of God, and now they are excluded from heaven, because, through their carelessness, they have let the

A. M. 4033. 9 But the wise answered
A. D. 59. saying, *Not so*; lest there be
An. Olymp. not enough for us and you:
CCII. 1. but go ye rather to them that sell, and
buy for yourselves.

10 And while they went to buy, the
bridegroom came; and they that
were ready went in with him to the
marriage: and the door was shut.

11 Afterward came also the other
virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily
I say unto you, I know you not.

^b Isaiah 55. 1. Habakkuk 2. 4. Romans 1. 17. Galatians
4. 4.—Luko 13. 25. & 19. 42. & 12. 35, 36.—Luko 13. 25.
Chap. 7. 21, 22, 23.—Psalms 5. 5. Habakkuk 1. 13. John
9. 31.

light that was in them become *darkness*, and
have not applied in *time* for a *fresh supply* of
the salvation of God.

A Jewish rabbin supposes God addressing
man thus; *I give thee my lamp, give thou me
thy lamp; if thou keep my lamp, I will keep thy
lamp; but if thou extinguish my lamp, I will
extinguish thy lamp.* That is, I give thee my
word and testimonies to be a *light* unto thy
feet, and a *lantern* to thy steps, to *guide* thee
safely through life: give me thy *SOUL* and all
its concerns, that I may *defend* and *save* thee
from all evil: *keep my word, walk in my ways,*
and I will *keep thy soul* that nothing shall
injure it; but if thou *trample* under foot my
laws, I will cast thy *soul* into *outer darkness*.

Verse 9. *Lest there be not enough for us and
you*] These had all been *companions* in the
Christian course, and there was a time when
they might have been *helpful* to each other,
but that *time* is now *past* for ever—none has
a particle of grace to spare, not even to help
the soul of the dearest relative! The grace which
every man receives is just enough to save his
own soul: he has no *merits* to *bequeath* to the
church; no work of *supererogation*, which can
be placed to the account of another

Go ye rather to them that sell, and buy] By
leaving out the particle *et*, but, (on the indispu-
table authority of ABDGHKS. and HV. of
Matthai, with sixteen others, the *Armenian*,
Vulgate, and all the *Itala* but one) and trans-
posing a very little the members of the sentence,
the sense is more advantageously represented
and the reading smoother: *Rather go to them
that sell, and buy for yourselves, lest there be not
enough for us and you.* Beza, Mill, Bengel,
and Griesbach, approve of the omission of the
particle *et*.

Verse 10. *While they went to buy, the bride-
groom came*] What a dismal thing it is, not to
discover the emptiness of one's heart of all that
is good, till it is too late to make any successful
application for relief! God alone knows how
many are thus deceived.

And they that were ready] *They who were
prepared*—who had not only a burning lamp of
an evangelical profession, but had *oil* in their
vessel, the *faith* that works by *love* in their
hearts, and their lives adorned with all the
fruits of the spirit.

The door was shut] Sinners on a death-bed

13 Watch therefore, for ye
know neither the day nor the
hour wherein the Son of man
cometh.

14 ¶ For the kingdom of heaven is
as a man travelling into a far country,
who called his own servants, and de-
livered unto them his goods.

15 And unto one he gave five ta-
lents, to another two, and to another
one; to every man according to his
several ability; and straightway took
his journey.

^a Ch. 24. 42, 44. Mark 13. 33, 35. Luke 21. 36. 1 Cor. 16.
13. 1 Thess. 5. 6. 1 Pet. 5. 8. Rev. 16. 15.—Luko 19. 12.
p Ch. 21. 33.—A talent is 187l. 10s. sterling. Ch. 18. 24.
^b Rom. 12. 6. 1 Cor. 12. 7, 11, 29. Eph. 4. 11.

too often meet with those deceitful merchants,
who promise them salvation for a *price* which
is of *no value* in the sight of God. *Come unto
me*, says Jesus, *and buy*—there is *no salvation*
but through his blood—no hope for the sinner
but that which is founded upon his sacrifice
and death. *The door was shut*—dreadful and
fatal words! no *hope* remains. Nothing but
death can shut this door—but death may sur-
prise us in our sins, and then despair is our
only portion.

Verse 11. *Afterward came also the other
virgins, saying, Lord, Lord*] Earnest prayer,
when used in *time*, may do much good, but it
appears from this parable, that there may come
a time, when prayer, even to Jesus, may be
too late! viz. when the *door is shut*—when death
has separated the body and the soul.

Verse 12. *I know you not.*] As if he had said,
Ye are not of my company—ye were neither
with the bride nor the bridegroom: ye slept
while the others were in procession. I do not
acknowledge you for my disciples—ye are not
like him who is *love*—ye refused to receive his
grace—ye sinned it away when ye had it; now
ye are necessarily excluded from that kingdom,
where nothing but *love* and *purity* can dwell.

Verse 13. *Watch therefore*] If to *watch* be
to employ ourselves chiefly about the business
of our salvation, alas! how few of those who
are called *Christians* are there, who do *watch*?
How many who *slumber*? How many who are
asleep? How many seized with a *lethargy*?
How many *quite dead*?

Wherein the Son of man cometh.] These
words are omitted by many excellent MSS.
most of the versions, and several of the fathers.
Griesbach has left them out of the text: Grotius,
Hammond, Mill, and Bengel, approve of the
omission.

Verse 14. *Called his own servants*] God
never makes the children of men *proprietors*
of his goods. They are formed by his power,
and upheld by his bounty, and they hold their
lives and their goods, as in many of our ancient
tenures, *quandiu domino placuerit—at the will
of their lord*.

Verse 15. *Unto one he gave five talents—to
every man according to his several ability*] The
duties men are called to perform, are
suited to their *situations*, and the *talents* they
receive. The good that any man has, he has

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

16 Then he that had received the five talents went and traded with the same,

t Ch. 18. 24.

received from God, as also the ability to improve that good. God's graces and temporal mercies are suited to the power which a man has of improving them. To give eminent gifts to persons incapable of properly improving them, would be only to lead them into a snare. The talent which each man has suits his own state best; and it is only pride and insanity which lead him to desire and envy the graces and talents of another. Five talents would be too much for some men: one talent would be too little. He who receives much, must make proportionate improvement: and from him who has received little, the improvement only of that little will be required. As five talents in one case, are sufficient to answer the purpose for which they were given: so also are two and one.

The man who improves the grace he has received, however small, will as surely get to the kingdom of God, as he who has received most from his master, and improved all.

There is a parable something like this in *Sohar Chadash*, fol. 47. "A certain king gave a deposit to three of his servants: the first kept it; the second lost it; the third spoiled one part of it, and gave the rest to another to keep. After some time, the king came and demanded the deposit. Him who had preserved it, the king praised, and made him governor of his house. Him who had lost it, he delivered to utter destruction, so that both his name and his possessions were blotted out. To the third, who had spoiled a part and given the rest to another to keep, the king said, Keep him, and let him not go out of my house, till we see what the other shall do, to whom he has entrusted a part; if he shall make a proper use of it, this man shall be restored to liberty; if not, he also shall be punished." See *Schoetgen*. I have had already occasion to remark, how greatly every Jewish parable is improved, that comes through the hands of Christ.

In this parable of our Lord, four things may be considered.

- I. The master who distributes the talents.
- II. The servants who improved their talents.
- III. The servant who buried his talent. And
- IV. His punishment.

1. The master's kindness. The servants had nothing—deserved nothing—had no claim on their master, yet he, in his kindness delivers unto them his goods, not for his advantage, but for their comfort and salvation.

2. The master distributes these goods diversely;—giving to one five, another two, and to another one. No person can complain that he has been forgotten; the master gives to each. None can complain of the diversity of the gifts; it is the master who has done it. The master has an absolute right over his own goods, and the servants cannot find fault with the distribution. He who has little, should not envy him who has received much; for he has the greater labour, and the greater account to give. He who has much, should not despise him who has little, for the sovereign Master has made the distinction; and his little, suited to the ability

and made them other five talents.

17 And likewise he that had

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

& 25. 25, 26.

which God has given him, and fitted to the place in which God's providence has fixed him, is sufficiently calculated to answer the purpose of the master, in the salvation of the servant's soul.

3. The master distributes his talents with wisdom. He gave to each according to his several ability, i. e. to the power he had to improve what was given. It would not be just to make a servant responsible for what he is naturally incapable of managing; and it would not be proper to give more than could be improved. The powers which men have, God has given; and as he best knows the extent of these powers, so he suits his graces and blessings to them in the most wise and effectual way. Though he may make one vessel for honour (i. e. a more honourable place or office,) and another for dishonour, (a less honourable office,) yet both are for the master's use—both are appointed and capacitated to show forth his glory.

II. The servants who improved their talents.

These persons were termed δούλοι, slaves, such as were the property of the master, who might dispose of them as he pleased. Then he that had received the five talents went and traded, ver. 16. 1. The work was speedily begun—as soon as the master gave the talents, and departed, so soon they began to labour. There is not a moment to be lost—every moment has its grace, and every grace has its employment, and every thing is to be done for eternity.

2. The work was perseveringly carried on; after a long time the lord of those servants cometh, ver. 19. The master was long before he returned, but they did not relax. The longer time, the greater improvement. God gives every man just time enough to live in this world, to glorify his Maker, and to get his soul saved. Many begin well, and continue faithful for a time—but how few persevere to the end! Are there none who seem to have outlived their glory, their character, their usefulness?

3. Their work was crowned with success. They doubled the sum which they had received—Every grace of God is capable of great improvement. Jesus himself, the pure, immaculate Jesus, grew in wisdom and favour with God, Luke ii. 52.

4. They were ready to give in a joyful account when their master came and called for them. 1st. They come without delay, they expected his coming; and it was with an eye to this, that they continued their labour—they endured as seeing him who is invisible. 2dly. They come without fear; the master before whom they appear has always loved them, and given them the fullest proofs of his affection for them: his love to them has begotten in them love to him: and their obedience to his orders sprung from the love they bore to him. He that loveth me, says Jesus, will keep my words. 3d. They render up their accounts without confusion.—He who received five, brought five others; and he who had received two, brought two more: nothing was to be done when their master called; all their business was fully pre-

A. M. 4033. received two, he also gained
A. D. 29. other two.
An. Olymp. CCLII. 1.

18 But he that had received one, went, and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold I have gained, beside them, five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two

• Hab. 2. 3. Luke 16. 2. Hebr. 10. 37.—† 1 Cor. 15. 10. 2 Tim. 4. 7, 8.

pared. 4th. They gave up every thing to their master, without attempting to appropriate any thing. Their ability was his, the talents his, and the continued power to improve them his. All is of God, and all must be returned to him.

5. Their recompense from their gracious master. 1st. They receive praise. *Well done, good and faithful servants*, ver. 21. What a glorious thing to have the approbation of God, and the testimony of a good conscience! They were good, pure and upright within—*faithful*, using to God's glory the blessings he had given them. 2d. They receive gracious promises, *Ye have been faithful over a little, I will set you over much*. These promises refer not only to a future glory, but to an increase of God's grace and mercy here; for the more faithfully a man improves what God has already given him, the more he shall have from his gracious master; for he giveth more grace, till he fills the faithful soul with his own fulness. 3d. They receive glory. *Enter into the joy of your Lord*. As ye were partakers of my nature on earth, be ye sharers of my glory in heaven. The joy, the happiness wherewith I am happy, shall be your eternal portion! Oh, what is all we can do, all we can suffer, even the most lingering and cruel martyrdom, in comparison of this unbounded eternal joy.

III. Of the servant who buried his talent.

He that had received one, went and digged in the earth, and hid his lord's money, ver. 18.

1. See the ingratitude of this servant—His master gave him a talent, capable of being improved to his own present and eternal advantage; but he slights the mercy of his lord.

2. See his idleness. Rather than exert himself to improve what he has received, he goes and hides it.

3. See his gross error. He tries to hide it—puts himself to more trouble to render the mercy of God to him of none effect, than he should have had in combating and conquering the world, the devil, and the flesh.

4. See his injustice. He takes his master's money, and neither improves nor designs to

talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathring where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant,

• Ch. 24. 47. Ver. 34, 46. Luko 12. 44. & 22. 29, 30.—† Hebr. 12. 2. 2 Tim. 2. 12. 1 Pet. 1. 8.—‡ Ver. 21.

improve it, even while he is living on, and consuming that bounty which would have been sufficient for a faithful servant. How much of this useless lumber is to be found in the church of Christ! But suppose the man be a preacher—what a terrible account will he have to give to God! consuming the provision made for a faithful pastor, and so burying, or misusing his talent, as to do no good to immortal souls!

5. Hear the absurdity of his reasoning. *Lord, I knew thee that thou art a hard (or avaricious) man, reaping where thou hast not sown, &c.* ver.

24. See this meaning of *επιλογος*, proved by *Kypke*. The wicked excuse of this faithless servant confuted itself, and condemned him. Nevertheless it is on this very model that sinners in general seek to justify themselves; and the conclusion turns always against them. *I knew thee to be a hard man*—How awfully deceived, and deeply depraved must that person be, who not only attempts to excuse his follies, but to charge his crimes on God himself!

I was afraid—why? Because thou wert an enemy to thy soul, and to thy God—I was afraid—of what? that he would require more than he did give. How could this be? Did he not give thee the talent freely, to show thee his benevolence? and did he not suit it to thy ability, that he might show thee his wisdom, justice, and goodness in not making thee responsible for more than thou couldst improve?

IV. Behold the awful punishment of this faithless servant.

1. He is reproached. *Thou wicked and slothful servant! Wicked*—in thy heart: *slothful*—in thy work. *Thou knowest that I reap where I sowed not?* Thou art condemned by thy own mouth—whose is the unemployed talent? Did I not give thee this? And did I require the improvement of two when I gave thee but one?—Thou knowest I did not.

2. He is stripped of what he possessed. *Take—the talent from him*. O terrible word—Remove the candlestick from that slothful worldly-minded church—Take away the inspirations of the Holy Spirit, from that lukewarm, Christless

A. M. 4033. A. D. 29. An. Olym. CCL. I. thou knewest that I reap where I sowed not, and gather where I have not strewed :

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming, I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents :

29 For unto every one that hath shall be given, and he shall have abundance : but from him that hath not, shall be taken away even that which he hath.

1 Ch. 13. 12. Mark 4. 25. Luke 8. 18. & 19. 26. John 15. 2.—Ch. 8. 12. & 24. 51.—Zech. 14. 5. Ch. 16. 27. & 19. 28. Mark 8. 38. Acts 1. 11. 1 Thess. 4. 16. 2 Thess. 1. 7.

Christian ; who only lives to resist them and render them of none effect. *Dispossess* that base, man-pleasing minister of his ministerial gifts ; let his silver become brass, and his fine gold, dross.—He loved the present world more than the eternal world, and the praise of men more than the approbation of God. Take away the talent from him !

3. He is punished with an everlasting separation from God and the glory of his power. Cast forth the unprofitable servant, ver. 30. Let him have nothing but darkness, who refused to walk in the light : let him have nothing but misery—weeping and gnashing of teeth ; who has refused the happiness which God provided for him.

Reader, if the careless virgin, and the unprofitable servant, against whom no flagrant iniquity is charged, be punished with an outer darkness, with a hell of fire : of what sorer punishment must he be judged worthy, who is a murderer, an adulterer, a fornicator, a blasphemer, a thief, a liar, or in any respect an open violator of the laws of God ? The careless virgins, and the unprofitable servants were saints in comparison of millions who are, notwithstanding, dreaming of an endless heaven, when fitted only for an endless hell !

Verse 27. *With usury.*] *Suæ toræ, with its produce—not usury ; for that is unlawful interest, more than the money can properly produce.*

Verse 29. *Unto every one that hath shall be given.*] See on chap. xiii. 12.

Verse 30. *Weeping and gnashing of teeth.*] See on chap. viii. 12. a note necessary for the illustration of this, and the foregoing parable.

Verse 31. *When the Son of man shall come.*] This must be understood of Christ's coming at the last day, to judge mankind : though all the preceding part of the chapter may be applied also to the destruction of Jerusalem.

Holy angels.] The word *αγγελοι* is omitted by many excellent manuscripts, versions, and fathers. *Mill* and *Bengel* approve of the omission, and *Griesbach* has left it out of the text. It is supposed by some that our Lord will have other angels (messengers) with him in that day, besides the holy ones. The evil angels may be in attendance to take as their prey, those who shall be found on his left hand.

The throne of his glory.] That glorious throne

A. M. 4033. A. D. 29. An. Olym. CCL. I. 30 And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory :

32 And before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

Jude 14. Revelations 1. 7.—Romans 14. 10. 2 Corinthians 5. 10. Revelations 20. 12.—Ezekiel 30. 38. & 34. 17, 20. Chapter 13. 49.

on which his glorified human nature is seated, at the right hand of the Father.

Verse 32. *All nations.*] Literally, all the nations—all the Gentile world—the Jews are necessarily included, but they were spoken of in a particular manner, in the preceding chapter.

He shall separate them.] Set each kind apart by themselves.

As a shepherd divideth, &c.] It does not appear that sheep and goats were ever penned or housed together, though they might feed in the same pasture ; yet even this was not done, but in separate flocks : so Virgil, *Ecol. vii. v. 2.*

Compulerantque greges Corydon et Thyrsis in unum ; Thyrsis oves, Corydon distinctas lacte capellas

“Thyrsis and Corydon drove their flocks together. Thyrsis his sheep, and Corydon his goats, their udders distended with milk.”

These two shepherds had distinct flocks which fed in the same pasture, but separately ; and they are only now driven together, for the convenience of the two shepherds, during the time of their musical contest.

Verse 33. *He shall set the sheep, &c.*] The right hand signifies, among the rabbins, approbation and eminence ; the left hand, rejection and disapprobation. Hence in *Sohar Chadash* it is said, “The right hand is given, the left also is given—to the Israelites, and the Gentiles are given paradise and hell—this world and the world to come.” The right and left were emblematical of endless beatitude and endless misery among the Romans. Hence Virgil ;

Hic locus est, partes ubi se via fudit in ambas, Dextera, que Ditis magni sub mania tendit : Hæc iter Elysium nobis ; at læva malorum. Exeret pænas, et ad impia Tartara misit.

Æn. vi. 548.

Here in two ample roads the way divides, The right direct, our destin'd journey guides By Pluto's palace, to the Elysian plains ; The left to Tartarus, where bound in chains Loud howl the damn'd in everlasting pains.—Pitt.

Of the good and faithful servants he approves, and therefore exalts them to his glory ; of the slothful and wicked he disapproves, and casts them into hell.

SHEEP, which have ever been considered as the emblems of mildness, simplicity, patience, and usefulness, represent here the genuine disciples of Christ.

GOATS, which are naturally quarrelsome, la-

A. M. 4033 34 Then shall the King say
A. D. 29. unto them on his right hand,
An. Olymp. Come, ye blessed of my Father,
CCL. I. 'inherit the kingdom' prepared for you from the foundation of the world:
35 'For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: ' I was a stranger, and ye took me in:
36 ' Naked, and ye clothed me: I

* Rom. 8. 17. 1 Pet. 1. 4, 9. & 3. 9. Rev. 21. 7.—† Ch. 30. 23. Mark 10. 40. 1 Cor. 2. 9. Hebr. 11. 16.

civious, and excessively ill-scented, were considered as the symbols of riotous, profane, and impure men. They here represent all who have lived and died in their sins. See Ezek. xxxiv. 17. and Zech. x. 3.

Verse 34. *Ye blessed of my Father*] This is the king's address to his followers; and contains the reason why they were found in the practice of all righteousness, and were now brought to this state of glory—they were *blessed*—came as children, and received the benediction of the Father, and became, and continued to be, members of the heavenly family.

Inherit] The inheritance is only for the children of the family—if sons, then heirs, Gal. iv. 7. but not otherwise. The sons only shall enjoy the Father's estate.

Prepared for you] That is, the kingdom of glory is designed for such as you—you who have received the blessing of the Father, and were holy, harmless, undefiled, and separated from sinners.

From the foundation of the world] It was God's purpose and determination to admit none into his heaven, but those who were made partakers of his holiness. Heb. xii. 14. The rabbins say, Seven things were created before the foundation of the world. 1. The law. 2. Repentance. 3. Paradise. 4. Hell. 5. The throne of God. 6. The temple; and 7. The name of the Messiah.

Verse 35. *I was an hungered, and ye gave me meat*] Every thing which was done to a follower of Christ, whether it be good or evil, he considers as done to himself, see ver. 40. Acts ix. 4, 5. Heb. vi. 10. Of all the fruits of the Spirit, none are mentioned here but those that spring from love or mercy; because these give men the nearest conformity to God. Jesus had said, *Blessed are the merciful, for they shall obtain mercy*: and he here shows how this promise shall be fulfilled. The rabbins say, "as often as a poor man presents himself at thy door, the holy blessed God stands at his right hand: if thou give him alms, know that he who stands at his right hand will give thee a reward. But if thou give him not alms, he who stands at his right hand will punish thee." *Vaiyikra Rabba*, s. 34. fol. 178.

A stranger, and ye took me in] Συμπαρουσας, ye entertained me; Kypke has fully proved that this is the meaning of the original. Literally, συμπαρουσ, signifies to gather together. Strangers are sometimes so destitute as to be ready to perish for lack of food and raiment: a supply of these things keeps their souls and bodies together, which were about to be separated through lack of the necessaries of life.

was sick, and ye visited me: A. M. 4033.
' I was in prison, and ye came A. D. 29.
unto me. An. Olymp. CCL. I.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

† Isai. 58. 7. Ezek. 18. 7. James 1. 27.—‡ Hebr. 15. 2. 3 John 5.—§ James 2. 15, 16.—¶ 2 Tim. 1. 16.

The word may also allude to a provision made for a poor family, which were scattered abroad, perhaps begging their bread, and who by the ministry of benevolent people are collected, relieved, and put in a way of getting their bread. O blessed work! to be the instruments of preserving human life, and bringing comfort and peace into the habitations of the wretched!

While writing this, I hear the bells loudly ringing in commemoration of the birth-day (Nov. 13, 1798) of E. Colson, Esq. a native of this city, (Bristol) who spent a long life, and an immense fortune, in relieving the miseries of the distressed. His works still praise him in the gates; his name is revered, and his birth-day held sacred among the inhabitants. Who has heard the bells ring in commemoration of the birth of any deceased hero or king? Of so much more value, in the sight even of the multitude, is a life of public usefulness, than one of worldly glory or secular state. But how high must such a person rank in the sight of God, who, when Christ in his representatives was hungry, gave him food, when thirsty, gave him drink, when naked, clothed him, when sick and in prison, visited him? Thou blessed of my Father! come. Thou hast been faithful in the unrighteous mammon, and now thou shalt eternally enjoy the true riches.

The Supreme God is represented in the *Bhagvat Geeta* as addressing mankind when he had just formed them, thus: "Those who dress their meat but for themselves, eat the bread of sin." *Geeta*, p. 46.

Verse 36. *I was sick and ye visited me*] Relieving the strangers, and visiting the sick, were in high estimation among the Jews. One of their sayings on this head, is worthy of notice: "he who neglects to visit the sick, is like him who has shed blood." That is, as he has neglected when it was in his power, to preserve life, he is as guilty in the sight of the Lord, as he is who has committed murder. See *Kypke* in loco.

Verse 37. *Lord, when saw we thee an hungered, &c.*] This barbarous expression an hungered, should be banished out of the text, wheresoever it occurs, and the simple word hungry substituted for it. Whatever is done for Christ's sake, is done through Christ's grace; and he who does the work, attributes to Jesus both the will and the power by which the work was done; and seeks and expects the kingdom of heaven not as a reward, but as a gift of pure unmerited mercy. Yet while workers together with his grace, God attributes to them that which they do through his influence; as if they had done it independently of

A. M. 4033. 39 Or when saw we thee sick,
A. D. 29. or in prison, and came unto thee?
An. Olymp. CCH. 1.

40 And the King shall answer and say unto them, Verily I say unto you, ¹ Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, ^m Depart from me, ye cursed, ⁿ into everlasting fire, prepared for ^o the devil and his angels :

42 For I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink :

43 I was a stranger, and ye took me

¹ Prov. 14. 31. & 19. 17. Ch. 10. 42. Mark 9. 41. Hebr. 6. 10. ^m Psal. 6. 8. Ch. 7. 23. Luke 13. 27.—ⁿ Ch. 13. 40, 42.

him. God has a right to form what estimate he pleases of the works wrought through himself: but man is never safe except when he attributes all to his Maker.

Verse 40. *Inasmuch as ye have done it unto one of the least of these my brethren*] The meanest follower of Christ is acknowledged by him as his *brother!* What infinite condescension! Those, whom many would scorn to set with the *dogs* of their flock, are brothers and sisters of the blessed Jesus, and shall soon be set among the *princes* of his people.

Verse 41. *Depart from me, ye cursed*] Or, *Ye cursed! depart!*—These words are the address of the King to the sinners; and contain the *reason* why they are to be separated from blessedness: *Ye are cursed*, because ye have *sinned*, and *would not come unto me that ye might have life*—No work of *piety* has proceeded from your *hand*, because the carnal mind, which is enmity against me, reigned in your *heart*; and ye would not have me to reign over you. *Depart!* This includes what some have termed the punishment of *loss* or *privation*. Ye cannot, ye shall not be united to me—*Depart!* O terrible word! and yet a worse is to come.

Into everlasting fire] This is the *punishment of sense*. Ye shall not only be *separated* from me, but ye shall be *tormented*, awfully, everlastingly tormented in that place of separation.

Prepared for the devil and his angels] The devil and his angels sinned *before* the creation of the world, and the place of torment was *then* prepared for them: it never was designed for *human souls*: but as the wicked are *part-takers* with the devil and his angels in their *iniquities* in their rebellion against God, so it is right that they should be *sharers* with them in their *punishment*. We see here plainly, *why* sinners are destroyed, not because there was no salvation for them, but because they neglected to *receive* good, and *do* good. As they received not the Christ who was offered to them, so they could not do the work of righteousness which was required of them. They are *cursed*, because they *refused* to be *blessed*; and they are *damned*, because they *refused* to be *saved*.

Verse 42. *I was an hungered, and ye gave me no meat*] I put it in your power to do good,

A. M. 4033. not in : naked, and ye clothed
A. D. 29. me not : sick, and in prison,
An. Olymp. and ye visited me not.
CCH. 1.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

45 Then shall he answer them, saying, Verily I say unto you, ^p Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And ^r these shall go away into everlasting punishment: but the righteous into life eternal.

^o 2 Pet. 2. 4. Jude 6.—^p Prov. 14. 31. & 17. 5. Zech. 2. 8. Acta 9. 5.—^r Dan. 12. 9. John 5. 29. Rom. 2. 7, &c.

and ye would not. A *variety* of occasions offered themselves to you, but ye neglected them all, so that my *blessings* in your hands, not being *improved*, according to my order, became a *curse* to you.

Verse 43. *I was a stranger*] If men were sure that Jesus Christ was actually somewhere in the land, in great personal distress, hungry, thirsty, naked, and confined; they would doubtless run unto and relieve him. Now Christ assures us, that a man who is hungry, thirsty, naked, &c. is his *representative*, and that whatever we do to such a one, he will consider as done to himself; yet this testimony of Christ is not regarded! Well, he will be just when he judges, and righteous when he punishes.

Verse 44. *Lord, when saw we thee an hungered, &c.*] It is want of *faith*, which in general produces *hardheartedness* to the poor. The man who only sees with eyes of flesh, is never likely to discover Christ in the person of a man destitute of the necessaries of life. Some pretend *not to know* the distressed, because they have no desire to relieve them; but we find that this ignorance will not avail them at the bar of God.

Verse 46. *And these shall go away into everlasting punishment*] No appeal, no remedy, to all eternity! No *end* to the punishment of those whose *final* impentence manifests in them an eternal *will* and *desire* to sin. By dying in a *settled* opposition to God, they cast themselves into a *necessity* of continuing in an *eternal* aversion from him.

But some are of opinion that this punishment shall have an *end*: this is as likely as that the glory of the righteous shall have an *end*: for the same word is used to express the *duration* of the punishment, *κατασται αἰωνιον*, as is used to express the duration of the state of glory: *ζωου αἰωνιον*. I have seen the best things that have been written in favour of the final redemption of damned spirits: but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word *αιων*, is certainly to be taken here in its proper grammatical sense, *continued* being, *αιων* or, NEVER ENDING. Some have gone a *middle way*, and think that the wicked shall be *annihilated*. This, I think, is contrary to

the text; if they go into punishment, they continue to exist; for that which ceases to be, ceases to suffer. See the note on Genesis xxi. 33. where the whole subject is explained.

From what our Lord has here said, we may see, that God indispensably requires of every man to bring forth good fruit; and that a fruitless tree shall be inevitably cut down, and cast into the fire. Let it be also remarked, that God does not here impute to his own children the good works which Jesus Christ did for them. No! Christ's feeding the multitudes in Judea, will not be imputed to them, while persons in their own neighbourhood are perishing through want, and they have wherewithal to relieve them. He gives them a power that they may glorify his name by it, and have, in their own souls, the continued satisfaction which arises from succouring the distressed. Let it be farther remarked, that Christ does not say here that they have purchased the eternal life by these good deeds. No! for the power to work, and the means of working came both from God. They first had redemption through his blood,

and then his spirit worked in them to will and to do. They were therefore only workers together with him, and could not be said, in any sense of the word, to purchase God's glory with his own property. But though God works in them, and by them, he does not obey for them. The works of piety and mercy they perform under the influence, and by the aid of his grace. Thus God preserves the freedom of the human soul, and secures his own glory at the same time. Let it be remarked, farther, that the punishment inflicted on the foolish virgins, the slothful servant, and the cursed who are separated from God, was not because of their personal crimes; but because they were not good, and were not useful in the world. Their lives do not appear to have been stained with crimes, but they were not adorned with virtues. They are sent to hell because they did no good. They were not renewed in the image of God; and hence did not bring forth fruit to his glory. If these harmless people are sent to perdition; what must the end be of the wicked and profigate!

CHAPTER XXVI.

Christ predicts his being betrayed and crucified, 1, 2. The chief priests, scribes, and elders consult about his death, 3—5. A woman anoints his head at Bethany, at which the disciples are offended, but Christ vindicates her conduct, 6—13. Judas for thirty pieces of silver, engages with the chief priests to betray him, 14—16. He eats a passover with his disciples, and assures them of his approaching death, and that one of them would betray him, 17—21. On each asking *Is it I?* Christ asserts that Judas is the traitor, 23—25. Having eaten his last supper he institutes the eucharist to be observed in his church as a memorial of his sacrificial death, 26—29. They sing a hymn, go to the mount of Olives, and he again announces his approaching death and resurrection, 30—32. Peter asserts his resolution to be faithful to his master, and Christ foretells his denial and apostasy, 33—35. He goes to Gethsemane; the transactions there, 36—46. Judas comes with the high priest's mob, and betrays him with a kiss, 47—50. Peter cuts off the ear of the high priest's servant; Christ discourses with the multitude, 51—55. The disciples flee, and he is led to Caiaphas, 56, 57. Peter follows at a distance, 58. They seek false witnesses, and question our Lord, who declares himself to be the Christ, 59—64. They accuse him of blasphemy, and abuse him, 65—68. Peter's denial and repentance, 69—75.

A. M. 4033.
A. D. 29
An. Olymp.
CCII. 1.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 *Ye know that after two days is the feast of the passover, and the Son of

man is betrayed to be crucified. A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.
3 ¶ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

* Mark 14. 1. Luke 22. 1. John 13. 1.

NOTES ON CHAPTER XXVI.

Verse 1. *When Jesus had finished all these sayings*] He began these sayings on mount Olivet, chap. xxiv. 1, and continued them till he entered into Bethany, whither he was going.

Verse 2. *The passover*] A feast instituted in Egypt, to commemorate the destroying angel's passing over the houses of the Israelites, when he slew the first-born of the Egyptians. See the whole of this business largely explained in the notes on Exod. xii. 1—27. This feast began on the fourteenth day of the first moon, in the first month Nisan, and it lasted only one day, but it was immediately followed by the days of unleavened bread, which were seven, so that the whole lasted eight days, and all the eight days are sometimes called the feast of the passover, and sometimes the feast or days of unleavened bread. See Luke xxii. 1—7. The three most signal benefits vouchsafed to the Israelites were, 1. The deliverance from the slavery of Egypt; to commemorate which, they kept the feast of unleavened bread, and the passover. 2. The giving of the law: to commemorate which, they kept the feast of weeks. 3. Their sojourning in the wilderness, and entrance into the promised land; to commemorate which,

they kept the feast of tabernacles. See these largely explained, Exod. xxiii. 14. Lev. xxiii. 2—40.

The Son of man is betrayed (rather delivered up) to be crucified.] With what amazing calmness and precision does our blessed Lord speak of this awful event! What a proof does he here give of his prescience in so correctly predicting it; and of his love in so cheerfully undergoing it! Having instructed his disciples and the Jews by his discourses, edified them by his example, convinced them by his miracles: he now prepares to redeem them by his blood! These two verses have no proper connexion with this chapter, and should be joined to the preceding.

Verse 3. *Then assembled together the chief priests*] That is, during the two days that preceded the passover.

The high priest who was called Caiaphas] Caiaphas succeeded Simon, son of Camith, about A. D. 16, or as Calmet thinks 25. He married the daughter of Annas, who was joined with him in the priesthood. About two years after our Lord's crucifixion, Caiaphas and Pilate were both deposed by VITELLIVS, then governor of Syria, and afterward emperor. Caiaphas, unable to bear this disgrace, and the stings of

A. M. 4033. 4 And consulted that they might take Jesus by subtlety, and kill him.

5 But they said, Not on the feast day, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

* Mark 14. 3. John 11. 1, 2. & 12. 3.—d Ch. 21. 17.—e John 12. 4.—f Deut. 15. 11. John 12. 8.

his conscience for the murder of Christ, killed himself about A. D. 35. See Joseph. Ant. b. xviii. c. 2—4.

Verse 4. *And consulted that they might take Jesus by subtlety*] The providence of God frustrated their artful machinations, and that event which they wished to conduct with the greatest privacy and silence, was transacted with all possible celebrity amidst the thousands who resorted to Jerusalem at this season, for the keeping of the passover. It was, doubtless, of the very first importance, that the crucifixion of Christ, which was preparatory to the most essential achievement of Christianity, viz. his resurrection from the grave, should be exhibited before many witnesses, and in the most open manner, that infidelity might not attempt, in future, to invalidate the evidences of the Christian religion, by alleging that these things were done in a corner. See WAKEFIELD in loco.

Verse 5. *Not on the feast day, lest there be an uproar*] It was usual for the Jews to punish criminals at the public festivals; but in this case they were afraid of an insurrection, as our Lord had become very popular. The providence of God directed it thus, for the reason given in the preceding note.

He who observes a festival on motives purely human, violates it in his heart, and is a hypocrite before God. It is likely they feared the Galileans, as being the countrymen of our Lord, more than they feared the people of Jerusalem.

Verse 6. *In Bethany*] For a solution of the difficulties in this verse about the time of the anointing, see the observations at the end of this chapter.

Simon the LEPER] This was probably no more than a surname, as Simon the CANAANITE, chap. x. 4. and Barsabbas JUSTUS. Acts i. 23. and several others. Yet it might have been some person that Christ had healed of this disease. See chap. xi. 5.

Verse 7. *There came unto him a woman*] There is much contention among commentators about the transaction mentioned here, and in John xii. 14. some supposing them to be different, others to be the same. Bishop Newcome's view of the subject I have placed at the end of the chapter.

Some think that the woman, mentioned here, was Mary, the sister of Lazarus; others Mary Magdalene; but against the former opinion it

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Whereso-

r See Ch. 18. 20. & 28. 20. John 13. 33. & 14. 19. & 16. 5, 28. & 17. 11.

is argued that it is not likely, had this been Mary the sister of Lazarus, that Matthew and Mark would have suppressed her name. Besides, say they, we should not confound the repast which is mentioned here, with that mentioned by John, chap. xii. 3. This one was made only two days before the passover, and that one six days before: the one was made at the house of Simon the leper, the other at the house of Lazarus, John xii. 1, 2. At this, the woman poured the oil on the head of Christ, at the other Mary anointed Christ's feet with it. See on Mark xiv. 3. and see the notes at the end of this chapter.

Verse 8. *His disciples*] One of them, viz. Judas. This mode of speaking was common among the Hebrews. So chap. xxvii. 44. *the thieves also, i. e. one of them.* So chap. xxviii. 17. *some doubted, i. e. one, Thomas.* See also Gen. viii. 4. Judges xii. 7. Neh. vi. 7. &c. By a figure called among rhetoricians *Enallage*, the plural is put for the singular; it is, however, possible that Judas, who made the objection, was followed in the sentiment by the rest of the disciples.

Verse 9. *And given to the poor.*] How often does charity serve as a cloak for covetousness! God is sometimes robbed of his right, under the pretence of devoting what is withheld to some charitable purpose, to which there was no intention ever to give it.

Verse 10. *Why trouble ye the woman?*] Or, *Why do ye put the woman to pain?* See this sense of *πορευς παρηχης*, established by *Kypke* in loco. A generous mind is ever pained when it is denied the opportunity of doing good, or when its proffered kindness is refused.

Verse 11. *Ye have the poor always with you*] And consequently, have the opportunity of doing them good at any time; but me ye have not always, my bodily presence is about to be removed from you for ever. The woman, under a presentiment of my death, is preparing me for my burial.

Verse 12. *She did it for my burial.*] Or, *She hath done it to embalm me*—*εταγιασασαι με*. The Septuagint use *εταγιασας*, for the person whose office it was to embalm, Gen. 1. 2. and *εταγιαζω* for the Hebrew *עָרַב* which signifies to prepare with spices or aromatics, ver. 3. Our Lord took this opportunity to tell them once more, that he was shortly to die.

Verse 13. *Wheresoever this Gospel shall be*

A. M. 4033. ever this Gospel shall be
 A. D. 29. preached in the whole world,
 An. Olymp. there shall also this, that this
 CCL. I. woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him

• Mark 14. 10. Luke 22. 3. John 13. 2, 30.—Ch. 10. 4.—Zech. 11. 12. Ch. 37. 3.

preached] Another remarkable proof of the presence of Christ. Such a matter as this, humanly speaking, depended on mere fortuitous circumstances, yet so has God disposed matters that the thing has continued, hitherto, as firm and regular as the ordinances of heaven.

From a memorial of her.] As embalming preserves the body from corruption, and she has done this good work to embalm and preserve this body; so will I order every thing concerning this transaction to be carefully recorded, to preserve her memory to the latest ages. The actions which the world blames through the spirit of envy, covetousness, or malice, God takes delight to distinguish and record.

Verse 14. Then—Judas] After this supper at Bethany, Judas returned to Jerusalem, and made his contract with the chief priests.

Verse 15. Thirty pieces of silver.] Τριακοντα αγγυλια, thirty silverings; but στανας, stater, is the reading of the Codex Bezae, three copies of the Itala, Eusebius, and Origen sometimes: and στανας αγγυλιον stater, is the reading of the famous Basil MS. No 1. in Griesbach, and one copy of the Itala.

A stater was the same as the shekel, and worth about 3s. English money, according to Dean Prideaux: a goodly price for the Saviour of the world! thirty staters, about 4l. 10s. the common price for the meanest slave! See Exod. xxi. 32. The rabbins say, thirty πρὸς σελῆν of pure silver was the standard price for a slave, whether good or bad, male or female. See Tract Erachin, fol. 14. and Shekalim, cap. 1. Each selah weighed 384 barley corns, the same number was contained in a shekel, and therefore the shekel and the selah were the same. See the notes on Genesis xx. 16. and Exodus xxxviii. 24.

Verse 16. He sought opportunity.] Ευκαισιαν, a convenient or fit opportunity. Men seldom leave a crime imperfect: when once sin is conceived, it meets in general with few obstacles, till it brings forth death. How deceitful, how deeply damning is the love of money! Well might a heathen exclaim, while contemplating the grave of a person who was murdered for the sake of his wealth,

— Quid non mortalia pectora cogis
 Anri sacra fames? Virg. En. iii. 56.

“O! cursed lust of gold! what wilt thou not compel the human heart to perpetrate?” Judas is deservedly considered as one of the most infamous of men, his conduct base beyond description, and his motives vile. But how many, since his time, have walked in the same way!

for thirty pieces of silver. A. M. 4033.
 16 And from that time he A. D. 29.
 sought opportunity to betray An. Olymp.
 CCL. I.
 him.

17 ¶ Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The

1 Exod. 12. 6, 18. Mark 14. 12. Luke 22. 7.—Luke 22. 10-12. Job 14. 14. Hebr. 11. 28. 1 Cor. 11. 23.

How many, for the sake of worldly wealth, have renounced the religion of their Lord and Master, and sold Jesus, and their interest in heaven, for a short lived portion of secular good! From John xii. 6. we learn that Judas, who was treasurer to our Lord and his disciples, (for he carried the bag,) was a thief, and frequently purloined a portion of what was given for the support of this holy family. Being disappointed of the prey he hoped to have from the sale of the precious ointment, ver. 9. he sold his Master to make up the sum. A thorough Jew.

Verse 17. Now the first day of the feast of unleavened bread] As the feast of unleavened bread did not begin till the day after the passover, the fifteenth day of the month, Lev. xxiii. 5, 6. Numb. xxvii. 16, 17. this could not have been, properly, the first day of that feast; but as the Jews began to eat unleavened bread on the fourteenth, Exod. xii. 18. this day was often termed the first of unleavened bread. The evangelists use it in this sense, and call even the paschal day by this name. See Mark xiv. 12. Luke xxii. 7.

Where wilt thou that we prepare] How astonishing is this, that HE who created all things, whether visible or invisible, and by whom all things were upheld, should so empty himself as not to be proprietor of a single house in his whole creation, to eat the last passover with his disciples! This is certainly a mystery, and so, less or more, is every thing that God does. But how inveterate and destructive must the nature of sin be, when such emptying and humiliation were necessary to its destruction! It is worthy of note what the Talmudists say, that the inhabitants of Jerusalem did not let out their houses to those who came to the annual feasts; but afforded all accommodations of this kind gratis. A man might therefore go and request the use of any room, on such an occasion, which was as yet unoccupied. The earthen jug and the skin of the sacrifice, were left with the host. See Lightsfoot, vol. ii. p. 21.

Verse 18. Go—to such a man] Τοῦ δευρα. It is probable that this means some person with whom Christ was well acquainted, and who was known to the disciples. Grotius observes that the Greeks use this form, when they mean some particular person who is so well known that there is no need to specify him by name. The circumstances are more particularly marked in Luke xxii. 8. &c.

My time is at hand] That is, the time of my crucifixion. Kypke has largely shown that μαγεσ, is often used among the Greeks for

A. M. 4033. Master saith, My time is at
A. D. 29. hand; I will keep the pass-
An. Olymip. over at thy house with my
CCII. 1. disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily

Mark 14. 17-21. Luke 22. 14. John 13. 21.—Psa. 41. 9. Luke 22. 21. John 13. 18.

affliction and calamity. It might be rendered here the time of my crucifixion is at hand.

Verse 19. And the disciples did] The disciples that were sent on this errand were Peter and John. See Luke xxii. 9.

They made ready the passover.] That is, they provided the lamb, &c. which were appointed by the law for this solemnity. Mr. Wakefield justly observes, "that the Jews considered the passover as a sacrificial rite; Josephus calls it θυσιαν, A SACRIFICE; and Τρυφιο, in Justin Martyr, speaks of προσβατον του πασχα θυσι, SACRIFICING the paschal lamb. But what comes nearer to the point is this, that Maimonides, one of the most eminent of the Jewish rabbins, has a particular treatise on the paschal sacrifice, and throughout that piece, speaks of the lamb as a victim, and of the solemnity itself as a sacrifice. And R. Bechai, in his commentary on Lev. ii. 11. says, that the paschal sacrifice was of a piacular nature, in order to expiate the guilt contracted by the idolatrous practices of the Israelites in Egypt." It was highly necessary that this should be considered as an expiatory sacrifice, as it typified that Lamb of God who takes away the sin of the world. For much more on this important subject than can with propriety be introduced into these notes, see a Discourse on the Eucharist, lately published by the author of this work.

Verse 20. Now when the even was come, he sat down with the twelve.] It is a common opinion that our Lord ate the passover some hours before the Jews ate it; for the Jews, according to custom, ate theirs at the end of the fourteenth day, but Christ ate his the preceding even, which was the beginning of the same sixth day, or Friday; the Jews begin their day at sunset, we at midnight. Thus Christ ate the passover on the same day with the Jews, but not on the same hour. Christ kept this passover the beginning of the fourteenth day, the precise day and hour in which the Jews had eaten their first passover in Egypt. See Exod. xii. 6-12. And in the same part of the same day in which the Jews had sacrificed their first paschal lamb, viz. between the two evenings, about the ninth hour, or 3 o'clock, Jesus Christ, our passover, was sacrificed for us: for it was at this hour that he yielded up his last breath; and then it was that the sacrifice being completed, Jesus said, IT IS FINISHED. See Exod. xii. 6, &c. and Deut. xvi. 6, &c. See on John xviii. 28. and the Treatise on the Eucharist, referred to on ver. 19. and see the notes on the 26th and following verses.

Verse 21. One of you shall betray me.] Or, will deliver me up. Judas had already betrayed

A. M. 4033. I say unto you, That one of
A. D. 29. you shall betray me.
An. Olymip. CCII. 1.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth, as it is written of him: but wo unto that man

Psa. 22. Isai. 53. Dan. 9. 26. Mark 9. 12. Luke 24. 25, 26, 46. Acts 17. 2, 3, & 26. 22, 23. 1 Cor. 15. 3.—John 17. 12.

him, ver. 15. and he was now about to deliver him into the hands of the chief priests, according to the agreement he had made with them.

Verse 22. They were exceeding sorrowful] That is, the eleven who were innocent; and the hypocritical traitor, Judas, endeavoured to put on the same appearance of sorrow. Strange! Did he not know that Christ knew the secrets of his soul? Or had his love of money so far blinded him, as to render him incapable of discerning even this, with which he had been before so well acquainted?

Verse 23. He that dippeth his hand] As the Jews ate the passover, a whole family together, it was not convenient for them all to dip their bread in the same dish; they therefore had several little dishes or plates, in which was the juice of the bitter herbs mentioned Exod. xii. 8. on different parts of the table; and those who were nigh one of these, dipped their bread in it. As Judas is represented as dipping in the same dish with Christ, it shows he was either near or opposite to him. If this man's heart had not been hardened, and his conscience seared beyond all precedent, by the deceitfulness of his sin, would he have showed his face in this sacred assembly, or have thus put the seal to his own perdition, by eating of this sacrificial lamb? Is it possible that he could feel no compunction? Alas! having delivered himself up into the hands of the devil, he was capable of delivering up his Master into the hands of the chief priests: and thus, when men are completely hardened by the deceitfulness of sin, they can outwardly perform the most solemn acts of devotion, without feeling any sort of inward concern about the matter.

Verse 24. The Son of man goeth] That is, is about to die. Going, going away, departing, &c. are frequently used in the best Greek and Latin writers, for death or dying. The same words are often used in the Scriptures in the same sense.

It had been good for that man] Can this be said of any sinner if there be any redemption from hell's torments? If a sinner should suffer millions of millions of years in them, and get out at last to the enjoyment of heaven; then it was well for him that he had been born, for still he has an eternity of blessedness before him. Can the doctrine of the non-eternity of hell's torments stand in the presence of this saying? Or can the doctrine of the annihilation of the wicked consist with this declaration? It would have been well for that man if he had never been born; then he must be in some state of conscious existence, as non-existence is said to be better than that state in which he is now

A. M. 4033. by whom the Son of man is
A. D. 29. betrayed! it had been good
An. Olymp. for that man if he had not
CCII. 1. been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He

* Mark 14. 22. Luke 22. 19. Acts 27. 25.—† 1 Corinthians 11. 23. 24, 25.

found. It was common for the Jews to say of any flagrant transgressor, *It would have been better for him had he never been born.* See several examples in Schoeegen.

Verse 25. *Judas—said, Master, is it I?* What excessive impudence! He knew, in his conscience, that he had already betrayed his Master, and was waiting now for the servants of the chief priests, that he might deliver him into their hands, and yet he says, (hoping that he had transacted his business so privately that it had not yet transpired) *Master, Is it I?* It is worthy of remark, that each of the other disciples said *Κυριε, Lord, is it I?* But, Judas, dares not, or will not use this august title, but simply says, *ῥαββι, TEACHER, is it I?*

Thou hast said.] *Σὺ μνας, or ῥαββι μνας αμαριτων, "ye have said,"* was a common form of expression for YES. It is so. "When the Zipporenses inquired whether Rabbi Judas was dead? The son of Kaphra answered, *Ye have said.*" i. e. he is dead. See Schoeegen. Hor. Hebr. p. 225.

Verse 26. *Jesus took bread*] This is the first

said unto him, Thou hast said. A. M. 4033.
A. D. 29. 26 ¶ And as they were eat-
An. Olymp. ing, ' Jesus took bread, and
CCII. 1. blessed it, and brake it, and gave it to the disciples, and said, Take, eat; ' this is my body.

* Many Greek copies (upwards of 100) have, *gave thanks.* See Mark 6. 41.—† 1 Cor. 10. 16.

institution of what is termed the LORD'S SUPPER. To every part of this ceremony, as here mentioned, the utmost attention should be paid.

To do this in the most effectual manner, I think it necessary to set down the text of the three evangelists, who have transmitted the whole account, collated with that part of St. Paul's First Epistle to the Corinthians, which speaks of the same subject, and which, he assures us, he received by divine revelation. It may seem strange that although John (chap. xiii. 1—38) mentions all the circumstances preceding the holy supper, and, from chap. xvi. 1—36. the circumstances which succeeded the breaking of the bread, and in chapters xv. xvi. and xvii. the discourse which followed the administration of the cup; yet he takes no notice of the divine institution at all. This is generally accounted for on his knowledge of what the other three evangelists had written; and on his conviction, that their relation was true, and needed no additional confirmation, as the matter was amply established by the conjoint testimony of three such respectable witnesses.

MATT. XXVI.	MARK XIV.	LUKE XXII.	I COR. XI.
V. 26. And as they were eating, Jesus took bread and blessed it (ωλογησας, and blessed God) and brake it, and gave it to the disciples, and said, Take, eat; this is my body.	V. 22. And as they did eat, Jesus took bread and blessed (ωλογησας, blessed God) and brake it, and gave to them, and said, Take, eat; this is my body.	V. 19. And he took bread and gave thanks, (ωχαρισησας, i. e. to God) and brake it, and gave unto them, saying: This is my body, which is given for you: This do in remembrance of me.	V. 23. The Lord Jesus, the same night in which he was betrayed, took bread; V. 24. And when he had given thanks (κατ ωχαρισησας, i. e. to God) he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

After giving the bread, the discourse related (John xiv. 1—31. inclusive) is supposed by Bishop Newcome to have been delivered by our Lord, for the comfort and support of his disciples under their present and approaching trials.

V. 27. And he took the cup, and gave thanks, (ωχαρισησας,) and gave it to them, saying: Drink ye all of it. V. 28. For this is my blood of the New Testament, which is shed for many, for the remission of sins. V. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.	V. 23. And he took the cup; and when he had given thanks, (ωχαρισησας,) he gave it to them; and they all drank of it. V. 24. And he said unto them, This is my blood of the New Testament, which is shed for many. V. 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.	V. 20. Likewise also he cup, after supper, saying: This cup is the New Testament in my blood, which is shed for you.	V. 25. After the same manner also, he took the cup, when he had supped, saying: This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.
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After this our Lord resumes that discourse which is found in the 15th, 16th, and 19th chapters of John, beginning with the last verse of chap. xiv. Arise, let us go hence. Then succeed the following words, which conclude the whole ceremony.

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XIV.
V. 30. And when they had sung a hymn, they went out into the mount of Olives.	V. 26. And when they had sung a hymn, they went out into the mount of Olives.	V. 39. And he came out, and went as he was wont to the mount of Olives. And his disciples also followed him.	V. 1. When Jesus had spoken these words, he went forth with his disciples over the brook Kedron.

From the preceding harmonised view of this important transaction, as described by three EVANGELISTS and one APOSTLE, we see the first institution, nature, and design of what has been since called THE LORD'S SUPPER. To every circumstance, as set down here, and the mode of expression by which such circumstances are described, we should pay the deepest attention.

Verse 26. *As they were eating*] Either an ordinary supper, or the paschal lamb, as some think.—See the observations at the end of this chapter.

Jesus took bread] Of what kind? *Unleavened* bread, certainly, because there was no other kind to be had in all Judea at this time; for this was the first day of unleavened bread, (ver. 17.) i. e. the 14th of the month Nisan, when the Jews, according to the command of God, (Exod. xii. 15—20. xxiii. 15. and xxxiv. 25.) were to purge away all leaven from their houses; for he who sacrificed the passover, having leaven in his dwelling, was considered to be such a transgressor of the divine law, as could no longer be tolerated among the people of God; and therefore was to be cut off from the congregation of Israel. *Leo* of Modena, who has written a very sensible treatise on the customs of the Jews, observes, "That so strictly do some of the Jews observe the precept concerning the removal of all leaven from their houses, during the celebration of the paschal solemnity, that they either provide vessels entirely new for baking, or else have a set for the purpose, which are dedicated solely to the service of the passover, and never brought out on any other occasion."

To this divinely instituted custom of removing all leaven previously to the paschal solemnity, St. Paul evidently alludes, 1 Cor. v. 6, 7, 8. *Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our passover, is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the UNLEAVENED bread of sincerity and truth.*

Now, if any respect should be paid to the primitive institution, in the celebration of this divine ordinance, then, *unleavened, unyeasted, bread* should be used. In every sign or type, the thing signifying or pointing out that which is beyond itself, should either have certain properties, or be accompanied with certain circumstances, as expressive as possible of the thing signified. Bread, simply considered in itself, may be an emblem apt enough of the body of our Lord Jesus, which was given for us; but the design of God was evidently that it should not only point out this, but also the disposition required in those who should celebrate both the antitype and the type; and this the apostle

explains to be *sincerity and truth*, the reverse of *malice and wickedness*. The very taste of the bread was instructive; it pointed out to every communicant, that he who came to the table of God with *malice or ill-will* against any soul of man, or with *wickedness*, a profligate or sinful life, might expect to eat and drink judgment to himself, as not discerning that the Lord's body was sacrificed for this very purpose, *that all sin might be destroyed*; and that sincerity, *αληθινως*, such purity as *the clearest light can discern no stain in*, might be diffused through the whole soul; and that *truth*, the law of righteousness and true holiness, might regulate and guide all the actions of life. Had the bread used on these occasions been of the common kind, it would have been perfectly unfit, or improper, to have communicated these *uncommon significations*; and, as it was seldom used, its rare occurrence would make the emblematical representation more deeply impressive; and the sign, and the thing signified, have their due correspondence and influence.

These circumstances considered, will it not appear that the use of *common bread* in the sacrament of the Lord's supper is highly improper? He who can say, "*This is a matter of no importance*," may say, with equal propriety, the bread itself is of no importance; and another may say, the wine is of no importance; and a third may say, "*neither the bread nor wine is any thing, but as they lead to spiritual references; and the spiritual reference being once understood, the signs are useless*." Thus we may, through affected spirituality, refine away the whole ordinance of God; and with the letter and form of religion, abolish religion itself.—Many have already acted in this way, not only to their loss, but to their ruin, by showing how profoundly wise they are above what is written. Let those, therefore, who consider that man shall live by every word which proceeds from the mouth of God, and who are conscientiously solicitous that each divine institution be not only preserved, but observed in all its original integrity, attend to this circumstance. The Lutheran church makes use of unleavened bread to the present day.

And blessed it] Both St. Matthew and St. Mark use the word *ελογησας*, *blessed*, instead of *ευχαριστων*, *gave thanks*, which is the word used by St. Luke and St. Paul. But instead of *ελογησας*, *blessed*, *ευχαριστων*, *gave thanks*, is the reading of ten MSS. in uncial characters, of the Dublin Codex rescriptus, published by Dr. Barrett, and of more than one hundred others, of the greatest respectability. This is the reading also of the Syriac and Arabic, and is confirmed by several of the primitive fathers. The terms in this case are nearly of the same import, as both *blessing* and *giving thanks* were used on these occasions. But what was it that

our Lord blessed? Not the bread, though many think the contrary, being deceived by the word *et*, which is improperly *supplied* in our version. In all the four places referred to above, whether the word *blessed* or *gave thanks* is used, it refers not to the bread, but to God, the dispenser of every good. Our Lord here conforms himself to that constant Jewish custom, viz. of acknowledging God as the author of every good and perfect gift, by *giving thanks* on *taking the bread and taking the cup*, at their ordinary meals. For every Jew was forbidden to eat, drink, or use any of God's creatures, without rendering him thanks; and he who acted contrary to this command, was considered as a person who was guilty of sacrilege. From this custom we have derived the decent and laudable one of saying grace, (*gratias*, thanks,) before and after meat. The Jewish form of blessing, and probably that which our Lord used on this occasion, none of my readers will be displeased to find here, though it has been mentioned once before: on taking the bread, they say, ברוך אתה אלהי מלך העולם הושתא לחם מן הארץ. *Baruch atta Elohinoo, Melech, haalam, ha motse Lechem min haarets.*

Blessed be thou our God, King of the universe, who bringest forth bread out of the earth!

Likewise on taking the cup, they say:

ברוך אתה אלהי מלך העולם בורא פרי הגפן: *Baruch Elohinoo, Melech, haalam, Boré perey haggephen.*

Blessed be our God, the King of the universe, the Creator of the fruit of the vine!

The Mohammedans copy their example, constantly saying before and after meat:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahi arrahmani arrahemi.

In the name of God, the most merciful, the most compassionate.

No blessing therefore of the *elements* is here intended; they were already blessed, in being sent as a gift of mercy from the bountiful Lord; but God the sender is blessed, because of the liberal provision he has made for his worthless creatures. *Blessing and touching the bread*, are merely *Popish ceremonies*, unauthorised either by scripture, or the practice of the pure church of God; necessary of course to them who pretend to *transmute*, by a kind of spiritual incantation, the bread and wine into the *real body and blood of Jesus Christ*; a measure, the grossest in folly, and most stupid in nonsense, to which God in judgment ever abandoned the fallen spirit of man.

And brake it! We often read in the Scriptures of *breaking bread*, but never of *cutting* it. The Jewish people had nothing similar to our high-raised loaf; their bread was made broad and thin, and was consequently very brittle, and to divide it, there was no need of a knife.

The *breaking of the bread*, I consider essential to the proper performance of this solemn and significant ceremony; because this act was designed by our Lord to shadow forth the *wounding, piercing, and breaking* of his body upon the cross; and as all this was essentially necessary to the making a *full atonement* for the sin of the world; so it is of vast importance that this apparently little circumstance, the *breaking of the bread*, should be carefully attended to, that the godly communicant may have every

necessary assistance to enable him to discern the Lord's body, while engaged in this most important and divine of all God's ordinances. But who does not see that *one* small cube of *fermented*, i. e. *leavened* bread, previously divided from the mass with a knife, and separated by the fingers of the minister, can never answer the end of the institution, either as to the *matter* of the bread, or the mode of dividing it? Man is naturally a dull and heedless creature, especially in spiritual things, and has need of the utmost assistance of his *senses*, in union with those expressive rites and ceremonies which the *Holy Scripture, not tradition*, has sanctioned, in order to enable him to arrive at spiritual things, through the medium of earthly similitudes.

And gave it to the disciples! Not only the *breaking*, but also the *distribution* of the bread are necessary parts of this rite. In the Romish church, the bread is not *broken* nor *delivered* to the people, that *they* may take and eat; but the consecrated wafer is put upon their tongue by the priest, and it is generally understood by the communicants, that they should not masticate, but swallow it whole.

"That the *breaking* of this bread, to be distributed," says Dr. Whitby, "is a necessary part of this rite, is evident, 1st. By the continual mention of it by St. Paul and all the evangelists, when they speak of the institution of this sacrament, which shows it to be a necessary part of it. 2dly. Christ says, *Take, eat, this is my body broken for you*, 1 Cor. xi. 24. But when the elements are *not broken*, it can be no more said, *This is my body broken for you*, than where the elements are *not given*. 3dly. Our Lord said, *Do this in remembrance of me*, i. e. 'Eat this bread broken, in remembrance of my body broken on the cross:' now, where no body *broken* is *distributed*, there, nothing can be eaten in memorial of his *broken body*. Lastly, the apostle, by saying, *The bread which we break, is it not the communion of the body of Christ?* sufficiently informs us, that the eating of his *broken body* is necessary to that end, 1 Cor. x. 10. Hence it was, that this rite of *distributing bread broken*, continued for a thousand years; and was, as *Humbertus* testifies, observed in the Roman church in the eleventh century." WHITBY *in loco*. At present, the opposite is as boldly practised, as if the real scriptural rite had never been observed in the church of Christ.

This is my body! Here it must be observed, that Christ had nothing in his hands at this time, but part of that unleavened bread which he and his disciples had been eating at supper, and therefore he could mean no more than this, viz. that the bread which he was now breaking *represented* his body, which in the course of a few hours was to be crucified for them. Common sense, unsophisticated with superstition and erroneous creeds; and reason, unawed by the secular sword of sovereign authority, could not possibly take any other meaning than this plain, consistent, and rational one, out of these words. "But," says a false and absurd creed, "Jesus meant, when he said *HOC EST CORPUS MEUM, this is my body*, and *HIC EST CALIX SANGUINIS MEI, this is the chalice of my blood*, that the bread and wine were *substantially changed* into his body, including flesh, blood, bones, yea, the whole Christ, in his immaculate humanity and adorable divinity!" And for

A. M. 4033. 27 And he took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it ;

A. M. 4033. 28 For "this is my blood of the New Testament, which is "shed for many, for the remission of sins.

Mark 14. 23.— See Exod. 24. 8. Lev. 17. 11.

Jer. 31. 31.— Ch. 20. 28. Rom. 5. 15. Hebr. 9. 22.

enow to fill up the ellipsis. Suppose a man entering into a museum, enriched with the remains of ancient Greek sculpture; his eyes are attracted by a number of curious busts; and on inquiring what they are, he learns, this is Socrates, that Plato, a third Homer; others Hesiod, Horace, Virgil, Demosthenes, Cicero, Herodotus, Livy, Cæsar, Nero, Vespasian, &c. Is he deceived by this information? Not at all: he knows well that the busts he sees are not the *identical persons* of those ancient philosophers, poets, orators, historians, and emperors, but only REPRESENTATIONS of their persons in sculpture, between which and the originals there is as essential a difference as between a human body, instinct with all the principles of rational vitality, and a block of marble. When, therefore, Christ took up a piece of bread, brake it, and said, *This is my body*, who but the most stupid of mortals could imagine that he was, at the same time, handling and breaking his own body! Would not any person, of plain common sense, see as great a difference between the *man* Christ Jesus, and the *piece of bread*, as between the block of marble and the philosopher it represented, in the case referred to above? The truth is, there is scarcely a more common form of speech in any language, than *This is*, for *this REPRESENTS or SIGNIFIES*. And as our Lord refers, in the whole of this transaction, to the ordinance of the passover, we may consider him as saying, "This bread is now my body, in that sense in which the paschal lamb has been my body hitherto; and this cup is my blood of the New Testament, in the same sense as the blood of bulls and goats has been my blood under the Old: Exod. xxiv. Heb. ix. That is, the paschal lamb and the sprinkling of blood, represented my sacrifice to the present time: this bread and this wine shall represent my body and blood through all future ages: therefore, *Do this in remembrance of me.*"

St. Luke and St. Paul add a circumstance here which is not noticed either by St. Matthew or St. Mark. After, *this is my body*, the former adds, *which is given for you*; the latter, *which is broken for you*: the sense of which is, "As God has in his bountiful providence given you bread for the sustenance of your lives, so in his infinite grace, he has given you my body to save your souls unto life eternal. But as this bread must be broken and masticated, in order to its becoming proper nourishment, so my body must be broken, i. e. crucified for you, before it can be the bread of life to your souls. As therefore your life depends on the bread which God's bounty has provided for your bodies, so your eternal life depends on the sacrifice of my body on the cross for your souls." Besides, there is here an allusion to the offering of sacrifices—an innocent creature was brought to the altar of God, and its blood (the life of the beast) was poured out for, or in behalf of the person who brought it. Thus Christ says, alluding to the sacrifice of the paschal lamb,

This is my body, το υπερ υμων διδομενον, which is GIVEN in your stead, or in your behalf; a free GIFT from God's endless mercy for the salvation of your souls. *This is my body*, το υπερ υμων κλαμενον (1 Cor. xi. 24.) which is broken—sacrificed in your stead; as without the breaking (piercing) of the body, and spilling of the blood, there was no remission.

In this solemn transaction we must weigh every word, as there is none without its appropriate and deeply emphatic meaning. So it is written, Ephes. v. 2. *Christ hath loved us, and given himself, υπερ υμων, on our account, or in our stead, an offering and a SACRIFICE (θυσια) to God, for a sweet smelling savour*, that, as in the sacrifice offered by Noah, Gen. viii. 21. (to which the apostle evidently alludes,) from which it is said, *The Lord smelled a sweet savour*, ריח טובהו ריח החינוח, a savour of rest, so that he became appeased toward the earth, and determined that there should no more be a flood to destroy it; in like manner, in the offering and sacrifice of Christ for us, God is appeased toward the human race; and has in consequence decreed, that *whosoever believeth in him shall not perish, but have everlasting life.*

Verse 27. *And he took the cup* Μετα το δευτερον, after having supped, Luke xxii. 20. and 1 Cor. xi. 25. Whether the supper was on the paschal lamb, or whether it was a common or ordinary meal, I shall not wait here to inquire: see at the end of this chapter. In the parallel place in Luke xxii. we find our Lord taking the cup, ver. 17. and again ver. 19. by the former of which was probably meant the cup of blessing, כוס הברכה *kos haberakah*, which the master of a family took, and after blessing God, gave to each of his guests by way of welcome: but this second taking the cup, is to be understood as belonging peculiarly to the very important rite which he was now instituting, and on which he lays a very remarkable stress. With respect to the bread, he had before simply said, *Take, eat, this is my body*: but concerning the cup, he says, *Drink ye all of this*: for as (this pointed out the very essence of the institution, viz. the blood of atonement, it was necessary that each should have a particular application of it, therefore he says, *Drink ye ALL of THIS*. By this we are taught, that the cup is essential to the sacrament of the Lord's supper; so that they who deny the cup to the people, sin against God's institution; and they who receive not the cup, are not partakers of the body and blood of Christ. If either could without mortal prejudice be omitted, it might be the bread; but the cup, as pointing out the blood poured out, i. e. the life, by which alone the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable. On this ground it is demonstrable that there is not a priest under heaven who denies the cup to the people, that can be said to celebrate the Lord's supper at all; nor is there one of their votaries that ever received

A. M. 4033. 29 But * I say unto you, I will not drink henceforth of this fruit of the vine, ^b until

A. M. 4033. that day when I drink it new with you in my Father's kingdom. A. D. 29. An. Olymp. CCII. 1.

* Mark 14. 27. Luke 22. 18.

b Acts 10. 41.

the holy sacrament. All pretension to this is an absolute farce, so long as the cup, the emblem of the atoning blood, is denied. How strange it is, that the very men who plead so much for the bare literal meaning of this is my body, in the preceding verse, should deny all meaning to drink YE ALL of this cup, in this verse! And though Christ has in the most positive manner enjoined it, they will not permit one of the laity to taste it! Oh! what a thing is man! a constant contradiction to reason and to himself.

I have just said, that our blessed Lord lays remarkable stress on the administration of the cup, and on that which himself assures us, is represented by it. As it is peculiarly emphatic, I beg leave to set down the original text, which the critical reader will do well minutely to examine, ΤΟΥΤΟ γὰρ ΕΣΤΙ ΤΟ ΑΙΜΑ ΜΟΥ, ΤΟ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ, ΤΟ ΠΕΡΙ ΠΟΛΛΩΝ ΕΚΧΥΝΟΜΕΝΟΝ ΕΙΣ ΑΦΙΣΙΝ ΑΜΑΡΤΙΩΝ. The following literal translation and paraphrase do not exceed its meaning:

For, THIS is THAT blood of mine, which was pointed out by all the sacrifices under the Jewish law, and particularly by the shedding and sprinkling of the blood of the paschal lamb. THAT blood of the sacrifice slain for the ratification of the new covenant. THE blood ready to be poured out for the multitudes, the whole Gentile world as well as the Jews, for the taking away of sins; sin, whether original or actual, in all its power and guilt, in all its internal energy and pollution.

And gave thanks] See the form used on this occasion on ver. 26. and see the MISHNA, TRACT BERACOTH.

Verse 28. For this is my blood of the New Testament] This is the reading both here and in St. Mark: but St. Luke and St. Paul say, This cup is the New Testament in my blood. This passage has been strangely mistaken: by New Testament many understand nothing more than the book commonly known by this name, containing the Gospels, Acts of the Apostles, apostolical Epistles, and book of the Revelation; and they think that the cup of the New Testament, means no more than merely that cup which the book called the New Testament enjoins in the sacrament of the Lord's supper. As this is the case, it is highly necessary that this term should be explained. The original Ἡ Καινή Διαθήκη, which we translate The New Testament, and which is the general title of all the contents of the book already described, simply means the new COVENANT. Covenant, from con, together, and venio, I come, signifies an agreement, contract, or compact between two parties, by which both are mutually bound to do certain things, on certain conditions and penalties. It answers to the Hebrew בְרִית berith, which often signifies not only the covenant or agreement, but also the sacrifice which was slain on the occasion, by the blood of which the covenant was ratified, and the contracting parties professed to subject themselves to such a death as that of the victim, in case of violating their

engagements. An oath of this kind, on slaying the covenant sacrifice, was usual in ancient times: so in Homer, when a covenant was made between the Greeks and the Trojans, and the throats of lambs were cut, and their blood poured out, the following form of adjuration was used by the contracting parties:

Ζῶ κυδίστι, μέγιστι, καὶ ἀθάνατοι θεοὶ ἄλλοι, Ὀπισθεῖοι πρόθεοι ὑπὲρ ὅραμα πηκνύσσαι, Ὅδῃ σφ' ἑμφαλοὶ χαμαδὶς μοι, ὡς ὀδὸν ὄνος, Ἄντων, καὶ τεικῶν ἀλοχοὶ δ' ἄλλοισι μεγίστην.

All glorious Jove, and ye, the powers of heaven! Whoso shall violate this contract first, So be their blood, their children's and their own, Pour'd out, as this libation, on the ground: And let their wives bring forth to other men!

Iliaid. l. iii. v. 298-301.

Our blessed Saviour is evidently called the Διαθήκη, בְרִית berith, or covenant sacrifice, Isai. xlii. 6. xlix. 8. Zech. xi. 11. And to those Scriptures he appears to allude, as in them the Lord promises to give him for a covenant (sacrifice) to the Gentiles, and to send forth by the blood of this covenant (victim) the prisoners out of the pit. The passages in the Sacred Writings, which allude to this grand sacrificial and atoning act, are almost innumerable. See the preface to Matthew.

In this place, our Lord terms his blood, the blood of the new covenant; by which he means that grand plan of agreement or reconciliation, which God was now establishing between himself and mankind, by the passion and death of his Son; through whom alone, men could draw nigh to God; and this new covenant is mentioned in contradistinction from the old covenant, ἡ παλαιὰ διαθήκη, 2 Cor. iii. 14. by which appellative all the books of the Old Testament were distinguished, because they pointed out the way of reconciliation to God by the blood of the various victims slain under the law: but now, as the Lamb of God, which taketh away the sin of the world, was about to be offered up, a new and living way was thereby constituted, so that no one henceforth could come unto the Father but by HIM. Hence all the books of the New Testament which bear unanimous testimony to the doctrine of salvation by faith through the blood of Jesus, are termed Ἡ Καινή Διαθήκη, The new covenant. See the preface.

Dr. Lightfoot's observations on this are worthy of serious notice. "This is my blood of the New Testament. Not only the seal of the covenant, but the sanction of the new covenant. The end of the Mosaic economy, and the confirming of a new one. The confirmation of the old covenant was by the blood of bulls and goats, Exod. xxiv. Heb. ix. because blood was still to be shed: the confirmation of the new was by a cup of wine, because under the new covenant there is no farther shedding of blood. As it is here said of the cup, This cup is the New Testament in my blood; so it might be said of the cup of blood, Exod. xxiv. That cup was the old Testament in the blood of Christ: there, all the articles of that covenant being read over, Moses sprinkled all the people with blood, and said, This is the blood of the covenant which

A. M. 4033. 30 ¶ And when they had sung a hymn, they went out into the mount of Olives.

A. M. 4033. 31 Then saith Jesus unto them, All ye shall be offended because of me this

• Mark 14. 26.—4 Or, psalm.

• Mark 14. 27. John 16. 32.—Ch. 11. 6.

God hath made with you; and thus that old covenant or testimony was confirmed. In like manner, Christ, having published all the articles of the new covenant, he takes the cup of wine, and gives them to drink, and saith, This is the New Testament in my blood, and thus the new covenant was established.—Works, vol. ii. p. 260.

Which is shed, (ἐκχυρισμός, poured out) for many] Ἐκχυσά and ἐκχυσθ, to pour out, are often used in a sacrificial sense in the Septuagint, and signify to pour out or sprinkle the blood of the sacrifices before the altar of the Lord by way of atonement, See 2 Kings xvi. 15. Lev. viii. 15. ix. 9. Exod. xxix. 12. Lev. iv. 7, 14, 17, 30, 34, and in various other places. Our Lord, by this very remarkable mode of expression, teaches us, that as his body was to be broken or crucified, ὑπὲρ ἡμῶν, in our stead, so here the blood was to be poured out to make an atonement, as the words remission of sins sufficiently prove; for without shedding of blood there was no remission, Heb. ix. 22. nor any remission by shedding of blood, but in a sacrificial way. See the passages above, and on ver. 26.

liii. 11. therefore he has commanded his disciples to go into all the world, and preach the Gospel to EVERY CREATURE, Mark xvi. 15. The reprobate race, those who were no people and not beloved, were to be called in; for the Gospel was to be preached to all the world, though it was to begin at Jerusalem, Luke xxiv. 47. For this purpose was the blood of the new covenant sacrifice poured out for the multitudes, that there might be but one fold, as there is but one shepherd: and that God might be ALL and in ALL.

For the remission of sins] Ἐἰς ἀφίεν ἁμαρτιῶν, for (or, in reference to) the taking away of sins. For, although the blood is shed, and the atonement made, no man's sins are taken away until, as a true penitent, he returns to God; and feeling his utter incapacity to save himself, believes in Christ Jesus, who is the justifier of the ungodly.

The phrase, ἀφίεν τῶν ἁμαρτιῶν, remission of sins, (frequently used by the Septuagint) being thus explained by our Lord, is often used by the evangelists and the apostles; and does not mean merely the pardon of sins, as it is generally understood, but the removal or taking away of sins; not only the guilt, but also the very nature of sin, and the pollution of the soul through it; and comprehends all that is generally understood by the terms justification and sanctification. For the use and meaning of the phrase, ἀφίεν ἁμαρτιῶν, see Mark i. 4. Luke i. 77. iii. 3. xxiv. 47. Acts ii. 38. v. 31. x. 43. xiii. 38. xxvi. 18. Coloss. i. 14. Heb. x. 18.

Both St. Luke and St. Paul add, that after giving the bread our Lord said, Do this in remembrance of me. And after giving the cup, St. Paul alone adds, This do ye, as oft as ye drink it, in remembrance of me. The account, as given by St. Paul, should be carefully followed, being fuller; and received, according to his own declaration, by especial revelation from God. See 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, &c. See the harmonised view above.

Verse 29. I will not drink henceforth of this fruit of the vine] These words seem to intimate no more than this: We shall not have another opportunity of eating this bread and drinking this wine together, as in a few hours my crucifixion shall take place.

Until that day when I drink it new with you] That is, I shall no more drink of the produce of the vine with you; but shall drink new wine—wine of a widely different nature from this—a wine which the kingdom of God alone can afford. The term new in Scripture is often taken in this sense. So the new heaven, the new earth, the new covenant, the new man—mean a heaven, earth, covenant, man, of a very different nature from the former. It was our Lord's invariable custom to illustrate heavenly things by those of earth: and to make that which had last been the subject of conversation the means of doing it. Thus he uses wine here, of which they had lately drunk, and on which he had held the preceding discourse, to

A. M. 4033. night : for it is written, [¶] I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, [¶] I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, [¶] Verily I say unto thee, That this night, before the

cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ [¶] Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began

z Zechariah 13. 7.—h Chapter 26. 7, 10, 16. Mark 14. 26. & 16. 7.

l Mark 14. 30. Luke 22. 34. John 13. 38.—k Mark 14. 32-35. Luke 22. 39. John 18. 1.—l Ch. 4. 31.

point out the supreme blessedness of the kingdom of God. But however pleasing and useful wine may be to the body, and how helpful soever, as an ordinance of God, it may be to the soul in the holy sacrament; yet the wine of the kingdom, the spiritual enjoyments at the right hand of God, will be infinitely more precious and useful. From what our Lord says here, we learn, that the sacrament of his supper is a type of, and a pledge to, genuine Christians, of the felicity they shall enjoy with Christ in the kingdom of glory.

Verse 30. *And when they had sung an hymn*] *ᾠμῶνται* means, probably, no more than a kind of recitative reading or chanting. As to the hymn itself, we know, from the universal consent of Jewish antiquity, that it was composed of Psalms 113, 114, 115, 116, 117, and 118. termed by the Jews הלל *hallel*, from הללה *halelu-yah*, the first word in Psalm 113. These six psalms were always sung at every paschal solemnity. They sung this great hillel on account of the five great benefits referred to in it: viz. 1. The Exodus from Egypt, Psal. cxiv. 1. *When Israel went out of Egypt, &c.* 2. The miraculous division of the Red sea, ver. 3. *The sea saw it and fled.* 3. The promulgation of the law, ver. 4. *The mountains skipped like lambs.* 4. The resurrection of the dead, Psal. cxvi. 9. *I will walk before the Lord in the land of the living.* 5. The passion of the Messiah, Psal. cxv. 1. *Not unto us, O Lord, not unto us, &c.* See Schoetgen, *Hor. Hebr.* p. 231. and my *Discourse on the Nature and Design of the Eucharist*, 8vo. Lond. 1808.

Verse 31. *All ye shall be offended*] Or rather, *Ye will all be stumbled*—*παντες υμεις σκανδαλισθησεσθε*—ye will all forsake me, and lose in a great measure your confidence in me.

This night] The time of trial is just at hand.

I will smite the shepherd] It will happen to you as to a flock of sheep, whose shepherd has been slain—the leader and guardian being removed, the whole flock shall be scattered, and be on the point of becoming a prey to ravenous beasts.

Verse 32. *But after I am risen again*] Don't lose your confidence, for though I shall appear for a time to be wholly left to wicked men, and be brought under the power of death; yet I will rise again, and triumph over all your enemies and mine.

I will go before you] Still alluding to the case of the shepherd and his sheep. Though the shepherd have been smitten, and the sheep

scattered, the shepherd shall revive again, collect the scattered flock, and go before them, and lead them to peace, security, and happiness.

Verse 33. *Peter—said unto him, Though all men shall be offended—yet will I never*] The presumptuous person imagines he can do every thing, and can do nothing; thinks he can excel all, and excels in nothing; promises every thing, and performs nothing. The humble man acts a quite contrary part. There is nothing we know so little of, as ourselves—nothing we see less of, than our own weakness and poverty. The strength of pride is only for a moment. Peter, though vainly confident, was certainly sincere—he had never been put to a sore trial, and did not know his own strength. Had this resolution of his been formed in the strength of God, he would have been enabled to maintain it against earth and hell.

Verse 34. *Jesus said*] Our Lord's answer to Peter is very emphatic and impressive. *Verity*—I speak a solemn weighty truth, *thou wilt not only be stumbled, fall off, and forsake thy Master*, but thou wilt even deny that thou hast or ever had any knowledge of, or connexion with me; and this thou wilt do, not by little and little, through a long process of time, till the apostasy, daily gathering strength, shall be complete; but thou wilt do it *this very night*, and that not once only, but *thrice*; and this thou wilt do also in the earlier part of the night, before even a cock shall crow. Was not this warning enough to him not to trust in his own strength, but to depend on God?

Verse 35. *Though I should die with thee, yet will I not deny thee*] He does not take the warning which his Lord gave him—he trusts in the warm sincere attachment to Christ which he now feels, not considering that this must speedily fail, unless supported by the power of God.

Verse 36. *A place called Gethsemane*] A garden at the foot of the mount of Olives. The name seems to be formed from *gath*, a press, and *shemen*, oil; probably the place where the produce of the mount of Olives was prepared for use. The garden of the oil-press, or olive-press.

Sit ye here] Or, stay in this place, while I go and pray yonder: and employ ye the time, as I shall employ it—in watching unto prayer.

Verse 37. *And he took with him Peter and the two sons of Zebedee*] That is, James and John; the same persons who had beheld his transfiguration on the mount—that they might

A. M. 4033. to be sorrowful and very heavy. A. D. 29. 38 Then saith he unto them, An. Olymp. CCLII. 1. **My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me.**

39 And he went a little farther, and fell on his face, and **prayed, saying, O my Father, if it be possible, let**

John 12. 27.—Mark 14. 36. Luke 22. 42. Hebr. 5. 7. John 12. 27.—p Ch. 20. 22.

contemplate this agony in the light of that glory which they had there seen; and so be kept from being stumbled by a view of his present humiliation.

Began to be sorrowful] *λυπεσθαι*, from *λυω*, to dissolve—exquisite sorrow, such as dissolves the natural vigour, and threatens to separate soul and body.

And very heavy.] *Overwhelmed with anguish*—*ἀδμονον*. This word is used by the Greeks to denote the most extreme anguish which the soul can feel—*excruciating anxiety and torture of spirit.*

Verse 38. *Then saith he*] *Then saith—Jesus*:—I have added the word *Jesus, ἰησους*, on the authority of a multitude of eminent MSS. See them in *Griesbach.*

My soul is exceeding sorrowful, (or, is surrounded with exceeding sorrow) even unto death] This latter word explains the two former: My soul is so dissolved in sorrow, my spirit is filled with such agony and anguish, that if speedy succour be not given to my body, death must be the immediate consequence.

Now, the grand expiatory sacrifice begins to be offered: in this garden Jesus enters fully into the sacerdotal office; and now on the altar of his immaculate divinity, begins to offer his own body—his own life—a lamb without spot, for the sin of the world. St. Luke observes, chap. xxii. 43, 44. that there appeared unto him an angel from heaven strengthening him; and that being in an agony, his sweat was like great drops of blood falling to the ground. How exquisite must this anguish have been, when it forced the very blood through the coats of the veins, and enlarged the pores in such a preternatural manner, as to cause them to empty it out in large successive drops! In my opinion, the principal part of the redemption price was paid in this unprecedented and indescribable agony.

Bloody sweats are mentioned by many authors; but none was ever such as this—where a person in perfect health, (having never had any predisposing sickness to induce a debility of the system.) and in the full vigour of life, about thirty-three years of age, suddenly, through mental pressure, without any fear of death, sweat great drops of blood; and these continued, during his wrestling with God, to fall to the ground.

To say that all this was occasioned by the fear he had of the ignominious death which he was about to die, confutes itself—for this would not only rob him of his divinity, for which purpose it is brought, but it deprives him of all excellency, and even of manhood itself. The prospect of death could not cause him to suffer thus, when he knew that in less than three days he was to be restored to life, and be

this cup pass from me! nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter

John 5. 30. & 6. 38. Phil. 2. 8.—Mark 13. 33. & 14. 38. Luke 22. 40, 46. Eph. 6. 18.

brought into an eternity of blessedness. His agony and distress can receive no consistent explication but on this ground—*He suffered, the just for the unjust, that he might bring us to God.* O glorious truth! O infinitely meritorious suffering! And O! above all, the eternal love, that caused him to undergo such sufferings for the sake of sinners!

Verse 39. *Fell on his face*] See the note on Luke xxii. 44. This was the ordinary posture of the supplicant when the favour was great which was asked, and deep humiliation required. The head was put between the knees, and the forehead brought to touch the earth—this was not only a humiliating, but a very painful posture also.

This cup] The word *cup* is frequently used in the Sacred Writings to point out sorrow, anguish, terror, death. It seems to be an allusion to a very ancient method of punishing criminals. A cup of poison was put into their hands, and they were obliged to drink it. Socrates was killed thus, being obliged by the magistrates of Athens, to drink a cup of the juice of hemlock. To death, by the poisoned cup, there seems an allusion in Heb. ii. 9. *Jesus Christ by the grace of God, tasted death for every man.* The whole world are here represented as standing guilty and condemned before the tribunal of God: into every man's hand the deadly cup is put, and he is required to drink off the poison—Jesus enters, takes every man's cup out of his hand, and drinks off the poison, and thus tastes or suffers the death which every man otherwise must have undergone.

Pass from me] Perhaps there is an allusion here to several criminals standing in a row, who are all to drink of the same cup, but the judge extending favour to a certain one, the cup passes by him to the next.

Instead of *πεισθην μικρον*, going a little forward, many eminent MSS. have *περισθην*, coming a little forward—but the variation is of little moment. At the close of this verse several MSS. add the clause in Luke xxii. 43. *There appeared an angel, &c.*

Verse 40. *He—saith unto Peter*] He addressed himself more particularly to this apostle, because of the profession he had made, ver. 33. as if he had said, "Is this the way you testify your affectionate attachment to me? Ye all said you were ready to die with me; what then, cannot you watch one hour?"

Instead of *οὐκ ισχυσαται*, could ye not; the *Codex Alexandrinus*, the later *Syriac* in the margin, three of the *Itala*, and *Juvencus*, read *οὐκ ισχυσαται, couldst thou not*—referring the reproach immediately to Peter, who had made the promises mentioned before.

Verse 41. *That ye enter not into temptation*]

A. M. 4033. not into temptation: the spirit
A. D. 29. indeed is willing, but the flesh
An. Olymp. is weak.
CCII. 1.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed

* Mark 14. 43. Luke 22. 7. John 18. 3. Acts 1. 61.

If ye cannot endure a little fatigue when there is no suffering, how will ye do when the temptation, the great trial of your fidelity and courage, cometh? *Watch*—that ye be not taken unawares; and *pray*—that when it comes ye may be enabled to bear it.

The spirit—is willing, but the flesh is weak. Your inclinations are good—ye are truly sincere; but your good purposes will be overpowered by your timidity. Ye wish to continue steadfast in your adherence to your Master; but your fears will lead you to desert him.

Verse 42. *O my Father, if this cup may not pass away from me*] *If it be not possible*—to redeem fallen man, *unless I drink this cup*, unless I suffer death for them: *thy will be done*, I am content to suffer whatever may be requisite to accomplish the great design. In this address the *humanity* of Christ most evidently appears; for it was his *humanity* alone that could suffer; and if it did not appear that he had felt these sufferings, it would have been a presumption that he had not suffered, and consequently made no atonement. And had he not appeared to have been perfectly resigned in these sufferings, his sacrifice could not have been a *free-will* but a *constrained* offering, and therefore of no use to the salvation of mankind.

Verse 43. *Their eyes were heavy.*] That is, they could not keep them open. Was there nothing *preternatural* in this? Was there no influence here from the powers of darkness?

Verse 44. *Prayed the third time*] So St. Paul—I besought the Lord *thrice* that it might depart from me, 2 Cor. xii. 8. This *thrice* repeating the same petition argues deep earnestness of soul.

Verse 45. *Sleep on now, and take your rest*] Perhaps it might be better to read these words interrogatively, and paraphrase them thus: *Do ye sleep on still? Will no warnings avail? Will no danger excite you to watchfulness and prayer? My hour*—in which I am to be delivered up, *is at hand*: therefore now think of your own personal safety.

The Son of man is betrayed into the hands of sinners.] *Ἀμαρτωλῶν*, viz. the *Gentiles* or *heathens*, who were generally distinguished by this appellation, from the Jews. Here it probably

into the hands of sinners. A. M. 4033
46 Rise, let us be going; be- A. D. 29.
hold, he is at hand that doth An. Olymp
CCII. 1.
betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend,

* 2 Sam. 20. 9.—† Psa. 41. 9. & 55. 13.

means the Roman cohort that was stationed on festivals, for the defence of the temple. By the Romans he was adjudged to death; for the Jews acknowledge that they had no power in capital cases. See the note on chap. ix. 10.

Verse 46. *Rise, let us be going*] That is, to meet them, giving thereby the fullest proof that I know all their designs, and might have by flight, or otherwise, provided for my own safety: but I go willingly to meet that death which their malice designs me; and through it, provide for the life of the world.

Verse 47. *Judas, one of the twelve*] More deeply to mark his base ingratitude and desperate wickedness—HE WAS ONE OF THE TWELVE—and he is a TRAITOR, and one of the vilest too that ever disgraced human nature.

A great multitude with swords and staves] They did not come as officers of justice, but as a desperate mob. *Justice* had nothing to do in this business. He who a little before had been one of the leaders of the flock of Christ, is now become the leader of ruffians and murderers! What a terrible fall!

Verse 48. *Gave them a sign*] How coolly deliberate is this dire apostate! the man whom I shall kiss—how deeply hypocritical!—that is he, hold him fast, seize him—how diabolically malicious!

Verse 49. *Hail, Master*] A usual compliment among the Jews. Judas pretends to wish our Lord continued health while he is meditating his destruction! How many compliments of this kind are there in the world! Judas had a pattern in *Joab*, who while he pretends to inquire tenderly for the health of *Amasa*, thrust him through with his sword: but the disciple here vastly outdoes his master, and through a motive, if possible, still more base. Let all those who use *unmeaning* or *invidious* compliments, rank for ever with *Joab* and *Judas*.

And kissed him.] *And tenderly kissed him*—this is the proper meaning of the original word *κατεφιλησεν*, he kissed him again and again—still pretending the most affectionate attachment to him, though our Lord had before unmasked him.

Verse 50. *Jesus said—Friend*] Rather companion, *τραίος* (not FRIEND) wherefore, rather,

A. M. 4033. wherefore art thou come?
A. D. 39. Then came they, and laid
An. Olymp. hands on Jesus, and took
CCLII. 1. him.

51 ¶ And behold, *one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: * for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall pre-

* John 18. 10.— Gen. 9. 6. Rev. 13. 10.— 2 Kings 6. 17. Dan. 7. 10.

against whom (φ' φ, the reading of all the best MSS.) art thou come? How must these words have cut his very soul, if he had had any sensibility left! Surely thou who hast so long been my companion, art not come against me, thy Lord, Teacher, and Friend! What is the human heart not capable of, when abandoned by God, and influenced by Satan, and the love of money!

Laid hands on Jesus] But not before they had felt that proof of his sovereign power by which they had all been struck down to the earth, John xviii. 6. It is strange that after this, they should dare to approach him; but the Scriptures must be fulfilled.

Verse 51. One of them which were with Jesus] This was Peter—*struck a servant of the high priest's*, the servant's name was Malchus, John xviii. 10. and *smote off his ear*. In Luke xxii. 51. it is said, *Jesus touched and healed it*—Here was another miracle, and striking proof of the divinity of Christ. Peter did not cut the ear merely, he cut it off, ἀφαίρει. Now to heal it, Jesus must either take up the ear and put it on again, or else create a new one—either of these was a miracle, which nothing less than unlimited power could produce. See the note on John xviii. 10.

Verse 52. Put up again thy sword into his place] Neither Christ nor his religion is to be defended by the secular arm. God is sufficiently able to support his ark, Uzzah need not stretch out his hand on the occasion. Even the shadow of public justice is not to be resisted by a private person, when coming from those in public authority. The cause of a Christian is the cause of God; sufferings belong to one, and vengeance to the other. Let the cause therefore rest in his hands, who will do it ample justice.

Shall perish with the sword.] Instead of ἀπολοῦνται, shall perish, many excellent MSS. versions, and fathers, have ἀποθανοῦνται, shall die. The general meaning of this verse is, they who contend in battle, are likely on both sides to become the sacrifices of their mutual animosities. But it is probably a prophetic declaration of the Jewish and Roman states. The Jews put our Lord to death under the sanction of the Romans—both took the sword against Christ, and both perished by it. The

sently give me * more than A. M. 4033.
twelve legions of angels! A. D. 39.

54 But how then shall the An. Olymp. Scriptures be fulfilled, * that thus it CCLII. 1. must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the * Scriptures of the prophets might be fulfilled. Then ^b all the disciples forsook him and fled.

* Isai. 53. 7, &c. Ver. 24. Luke 24. 25, 44, 46.— Lam. 4. 20. Ver. 54. ^b See John 18. 15.

Jews by the sword of the Romans, and the Romans, by that of the Goths, Vandals, &c. The event has verified the prediction—the Jewish government has been destroyed upward of 1700 years, and the Roman upward of 1000. Confer with this passage, Psal. ii. 4, 9. and cx. 1, 5, 6. But how came Peter to have a sword? Judea was at this time so infested with robbers and cut-throats, that it was not deemed safe for any person to go unarmed. He probably carried one for his mere personal safety.

Verse 53. More than twelve legions of angels?] As if he had said, Instead of you twelve, one of whom is a traitor, my Father can give me more than twelve legions of angels to defend me. A legion, at different times, contained different numbers; 4200, 5000, and frequently 6000 men; and from this saying, taking the latter number, which is the common rate, may we not safely believe that the angels of God amount to more than 72000?

Verse 54. But how then] Had I such a defence—*shall the Scriptures be fulfilled*, which say, *that thus it must be?* That is, that I am to suffer and die for the sin of the world. Probably the Scriptures to which our Lord principally refers are Ps. xxii. lxix. and especially Isai. liii. and Dan. ix. 24—27. Christ shows that they had no power against him but what he permitted: and that he willingly gave up himself into their hands.

Verse 55. Are ye come out as against a thief] At this time Judea was much infested by robbers, so that armed men were obliged to be employed against them—to this our Lord seems to allude. See on ver. 52.

I sat daily with you] Why come in this hostile manner? Every day for four days past, ye might have met with me in the temple, whither I went to teach you the way of salvation. See on chap. xxi. 17.

Verse 56. But all this was done] This is probably the observation of the evangelist. See on chap. ii. 23.

Then all the disciples forsook him, and fled.] O what is man! how little is even his utmost sincerity to be depended on! Jesus is abandoned by all!—even zealous Peter, and loving John, are among the fugitives! Was ever master so served by his scholars? Was ever

A. M. 4033. 57 ¶ And they that had
A. D. 29. laid hold on Jesus led him
An. Olymp. away to Caiaphas the high
CCII. 1. priest, where the scribes and the elders
were assembled.

58 But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found

¶ Mark 14. 53. Luke 22. 54. John 18. 12, 13, 24.—d Psal. 27. 12. & 35. 11. Mark 14. 55. So Acta 6. 13.—e Deut. 19. 15.

parent so treated by his children? Is there not as much zeal and love among them all, as might make one martyr for God and truth? Alas! no. He had but twelve who professed inviolable attachment to him, one of these betrayed him, another denied him with oaths, and the rest run away and utterly abandon him to his implacable enemies! Are there not found among his disciples still, 1st. Persons who betray him and his cause? 2dly. Persons who deny him and his people? 3dly. Persons who abandon him, his people, his cause, and his truth? Reader! dost thou belong to any of these classes?

Verse 57. *They—led him away to Caiaphas*] John says, chap. xviii. 13. that they led him first to Annas; but this appears to have been done merely to do him honour as the father-in-law of Caiaphas, and his colleague in the high priesthood. But as the Sanhedrim was assembled at the house of Caiaphas, it was there he must be brought to undergo his mock trial; but see on John xviii. 13.

Verse 58. *Peter followed him, afar off*] Poor Peter! this is the beginning of his dreadful fall. His fear kept him from joining the company, and publicly acknowledging his Lord; and his affection obliged him to follow at a distance that he might see the end.

And sat with the servants, to see the end.] When a man is weak in faith, and can as yet only follow Christ at a distance, he should avoid all dangerous places, and the company of those who are most likely to prove a snare to him. Had not Peter got to the high priest's palace, and sat down with the servants, he would not thus have denied his Lord and Master.

Servants—officers, υπηρηται. Such as we term sergeants, constables, &c.

Verse 59. *All the council sought false witness*] What a prostitution of justice—they first resolve to ruin him, and then seek the proper means of effecting it; they declare him criminal, and after that do all they can to fix some crime upon him, that they may appear to have some shadow of justice on their side, when they put him to death. It seems to have been a common custom of this vile court, to employ false witness on any occasion, to answer their own ends. See this exemplified in the case of Stephen, Acts vi. 11—13.

Verse 60. *Though many false witnesses came*] 240

they none. At the last came two false witnesses, A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

¶ Ch. 27. 40. John 2. 19.—g Mark 14. 60.—h Isai. 53. 7. Ch. 27. 12, 14.—i Lev. 5. 1. 1 Sam. 14. 24, 26.

There is an unaccountable confusion in the MSS. in this verse: without stating the variations, which may be seen in *Griesbach*, I shall give that which I believe to be the genuine sense of the evangelist. Then the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death; but they found it not, though many false witnesses came up. At last two false witnesses came up, saying, This man said, &c. It is the property of falsity to be ever inconsistent, and to contradict itself—therefore they could not find two consistent testimonies, without which the Jewish law did not permit any person to be put to death. However, the hand of God was in this business; for the credit of Jesus, and the honour of the Christian religion, he would not permit him to be condemned on a false accusation: and therefore, at last they are obliged to change their ground, and to the eternal confusion of the unrighteous council, he is condemned on the very evidence of his own innocence, purity, and truth!

Verse 61. *I am able to destroy the temple of God*] 1st. These words were not fairly quoted. Jesus had said, John ii. 19. *Destroy this temple, and I will build it again in three days.* 2dly. The *invento* which they produce, applying these words to a pretended design to destroy the temple at Jerusalem, was utterly unfair; for these words he spoke of the temple of his body. It is very easy, by means of a few small alterations, to render the most holy things and innocent persons odious to the world; and even to take away the life of the innocent.

Verse 62. *Answerest thou nothing?*] The accusation was so completely frivolous, that it merited no notice: besides, Jesus knew that they were determined to put him to death; and that his hour was now come, and that therefore remonstrance or defence would be of no use: he had often before borne sufficient testimony to the truth.

Verse 63. *I adjure thee by the living God*] I put thee to thy oath. To this solemn adjuration Christ immediately replies; because he is now called on in the name of God, to bear another testimony to the truth. The authority of God in the most worthless magistrate should be properly respected. However necessary our Lord saw it to be silent, when the accusations were frivolous, and the evidence contra-

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64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, ^k Hereafter shall ye see the Son of man ^l sitting on the right hand of power, and coming in the clouds of heaven.

65 ^m Then the high priest rent his clothes, saying, He hath spoken blasphemy; what farther need have we of witnesses: behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, ⁿ He is guilty of death.

67 ^o Then did they spit in his face,

^k Dan. 7. 13. Ch. 16. 27. & 24. 30. Luke 21. 27. & 25. 31. John 1. 51. Rom. 14. 10. 1 Thoms. 4. 16. Rev. 1. 7.—^l Psa. 110. 1. Acta 7. 55.—^m 2 Kings 18. 37. & 19. 1.

dictory, he felt no disposition to continue this silence, when questioned concerning a truth for which he came into the world to shed his blood.

Verse 64. *Thou hast said*] That is, I am the Christ, the promised Messiah: (see on ver. 25.) and you and this whole nation shall shortly have the fullest proof of it; for hereafter, in a few years, ye shall see the Son of man sitting on the right hand of power, fully invested with absolute dominion, and coming in the clouds of heaven, to execute judgment upon this wicked race. See chap. xxiv. 30. Our Lord appears to refer to Dan. vii. 13. *One like the Son of man came with the clouds of heaven, &c.* This may also refer to the final judgment.

Verse 65. *The high priest rent his clothes*] This rending of the high priest's garments, was expressly contrary to the law, Lev. x. 6. and xxi. 10. But it was a common method of expressing violent grief, Gen. xxxvii. 29, 34. Job i. 20. and horror at what was deemed blasphemous or impious. 2 Kings xviii. 37. xix. 1. Acts xiv. 14. All that heard a blasphemous speech were obliged to rend their clothes, and never to sew them up again. See Lightfoot.

He hath spoken blasphemy] Quesnel's note on this is worthy of notice. "See here a false zeal, a mask of religion, and a passionate and seditious way of proceeding, tending only to incense and stir up others, all which are common to those who would oppress truth by cabal, and without proof. By crying out 'heresy, blasphemy, and faction,' though contrary to all appearance, men fail not to stir up those in power, to gain the simple, to give some shadow of authority to the ill-disposed, to cast devout but ignorant people into scruples, and thereby to advance the mystery of iniquity, which is the mystery of all ages." This was the very plan his Catholic brethren adopted in this country, in the reign of Queen Mary, called the Bloody Queen, because of the many murders of righteous men which she sanctioned at the mouth of her Catholic priesthood.

Verse 66. *He is guilty of death.*] Ενοχος θανατου εστι, he is liable to death. All the forms of justice are here violated. The judge becomes a party and accuser, and proceeds to the verdict without examining whether all the prophecies concerning the Messiah, and the

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and buffeted him; and ^p others smote him with ^r the palms of their hands,

68 Saying, ^s Prophecy unto us, thou Christ, Who is he that smote thee?

69 ^t Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This

ⁿ Lev. 24. 16. John 19. 7.—^o Isai. 50. 6. & 53. 3. Ch. 27. 30. ^p Luke 22. 63. John 19. 3.—^r Or, rods.—^s Mark 14. 66. Luke 22. 64.—^t Mark 14. 66. Luke 22. 55. John 18. 16, 17, 25.

innumerable miracles which he wrought, did not justify him. Examination and proof are the ruin of all calumnies, and of the authors of them, and therefore they take care to keep off from these two things. See Quesnel.

Verse 67. *Then did they spit in his face*] This was done as a mark of the most profound contempt. See Job xvi. 10. and xxx. 10. Isai. l. 6. Micah v. 1. The judges now delivered him into the hands of the mob.

And buffeted him] Smote him with their fists, *κολαφισαυ*. This is the translation of Theophylact. *Κολαφισειν*, says he, means, "to beat with the hand, the fingers being clenched. Συγκληματομενω τον δακτυλων, or, to speak more briefly, to buffet with the fist."

Smote him with the palms of their hands] *Ερραπισαυ*. *Ραπισω*, says Suidas, means, "παταξει τον γραβον απαν τη χειρι, to smite the cheek with the open hand." Thus they offered him indignity in all its various and vexatious forms. Insults of this kind are never forgiven by the world: Jesus not only takes no revenge, (though it be completely in his power) but bears all with meekness, without even one word of reply.

Verse 68. *Prophecy unto us, thou Christ*] Their conduct toward him now, was expressly prophesied of, by a man whose divine mission they did not pretend to deny; see Isai. l. 6. It appears, that before they buffeted him, they bound up his eyes. See Mark xiv. 65.

Verse 69. *A damsel came unto him*] *A maid-servant, παιδισκη*. See this translation vindicated by *Κυρκε*.

Thou also wast with Jesus] What a noble opportunity had Peter now, to show his zeal for the insulted cause of truth, and his attachment to his Master. But, alas! he is scorn of his strength. Constables and maid-servants are no company for an apostle, except when he is delivering to them the message of salvation. Evil communication corrupt good manners. Had Peter been in better company, he would not have had so foul a fall.

Verse 70. *But he denied before them all*] So the evil principle gains ground. Before, he followed at a distance, now he denies; this is the second gradation in his fall.

Verse 71. *Unto them that were there*] Instead of *λεγει τοις αλλοις ηαι, more than one hundred*

A. M. 4033. fellow was also with Jesus of
A. D. 29. Nazareth.
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72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

u Luke 22. 59.—v Mark 14. 71.

MSS. many of which are of the first authority and antiquity, have *λεγει αυτοις: ουκ και, she saith unto them, this man was THERE also.* I rather think this is the genuine reading. *Τοις* might have been easily mistaken for *αυτοις*, if the first syllable *αυ* were but a little faded in a MS. from which others were copied: and then the placing of the point after *ουκ* instead of after *αυτοις* would naturally follow, as, placed after *τοις*, it would make no sense. Griesbach approves of this reading.

Verse 72. *And again he denied with an oath*] This is a third gradation of his iniquity. He has told a lie, and he swears to support it. A liar has always some suspicion that his testimony is not credited, for he is conscious to his own falsity, and is therefore naturally led to support his assertions by oaths.

Verse 73. *Thy speech*] *Thy manner of speech.* *λελειε σου, that dialect of thine*—his accent being different from that of Jerusalem. From various examples given by Lightfoot and Schoetgen, we find, that the Galileans had a very corrupt pronunciation, frequently interchanging *μ, η, π,* and *ρ,* and so blending or dividing words as to render them unintelligible, or cause them to convey a contrary sense.

Bewrayeth thee.] *Δηλον σε ποιει, maketh thee manifest,* from the Anglo-Saxon *berreþan*, to accuse, betray; a word long since lost from our language.

Verse 74. *Then began he to curse and to swear*] Rather, *Then he began positively to affirm*—*καταθεματιζειν*, from *κατα* intensive, and *τιθεμι* I lay down, place, affirm. But the common reading is *καταθεματιζειν*, which signifies to wish curses on himself. The former reading is supported by almost every MS. of value, and is, beyond dispute, the true reading, and has been received by Griesbach into the text. The business is bad enough, but the common reading makes it worse. In ver. 72. Peter is said to deny with an oath: here, he positively affirms and swears, probably by the name of God, for this is the import of the word *ομνυειν*. This makes the fourth and final gradation in the climax of Peter's fall. From these awful beginnings it is not unfair to conclude, that Peter might have gone almost as far as Judas himself, had not the traitorous business been effected before. Yet all this evil sprung simply from the fear of man. How many denials of Christ and his truth have sprung since from the same cause!

The cock crew.] This animal becomes, in the hand of God, the instrument of awaking the fallen apostle at last, to a sense of his fall, danger, and duty. When abandoned of God, the smallest thing may become the occasion of a

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out and wept bitterly.

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w Ver. 34. Mark 14. 30. Luke 22. 61, 62. John 13. 38.

fall; and when in the hand of God, the smallest matter may become the instrument of our restoration. Let us never think lightly of what are termed little sins; the smallest one has the seed of eternal ruin in it. Let us never think contemptibly of the feeblest means of grace: each may have the seed of eternal salvation in it. Let us ever remember that the great apostle Peter fell through fear of a servant maid, and rose through the crowing of a cock.

Verse 75. *Peter remembered the word of Jesus*] St. Luke says, chap. xxii. 61. *the Lord turned and looked upon Peter.* So it appears he was nigh to our Lord, either at the time when the cock crew, or shortly after. The delicacy of this reprof was great—he must be reprov'd and alarmed, otherwise he will proceed yet farther in his iniquity; Christ is in bonds, and cannot go and speak to him; if he call aloud, the disciple is discovered, and falls a victim to Jewish malice and Roman jealousy; he therefore does the whole by a look. In the hand of Omnipotence every thing is easy, and he can save by a few, as well as by many.

He went out] He left the place where he had sinned, and the company which had been the occasion of his transgression.

And wept bitterly.] Felt bitter anguish of soul, which evidenced itself by the tears of contrition which flowed plentifully from his eyes. Let him that standeth take heed lest he fall! Where the mighty have been slain, what shall support the feeble? Only the grace of the ALMIGHTY God.

This transaction is recorded by the inspired penman, 1st. That all may watch unto prayer, and shun the occasions of sin. 2dly. That if a man be unhappily overtaken in a fault, he may not despair, but cast himself immediately with a contrite heart on the infinite tenderness and compassion of God. See the notes on John xviii. 27.

I have touched on the subject of our Lord's anointing but slightly in the preceding notes, because the controversy upon this point is not yet settled; and, except to harmonists, it is a matter of comparatively little importance. Bishop Newcome has written largely on this fact, and I insert an extract from his notes.

BISHOP NEWCOME'S ACCOUNT OF THE ANOINTING OF OUR LORD.

"THE histories of Jesus' unction in Matthew, Mark, and John, are accounts of the same fact. *Hoc fixum maneat, eandem ab omnibus historiam referri.* Calv. Harm. p. 375.

"The following objections to this position occur in Lightfoot, Whiston, Whitby, and Mac-knight.

1st. "The unction recorded by St. John happens six days before the passover; but the other unction is fixed to the second day before that feast.

"*Ans.* The day of the entertainment related John xii. 2. is not restrained to the sixth day before the passover. *Quo die factum illi fuerit convivium, in quo a Mariâ unctus est, Johannes non exprimit.* Calv. Harm. Johann. p. 144. ver. 12, 13. much people are said to meet Jesus on the day after his arrival at Bethany, not on the day after his unction. See ver. 9. St. John has recorded events on the sixth and on the fifth day before the passover; and then, ch. xiii. 1. he proceeds to the evening on which the passover was eaten. On this account he anticipates the history of Jesus' unction; and he naturally anticipates it on mentioning the place where it happened.

2dly. "The scene in St. John is the house of Martha, or of Lazarus: in the other evangelists, that of Simon the leper.

"*Ans.* St. John lays the scene in general at Bethany.

"It seems probable, that Lazarus would not have been called, *ὡς τῶν ἀνακριμάτων*, if he had been the host.

"Martha, the sister of Lazarus, might show Jesus honour by ministering to him, in any house as well as her own. 'She was Simon's neighbour, and perhaps his relation,' *Dr. Priestley, Harm.* p. 102. Our Lord's affection for Lazarus and his sister, and the recent miracle wrought on Lazarus, were very sufficient reasons for Simon's invitation of such neighbouring guests.

3dly. "St. John mentions the feet of Jesus as anointed by Mary, and wiped with her hair; the other evangelists say, that the ointment was poured on Jesus' head.

"*Ans.* It is nowhere asserted that the unction was of Jesus' head, *only*; or of his feet, *only*: both actions are consistent; and St. John, in his supplemental history, may very well have added the respectful conduct of Mary, that after having anointed Jesus' head, she proceeded to anoint his feet, and even to wipe them with her hair.

4thly. "In St. John, Judas alone murmurs: in St. Matthew, the disciples have indignation; or, as St. Mark expresses it, some have indignation among themselves.

"*Ans.* Dr. Lardner says, *Serm.* vol. ii. p. 316. 'It is well known to be very common with all writers to use the plural number when one person only is intended; nor is it impossible that others might have some uneasiness about it, though they were far from being so disgusted at it as Judas was. And their concern for the poor was sincere: his was self-interested and mere pretence.'

"Grotius' words are: *Reprehensa est hoc nomine mulier ab uno discipulorum; nam ita pluralis accipi solet.*

5thly. "The vindications of the woman by our Lord differ so much, as to show that the occasions were different.

"*Ans.* St. John's words are indeed thus misinterpreted by Baronius: *Let her alone, that she may keep it against the day of my burial, alluding to Mark xvi. 1. See Lightfoot, Harm.* p. 27. See also *Lightfoot*, ib. l. 251. 'She hath kept it yet, and not spent all; that she may bestow it on a charitable use, the anointing of my body to its burial.'

"Whiston also, *Harm.* 129. gives a wrong sense to the words. *She hath spent but little of it now; she hath reserved the main part of it for a filler time, the day before my delivery to the Jews; making this a prediction of what passed,* Matt. xxvi. 6—13. Mark xiv. 3—9. It must be observed that, John xii. 7. there is a remarkable various reading: *ἵνα ὡς τὴν ἡμέραν τῆς ἐπιταφίσεως με τέρῃσιν αὐτόν.* See *Welstein*, and add *Codd. Vercell.* and *Veron* in *Blanchini*. Of this reading we have a sound interpretation in *Mill*, proleg. xlv. *Sine eam ut opportune usa hoc unguento, velut ad sepulturam meam, jamjam occidendi, illud servasse ostendatur.* And likewise in *Bengelius ad loc.* who observes, that the common reading is *Facilioris sensus causâ*; and adds, *Verbum, τέρῃσιν, servaret, pendet ex præterito, cujus vis latet in αὐτῷ αὐτῷ, i. e. Noli reprehendere hanc, quæ unguentum idolo nec vendidit, nec pauperibus dedit, ut, &c.* And the common reading is thus rightly explained by *Lightfoot*, 2. 588. 'If Baronius' exposition do not take, then add this clause—*Let her alone, for this may be an argument and sign that she hath not done this vainly, luxuriously, or upon any delicacy spent so costly an ointment upon me; because she hath reserved it for this time, wherein I am so near my grave and funeral, and poured it not on me before.*' Lardner's comment, *ubi supra*, p. 312. is applicable to the three evangelists. *If this ointment were laid out upon a dead body, you would not think it too much. You may consider this anointing as an embalming of me.* The words are a prediction of Christ's death, which was to happen on the third day after; and they are a prediction beautifully taken from the occasion. *She has done this to embalm me,* Matt. *She has anticipated the embalming of me,* Mark. *She has not sold this ointment, and given it to the poor, that she might reserve it to this day, which is as it were, the day of my embalming, so soon is my burial to follow,* John.

"Dr. Scott, on Matthew, quotes the following passage from Theophylact: *θεὸς ἦν τοῖς Ἰουδαῖοις ἡ μύρα μύρα ἐπιταφίσεως τὰ σώματα, ὡς καὶ οἱ Ἀγύπτιοι ἔπαιον, δια τὸ ἀσπῆτα ἐπιθεῖσθαι, καὶ αὐτὸ δυσωδίας.* It was a custom among the Jews, as well as among the Egyptians, to embalm the bodies of the dead, as well to keep them from putrefaction, as to prevent offensive smells.

"The expressions therefore of the three evangelists agree in sense and substance. I have explained the more difficult in St. John; leaving every one to his own judgment whether it be the true one or not; though I incline to think that the unusual phrase ought generally to be admitted into the text.

6thly. "In St. John, Mary anoints Jesus; in Matthew and Mark, a woman, not named.

"*Ans.* Lardner says, *ubi supra*, p. 315. 'St. John having before given the history of the resurrection of Lazarus, it was very natural for him, when he came to relate this anointing of our Lord, to say by whom it was done. But the two former evangelists having never mentioned Lazarus or his sisters in their Gospels, when they came to relate this action forbear to mention any name, and speak only of a certain woman. Luke x. 38—42. has an account of our Lord's being entertained at the house of Martha. But he says nothing of this anointing. If he had related it, I make no question that he, like St. John, would have said by whom it was

done.' Upon the whole, there is no solid objection to the hypothesis, that we have *three* accounts of the same transaction. But it is incredible that there should be two unctions of Jesus, in Bethany, within four days, not plainly distinguished from each other; that the kind and price of the ointment should be the same, that the two actions should be censured in the same manner; and that words to the same effect should be used in defence of the woman who anointed Jesus, within so short a *time*, in the same *place*, and among the same *persons*. See Doddridge on John xii. 1. As to the precise time of this transaction, it is natural to conclude from the accounts of Matthew and Mark, that it happened two days before the passover. I had much pleasure in observing that Mr. Jebb, in his Harmony, assigns it the same order as I do. I likewise find in Ward's Dissertations, p. 112. the following remark: 'John only mentions the day when Jesus came to Bethany, without specifying the time when he was entertained there by Simon the leper; whereas the other two evangelists acquaint us with the day when that was done, and what followed upon it, with relation to Judas.' And again, Wall says, Critical Notes, v. 3. p. 52. 'Wednesday he seems to have staid at Bethany, and supped there. At which supper Mary, sister of Lazarus, poured that ointment on his body, which he interpreted to be for his burial.' And on John xii. 2. 'This seems to be the same supper which Matthew and Mark do say was at the house of Simon the leper; for there it was that Mary anointed him. But then we must not take it to be the same night that he came to Bethany, but two days before the passover.'

"That Judas went to the high priests on the evening or night of our Wednesday, may be collected from Matt. xxvi. 14—17. and the parallel places in this Harmony: and he seems to have acted partly in disgust at what had passed. This is a good argument for fixing the unction for Wednesday. As it will appear that the other apostles did not suspect his treachery, we may suppose that Judas withdrew himself clandestinely, probably after our Lord had retired to privacy and devotion. Our Lord's words, Matt. xxvi. 2. *may* have led Mary to show this respect to Jesus, lest no future opportunity should offer. See Lardner, *ubi supra*, p. 327. Dr. Priestley thinks that 'if the verses that contain this story in Matt. xxvi. 6—13. be considered, they will be found to stand very awkwardly in their present situation, where they interrupt an account of a consultation among the Jews about putting Jesus to death.' Harm. p. 100. But it seems to me, that the story has a remarkably apt connexion with the preceding and subsequent history. The Jewish rulers consult how they may take Jesus by craft, and without raising a tumult among the people. An accident happens which offends one of Jesus' familiar attendants; who immediately repairs to Jesus' enemies, and receives from them a bribe to betray him in the absence of the multitude." *Newcome's* Harmony, Notes, p. 39, &c.

I have added the above, not from a conviction that the point is so elucidated as to settle the controversy, but merely to place before the reader both sides of the question. Still, *sub judice lit est*, and any man may doubt, consist-

ently with the most genuine piety, whether the relations given by the evangelists concerning the *anointing of our Lord*, should be understood of *two* different unctions, at two different *times*, in two different *places*, by two different *persons*; or whether they are not different accounts, with some varying circumstances, of *one* and the *same* transaction. I incline, at present to the former opinion; but it would be rash to decide where so many eminently learned and wise men have disagreed.

The question considered, whether our Lord ate the passover with his disciples, before he suffered?

Every candid person must allow that there are great difficulties relative to the *time* in which our Lord ate the last passover with his disciples. In the *Introduction* to my Discourse on the Nature and Design of the Holy Eucharist, I have examined this subject at large, and considered the four following opinions, viz. I. Our Lord did *not* eat the passover on the last year of his ministry. II. Our Lord *did* eat it *that year*; and at the *same time* with the Jews. III. He did eat it *that year*, but *not* at the *same time* with the Jews. IV. He did eat a passover of his own instituting, but widely differing from that eaten by the Jews. The two first opinions do not appear to be solidly supported. The two last are of the most importance, are the most likely, and may be harmonised. I shall introduce a few observations on each in this place. And, I. On the opinion that "Our Lord did eat the passover this year, but *not* at the *same time* with the Jews."

Dr. Cudworth, who of all others, has handled this subject best, has proved from the Talmud, Mishna, and some of the most reputable of the Jewish rabbins, that the ancient Jews, about our Saviour's time, often solemnised as well the passovers as the other feasts, upon the *ferias* next *before* and *after* the sabbaths. And, that as the Jews in ancient times reckoned the *new moons*, not according to astronomical exactness, but according to the *phasis*, or moon's *appearance*; and, as this *appearance* might happen a day *later* than the *real time*, consequently there might be a whole day of difference in the time of celebrating one of these feasts, which depended on a particular day of the month; the days of the month being counted from the *phasis* or *appearance* of the *new moon*. As he describes the whole manner of doing this, both from the Babylonish Talmud, and from Maimonides, I shall give an extract from this part of his work, that my readers may have the whole argument before them.

"In the great or outer court, there was a house called *Beth Yazeck*, where the senate sat all the 30th day of every month, to receive the witnesses of the moon's appearance, and to examine them. If there came approved witnesses on the 30th day, who could state they had seen the new moon, the chief man of the senate stood up, and cried *וַיִּקְרָא מֵקֻדָּשׁ*, it is sanctified; and the people standing by caught the word from him, and cried, *מֵקֻדָּשׁ! מֵקֻדָּשׁ!* But if, when the consistory had sat all the day, and there came no approved witnesses of the *phasis*, or *appearance* of the *new moon*, then they made an intercalation of one day in the former month, and decreed the following one and thirtieth day to be the calends. But,

if after the fourth or fifth day, or even before the end of the month, respectable witnesses came from far, and testified they had seen the new moon, in its due time; the senate were bound to alter the beginning of the month, and reckon it a day sooner, viz. from the thirtieth day.

“As the senate were very unwilling to be at the trouble of a second consecration, when they had even fixed on a wrong day, and therefore received very reluctantly the testimony of such witnesses as those last mentioned, they afterward made a statute to this effect—*That whatsoever time the senate should conclude on for the calends of the month, though it were certain they were in the wrong, yet all were bound to order their feasts according to it.*” This, Dr. Cudworth supposes, actually took place in the time of our Lord, and “as it is not likely that our Lord would submit to this perversion of the original custom, and that following the true phase, or appearance of the new moon, confirmed by sufficient witnesses, he and his disciples ate the passover on that day; but the Jews, following the pertinacious decree of the sanhedrim, did not eat it till the day following.” Dr. C. farther shows from Epiphanius, that there was a contention, *βοηθός*, a tumult, among the Jews about the passover, that very year. Hence it is likely, that what was the real paschal day to our Lord, his disciples, and many other pious Jews, who adopted the true phase, phasis, was only the preparation, or antecedent evening to others, who acted on the decree of the senate. Besides, it is worthy of note, that not only the *Karaites*, who do not acknowledge the authority of the sanhedrim, but also the rabbins themselves grant, that where the case is doubtful, the passover should be celebrated with the same ceremonies, two days together: and it was always doubtful, when the appearance of the new moon could not be fully ascertained.

Bishop Pearce supposes, that it was lawful for the Jews to eat the paschal lamb at any time, between the evening of Thursday, and that of Friday; and, that this permission was necessary, because of the immense number of lambs which were to be killed for that purpose: as in one year, there were not fewer than 256,500 lambs offered. See Josephus, War, b. vii. c. 9. sect. 3. In Matt. xxvi. ver. 17. it is said, Now the first day of the feast of unleavened bread, (*τις δι ημερας των αζυματων*), the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? As the feast of unleavened bread did not begin till the day after the passover, the fifteenth day of the month, Lev. xxiii. 5, 6. Numb. xxviii. 16, 17. this could not have been properly the first day of that feast: but as the Jews began to eat unleavened bread on the fourteenth day, Exod. xii. 18. this day was often termed the first of unleavened bread. Now it appears, that the evangelists use it in this sense, and call even the paschal day by this name, see Mark xiv. 12. Luke xxii. 7.

At first view, this third opinion, which states that Christ did eat the passover with his disciples that year, but not in the same hour with the Jews; and that he expired on the cross the same hour in which the paschal lamb was killed, seems the most probable. For it appears, from what has already been remarked, that our Lord and his disciples ate the passover some hours before the Jews ate theirs; for

they, according to custom, ate theirs at the end of the fourteenth day, but Christ appears to have eaten his the preceding evening, which was the beginning of the same sixth day of the week, or Friday, for the Jews began their day at sun-setting; we at midnight. Thus Christ ate the passover the same day with the Jews, but not on the same hour. Christ, therefore, kept this passover the beginning of the fourteenth day, the precise day in which the Jews had eaten their first passover in Egypt: see Exod. xii. 6—12. And in the same part of the same day in which they had sacrificed their first paschal lamb, viz. between the two evenings, i. e. between the sun's declining west and his setting, Jesus our passover was sacrificed for us. For it was the third hour, in the course of between 9 and 12, Mark xv. 25. that Christ was nailed to the cross: and in the course of the ninth hour between 12 and 3 in the afternoon, Matt. xxvii. 46. Mark xv. 34. Jesus, knowing that the antetype had accomplished every thing shadowed forth by the type, said, “it is FINISHED,” *τελειωται*, completed, perfected, and having thus said, he bowed his head, and dismissed his spirit. See on John xix. 14, 30.

Probably there is but one objection of any force that lies against the opinion, that our Lord ate his passover some hours before the Jews in general ate theirs; which is, that, if our Lord did eat the passover the evening before the Jews, in general, ate theirs, it could not have been sacrificed according to the law; nor is it at all likely that the blood was sprinkled at the foot of the altar. If, therefore, the blood was not thus sprinkled by one of the priests, that which constituted the very essence of the rite, as ordained by God, was lacking in that celebrated by our Lord.

To this it is answered—First, we have already seen, that in consequence of the immense number of sacrifices to be offered on the paschal solemnity, it is highly probable that the Jews were obliged to employ two days for this work. It is not at all likely that the blood of 256,500 lambs could be shed and sprinkled at one altar, in the course of one day, by all the priests in Jerusalem, or indeed in the Holy Land; since they had but that one altar where they could legally sprinkle the blood of the victims.

Secondly, we have also seen, that in cases of doubt relative to the time of the appearance of the new moon, the Jews were permitted to hold the passover both days, and that it is probable such a dubious case existed at the time in question. In any of these cases, the lamb might have been killed and its blood sprinkled according to the rules and ceremonies of the Jewish church.

Thirdly, as our Lord was the true paschal lamb, who was, in a few hours after this time, to bear away the sin of the world, he might dispense with this part of the ceremony, and act as Lord of his own institution in this, as he had done before in the case of the sabbath. At any rate, as it seems probable that he ate the passover at this time, and that he died about the time the Jews offered theirs, it may be fully presumed that he left nothing undone toward a due performance of the rite, which the present necessity required, or the law of God could demand.

The objection, that our Lord and his disciples appear to have sat or reclined at table all the

time they ate, what is supposed above to have been the passover. contrary to the paschal institution, which required them to eat it standing, with their staves in their hands, their loins girded, and their shoes on, cannot be considered as having any great weight in it; for, though the terms *αριστο*, Matt. xxvi. 20. and *αριστος*, Luke xxii. 14. are used in reference to their eating that evening, and these words signify *reclining at table*, or on a *couch*, as is the custom of the Orientals, it does not follow that they must necessarily be restrained to that meaning; nor does it appear that this part of the ceremony was much attended to, perhaps not at all, in the latter days of the Jewish church.

The second opinion which we have to examine is this: Our Lord did eat a passover of his own instituting, but widely different from that eaten by the Jews.

Mr. Toinard, in his Greek Harmony of the Gospels, strongly contends, that our Lord did not eat what is commonly called the passover this year, but another, of a mystical kind. His chief arguments are the following:

It is undubitably evident, from the text of St. John, that the night on the beginning of which our Lord supped with his disciples, and instituted the holy sacrament, was not that on which the Jews celebrated the passover; but the preceding evening, on which the passover could not be legally offered. The conclusion is evident from the following passages: John xiii. 1. *Now before the feast of the passover, Jesus knowing, &c. Ver. 2. And supper (not the paschal, but an ordinary supper) being ended, &c. Ver. 27. That thou doest, do quickly. Ver. 28. Now no one at the table knew for what intent he spoke this. Ver. 29: For some thought, because Judas had the bag, that Jesus had said unto him: Buy what we have need of against the feast, &c. Chap. xviii. 28. Then led they Jesus from Caiaphas to the hall of judgment, and it was early; and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover.* Chap. xix. 14. *And it was the preparation of the passover, and about the sixth hour.* Now as it appears, that at this time the disciples thought our Lord had ordered Judas to go and bring what was necessary for the passover, and they were then supping together, it is evident that it was not the paschal lamb on which they were supping; and it is evident, from the unwillingness of the Jews to go into the hall of judgment, that they had not as yet eaten the passover. These words are plain, and can be taken in no other sense, without offering them the greatest violence.

Mr. Toinard, having found that our Lord was crucified on the sixth day of the week, (Friday) during the paschal solemnity, in the thirty-third year of the vulgar era, and that the paschal moon of that year was not in conjunction with the sun till the afternoon of Thursday the 19th of March, and that the new moon could not be seen in Judea until the following day, (Friday) concluded, that the intelligence of the *φασίς*, or appearance of the new moon, could not be made by the witnesses to the *beth din*, or senate, sooner than Saturday morning, the 21st of March. That the first day of the first Jewish month *Nisan*, could not commence that thirty-third year sooner than the setting of the sun on Friday, March 20th;

and consequently, that Friday, April 3d, on which Christ died, was the 14th of *Nisan*, (not the 15th) the day appointed by the law for the celebration of the passover. All these points he took care to have ascertained by the nicest astronomical calculations, in which he was assisted by a very eminent astronomer and mathematician, Bullialdus (Mr. Boullieu.)

These two last opinions, apparently contradictory, and which alone, of all those offered on the subject, deserve consideration, may be brought to harmonise. That Jesus ate the passover with his disciples the evening before the Jews ate theirs, seems pretty clearly proved from the text of St. Luke, and the arguments founded on that text.

All that is assumed there, to make the whole consistent, is, that the Jews that year held the passover both on the 13th and 14th of *Nisan*, because of the reasons already assigned; and that therefore Peter and John, who were employed on this business, might have got the blood legally sprinkled by the hands of a priest, which was all that was necessary to the legality of the rite.

But, secondly, should it appear improbable that such double celebration took place at this time, and that our Lord could not have eaten the passover that year with his disciples, as he died on the very hour on which the paschal lamb was slain, and consequently before he could legally eat the passover; how then can the text of St. Luke be reconciled with this fact? I answer, with the utmost ease; by substituting a passover, for the passover, and simply assuming, that our Lord at this time instituted the holy EUCHARIST, in place of the PASCHAL LAMB: and thus it will appear, he ate a passover with his disciples the evening before his death, viz. the mystical passover, or sacrament of his body and blood; and that this was the passover which he so ardently longed to eat with his disciples before he suffered. This is the opinion of Mr. Toinard, and, if granted, solves every difficulty. Thus the whole controversy is brought into a very narrow compass: our Lord did eat a passover with his disciples some short time before he died:—the question is, *what* passover did he eat—the regular legal passover, or a mystical one? That he ate a passover, is, I think, demonstrated; but whether the *literal* or *mystical* one, is a matter of doubt. On this point, good and learned men may innocently hesitate and differ: but on either hypothesis, the text of the evangelists is unimpeachable, and all shadow of contradiction done away; for the question then rests on the peculiar meaning of *names* and *words*. On this hypothesis, the *preparation of the passover* must be considered as implying no more than—1. Providing a convenient room. 2. Bringing water for the baking on the following day, because on that day the bringing of water would have been unlawful. 3. Making inquisition for the leaven, that every thing of this kind might be removed from the house where the passover was to be eaten, according to the very strict and awful command of God, Exod. xii. 15—20. xxiii. 15. xxxiv. 25. These, it is probable, were the *acts of preparation* which the disciples were commanded to perform, Matt. xxvi. 18. Mark xiv. 13, 14. Luke xxii. 8—11. and which, on their arrival at the city, they punctually executed. See

Matt. xxvi. 19. Mark xiv. 16. Luke xxii. 13. Thus every thing was prepared, and the holy sacrament instituted, which should in the Christian church, take place of the Jewish passover, and continue to be a memorial of the sacrifice which Christ was about to make, by his death on the cross: for as the paschal lamb had showed forth his death till he came, this death fulfilled the design of the rite, and sealed up the vision and prophecy.

All preparations for the true paschal sacrifice being now made, Jesus was immediately betrayed, shortly after apprehended, and in a few hours expired upon the cross. It is therefore very likely, that he did not *literally* eat the passover this year; and may I not add, that it is more than probable, that the passover was not eaten in the whole land of Judea on this occasion. The rending of the veil of the temple, Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45. the terrible earthquake, Matt. xxvii. 51—54. the dismal and unnatural darkness, which was over the whole land of Judea, from the sixth hour (twelve o'clock) to the ninth hour, (i. e. three o'clock in the afternoon) with all the other prodigies which took place on this awful occasion, we may naturally conclude, were more than sufficient to terrify and appal this guilty nation, and totally to prevent the celebration of the paschal ceremonies. Indeed, the time in which killing the sacrifices, and sprinkling the blood of the lambs, should have been performed, was wholly occupied with these most dreadful portents; and it would be absurd to suppose, that under such terrible evidences of the divine indignation, any religious ordinances or festive preparations could possibly have taken place.

My readers will probably be surprised to see the preceding opinions so dissentient among themselves, and the plausible reasons by which they are respectively supported, where each seems by turns to prevail. When I took up the question, I had no suspicion that it was encumbered with so many difficulties. These I now feel and acknowledge; nevertheless, I think the plan of reconciling the texts of the evangelists, particularly St. Luke and St. John, which I have adopted above, is natural; and I am in hopes will not appear altogether unsatisfactory to my readers. On the subject, circumstanced as it is, *hypothesis* alone can prevail: for indubitable evidence and certainty cannot be obtained. The morning of the resurrection is probably the nearest period in which accurate information on this point can be expected. *Je suis trompé*, says Bouilleau, *si cette question peut être jamais bien éclaircie*. "If I be not mistaken, this question will never be *thoroughly* understood." It would be presumptuous to say, Christ *did eat* the passover this last year of his ministry: it would be as hazardous to say *he did not eat it*. The *middle* way is the safest; and it is that which is adopted above. One thing is sufficiently evident, that Christ our paschal lamb has been sacrificed for us; and that he has instituted the holy eucharist, to be a perpetual memorial of that his precious death until his coming again; and they who with a sincere heart, and true faith in his passion and death, partake of it, shall be made partakers of his most blessed body and blood. Reader, praise God for the atonement, and rest not without an application of it to thy own soul.

CHAPTER XXVII.

In the morning, Christ is bound and delivered to Pontius Pilate, 1, 2. Judas, seeing his master condemned, repents, acknowledges his transgression to the chief priests, attests Christ's innocence, throws down the money, and goes and hangs himself, 3—5. They buy the potter's field with the money, 6—10. Christ questioned by Pilate, refuses to answer, 11—14. Pilate, while inquiring of the Jews whether they would have Jesus or Barabbas released, receives a message from his wife to have nothing to do in this wicked business, 15—19. The multitude, influenced by the chief priests and elders, desire Barabbas to be released, and Jesus to be crucified, 20—23. Pilate attests his innocence, and the people make themselves and their posterity responsible for his blood, 24, 25. Barabbas is released, and Christ is scourged, 26. The soldiers strip him, clothe him with a scarlet robe, crown him with thorns, mock, and variously insult him, 27—31. Simon compelled to bear his cross, 32. They bring him to Golgotha, give him vinegar mingled with gall to drink, crucify him, and cast lots for his raiment, 33—36. His accusation, 37. Two thieves are crucified with him, 38. He is mocked and insulted while hanging on the cross, 39—44. The awful darkness, 45. Jesus calls upon God, is offered vinegar to drink, expires, 46—50. Prodiges that accompanied and followed his death, 51—53. He is acknowledged by the centurion, 54. Several women behold the crucifixion, 55, 56. Joseph of Arimathea begs the body of Pilate, and deposits it in his own new tomb, 57—60. The women watch the sepulchre, 61. The Jews consult with Pilate how they may prevent the resurrection of Christ, 62—64. He grants them a guard for the sepulchre, and they seal the stone that stopped the mouth of the tomb where he was laid, 65, 66.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

WHEN the morning was come, all the chief priests and elders of the peo-

ple took counsel against Jesus to put him to death.
2 And when they had bound

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

* Psa. 2. 2. Mark 15. 1. Luko

22. 66. & 23. 1. John 18. 28.

NOTES ON CHAPTER XXVII.

Verse 1. *When the morning was come*] As soon as it was light—took counsel against Jesus. They had begun this counsel the preceding evening, see chap. xxvi. 59. But as it was contrary to all forms of law to proceed against a person's life by *night*, they seem to have separated for a few hours, and then, at the break of day, came together again, pretending to conduct the business according to the forms of law.

To put him to death.] They had already determined his death, and pronounced the sentence of death on him. Chap. xxvi. 66. And now they assemble under the pretence of reconsidering

the evidence, and deliberating on it, to give the greater appearance of justice to their conduct. They wished to make it appear, that "they had taken ample time to consider it, and from the fullest conviction, by the most satisfactory and conclusive evidence, they had now delivered him into the hands of the Romans, to meet that death to which they had adjudged him."

Verse 2. *They—delivered him to Pontius Pilate*] The sanhedrim had the power of life and death in their own hands in every thing that concerned *religion*; but as they had not evidence to put Christ to death, because of *false doctrine*, they wished to give countenance

A. M. 4033. him, they led *him*, away, and
 A. D. 29. ^b delivered him to Pontius
 An. Olymp. Pilate the governor.
 CCII. 1.

3 ¶ ^c Then Judas, which had betray-
 ed him, when he saw that he was con-
 demned, repented himself, and brought
 again the thirty pieces of silver to the
 chief priests and elders,

4 Saying I have sinned in that I have
 betrayed the innocent blood. And

they said, What is *that* to us? A. M. 4033.
 see thou to *that*. A. D. 29.
 An. Olymp. CCII. 1.

5 And he cast down the
 pieces of silver in the temple, ^d and
 departed, and went and hanged him-
 self.

6 And the chief priests took the silver
 pieces, and said, It is not lawful for to
 put them into the treasury because it is
 the price of blood.

^b Ch. 20. 19. Acts 3. 13.

^c Ch. 26. 14, 15.—^d 2 Sam. 17. 23. Acts 1. 18.

to their conduct by bringing in the *civil* power, and therefore they delivered him up to Pilate as one who aspired to regal dignities, and whom he must put to death, if he professed to be Caesar's friend. Pontius Pilate governed Judea ten years under the Emperor Tiberius, but having exercised great cruelties against the Samaritans, they complained of him to the emperor, in consequence of which he was deposed, and sent in exile to Vienna, in Dauphiny, where he killed himself two years after.

Verse 3.—*Judas—when he saw he was condemned, repented*] There is much of the wisdom and goodness of God to be seen in this part of Judas' conduct. Had our Lord been condemned to death on the evidence of one of his own disciples, it would have furnished infidels with a strong argument against Christ, and the Christian religion. "One of his own disciples, knowing the whole imposture, declared it to the Jewish rulers, in consequence of which he was put to death as an impostor and deceiver." But the traitor, being stung with remorse, came and acknowledged his crime, and solemnly declared the innocence of his Master, threw back the money which they gave him to induce him to do this villainous act;—and to establish the evidence which he now gave against them and himself, in behalf of the innocence of Christ, hanged himself, or died through excessive grief and contrition. Thus the character of Christ was rescued from all reproach; infidelity deprived of the power to cry "imposture!" and the Jewish rulers overwhelmed with eternal infamy. If it should ever be said, "One who knew him best delivered him up as an impostor"—to this it may be immediately answered, "The same person, struck with remorse, came and declared his own guilt, and Christ's innocence; *accused* and *convicted* the Jewish rulers, in the open council, of having hired him to do this iniquitous action, threw them back the bribe they had given him, and then hanged himself through distress and despair; concluding his iniquity in this business, was too great to be forgiven. Let him who chooses, after this plenary evidence to the innocence of Christ, to continue the objection, and cry out *imposture!* take heed that he go not and do LIKEWISE. Caiaphas, Pilate, and Judas, have done so already, and I have known several who have called Christ an impostor, who have cut their own throats, shot, drowned, or hanged themselves. God is a jealous God, and highly resents every thing that is done, and said against that eternal truth that came to man through Jesus Christ, by the Holy Spirit. Indeed there is one class of Deists, viz. those

who are vicious in their lives, and virulent in their opposition to Christianity, who generally bring themselves to an untimely end.

Verse 4. *Innocent blood*] *Αἷμα ἀθώου*, a Hebraism for an innocent man. But instead of *αθώου*, innocent, two ancient MSS. *Syriac, Vulgate, Sahidic, Armenian*, and all the *Itala*; *Origen, Cyprian, Lucifer, Ambrose, Leo*, read *δικαίου*, righteous, or just.

What is that to us?] What is it?—A great deal. You should immediately go and reverse the sentence you have pronounced, and liberate the innocent person. But this would have been justice, and that would have been a stranger at their tribunal.

Verse 5. *In the temple*] *Ναοσ* signifies, properly, the temple itself, into which none but the priests were permitted to enter: therefore *εἰ τὸ ναὸν* must signify, *near the temple*, by the temple door, where the boxes stood to receive the free-will offerings of the people, for the support and repairs of the sacred edifice. See this amply proved by *Kypke*.

Hanged himself.] Or was strangled—*ἀνυξάρσ*. Some eminent critics believe that he was only suffocated by excessive grief, and thus they think the account here given, will agree with that in Acts i. 18. Mr. Wakefield supports this meaning of the word with great learning and ingenuity. I have my doubts—the old method of reconciling the two accounts appears to me quite plausible, *he went and strangled himself*, and the rope breaking, *he fell down*, and by the violence of the fall his body was burst, and his bowels gushed out. I have thought proper, on a matter of such difficulty, to use the word *strangled*, as possessing a middle meaning between *choking* or *suffocation* by excessive grief, and *hanging* as an act of suicide. See the note on chap. x. ver. 4. Dr. Lightfoot is of opinion that the devil caught him up into the air, strangled him, and threw him down on the ground with violence, so that his body was burst, and his guts shed out! This was an ancient tradition.

Verse 6. *The treasury*] *Κορβαν*—the place whither the people brought their free-will offerings for the service of the temple, so called from the Hebrew *קרבן* *korban*, AN OFFERING, from *קרב* *karab*, he drew nigh, because the person who brought the gift came nigh to that place where God manifested his glory between the cherubim, over the mercy seat in the most holy place. It is from this idea that the phrase *to draw nigh to God* is taken, which is so frequently used in the Sacred Writings.

Because it is the price of blood.] "What hypocrites! as one justly exclaims, to adjudge an

A. M. 4033. 7 And they took counsel, and bought with them the potter's field to bury strangers in.

8 Wherefore that field was called •The field of blood unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 'And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

• Acts 1. 19.—Zech. 11. 12, 13.—8 Or, whom they bought of the children of Israel.

innocent man to death, and break the eternal laws of justice and mercy without scruple, and to be at the same time, so very nice in their attention to a ceremonial direction of the law of Moses! Thus it is that the devil often deludes many, even among the priests, by a false and superstitious tenderness of conscience in things indifferent, while calumny, envy, oppression of the innocent, and a conformity to the world, give them no manner of trouble or disturbance." See *Quærel.*

Verse 7. *To bury strangers in.*] *Τοῦ ξένου, the strangers,* probably meaning, as some learned men conjecture, the Jewish strangers who might have come to Jerusalem, either to worship, or on some other business, and died there during their stay. See here, the very money for which the blessed Jesus was sold, becomes subservient to the purpose of mercy and kindness! The bodies of strangers have a place of rest in the field, purchased by the price at which his life was valued, and the souls of strangers and foreigners have a place of rest and refuge in his blood, which was shed as a ransom price for the salvation of the whole world.

Verse 8. *The field of blood*] In vain do the wicked attempt to conceal themselves; God makes them instrumental in discovering their own wickedness. Judas, by returning the money, and the priests, by laying it out, raise to themselves an eternal monument, the one of his treachery, the others of their perfidiousness, and both of the innocence of Jesus Christ. As long as the Jewish polity continued, it might be said, this is the field that was bought from the potter with the money which Judas got from the high priests for betraying his Master: which he, in deep compunction of spirit brought back to them, and they bought this ground for a burial place for strangers: for as it was the price of the blood of an innocent man, they did not think proper to let it rest in the treasury of the temple where the traitor had thrown it, who afterward, in despair, went and hanged himself. What a standing proof must this have been of the innocence of Christ, and of their perfidy!

Verse 9. *Jeremy the prophet*] The words quoted here are not found in the prophet *Jeremiah*, but in *Zech. xi. 13.* But *St. Jerom* says, that a Hebrew of the sect of the Nazarenes

11 ¶ And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearst thou not how many things they witness against thee?

14 And he answered him to never a word: insomuch that the governor marvelled greatly.

h Mark 15. 2. Luke 23. 3. John 18. 33.—John 18. 37, 1 Tim. 6. 13.—Ch. 26. 63. John 19. 9.—1 Th. 26. 62. John 19. 10.

showed him this prophecy in a Hebrew apocryphal copy of *Jeremiah*; but probably they were inserted there, only to countenance the quotation here.

One of *Colbert's*, a MS. of the eleventh century, has *Ζαχαρίου, Zechariah*, so has the later Syriac in the margin, and a copy of the Arabic quoted by *Bengel*. In a very elegant and correct MS. of the Vulgate, in my possession, written in the fourteenth century, *Zachariam* is in the margin, and *Jeremiam* in the text, but the former is written by a later hand. *Jeremiah* is wanting in two MSS. the Syriac, later *Persic*, two of the *Itala*, and in some other Latin copies. It is very likely that the original reading was *δια του προφետου*, and the name of no prophet mentioned. This is the more likely, as *Matthew* often omits the name of the prophet in his quotations. See chap. i. 22. ii. 5, 15. xiii. 35. xxi. 4. *Bengel* approves of the omission.

It was an ancient custom among the Jews, says *Dr. Lightfoot*, to divide the Old Testament into three parts, the first beginning with the law was called *THE LAW*: the second beginning with the *Psalms* was called *THE PSALMS*; the third beginning with the prophet in question was called *JEREMIAH*: thus then the writings of *Zechariah*, and the other prophets, being included in that division that began with *Jeremiah*, all quotations from it would go under the name of this prophet. If this be admitted, it solves the difficulty at once. *Dr. Lightfoot* quotes *Baba Bathra*, and *Rabbi David Kinchi's* preface to the prophet *Jeremiah*, as his authorities; and insists that the word *Jeremiah* is perfectly correct as standing at the head of that division from which the evangelist quoted, and which gave its denomination to all the rest.

Verse 11. *Before the governor*] My old MS. English Bible translates *ἔστη, ἔστη, chief justice, Præsedent,*

Art thou the king of the Jews?] The Jews had undoubtedly delivered him to Pilate as one who was rising up against the imperial authority, and assuming the regal office. See on ver. 2.

Verse 12. *He answered nothing.*] An answer to such accusations was not necessary, they sufficiently confuted themselves.

Verse 14. *Marvelled greatly.*] Silence under calumny manifests the utmost magnanimity

A. M. 4033. 15 ¶ ^m Now at *that* feast the
A. D. 29. governor was wont to release
An. Olymp. CCL. I. unto the people a prisoner,
whom they would.

16 And they had then a notable prisoner whom they called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ (When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.)

^m Mark 15. 6. Luke 23. 17. John 18. 39.—ⁿ Mark 15. 11.

The chief priests did not admire this because it confounded them; but Pilate, who had no interest to serve by it, was deeply affected. This very silence was predicted, Isai. liii. 7.

Verse 15. *The governor was wont to release*] Whence this custom originated among the Jews is not known.—Probably it was introduced by the Romans themselves, or by Pilate, merely to oblige the Jews, by showing them this public token of respect; but if it originated with him, he must have had the authority of Augustus; for the Roman laws never gave such discretionary power to any governor.

Verse 16. *A notable prisoner—Barabbas*] This person had, a short time before, raised an insurrection in Jerusalem, in which it appears, from Mark xv. 7. some lives were lost. In some MSS. and in the *Armenian and Syriac Hieros.* this man has the surname of *Jesus*. Professor Birch has discovered this reading in a Vatican MS. written in 949, and numbered 354, in which is a marginal note which has been attributed to Anastasius, bp. of Antioch, and to *Chrysostom*, which asserts, that in the most ancient MSS. the passage was as follows:

Τίνα θέλετε ἀπο τῶν δύο ἀπολῦσαι ὑμῖν, Ἰῆ τον βαρραββαν, ἢ Ἰῆ τον λεγομενον Χῆν; *Which of the two do ye wish me to release unto you, Jesus Barabbas, or Jesus who is called Christ?* as *Jesus*, or *Joshua* was a very common name among the Jews, and as the name of the father was often joined to that of the son, as *Simon Barjonah*, Simon, son of Jonah; so it is probable it was the case here, *Jesus Barabba*, *Jesus*, son of *Abba*, or *Abbiah*. If this name were originally written as above, which I am inclined to believe, the general omission of *JESUS* in the MSS. may be accounted for, from the over zealous scrupulosity of Christian copyists, who were unwilling that a *murderer* should, in the same verse, be honoured with the name of the Redeemer of the world. See *Birch* in New Test.

Verse 18. *For envy*] Δια φθονον, *through malice*. Then it was his business, as an upright judge, to have dispersed this mob, and immediately released *Jesus*.

A. M. 4033. 20 ¶ ⁿ But the chief priests
A. D. 29. and elders persuaded the mult-
An. Olymp. CCL. I. titude that they should ask
Barabbas, and destroy *Jesus*.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with *Jesus* which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he ° took water, and

Luke 23. 18, John 18. 40. Acts 3. 14.—Deut. 21. 6.

Seeing *malice* is capable of putting even Christ himself to death, how careful should we be, not to let the least spark of it harbour in our breast. Let it be remembered that *malice* as often originates from *envy* as it does from *anger*.

Verse 19. *I have suffered many things,—in a dream*] There is no doubt but God had appeared unto this woman, testifying the innocence of Christ, and showing the evils which should pursue Pilate, if this innocent blood should be shed by his authority. See on ver. 2.

Verse 20. *Ask Barabbas*] Who had raised an insurrection, and committed murder—and to destroy *Jesus*, whose voice was never heard in their streets, and who had, during the space of three years and a half, gone about unweariedly from village to village, instructing the ignorant healing the diseased, and raising the dead.

Verse 21. *They said Barabbas*] What a fickle crowd! A little before they all hailed him as the *Son of David*, and acknowledged him as a gift from God; now they prefer a murderer to him! But this it appears they did at the instigation of the chief priests. We see here how dangerous wicked priests are in the church of Christ: when pastors are corrupt, they are capable of inducing their flock to prefer *Barabbas* to *Jesus*, the world to God, and the pleasures of sense to the salvation of their souls. The invidious epithet which a certain statesman gave to the people at large, was, in its utmost latitude, applicable to these Jews, they were a SWINISH MULTITUDE.

Verse 22. *What shall I do then with Jesus?*] Showing hereby, that it was his wish to release him.

Verse 23. *What evil hath he done?*] Pilate plainly saw that there was nothing laid to his charge, for which, consistently with the Roman laws, he could condemn him.

But they cried out the more] What strange fury and injustice! They could not answer Pilate's question, *What evil hath he done?* He had done none, and they knew he had done none; but they are determined on his death.

Verse 24. *Pilate—took water, and washed his hands*] Thus signifying his innocence. It

A. M. 4033. washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 ¶ Then the soldiers of the gover-

Deut. 19. 10. Josh. 2. 19. 1 Kings 2. 32. 2 Sam. 1. 16. Acta 5. 28.—Isai. 53. 5. Mark 15. 15. Luke 23. 16, 24, 25.

was a custom among the Hebrews, Greeks, and Latins, to wash the hands in token of innocence, and to show that they were pure from any imputed guilt. In case of an undiscovered murder, the elders of that city which was nearest to the place where the dead body was found, were required by the law, Deut. xxi. 1—10. to wash their hands over the victim which was offered to expiate the crime, and make thus public protestation of their own innocence. David says, *I will wash my hands in innocence, so shall I compass thine altar*, Psal. xxvi. 6. As Pilate knew Christ was innocent, he should have prevented his death: he had the armed force at his command, and should have dispersed this infamous mob. Had he been charged with countenancing a seditious person, he could have easily cleared himself, had the matter been brought before the emperor. He therefore was inexcusable.

Verse 25. *His blood be on us, and on our children.*] If this man be innocent, and we put him to death as a guilty person, may the punishment due to such a crime be visited upon us, and upon our children after us! What a dreadful imprecation! and how literally fulfilled! The notes on chap. xxiv. will show how they fell victims to their own imprecation, being visited with a series of calamities unexampled in the history of the world. They were visited with the same kind of punishment; for the Romans crucified them in such numbers when Jerusalem was taken, that there was found a deficiency of crosses for the condemned, and of places for the crosses. Their children or descendants have had the same curse entailed upon them, and continue to this day a proof of the innocence of Christ, the truth of his religion, and of the justice of God.

Verse 26. *Scourged Jesus*] This is allowed to have been a very severe punishment of itself among the Romans, the flesh being generally cut by the whips used for this purpose; so the poet—

—*Horribili scetere flagello.*
"To be cut by the horrible whip."
Hor. Sat. I. 3. 119.

And sometimes, it seems, they were whipped to death. See the same poet, Sat. I. 2. 41.

—*Ille flagellis*
Ad mortem caesus.—

See also HORAT. Epod. od. iv. v. 11.

It has been thought that Pilate might have spared this additional cruelty of whipping; but it appears that it was a common custom to scourge those criminals which were to be crucified; (see Josephus De Bello, lib. ii. c. 25.)

nor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

John 19. 1. 16.—Mark 15. 16. John 19. 2.—Or, governor's house.—Luke 23. 11.—Psal. 69. 19. Isai. 53. 3.

and lenity in Christ's case is not to be allowed: he must take all the misery in full tale.

Delivered him to be crucified.] Tacitus, the Roman historian, mentions the death of Christ in very remarkable terms:

Nero—quæsitissimis penis affecit, quos—vulgus CHRISTIANOS appellabat. Auctor nominis ejus CHRISTUS, qui Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus erat.—"Nero put those who commonly went by the name of Christians to the most exquisite tortures. The author of this name was CHRIST, who was capitally punished in the reign of TIBERIUS by PONTIUS PILATE the PROCURATOR."

Verse 27. *The common hall*] Or, *prætorium*. Called so from the prætor, a principal magistrate among the Romans, whose business it was to administer justice in the absence of the consul. This place might be termed in English the court-house, or common hall.

Verse 28. *Stripped him*] Took off his mantle, or upper garment.

A scarlet robe.] Or, according to Mark and John, a purple robe, such as emperors and kings wore.

Verse 29. *A crown of thorns*] Στεφανος ἐκανθάρ. It does not appear that this crown was intended to be an instrument of punishment or torture to his head, but rather, to render him ridiculous; for which cause also they put a reed in his hand, by way of acception, and bowed their knees, pretending to do him homage. The crown was not probably of thorns in our sense of the word: there are eminently learned men, who think that the crown was formed of the herb *acanthus*; and Bishop Pearce and Michaelis are of this opinion. Mark, chap. xv. 17. and John, chap. xix. 5. term it στεφανος ακανθίον, which may very well be translated an *acanthine crown*, or wreath formed out of the branches of the herb *acanthus*, or bear's-foot. This, however, is a prickly plant, though nothing like thorns, in the common meaning of that word. Many Christians have gone astray in magnifying the sufferings of Christ from this circumstance; and painters, the worst of all commentators, frequently represent Christ with a crown of long thorns, which one standing by is striking into his head with a stick. These representations engender ideas both false and absurd.

There is a passage produced from Philo by Dr. Lardner, which casts much light on these indignities offered to our blessed Lord.

"Caligula, the successor of Tiberius, gave

Christ mocked, and insulted. ST. MATTHEW. He is brought to Golgotha.

A. M. 4033. A. D. 29. An. Olymp. CCLII. 1. 30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by

* Isai. 50. 6. Ch. 26. 67.—† Isai. 53. 7.—‡ Numb. 15. 35. 1 Kings 21. 13. Acts 7. 58. Hebr. 13. 12.

Agrippa the tetrarchy of his uncle Philip, with the right of wearing a *diadem* or crown. When he came to Alexandria, on his way to his tetrarchy, the inhabitants of that place, filled with envy at the thoughts of a Jew having the title of *king*, showed their indignation in the following way. They brought one *Carabas* (a sort of an idiot) into the theatre; and having placed him on a lofty seat, that he might be seen by all, they put a diadem upon his head, made of the herb *byblos*, (the ancient *papyrus*, or *paper flag*;) his body they covered with a mat or carpet, instead of a royal cloak. One seeing a piece of reed, *καρυφου*, (the stem, probably, of the aforesaid herb) lying on the ground, picked it up, and put it in his hand in place of a sceptre. Having thus given him a mock royal dress, several young fellows, with poles on their shoulders, came and stood on each side of him as his guards. Then there came people, some to pay their homage to him, some to ask justice, and some to consult him on affairs of state: and the crowd that stood round about, made a confused noise, crying *Mario*, that being, as they say, the Syriac word for LORD: thereby showing, that they intended to ridicule *Agrippa*, who was a Syrian. See *PHILO*, *Flacc.* p. 970. and *Dr. Lardner*, Works, vol. i. p. 159.

There is the most remarkable coincidence between this account and that given by the evangelists; and the conjecture concerning the *acanthus*, will probably find no inconsiderable support from the *byblos* and *papyrus* of *Philo*. This plant, *Pliny* says grows to ten cubits long in the stem; and the flowers were used *ad deos coronandos*, for crowning the gods. See *Hist. Nat. lib. xliii. c. 11.*

The reflections of pious *Quesnel* on these insults offered to our blessed Lord are worthy of serious attention. "Let the crown of thorns make those Christians blush, who throw away so much time, pains, and money, in beautifying and adorning a sinful head. Let the world do what it will to render the royalty and mysteries of Christ contemptible, it is my glory to serve a King thus debased; my salvation, to adore that which the world despises; and my redemption, to go unto God through the merits of him who was crowned with thorns."

Verse 30. *And they spit upon him*] "Let us pay our adoration," says the same pious writer, "and humble ourselves in silence at the sight of a spectacle which faith alone renders credible, and which our senses would hardly endure. Jesus Christ, in this conuiction, preaches to the kings of the earth this truth: that their sceptres are but reeds, with which themselves shall be smitten, bruised, and crushed at his tribunal,

name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

* Mark 15. 21. Luke 23. 26.—† Mark 15. 22. Luke 23. 33. John 19. 17.—‡ Psal. 69. 21. See Ver. 48.

if they do not use them here to the advancement of his kingdom."

Verse 32. *A man of Cyrene—him they compelled to bear his cross.*] In *John*, chap. xix. 16, 17. we are told Christ himself bore the cross, and this, it is likely, he did for a part of the way; but being exhausted with the scourging and other cruel usage which he had received, he was found incapable of bearing it alone; therefore they obliged *Simon*, not, I think, to bear it entirely, but to assist Christ by bearing a part of it. It was a constant practice among the Romans, to oblige criminals to bear their cross to the place of execution, insomuch that *Plutarch* makes use of it as an illustration of the misery of vice. "Every kind of wickedness produces its own particular torment, just as every malefactor, when he is brought forth to execution, carries his own cross." See *Lardner's Credib.* vol. i. p. 160.

Verse 33. *A place called Golgotha*] From the Hebrew *גולגולת* or *גולגולת* *golgolet*, a skull, probably so called from the many skulls of those who had suffered crucifixion and other capital punishments, scattered up and down in the place. It is the same as *Calvary*, *Calvaria*, i. e. *calvi capitis area*, the place of bare skulls. Some think the place was thus called, because it was in the form of a human skull. It is likely that it was the place of public execution, similar to the *Gemonia Scale* at Rome.

Verse 34. *They gave him vinegar—mingled with gall*] Perhaps the word *χολη*, commonly translated *gall*, signifies no more than *bitters* of any kind. It was a common custom to administer a stupifying potion compounded of sour wine, which is the same as vinegar, from the French *vinigre*, frankincense, and myrrh, to condemned persons; to help to alleviate their sufferings, or so disturb their intellect, that they might not be sensible of them. The rabbins say, that they put a grain of frankincense into a cup of strong wine; and they ground this on *Prov. xxxi. 6. Give strong drink unto him that is ready to perish*, i. e. who is condemned to death. Some person, out of kindness, appears to have administered this to our blessed Lord; but he, as in all other cases, determining to endure the fullness of pain, refused to take what was thus offered to him, choosing to tread the wine-press alone. Instead of *οξος*, *vinegar*, several excellent MSS. and versions have *οινος*, *wine*; but as *sour wine* is said to have been a general drink of the common people, and Roman soldiers, it being the same as vinegar, it is of little consequence which reading is here adopted. This custom of giving stupifying potions to condemned malefactors, is alluded to in *Prov. xxxi. 6. Give strong*

A. M. 4033. A. D. 29. An. Olymp. CCL I. 35 * And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the pro-

phet, "They parted my garments among them, and upon my vesture did they cast lots." A. M. 4033. A. D. 29. An. Olymp. CCL I.

Mark 15. 24. Luke 23. 34. John 19. 24.—4 Psa. 22. 18.

drink, שרר shekar, inebriating drink, to him who is ready to PERISH; and wine to him who is BITTER of soul—because he is just going to suffer the punishment of death. And thus the rabbins, as we have seen above, understand it. See Lightfoot and Schoetgen.

Michaelis offers an ingenious exposition of this place. "Immediately after Christ was fastened to the cross, they gave him, according to Matt. xxvii. 34. vinegar mingled with gall; but according to Mark xv. 23. they offered him wine mingled with myrrh. That St. Mark's account is the right one, is probable from this circumstance, that Christ refused to drink what was offered him, as appears from both evangelists. Wine mixed with myrrh was given to malefactors at the place of execution, to intoxicate them, and make them less sensible to pain. Christ, therefore, with great propriety, refused the aid of such remedies. But if vinegar was offered him, which was taken merely to assuage thirst, there could be no reason for his rejecting it. Besides, he tasted it before he rejected it: and therefore he must have found it different from that which, if offered to him, he was ready to receive. To solve this difficulty, we must suppose that the words used in the Hebrew Gospel of St. Matthew, were such as agreed with the account given by St. Mark, and at the same time were capable of the construction which was put on them by St. Matthew's Greek translator. Suppose St. Matthew wrote חליא במירא (chaleea bemireera) which signifies sweet wine with bitters, or sweet wine and myrrh, as we find it in Mark; and Matthew's translator overlooked the yod in חליא (chaleea) he took it for חלא (chala) which signifies vinegar; and bitter, he translated by גאל, as it is often used in the Septuagint. Nay, St. Matthew may have written חלא and have still meant to express sweet wine; if so, the difference only consisted in the points; for the same word which, when pronounced chalé, signifies sweet, denotes vinegar as soon as it is pronounced chala."

With this conjecture Dr. Marsh (Michaelis' translator) is not satisfied; and therefore finds a Chaldee word for οinos, wine, which may be easily mistaken for one that denotes ξος, vinegar; and likewise a Chaldee word, which signifies μυρρα, (myrrh) which may be easily mistaken for one that denotes גאל, (gall.) "Now," says he, "חמרא (chamra) or חמרה (chamera) really denotes οinos, (wine) and חמטא (chameta) or חמטא (chametsa) really denotes ξος (vinegar.) אגרא, מורא (mura) really signifies μυρρα, (myrrh) and מורא (murera) really signifies גאל, (gall.) If, then, we suppose that the original Chaldee text was חמרא חליא במורא (chamera haleet bemura) wine mingled with myrrh, which is not at all improbable, as it is the reading of the Syriac version, at Mark xv. 23. it might easily have been mistaken for חמטא חליא במורא (chametsa haleet bemurera) vinegar mingled with gall." This is a more ingenious conjecture than that of Michaelis: See Marsh's

notes to Michaelis, vol. iii. part 2d. p. 127, 28. But as that kind of sour wine, which was used by the Roman soldiers and common people, appears to have been termed οinos, and vinegar (vin aigre) is sour wine, it is not difficult to reconcile the two accounts, in what is most material to the facts here recorded.

Verse 35. And they crucified him] Crucifixion properly means the act of nailing or tying to a cross. The cross was made of two beams, either crossing at the top at right angles, like a T, or in the middle of their length like an X. There was besides a piece on the centre of the transverse beam, to which the accusation or statement of the crime of the culprit was attached, and a piece of wood which projected from the middle, on which the person sat, as on a sort of saddle: and by which the whole body was supported. Tertullian mentions this particularly; Nobis, says he, tota cruz impulatur, cum antenna scilicet sua, et cum illo sedilibus excessu. Advers. Nationes, lib. ii. Justin Martyr, in his Dialogue with Trypho the Jew, gives precisely the same description of the cross; and it is worthy of observation, that both he and Tertullian flourished before the punishment of the cross had been abolished. The cross on which our Lord suffered was of the former kind; being thus represented in all old monuments, coins, and crosses. St. Jerom compares it to a bird flying, a man swimming, or praying with his arms extended. The punishment of the cross was inflicted among the ancient Hidoos from time immemorial, for various species of theft; see Halhead's Code of Gentoo Laws, p. 248. and was common among the Syrians, Egyptians, Persians, Africans, Greeks, and Romans; it is also still in use among the Chinese, who do not nail, but tie the criminal to it. It was probably the Romans who introduced it among the Jews. Before they became subject to the Romans, they used hanging or gibbeting, but not the cross. This punishment was the most dreadful of all others, both for the shame and pain of it: and so scandalous, that it was inflicted as the last mark of detestation, upon the vilest of the people. It was the punishment of robbers and murderers, provided they were slaves; but if they were free, it was thought too infamous a punishment for such, let their crimes be what they might.

The body of the criminal was fastened to the upright beam by nailing or tying the feet to it, and on the transverse piece by nailing and sometimes tying the hands to it. As the hands and feet are the grand instruments of motion, they are provided with a greater quantity of nerves; and the nerves in those places, especially the hands, are peculiarly sensible. Now as the nerves are the instruments of all sensation or feeling, wounds in the parts where they abound, must be peculiarly painful; especially when inflicted with such rude instruments as large nails, forced through the places by the violence of a hammer; the tendons, and small the nervous fibrillæ, delicate to

A. M. 4033. 36 * And sitting down, they
A. D. 29. watched him there;
An. Olymp. 37 And 'set up' over his
CCH. 1. head his accusation written, **THIS
IS JESUS THE KING OF THE
JEWS.**

38 * Then were there two thieves

* Ver. 54.—f Mark 15. 26. Luke 23. 38. John 19. 19.—g Isai.
53. 12. Mark 15. 27. Luke 23. 32, 33. John 19. 18.

bones of those parts. This punishment will appear dreadful enough, when it is considered, that the person was permitted to hang (the whole weight of his body being borne up by his nailed hands and the projecting piece which passed between the thighs) till he perished through agony and lack of food. Some, we are informed, have lived three whole days in this state. It is true that, in some cases, there was a kind of mercy shown to the sufferer, which will appear sufficiently horrid, when it is known that it consisted in breaking the bones of their legs and thighs to pieces with a large hammer, in order to put them the sooner out of pain! Such a *coup de grace* as this, could only spring from those *tender mercies of the wicked*, which God represents as *cruelty* itself. Some were permitted to hang on the cross, till eaten up by birds of prey, which often began to tear them before life was extinct. *Horace* alludes to this punishment; and from what he says, it seems to have been inflicted on slaves, &c. not on trifling occasions, but for the most horrible crimes.

*Si quis cum servum, patinam qui tollere jussum
Semesos pisces tepidumque liguriet jus,
In cruce suffigat:—Hor. Satyr. l. i. s. 3. v. 80.*

*If a poor slave who takes away your plate,
Lick the warm sauce, or half cold fragments eat,
Yet should you crucify the wretch.—Francis.*

*Non hominem occidi: non pasces in cruce
corvos.*

"I have not committed murder: Then thou shalt not be nailed to the cross, to feed the ravens." *Hor. Epist. l. i. e. 16. v. 48.*

The anguish occasioned by crucifixion, was so intense, that *crucio*, (a *cruce*) among the Romans, was the common word by which they expressed *suffering* and *torment* in general.

And parted his garments, casting lots] These were the Roman soldiers, who had crucified him: and it appears from this circumstance, that in those ancient times, the spoils of the criminal were claimed by the executioners, as they are to the present day. It appears that

In Hebrew—'עֲבָרָיו:

ישוע נצריא מלכא דיהודיא

In Greek—'ΕΑΝΘΩΤΩ:

ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ

In Latin—'Ραμαϊς:

IESUS NAZARENUS REX IUDAEORUM

It is only necessary to observe, that all the letters both of the Greek and Roman alphabets, were those now called *square* or *uncial*, similar to those above.

Verse 38. *Two thieves*] *Αἰσῆαι*, robbers, or cut-throats: men who had committed robbery and murder; for it does not appear that persons were crucified for robbery only. Thus was our Lord *numbered* (his name enrolled,

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crucified with him, one on the right hand, and another on the left.

39 ¶ And ^b they that passed by, reviled him, wagging their heads,
40 And saying, ¹ Thou that destroyest the temple, and buildest it in three

^b Psa. 22. 7. & 109. 25. Mark 15. 29. Luke 23. 35.—c Ch. 26
61. John 2. 19.

they divided a part, and cast lots for the rest: viz. for his seamless coat, John xix. 23, 24.

That it might be fulfilled which was spoken by the prophet, saying, *They parted my garments among them, and upon my vesture did they cast lots.*] The whole of this quotation should be omitted, as making no part originally of the genuine text of this evangelist. It is omitted by almost every MS. of worth and importance, by almost all the versions, and the most reputable of the primitive fathers, who have written or commented on the place. The words are plainly an interpolation, borrowed from John xix. 24. in which place they will be properly noticed.

Verse 36. *They watched him*] To prevent his disciples or relatives from taking away the body, or affording any relief to the sufferer.

Verse 37. *His accusation*] It was a common custom to affix a label to the cross, giving a statement of the crime for which the person suffered. This is still the case in China, when a person is crucified. Sometimes a person was employed to carry this before the criminal, while going to the place of punishment.

It is with much propriety, that Matthew calls this *αἰσῆαι*, *accusation*; for it was false that ever Christ pretended to be KING OF THE JEWS, in the sense the inscription held forth: he was *accused* of this, but there was no proof of the accusation; however it was affixed to the cross. From John xix. 21. we find that the Jews wished this to be a little altered: Write, said they, that HE SAID, *I am king of the Jews*; thus endeavouring by the addition of a vile lie, to countenance their own conduct, in putting him to death. But this Pilate refused to do. Both Luke, chap. xxiii. 38. and John, chap. xix. 20. say, that this accusation was written in Greek, Latin, and Hebrew. In those three languages, we may conceive the label to stand thus, according to the account given by St. John; the Hebrew being the *mixed* dialect then spoken.

In Hebrew—'עֲבָרָיו:

ישוע נצריא מלכא דיהודיא

In Greek—'ΕΑΝΘΩΤΩ:

ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ

In Latin—'Ραμαϊς:

IESUS NAZARENUS REX IUDAEORUM

placed as it were in the death warrant) with *transgressors*, according to the prophetic declaration, Isai. liii. 12. and the Jews placed him between these two, perhaps to intimate that he was the *worst* felon of the three.

Verse 39. *Wagging their heads*] In token of contempt.

Verse 40. *Thou that destroyest*] Who didst pretend that thou couldst have destroyed the

A. M. 4033. days, save thyself. ^k If thou
A. D. 39. be the Son of God, come
An. Olymp. down from the cross.
CCL. 1.

41 Likewise also the chief priests
mocking *him*, with the scribes and el-
ders, said,

42 He saved others : himself he can-
not save. If he be the king of Is-
rael, let him now come down from the
cross, and we will believe him.

^k Ch. 26. 63.—^l Psa. 22. 8. Wisd. 2. 16, 17, 18.—^m Mark

temple, and built it up again in three days—
This malicious torturing of our Lord's words,
has been noticed before. Cruelty is obliged to
take refuge in *lies*, in order to vindicate its in-
famous proceedings.

[If thou be the Son of God] Or rather, *ΤΙΟΣ*
ΤΟΥ ΘΕΟΥ, A son of God, i. e. a peculiar favourite
of the Most High; not *Ο ΤΙΟΣ ΤΟΥ ΘΕΟΥ*, THE
Son of God. "It is not to be conceived," says
a learned man, "that every passenger who was
going to the city, had a competent knowledge
of Christ's supernatural conception by the Holy
Spirit, or an adequate comprehension of his
character as the Messiah and (*κατ' εφοχην*) THE
son of God. There is not a single passage,
where *Jesus* is designed to be pointed out as
the MESSIAH, THE SON OF GOD, where the ar-
ticle is omitted: nor, on the other hand, is this
designation ever specified without the article,
thus, *Ο ΤΙΟΣ ΤΟΥ ΘΕΟΥ*. See chap. xvi. 16. XXVI.
63. xxviii. 19."

Verse 41. Chief priests—scribes and elders] To these, several ancient MSS. and versions add, *και Φαρισαιων*, and Pharisees. But though the authority for this reading is respectable, yet it does not appear that the Pharisees joined in with the others in the condemnation of our Lord. Probably his discourses and parables, related in some of the preceding chapters, which were spoken directly to them, had so far convinced them, that they would at least have no hand in putting him to death. All the infamy of this seems to fall upon the PRIESTS, scribes, and elders.

Verse 42. He saved others; himself he cannot save] Or, Cannot he save himself? Several MSS. read this with the mark of interrogation as above; and this makes the sarcasm still more keen.

A high priest who designs to destroy the temple of God; a saviour who saves not himself; and the Son of God crucified; these are the contradictions which give offence to Jews and libertines. But a high priest who dispels the types and shadows, only that he may disclose the substance of religion, and become the minister of a heavenly sanctuary; a saviour who dies only to be the victim of salvation; and the Son of God who confines his power within the bounds of the cross, to establish the righteousness of faith: this is what a Christian adores, this is the foundation of his hope, and the fountain of his present comfort and final blessedness. See *Quemel*.

We will believe him.] Instead of *αυτου*, *him*, many excellent MSS. have *εν αυτου*, *in him*; this is a reading which *Griesbach* and other eminent critics have adopted.

43 ^l He trusted in God; let
A. M. 4033. him deliver him now, if he
A. D. 39. will have him: for he said, I
An. Olymp. am the Son of God.
CCL. 1.

44 ^m The thieves also which were
crucified with him, cast the same in
his teeth.

45 ⁿ Now from the sixth hour, there
was darkness over all the land, unto
the ninth hour.

15. 32. Luke 23. 39.—ⁿ Amos 8. 9. Mark 15. 33. Luke 23. 44.

Verse 43. [If he will have him] Or, if he delight in him—*ου δελαυ αυτου*. The verbs *δελαυ* and *ου δελαυ*, are used by the *Septuagint* in more than forty places for the Hebrew *רצה* *chaphets*, which signifies, earnestly to desire or delight in. Now as this is a quotation from *Psal. xxii. 9. He trusted on the Lord, that he would deliver him; let him deliver him*, (*ו כי רצה כי chaphets bo*) for he HATH DELIGHTED IN HIM: *ου δελαυ αυτου*, *Sept.* This will sufficiently vindicate the above translation; as the evangelist quotes the words from that version, with the simple change of *u*, if, for *ου*, because.

Verse 44. [The thieves also—cast the same in his teeth.] That is, one of the robbers; for one, we find, was a penitent, Luke xxiii. 39, 40. See this form of expression accounted for, on chap. xxvi. 8.

Verse 45. There was darkness over all the land] I am of opinion, that *πασαν την γην* does not mean all the world, but only the land of Judea. So the word is used chap. xxiv. 30. Luke iv. 25. and in other places. Several eminent critics are of this opinion: *Beza* defends this meaning of the word, and translates the Greek *super universam REGIONEM, over the whole country*. Besides, it is evident that the evangelists speak of things that happened in *Judea*, the place of their residence. It is plain enough there was a darkness in Jerusalem, and over all Judea; and probably over all the people among whom Christ had for more than three years preached the everlasting Gospel; and that this darkness was supernatural, is evident from this, that it happened during the *passover*, which was celebrated only at the full moon, a time in which it was impossible for the sun to be eclipsed. But many suppose the darkness was over the whole world, and think there is sufficient evidence of this in ancient authors. *Phlegon* and *Thallus*, who flourished in the beginning of the second century, are supposed to speak of this. The former says, "In the fourth year of the 202d Olympiad, there was an extraordinary eclipse of the sun: at the sixth hour, the day was turned into dark night, so that the stars in heaven were seen; and there was an earthquake in *Bithynia*, which overthrew many houses in the city of *Nice*." This is the substance of what *Phlegon* is reputed to have said on this subject:—but 1. All the authors who quote him differ, and often very materially, in what they say was found in him. 2. *Phlegon* says nothing of *Judea*: what he says is, that in such an Olympiad (some say the 102d, others the 202d) there was an eclipse in *Bithynia*, and an earthquake at *Nice*. 3. *Phlegon* does not say, that the earthquake happened at the time

A. M. 4033. 46 And about the ninth hour, ° Jesus cried with a loud voice, saying, Eli, Eli, lama

sabachthani ? that is to say, A. M. 4033. P My God, my God, why hast thou forsaken me ? An. D. 29. An. Olymp. CCIL. 1.

° Hebr. 5. 7.

p Psa. 22. 1.

of the eclipse. 4. Phlegon does not intimate that this darkness was extraordinary, or that the eclipse happened at the full of the moon, or that it lasted three hours. These circumstances could not have been omitted by him, if he had known them. 5. Phlegon speaks merely of an ordinary, though perhaps total eclipse of the sun, and cannot mean the darkness mentioned by the evangelists. 6. Phlegon speaks of an eclipse that happened in some year of the 102d or 202d Olympiad; and therefore little stress can be laid on what he says, as applying to this event.

The quotation from THALUS, made by AFRICANIUS, found in the chronicle of SYNCYLLUS, of the eighth century, is allowed by eminent critics to be of little importance. This speaks, "of a darkness over all the world, and an earthquake which threw down many houses in Judaea and in other parts of the earth." It may be necessary to observe, that THALUS is quoted by several of the ancient ecclesiastical writers, for other matters, but never for this: and that the time in which he lived is so very uncertain, that Dr. Lardner supposes there is room to think, he lived rather before than after Christ.

DIONYSIUS the Areopagite, is supposed to have mentioned this event in the most decided manner; for being at Heliopolis in Egypt, with his friend Apolophanes, when our Saviour suffered, they there saw a wonderful eclipse of the sun, whereupon Dionysius said to his friend, "Either God himself suffers, or sympathises with the sufferer." It is enough to say of this man, that all the writings attributed to him are known to be spurious, and are proved to be forgeries of the fifth or sixth century. Whoever desires to see more up this subject, may consult Dr. Lardner, (vol. vii. p. 371. ed. 1788.) a man whose name should never be mentioned but with respect, notwithstanding the peculiarities of his religious creed; who has done more in the service of divine revelation than most divines in Christendom; and who has raised a monument to the perpetuity of the Christian religion, which all the infidels in creation shall never be able to pull down or deface.

This miraculous darkness should have caused the enemies of Christ to understand, that he was the light of the world, and that because they did not walk in it, it was now taken away from them.

Verse 46. My God, my God, why hast thou forsaken me? These words are quoted by our Lord from Psal. xxii. 1. they are of very great importance, and should be carefully considered.

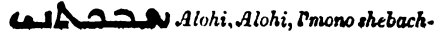
Some suppose "that the divinity had now departed from Christ, and that his human nature was left unsupported to bear the punishment due to men for their sins." But this is by no means to be admitted, as it would deprive his sacrifice of its infinite merit, and consequently leave the sin of the world without an atonement. Take daily away from any redeeming act of Christ, and redemption is ruined. Others imagine, that our Lord spoke these words to the Jews only, to prove to them that he was the Messiah. "The Jews," say they, "believed

this psalm to speak of the Messiah: they quoted the eighth verse of it against Christ—He trusted in God that he would deliver him; let him deliver him, seeing he delighted in him. (See this chap. ver. 43.) To which our Lord immediately answers, My God! my God! &c. Thus showing that he was the person of whom the Psalmist prophesied." I have doubts concerning the propriety of this interpretation.

It has been asked, What language is it that our Lord spoke? Eli, Eli, lama sabachthani. Some say it is Hebrew—others Syriac. I say, as the evangelists quote it, it is neither. St. Matthew comes nearest the Hebrew, עלי עלי למה שכחתי Eli, Eli, lamah azabthani, in the words עלי, עלי, למה שכחתי, Eli, Eli, lama sabachthani.

And St. Mark comes nearest the Syriac, chap.

xv. 43. 

 Alohi, Alohi, Pmono shebach-

theni, in the words עלי, עלי, למה שכחתי. It is worthy of note, that a Hebrew MS. of the twelfth century, instead of שכחתי azabthani, forsaken me, reads שכחתי shechachthani, forgotten me. This word makes a very good sense, and comes nearer to the sabachthani of the evangelists. It may be observed also, that the words, Why hast thou forgotten me? are often used by David and others, in times of oppression and distress. See Psal. xlii. 9.

Some have taken occasion from these words, to depreciate the character of our blessed Lord. "They are unworthy," say they, "of a man who suffers, conscious of his innocence, and argue imbecility, impatience, and despair." This is by no means fairly deducible from the passage. However, some think that the words, as they stand in the Hebrew and Syriac, are capable of a translation which destroys all objections, and obviates every difficulty. The particle למה lamah, may be translated to what—to whom—to what kind or sort—to what purpose or profit: Gen. xxv. 32. xxxii. 29. xxxiii. 15. Job ix. 29. Jer. vi. 20. xx. 18. Amos v. 18. and the verb שכח azab, signifies to leave—to deposit—to commit to the care of. See Gen. xxxix. 6. Job xxxix. 11. Psal. x. 14. and Jer. xlix. 11. The words taken in this way, might be thus translated: My God! my God! to what sort of persons hast thou left me? The words thus understood are rather to be referred to the wicked Jews, than to our Lord, and are an exclamation indicative of the obstinate wickedness of his crucifiers, who steeled their hearts against every operation of the Spirit and power of God. See Ling. Brit. Reform. by B. Martin, p. 36.

Through the whole of the Sacred Writings, God is represented as doing those things, which, in the course of his providence, he only permits to be done; therefore, the words, to whom hast thou left or given me up, are only a form of expression for, "How astonishing is the wickedness of those persons into whose hands I am

A. M. 4033. 47 Some of them that stood
A. D. 29. there, when they heard *that*,
An. Olymp. said, This *man* calleth for
CCII. I. Elias.

48 And straightway one of them ran
and took a sponge, and filled it with

† Psa. 69. 21. Mark 15. 33. Luke 23. 36. John 19. 29.

fallen?" If this interpretation be admitted, it will free this celebrated passage from much embarrassment, and make it speak a sense consistent with itself, and with the dignity of the Son of God.

The words of St. Mark, chap. xv. 34. agree pretty nearly with this translation of the Hebrew: *עַם טַי מַס עָקָרְטִיטִים*; To what [sort of persons, understood] hast thou left me? A literal translation of the passage in the Syriac Testament gives a similar sense: *Ad quid dereliquisti me?* "To what hast thou abandoned me?" And an ancient copy of the old Itala version, a Latin translation before the time of St. Jerom, renders the words thus: "*Quare me in opprobrium dedisti?*" "Why hast thou abandoned me to reproach?"

It may be objected, that this can never agree with the *ἵνατι*, why, of Matthew. To this it is answered, that *ἵνατι* must have here the same meaning as *ἕνεκεν*—as the translation of *לָמָּה*; and that if the meaning be at all different, we must follow that evangelist who expresses most literally the meaning of the original: and let it be observed, that the Septuagint often translate *לָמָּה* by *ἵνατι*, instead of *ἕνεκεν*, which evidently proves that it often had the same meaning. Of this criticism I say, *Valet quod valet*, Let it pass for no more than it is worth: the subject is difficult:—but whatever may be thought of the above mode of interpretation, one thing is certain, viz. That the words could not be used by our Lord, in the sense in which they are generally understood. This is sufficiently evident; for he well knew *why* he was come unto that hour; nor could he be forsaken of God, in whom dwelt all the fulness of the Godhead bodily. The Deity however, might restrain so much of its consolatory support, as to leave the human nature fully sensible of all its sufferings; so that the consolations might not take off any part of the keen edge of his passion: and this was necessary to make his sufferings meritorious. And it is probable, that this is all that is intended by our Lord's quotation from the twenty-second Psalm. Taken in this view, the words convey an unexceptionable sense, even in the common translation.

Verse 47. *This man calleth for Elias.*] Probably these were *hellenistic* Jews, who did not fully understand the meaning of our Lord's words. Elijah was daily expected to appear as the forerunner of the Messiah; whose arrival, under the character of a mighty prince, was generally supposed to be at hand throughout the East. See Mal. iii. 23. Matt. ii. 2—4. xvii. 10—12.

Verse 48. *Took a sponge*] This being the most convenient way to reach a liquid to his mouth, tied it on a reed, that they might be able to reach his lips with it. This reed, as we learn from St. John, was a stalk of *hyssop*, which, in

vinegar, and put it on a reed, and gave him to drink.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. I.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

• Mark 15. 37. Luke 23. 46.

that country, must have grown to a considerable magnitude. This appears also to have been done in *mercy*, to alleviate his sufferings. See ver. 34.

Verse 49. After this verse, BCL. and five others add, *another taking a spear, pierced his side, and there came out blood and water.* Several of the fathers add the same words here: they appear, however, to be an interpolation from John xix. 34.

Verse 50. *Yielded up the ghost.*] *ἄφηκε τὸ πνεῦμα*, he dismissed the spirit. He himself willingly gave up that life which it was impossible for man to take away. It is not said that he hung on the cross till he died through pain and agony; nor is it said that his bones were broken, the sooner to put him out of pain, and to hasten his death; but that himself dismissed the soul, that he might thus become, not a forced sacrifice, but a free-will-offering for sin.

Now, as our English word *ghost*, from the Anglo-Saxon *gæst* *ghost*, an inmate, inhabitant, *guest*, (a casual visitant) also a *spirit*, is now restricted among us to the latter meaning, always signifying the *immortal spirit* or *soul* of man, the *ghost* of the body; and as *giving up the spirit*, *ghost*, or *soul*, is an act not proper to man, though commending it to God, in our last moments, is both an act of faith and piety; and as *giving up the ghost*, i. e. *dismissing his spirit* from his body, is attributed to Jesus Christ, to whom alone it is proper, I therefore object against its use in every other case.

Every man, since the fall, has not only been liable to death, but has deserved it; as all have forfeited their lives because of sin. Jesus Christ, as born immaculate, and having never sinned, had not forfeited his life; and therefore may be considered as naturally and properly immortal. *No man, says he, taketh it, my life, from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again, therefore doth the Father love me, because I lay down my life that I might take it again*, John x. 17, 18. Hence we rightly translate Matt. xxvii. 50. *ἄφηκε τὸ πνεῦμα*, he gave up the ghost; i. e. he dismissed his spirit, that he might die for the sin of the world. The evangelist St. John (xix. 30.) makes use of an expression to the same import, which we translate in the same way: *παρέδωκε τὸ πνεῦμα*, he delivered up his spirit. We translate Mark xv. 37. and Luke xxiii. 46. *he gave up the ghost*, but not correctly, because the word in both these places is very different—*ἐξέπνευσε*, he breathed his last, or expired; though in the latter place, Luke xxiii. 46. there is an equivalent expression—*O Father, into thy hands, παρατίθειμαι τὸ πνεῦμα μου*, I commit my spirit; i. e. I place my soul in thy hand: proving that the act was *his own*; that no man could take his life away from him; that he did not die by the perfidy of his disciple, or the malice of the Jews, but by his own free act. Thus we

A. M. 4073. 51 ¶ And behold [†] the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened: and many bodies of the saints which slept arose,

53 And [‡] came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

[†] Exod. 26. 31. 2 Chron. 3. 14. Mark 15. 38. Luke 23. 45. [‡] Ch. 26. 53. Acts 10. 41.

LAI D DOWN *his life for the sheep.* Of Ananias and Sapphira, Acts v. 5. 10. and of Herod, Acts xii. 23. our translation says they *gave up the ghost*; but the word in both places is *ἐξέψυσεν*, which simply means to *breathle out, to expire, or die*: but in no case, either by the Septuagint in the Old, or any of the sacred writers in the *New Testament*, is *ἀφῆκε το πνευμα, or παραδωκε το πνευμα, he dismissed his spirit, or delivered up his spirit*, spoken of any person but Christ. Abraham, Isaac, Ishmael, Jacob, &c. *breathed their last*; Ananias, Sapphira, and Herod, *expired*; but none, Jesus Christ excepted, *gave up the ghost, dismissed, or delivered up his own spirit*, and was consequently *free among the dead*. Of the patriarchs, &c. the Septuagint use the word *καταπαυει, failing; or καταπαυσει, he ceased, or rested.*

Verse 51. *The veil of the temple was rent*] That is, the veil which separated the *holy place* where the priests ministered, from the *holy of holies*, into which the high priest only entered, and that once a year, to make a general expiation for the sins of the people. This *rending of the veil* was *emblematical*, and pointed out, that the separation between Jews and Gentiles was now abolished, and that the privilege of the high priest was now communicated to all mankind: ALL might henceforth have access to the throne of grace, through the one great atonement and mediator, the Lord Jesus. See this beautifully illustrated in Heb. x. 19, 20, 21, 22.

Verse 52. *And the graves were opened*] By the earthquake; and many bodies of saints which slept, i. e. were *dead, sleep* being a common expression for *death* in the Scriptures.

Verse 53. *And came out of the graves after his resurrection*] Not BEFORE, as some have thought, for Christ was himself the FIRST FRUITS of them who slept, 1 Cor. xv. 20. The *graves* were opened at his *death*, by the earthquake, and the *bodies* came out at his *resurrection*.

And appeared unto many.] Thus establishing the truth of our Lord's resurrection in particular, and of the resurrection of the body in general, by many witnesses. *Quesnel's* reflections on these passages may be very useful. 1. "*The veil being rent*, shows, that his death is to put an end to the figurative worship, and to establish the true religion. 2. *The earthquake*; that this dispensation of the Gospel is to make known through the earth the judgments of God against sin and sinners. 3. *The rocks being rent*, declare that the sacrifice of

A. M. 4633. 54 * Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, * which followed Jesus from Galilee, ministering unto him:

56 * Among which was Mary Magdalene, and Mary the mother of James

* Verse 36. Mark 15. 39. Luke 23. 47.—* Luke 8. 2, 3 * Mark 15. 40.

Christ is to make way for the grace of repentance. 4. *The graves being opened*, that it is to destroy the death of sin, and confer the life of grace on sinners. 5. *The rising of the bodies of the saints*, shows that this death of Christ is to *merit*, and his Gospel *publish* the eternal happiness of body and soul for all that believe in his name."

It is difficult to account for the transaction mentioned in verses 52 and 53. Some have thought that these two verses have been introduced into the text of Matthew from the Gospel of the Nazarenes; others think that the simple meaning is this: By the earthquake several bodies that had been buried were thrown up and exposed to view, and continued above ground till after Christ's resurrection, and were seen by many persons in the city. Why the graves should be opened on *Friday*, and the bodies not be raised to life till the following Sunday, is difficult to be conceived. The place is extremely obscure.

Verse 54. *The centurion*] The Roman officer who superintended the execution, called *centurio*, from *centum*, a hundred, because he had the command of one hundred men.

Truly this was the Son of God.] An innocent, holy, and divine person; and God thus shows his disapprobation of this bloody tragedy. It is not likely that this centurion had any knowledge of the expectation of the Jews relative to the Messiah, and did not use the words in this sense. *A son of God*, as the Romans used the term, would signify no more than a very *eminent or divine person*; a *hero*.

Verse 55. *Many women*] To their everlasting honour, these women evidenced more *courage*, and *affectionate attachment* to their Lord and Master, than the disciples did, who had promised to *die* with him rather than forsake him.

Beholding afar off] *At a distance*—*απο μακροθεν*, though this expression may be understood to refer, rather to the distance from which they came, (viz. from Galilee) than the *distance they stood from the cross*; yet as all malefactors were crucified *naked*, perhaps this may account for the *distance* at which these modest women stood.

Verse 56. *Mary Magdalene*] She probably had her name from *Magdala*, a villago or district in Lower Galilee. See chap. xv. 39. Some think she was called *Magdalene* from *מגדלית magdala*, which signifies a *plaiter of hair*. See *Lightfoot*.

Mary the mother of James] She was mother of him called *James the lesser*, or junior, who

A. M. 4033. and Joses, and the mother of
A. D. 29. Zebedee's children.
An. Olymp. CCLII. 1.

57 ¶ When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple :

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the

7 Mark 15. 42. Luke 23. 50.

was son of Alpheus or Cleopas. See chap. x. 3. Mark xv. 40. John xix. 25. and she was sister to the Holy Virgin. Thus it appears that there were four remarkable *Marys* mentioned in the Gospels. 1. *MARY the Virgin*, wife of *JOSEPH*. 2. *MARY SALOME*, her sister, wife of *Cleopas*, John xix. 25. 3. *MARY MAGDALENE*, or *MARY of Magdala*; and 4. *MARY*, the sister of *Martha* and *Lazarus*, John xi. 1. Though *Baronius* asserts, and *Lightfoot* is of the same opinion, that *Mary Magdalene*, and *Mary*, the sister of *Martha* and *Lazarus*, was one and the same person. It is difficult to ascertain and distinguish these women where their names occur in the Gospels, so many being called by the name of *Mary*.

Joses] Several MSS. and versions read *Joseph*.

Verse 57. *When the even*] This must have been about three o'clock, or a little after; for our Lord having expired about *three o'clock*, ver. 46. and the Jewish passover beginning about *four*, it was necessary that *Joseph*, who would not fail to eat the passover at the usual time, should have obtained, and buried the body of Christ sometime before four o'clock. But such was the general consternation occasioned by the prodigies that took place on this most awful occasion, that we may safely conjecture, that nothing was done in *order*, and perhaps the passover itself was not eaten at the usual hour, if at all, that day. See at the end of the preceding chapter.

A rich man] He was a counsellor of the great sanhedrim, Luke xxiii. 50. and from the accounts given of him by the evangelists, we learn that he was a man of the greatest respectability. He now acted a more honourable part than all the disciples of our Lord. He was of *Arimathea* or *Rama*, in the tribe of Benjamin, Matt. ii. 17. but lived ordinarily in Jerusalem, as being a member of the great council.

Verse 58. *Begged the body*] That he might bury it honourably; otherwise, by the Jewish customs, it would have either been *burned*, or buried in the common place appointed for executed criminals.

Verse 59. *Wrapped it in a clean linen cloth*] The Jews, as well as the Egyptians, added spices to keep the body from putrefaction, and the linen was wrapped about every part to keep the aromatics in contact with the flesh. From John xix. 39, 40. we learn that a mixture of myrrh and aloes of one hundred pounds weight, had been applied to the body of Jesus when he was buried. And that a second embalm-

body, he wrapped it in a clean linen cloth,

60 And ²laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was *Mary Magdalene*, and the other *Mary*, sitting over against the sepulchre.

John 19. 38.—= Isai. 53. 9.

ment was intended, we learn from Luke xxiii. 56. and xxiv. 1. as the hurry to get the body interred before the sabbath, did not permit them to complete the embalming in the first instance. See an account of the mode of embalming among the Egyptians in the note on Gen. i. 2, 26.

Verse 60. *Laid it in his own new tomb*] To all human appearance the body of Christ must have had the same burial place with those of the two robbers, as he was numbered with the *transgressors*, and suffered with them; for *then* he was a sacrifice, bearing the sin of the world in his own body on the tree; but *now* the sacrifice is offered, the atonement made and accepted, he is no longer to be *enrolled* with the *transgressors*, and according to a prophecy delivered nearly seven hundred years before that time, he is to have the burying place of a rich man. See Isai. liii. 9, 10. Had our Lord been buried in the common burial ground of the malefactors, his resurrection could not have been so distinctly remarked, as the chief priests would never have thought of sealing the stone there, or setting a watch; but now that the body is got into the hands of a friend, they judge it necessary to make use of these precautions, in order as they said, to prevent imposture; and from this very circumstance the resurrection of Christ had its fullest evidence, and was put beyond the power of successful contradiction. What a number of objections would not human *prudence* have made to *Joseph's* conduct, had he consulted it on this occasion? It would have represented to him, that "this was to expose himself, to bring himself into trouble, to render himself suspected, to put himself out of all capacity of doing good, to ruin himself irrecoverably, and now it could do no good to his teacher, he is now *dead*, and needs no longer any office of kindness from men." There is, sometimes in our whole life, but *one* opportunity in which God designs *signally* to employ us; and through our general backwardness to every good work, we are for reserving ourselves to other opportunities, in which God neither *requires* nor will *accept* our services.

Rolled a great stone to the door] Some are of opinion that this tomb was cut down into the rock, perpendicularly from the surface; and that the great stone spoken of here, covered over the entrance to it. The stone, no doubt, was intended to secure the place as much as possible.

Verse 61. *Mary Magdalene, and the other Mary*] The mother of James and Joses, ver. 56. The mother of our Lord had probably,

A. M. 4033. 62 ¶ Now the next day that
A. D. 39. followed the day of the prepara-
An. Olymp. tion, the chief priests and
CCL. I.

Pharisees came together unto Pilate,
63 Saying, Sir, we remember that that
deceiver, said, while he was yet alive,
* After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night,

* Ch. 16. 21. & 17. 23. & 20. 19. & 26. 61. Mark 8. 31. & 10. 34. Luke 9. 22. & 18. 33. & 24. 6, 7. John 2. 19.

by this time, been taken home to the house of John. See John xix. 26, 27.

Sitting over against the sepulchre.] These holy women, filled with that love to their Lord which death cannot destroy, cleaved to him in life, and in death were not divided. They came to the grave to see the end, and overwhelmed with sorrow and anguish, sat down to mourn.

Verse 62. *The next day*] This was the seventh, or Saturday, and might be what we should term the evening of the sixth, or Friday, because the Jews always ended their day when the sun set, and then began the next.

That followed the day of the preparation] That is, of the sabbath. The victuals, &c. which were to be used on the sabbath by the Jews, were always prepared the preceding evening before the sun set. It is of this preparation that the evangelist speaks here; and it is the same which is mentioned by Mark, chap. xv. 42. by Luke, chap. xxiii. 54. and by John, obap. xix. 31. But there was another preparation which happened in the same day: viz. The preparation of the passover; this began about twelve o'clock, and continued till four, the time in which they ate the paschal lamb. See John xix. 14.

Verse 63. *Sir, we remember, &c.*] While these wicked men are fulfilling their own vicious counsels, they are subserving the great cause of Christianity. Every thing depended on the resurrection of Christ; if it did not appear that he rose from the dead, then the whole system was false, and no atonement was made. It was necessary therefore that the chief priests, &c. should make use of every precaution to prevent an imposture, that the resurrection of Christ might have the fullest evidence to support it. See on ver. 60.

The word *Kυρις*, is here very properly translated *Sir*, which in many other places, is as improperly translated *Lord*. When a Roman is the speaker, or the person addressed, *Kυρις* should always be translated *Sir*: when strangers address our Lord, the word is a title of civil respect; and should, in general, be translated in the same way.

After three days I will rise again.] This they probably took from his saying, *Destroy this temple, and in three days I will build it up.* If so, they destroyed, by their own words, the false accusation they brought against him to put him to death; then they perverted the meaning, now they declare it. Thus the wise are taken in their own craftiness. Neither the devil nor his servants ever speak truth, but when they expect to accomplish some bad purpose by it.

A. M. 4033. and steal him away, and say ^b He is risen
A. D. 39. unto the people, ^b He is risen
An. Olymp. from the dead: so the last
CCL. I. error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

^b John 11. 48, &c. & 12. 32. 2 Thessalonians 2. 11. ^c Dan. 6. 17.

Verse 64. *Lest his disciples come by night*] *Νυκτος*, by night, is wanting in ten of the uncial MSS, and in several others, and in most of the versions. *Erasmus, Aldus, Bengel, and Boghard*, with *Griesbach*, leave it out of the text.

Verse 65. *Ye have a watch*] The Jews had a corps of Roman troops consisting of several companies, as a guard for the temple, Acts iv. 1. These companies mounted guard by turns, see Luke xxii. 4. Some of these companies which were not then on duty, Pilate gave them leave to employ to watch the tomb.

Verse 66. *Made the sepulchre sure, sealing the stone, and setting a watch.*] Or rather, *made the tomb secure by the guard, and by sealing the stone.* I follow *Kypke* in construing *μετα της κουστιας*, with *σφραλισαντο*. The guard was to take care that the disciples should not steal him away; and the seal, which was probably the seal of the governor, was to prevent the guards from being corrupted so as to permit the theft. So every thing was done which human policy and prudence could, to prevent a resurrection, which these very precautions had the most direct tendency to authenticate and establish. How wonderful are the wisdom and goodness of God! and how true is it, that there is neither might nor counsel against him.

1. The death of Christ was ordered so as to be witnessed by thousands: and if his resurrection take place, it must be demonstrated; and it cannot take place without being incontestable, such are the precautions used here to prevent all imposture.

2. The more the circumstances of the death of Christ are examined, the more astonishing the whole will appear. The death is uncommon—the person uncommon—and the object uncommon; and the whole is grand, majestic, and awful. Nature itself is thrown into unusual action, and by means and causes wholly supernatural. In every part, the finger of God most evidently appears.

3. How glorious does Christ appear in his death! were it not for his thirst, his exclamation on the cross, and the piercing of his side, we should have found it difficult to believe that such a person could ever have entered the empire of death; but the divinity and the majesty equally appear, and thus the certainty of the atonement is indubitably established.

4. But who can reflect on the state of the poor disciples, during the whole of the time in which our blessed Lord lay under the empire of death, without sharing their sorrows! When he expired on the cross, their expectation was cut off; and when his body was laid in the

grave, their hopes were buried; and nothing but the resurrection of Christ from the dead, could have given a resurrection to their hopes. It is true they had heard him say, that he would rise again the third day; but in this it is evident their faith was very imperfect; and the uncer-

tainty, perplexity, anxiety, and distress which they, in consequence, must have suffered, can neither be described nor imagined. Though we know the glorious result, yet who can help sympathizing with the pious father, the virgin mother, and the disconsolate disciples!

CHAPTER XXVIII.

The resurrection of Christ declared by an angel to the two Marys at the sepulchre, 1-6. They are commissioned to announce this to the disciples, 7. They go, and are met by Christ himself, who promises to meet the disciples in Galilee, 8-10. The watch go into the city, and report to the chief priests what had taken place, 11. They give them money, to say that his disciples had stolen the body by night, while they slept, 12-15. Christ meets the eleven disciples in a mountain of Galilee, 16, 17. He gives them a commission to preach the Gospel throughout the earth; to baptize in the name of the Father, and of the Son, and of the Holy Ghost, and promises to be with them to the end of the world, 18-20.

A. M. 4033. A. D. 29. An. Olymp. CCII. I. **I**N the ^a end of the sabbath, as it began to dawn toward the first ^b day of the week, came Mary Magdalene, ^b and the other Mary, to see the sepulchre.

2 And, behold, there ^c was a great earthquake: for ^d the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

A. M. 4033. A. D. 29. An. Olymp. CCII. I. **3** ^e His countenance was like lightning, and his raiment white as snow :

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered, and said unto the women, Fear not ye : for I know that ye seek Jesus which was crucified.

6 He is not here : for he is risen, ^f as

^a Mark 16. 1. Luke 24. 1. John 20. 1.—^b Ch. 27. 56.—^c Or, had been.

^d See Mark 16. 5. Luke 24. 4. John 20. 12.—^e Dan. 10. 6.—^f Ch. 12. 40. & 16. 23. & 17. 23. & 20. 19.

NOTES ON CHAPTER XXVIII.

Verse 1. *In the end of the sabbath*] Οψις ης σαββατων . After the end of the week; this is the translation given by several eminent critics; and in this way the word οψις is used by the most eminent Greek writers. Thucydides, lib. iv. chap. 93. $\text{της ημερας οψις ην}$ —the day was ended. Plutarch, $\text{οψις των βασιλευς χρονων}$ —after the times of the king. Philostratus, οψις των Τροϊωνων —after the Trojan war. See Rosenmuller. In general the Jews divided their natural day which consisted of twenty-four hours, into day and night. Their artificial day began at the rising, and ended at the setting of the sun; all the rest of the time, from the setting to the rising of the sun, they termed night: hence the same word in Hebrew, signifies both evening and night: Gen. i. 5. Mark vi. 47. Matthew has employed the word in this extensive sense here, pointing out the latter part of the Jewish night, that which immediately preceded the rising of the sun, and not that first part which we call the evening. The transaction mentioned here, evidently took place, early on the morning of the third day after our Lord's crucifixion; what is called our Sunday morning, or first day of the next week.

Came—to see the sepulchre.] That is, they set out at this time in order to visit the tomb of our Lord, and also to weep there, John xi. 31. and to embalm the body of our Lord, Luke xxiv. 1. St. Matthew omits Mary Salome, mentioned by Mark; and Joanna, the wife of Chuza, Herod's steward, mentioned by Luke. The other Mary was the wife of Cleopas, and mother of James and Joses, mentioned before, chap. xxvii. 56. Were not Mary and Salome two distinct persons?

Verse 2. *A great earthquake*] σεισμος : a shaking or commotion of any kind: probably the word means no more than the confusion caused among the guards by the angel's appearance; all this had taken place before the women reached the sepulchre.

The angel of the Lord descended from heaven] Matthew is very particular in this, to show that the word angel is not to be taken in the sense of an ordinary messenger, who might have come from Joseph of Arimathea, or from any other; but in the sense of an extraordinary messenger, who descended from God, out of heaven, for this very purpose. It is likely that the angel had descended, rolled away the stone, and was sitting on it, before the women reached the tomb.

Verse 3. *His countenance*] *His appearance*, η ιδια αυτου ; or, *his face*, for so the word is used in some of the best Greek writers. It seems from Mark xvi. 5. that this angel had assumed the appearance of a young man.

Like lightning] Coruscations of glory continually flaming from his face. This might produce the confusion mentioned ver. 2.

His raiment white as snow] He was clothed in garments emblematical of the glad tidings which he came to announce. It would have been inconsistent with the message he brought, had the angel appeared in black robes, such as those preposterously wear, who call themselves his successors in the ministry of a once suffering, but now risen and highly exalted Saviour. But the world is as full of nonsense as of sin; and who can correct and bring it to reason and piety?

Verse 4. *The keepers—became as dead men.*] God can by one and the same means, comfort his servants, and terrify his enemies. The resurrection of Christ is a subject of terror to the servants of sin, and a subject of consolation to the sons of God; because it is a proof of the resurrection of both, the one to shame and everlasting contempt; the other to eternal glory and joy.

Verse 5. *I know that ye seek Jesus*] Speaking after the manner of men, these women deserved to be first witnesses of the resurrection of Christ; during life they ministered to him, and in death they were not divided. They

A. M. 4033. he said, Come, see the place
A. D. 29. where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them saying, All hail. And they came and held him by the feet, and worshipped him.

¶ Ch. 26. 32. Mark 16. 7.—b See Mark 16. 9. John 20. 14.

attended him to the cross, notwithstanding their attachment to him exposed them to the most imminent danger; and now they come to watch and weep at his tomb. The common opinion is that women are more *fickle* and less *courageous* than men. The reverse of this I believe to be the truth, in those who are thoroughly converted to God; and who previously to conversion, whether *man* or *woman*, can be trusted in any case?

Verse 6. *Come, see the place*] The tomb in which our Lord was laid, was no doubt like the rest of the Jewish burying places, a receptacle for the several dead of a whole family, divided into separate *niches*, where each had his *place*. *Come and see the place*—was tantamount to, *come and see the niche in which he was laid*—it is now empty—nor was there any other body in the place, for the tomb was a new one, in which no man had ever been laid, John xix. 41. so there could be no deception in the case.

Verse 7. *Go quickly and tell his disciples*] Thus these faithful women proclaim the Gospel to those who were afterward to be the *teachers* of the whole human race! Behold what honour God puts upon those who *persevere* in his truth, and continue to *acknowledge him before men!*

That he is risen from the dead] There is a remarkable saying of R. Judah Hakkodesh, which some critics quote on this subject. "After **THREE DAYS** the soul of the Messiah shall **RETURN** to its body, and he shall go out of that **STONE** in which he shall be **BURIED.**"

Goeth before you into Galilee] As himself promised, chap. xxvi. 32.

Verse 8. *They departed quickly from the sepulchre*] At the desire of the angel they went into the tomb, to have the fullest certainty of the resurrection.

Fear and great joy] *Fear*, produced by the appearance of this glorious messenger of God; and *great joy* occasioned by the *glad tidings* of the resurrection of their Lord and Master. At the mention of unexpected good news, fear and joy are generally intermingled.

—*Vix sum apud me, ita animus commotus est metu, spe, gaudio, mirando hoc tanto, tam repentino bono.*
Tarent. Andr. v. 945.

"I am almost beside myself, my mind is so agitated with *fear, hope, and joy*, at this unexpected good news."

Verse 9. *And as they went to tell his disciples*] This clause is wanting in the Codex Va-

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ (Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.)

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, say ye, His disciples came by night, and stole him away while we slept.

¶ See John 20. 17. Rom. 8. 29. Hebr. 2. 11.

tian, and Codex *Bezae*, and in twenty others, and in most of the *versions*. The omission is approved by *Mill*, *Bengel*, and *Schmid*. *Griesbach* leaves it in the text with a note of doubtfulness. It appears to be superfluous. To connect this with the next clause, the particle *et*, and, is obliged to be suppressed in all the translations. I think the verse should begin with *And behold he goeth, &c.* and the former clause be suppressed. *Probabiliter delenda*, says Professor White, in his *Criseas Griesbachianæ*, speaking of the preceding words.

Jesus met them] Christ bestows his *graces* and consolations by *degrees*, first by his angels, and then by himself. He does not reveal himself to incredulous and disobedient souls; he appears not even to those women till he has tried their faith and obedience by his ministering angels.

All hail.] *pale pere ge, health be to you!* Anglo-Saxon, *xaigari, be ye safe, rejoice.*

Verse 10. *Be not afraid*] They were seized with fear at the sight of the angel: and this was now renewed by the unexpected appearance of Christ. See the note on ver. 8.

Go tell my brethren] This is the *first time* our Lord called his disciples by this endearing name: they no doubt thought that their Lord would reproach them with their past cowardice and infidelity; but in speaking thus, he gives them a full assurance in the most tender terms, that all that was past, was as buried for ever.

Verse 11. *Some of the watch*] Or *guards*. Probably the rest still remained at the tomb, waiting for orders to depart; and had sent these, to intimate to their employers the things that had taken place.

Verse 12. *With the elders*] That is, the *senators* of the great *sanhedrim* or Jewish council of state; elsewhere called the *elders of the people*; they could now meet, as the sabbath was over.

Verse 13. *His disciples came by night*] This was as *absurd* as it was *false*. On one hand the terror of the disciples, the smallness of their number (only eleven) and their almost total want of faith. On the other, the great danger of such a bold enterprise, the number of armed men who guarded the tomb, the authority of Pilate, and of the sanhedrim, must render such an imposture as this utterly devoid of credit.

Stole him away while we slept.] Here is a

A. M. 4033. 14 And if this come to the
 A. D. 21. governor's ears, we will per-
 An. Olymp. suade him, and secure you.
 CCH. I.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.)

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

† Ch. 26. 32. Ver. 7.—1 Dan. 7. 13, 14. Ch. 11. 27. & 16. 28. Luke 1. 32. & 10. 22. John 3. 35. & 5. 22. & 13. 3. & 17. 2. Acts 2. 36. Rom. 14. 9. 1 Cor. 15. 27. Eph. 1. 10, 21. Phil. 2. 9,

whole heap of absurdities. 1st. Is it likely that so many men would all fall asleep in the open air, at once? 2dly. Is it at all probable that a Roman guard should be found off their watch, much less asleep, when it was instant death according to the Roman military laws, to be found in this state? 3dly. Could they be so sound asleep as not to awake with all the noise which must be necessarily made by removing the great stone, and taking away the body? 4thly. Is it at all likely that these disciples could have had time sufficient to do all this, and to come and return without being perceived by any person? And 5thly. If they were asleep, how could they possibly know that it was the disciples that stole him, or indeed that any person or persons stole him! for being asleep, they could see no person. From their own testimony, therefore, the resurrection may be as fully proved as the theft.

Verse 14. *If this come to the governor's ears*] Pilate—we will persuade him that it is for his own interest and honour to join in the deception—and we will render you secure—we will take care that you shall not suffer that punishment for this pretended breach of duty which otherwise you might expect.

Verse 15. *Until this day.*] That is to say, the time in which Matthew wrote his Gospel; which is supposed by some to have been eight, by others eighteen, and by others thirty years after our Lord's resurrection.

Verse 16. *Then the eleven disciples went*] When the women went and told them that they had seen the Lord, and that he had promised to meet them in Galilee. From the eleventh to the fifteenth verse inclusive, should be read in a parenthesis, as the sixteenth verse is the continuation of the subject mentioned in the tenth.

Verse 17. *But some doubted.*] That is, Thomas only at first doubted. The expression simply intimates, that they did not all believe at that time. See the same form noticed on chap. xxvi. 8. and chap. xxvii. 44.

Verse 18. *And Jesus came and spake unto them*] It is supposed by some, that the reason why any doubted, was, that when they saw Jesus at first, he was at a distance: but when he came up, drew near to them, they were fully persuaded of the identity of his person.

All power is given unto me] Or, *All authority in heaven and upon earth is given unto me.* One fruit of the sufferings and resurrection of Christ is represented to be, his having authority or right in heaven to send down the Holy Spirit—to raise up his followers thither—and to crown them in the kingdom of an endless glory.

A. M. 4033 they worshipped him: but some doubted.
 A. D. 29. An. Olymp. CCH. I.

18 ¶ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ^m Go ye therefore, and ⁿ teach ^o all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

10. Hebr. 1. 2. & 2. 8. 1 Pet. 3. 22. Rev. 17. 14.—m Mark 16. 15. n Iani. 52. 10. Luke 24. 47. Acts 2. 33, 39. Rom. 10. 18. Col 1. 23.—o Or, make disciples, or, Christians of all nations.

In earth, to convert sinners—to sanctify, protect, and perfect his church; to subdue all nations to himself; and finally to judge all mankind. If Jesus Christ were not equal with the Father, could he have claimed this equality of power, without being guilty of impiety and blasphemy? Surely not: and does he not, in the fullest manner, assert his Godhead, and his equality with the Father, by claiming and possessing all the authority in heaven and earth? i. e. all the power and authority by which both empires are governed?

Verse 19. *Go ye therefore*] Because I have the authority aforesaid, and can send whomsoever I will, to do whatsoever I please:—*teach, μαθητῶσαι, make disciples of all nations,* bring them to an acquaintance with God, who bought them, and then baptize them in the name of the Father. It is natural to suppose, that adults were the first subjects of baptism; for as the Gospel was in a peculiar manner sent to the Gentiles, they must hear and receive it, before they could be expected to renounce their old prejudices and idolatries, and come into the bonds of the Christian covenant. But certainly no argument can be drawn from this concession against the baptism of children. When the Gentiles and Jews had received the faith and blessings of the Gospel, it is natural enough to suppose they should wish to get their children incorporated with the visible church of Christ: especially if, as many pious and learned men have believed, baptism succeeded to circumcision, which I think has never yet been disproved. The apostles knew well that the Jews not only circumcised the children of proselytes, but also baptized them; and as they now received a commission to teach and proselyte all the nations, and baptize them in the name of the Holy Trinity, they must necessarily understand that infants were included; nor could they, the custom of the country being considered, have understood our Lord differently, unless he had, in the most express terms, said, that they were not to baptize children, which neither he nor his apostles ever did. And as to the objection, that the baptized were obliged to profess their faith, and that, therefore, only adults should be baptized, there is no weight at all in it; because what is spoken of such, refers to those who, only at that period of life, heard the Gospel, and were not born of parents who had been Christians; therefore they could not have been baptized into the Christian faith, for as much as no such faith was at their infancy, preached in the world. That the children, and even infants of prose-

A. M. 4033. 20 P Teaching them to observe all things whatsoever I have commanded you: and,

lo, I am with you alway, even unto the end of the world. Amen.

p John 14. 14-18. Acts 2. 42. 1 Tim. 6. 14.

r Ch. 13. 39-49. & 24. 3. 2 Tim. 2. 2.—1 Cor. 14. 16.

lytes, were baptized among the Jews, and reputed in consequence *clean*, and partakers of the blessings of the covenant, see proved at large by Wetstein, in his note on Matt. iii. 16.—See the note on chap. iii. 6. and particularly on Mark xvi. 16.

In the name of the Father, &c.] Baptism, properly speaking, whether administered by dipping or sprinkling, signifies a full and eternal consecration of the person to the service and honour of that *Being* in whose name it is administered; but this consecration can never be made to a *creature*; therefore the *Father*, and the *Son*, and the *Holy Spirit*, are not *creatures*. Again, baptism is not made in the name of a *quality* or *attribute* of the divine nature; therefore the *Father*, and the *Son*, and the *Holy Spirit* are not *qualities* or *attributes* of the divine nature. The *orthodox*, as they are termed, have generally considered this text a decisive proof of the doctrine of the *Holy Trinity*: and what else can they draw from it? Is it possible for words to convey a plainer sense than these do? And do they not direct every reader to consider the *Father*, the *Son*, and the *Holy Spirit*, as three distinct persons? "But this I can never believe." I cannot help that—you shall not be persecuted by me for differing from my opinion. I cannot go over to you: I must abide by what I believe to be the meaning of the Scriptures. Dr. Lightfoot has some good thoughts on this commission given to the apostles:

"I. *Christ* commands them to go and baptize the nations: but how much time was past before such a journey was taken! And when the time was come that this work should be begun, *Peter* doth not enter upon it without a previous admonition given him from heaven. And this was occasioned hereby, that according to the command of *Christ*, the Gospel was first to be preached to *Judea*, *Samaria*, and *Galilee*.

"II. He commands them to baptize in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*; but among the *Jews* they baptized only in the name of *Jesus*, see Acts ii. 38. and viii. 16. and xix. 5. For this reason, that thus the baptizers might assert, and the baptized confess, *Jesus* to be the true *Messias*; which was chiefly controverted by the *Jews*. Of the same nature is that apostolic blessing, *Grace and peace from God the Father, and from our Lord Jesus Christ*. Where then is the *Holy Ghost*? He is not excluded, however he be not named. The *Jews* did more easily consent to the *spirit* of the *Messias*, which they very much celebrate, than to the *person* of the *Messias*. Above all others they deny and abjure *Jesus of Nazareth*. It belonged to the apostles, therefore, the more earnestly to assert *Jesus* (to be the *Messias*) by how much the more vehemently they opposed him: which being once cleared, the acknowledging of the *Spirit* of *Christ* would be introduced, without delay or scruple. *Moses* (in Exod. vi. 14.) going about to reckon up all the tribes of *Israel*, goes no farther than the tribe of *Levi*; and takes up with that to which

his business and story at that present related. In like manner the apostles, for the present, baptize in the name of *Jesus*, and bless in the name of the *Father* and of *Jesus*, that thereby they might more firmly establish the doctrine of *Jesus*, which met with such sharp and virulent opposition; which doctrine being established among them, they would soon agree about the *Holy Ghost*.

"III. Among the *Jews*, the controversy was about the true *Messias*; among the *Gentiles*, about the true God. It was therefore proper among the *Jews* to baptize in the name of *Jesus*, that he might be vindicated to be the true *Messias*. Among the *Gentiles*, in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*; that they might be hereby instructed in the doctrine of the true God.—Let this be particularly noted.—

"IV. The *Jews* baptized proselytes, into the name of the *Father*, that is, into the profession of God, whom they called by the name of *Father*. The apostles baptize the *Jews* into the name of *Jesus the Son*, and the *Gentiles* into the name of the *Father*, and of the *Son*, and of the *Holy Ghost*.

"V. The *Father* hath revealed himself in the old covenant; the *Son* in the new; in human flesh by his miracles, doctrine, resurrection and ascension; the *Holy Ghost* in his gifts and miracles. Thus the doctrine of the ever blessed *Trinity* grew by degrees to full maturity. For the arriving to the acknowledgment of which, it was incumbent upon all who professed the true God to be three in one, to be baptized into his name." LIGHTFOOT'S Works, vol. ii. p. 274.

Verse 20. *Teaching them to observe all things*] Men are ignorant of divine things, and must be taught. Only those can be considered as proper teachers of the ignorant, who are thoroughly instructed in whatsoever *Christ* has commanded. Persons who are entrusted with the public ministry of the word, should take care that they teach not human creeds and confessions of faith, in place of the Sacred Writings; but those things, and those only, which *Jesus* has commanded.

And, lo, I am with you alway] Καὶ ἰδοὺ ἐγὼ μετ' ὑμῶν ἕως πάντων τῶν ἡμερῶν—literally, Behold, I am with you every day. A minister of *Christ* should consider, that while his soul simply and uniformly follows *Jesus*, he shall be made a constant instrument of bringing many sons and daughters to glory. The dark, it is true, must be enlightened, the ignorant instructed, the profligate reclaimed, the guilty justified, and the unholy sanctified; and who is sufficient for this work? He, with whom the Son of God is EVERY DAY, and none other.

Unto the end of the world] Some translate, ἕως τῆς συντελείας τοῦ αἰῶνος, to the end of this age: meaning the apostolic age, or Jewish dispensation, and then they refer the promise of *Christ's* presence to the working of miracles, and explain this by Mark xvi. 17—19. *By my name they shall cast out demons, &c. &c.* But

though the words are used in this sense in several places, see chap. xiii. 39, 40, 49. and xxiv. 3. yet it is certain they were repeatedly used among the primitive ecclesiastical writers, to denote the *consummation of all things*; and it is likely that this is the sense in which they are used here, which the Anglo-Saxon has happily expressed: *And fe beo mid eop ealle dægar oð þe we ge-entunge*—*And I, be with you all days, until world ending*; and this is indispensably necessary, because the presence and influence of Jesus Christ are essentially requisite in every age of the world, to enlighten, instruct, and save the lost. The promise takes in not only the *primitive apostles*, but also all their *successors* in the Christian ministry, as long as the earth shall endure.

Amen.] This word is omitted by some of the oldest and most authentic MSS. and by some versions and fathers. When it is considered, that the word *amen* simply means *so be it!* we may at once perceive that it could not be added by our Lord. For our Lord could not pray that his own will might be done, or his own promise fulfilled. The word is, therefore, utterly impertinent as a part of the sacred text, and could neither have been added by our Lord, nor by the evangelist. The *amens* at the end of the sacred books, have no other authority than what they derive from the transcribers of copies; and, at best, are only to be considered as the pious wish of the writer, or of the church, that the promises contained in the sacred volume may be accomplished.

In the MSS. and versions there are various *subscriptions*, or *epigraphs*, to this Gospel; the following are the principal.

“The Gospel according to Matthew—written by him in Jerusalem—in Palestine—in the East—in the Hebrew dialect—in Hebrew—eight years after the ascension of Christ—interpreted by John—by James the brother of the Lord.”

The subscription in some copies of the Arabic version is very full: “The end of the copy of the Gospel of Matthew the apostle. He wrote it in the land of Palestine, by inspiration of the Holy Spirit, in the Hebrew tongue, eight years after the bodily ascension of Jesus the Messiah into heaven, in the first year of the reign of Claudius Cæsar, king of Rome.”

These are sufficient to show how little credit should be attached to the subscriptions found at the end of the sacred books, either in the MSS. or in the versions.

I. In concluding my notes on this evangelist, I cannot express myself better than in the words of the late Mr. Wakefield, to whom this commentary has been in many instances indebted. “I have now finished my observations on the Gospel of Matthew: a piece of history, it must be acknowledged, the most *singular* in its *composition*, the most *wonderful* in its *contents*, and the most *important* in its *object*, that was ever

exhibited to the notice of mankind. For simplicity of narrative, and an artless relation of facts, without any applause or censure, or digressive remarks on the part of the historian, upon the characters introduced in it; without any intermixture of his own opinion, upon any subject whatsoever; and for a multiplicity of *internal marks of credibility*, this Gospel certainly has no parallel among human productions.”

2. One thing the pious and intelligent reader has, no doubt, already noticed; there is not one truth, or doctrine, in the whole oracles of God, which is not taught in this evangelist. The outlines of the whole spiritual system are here correctly laid down: even Paul himself has *added* nothing; he has amplified and illustrated the truths contained in this Gospel: but even under the direct inspiration of the Holy Ghost, neither he nor any other of the apostles have brought to light any one truth, the prototype of which has not been found in the words or acts of our blessed Lord, as related by Matthew, in the work which has already passed under review. The Gospel by St. Matthew is the grand text-book of Christianity; the other Gospels are collateral evidences of its truth, and the apostolic epistles are comments on the text. In the commencement of this work, I stated my wish, “to assist my fellow labourers in the vineyard to lead men to HIM who is the fountain of all excellence, goodness, truth and happiness:—to magnify his *LAW*, and make it honourable:—to show the wonderful provision made in his *GOSPEL* for the recovery and salvation of a sinful world—to prove that God’s great design is to make his creatures *HAPPY*; and that such a salvation as it becomes God to give, and such as man needs to receive, is *within the grasp of every human soul*.” See *general preface*, before Genesis. And having thus far done what I could, in reference to these great and important purposes, here I register my thanks to the ever-blessed God, Father, Word, and Holy Spirit, that he has permitted me to cast my mite into this sacred treasury, to add my feeble testimony to his eternal truth: and has spared me, in the midst of many infirmities and oppressive labours, to see the conclusion of this Gospel, a consummation which I had long devoutly wished, but which I had scarcely hoped ever to see realized.

May the divine Author of this sacred book give the reader a heart-felt experience of all the truths it contains, make and keep him wise unto salvation, build him up in this most holy faith, and give him an inheritance among the blessed, through Christ Jesus, the Friend of mankind, and the Saviour of sinners; who is the *object* and *end* of this glorious system of truth. And to Him, with the Father and Eternal Spirit, be glory and dominion, thanksgiving, and obedience for ever and ever. Amen and amen!

For an explanation of the *chronological notes*, the reader is referred to the *advertisement* at the end of the *preface*. This will explain the reason why the crucifixion of our Lord *appears*, by the side notes at the head of the page, to have taken place in the *twenty-ninth* year of his age; because the *vulgar* or *common* reckoning is *four years short*; these *four years* being added, will bring our Lord’s death to the true time, viz. thirty-three years from his birth. This note the reader will have the goodness to bear in mind.

As a few other eras are introduced at the head of the commentary on *Mark*, it may be necessary to mention them here. 1. The CÆSAREAN era of ANTIOCH: was a monument which the city of Antioch erected to the honour of Julius Cæsar, in commemoration of his victory at *Pharsalia*. This was obtained forty-eight years before the commencement of the Christian era. 2. The SPANISH era. This was kept in commemoration of the entire subduction of Spain by Augustus Cæsar, which took place in the year of Rome 715; or thirty-nine years before the vulgar era of Christ. 3. The JULIAN era, or as it is sometimes called, the era of JULIUS CÆSAR; this had for its foundation the reformation of the Roman calendar by Julius Cæsar; and the change was made forty-five years before the birth of Christ.

LONDON, October 22, 1812.

PREFACE

TO THE

GOSPEL ACCORDING TO ST. MARK,

WITH A

SHORT ACCOUNT OF HIS LIFE.

FOR an explication of the word GOSPEL, and the title SAINT, the reader is referred to the preface to Matt. p. ii—v.

MARK. This person, the second in the commonly received order of the four evangelists, was named JOHN MARK, and was the son of a pious woman called Mary, who dwelt at Jerusalem: she was an early believer, and the disciples used to meet at her house. Peter, having been delivered out of prison by an angel, came to the house of Mary, mother of John whose surname was Mark, where many were gathered together praying, Acts xii. 12. This very first mention of John Mark, assures us of Peter's intimacy in that family: it is almost universally allowed, that Mark, mentioned by Peter, 1 Epist. chap. v. 13. is this evangelist, and that he is the same with him who is called *sister's son to Barnabas*, Col. iv. 10. and is supposed to have been converted by Peter to the Christian faith. He travelled from Jerusalem to Antioch with Paul and Barnabas, Acts xii. 25. and some short time after, he accompanied them to other countries as their *minister*, Acts xiii. 5. When they returned to the continent, and came on shore at *Perga in Pamphylia*, he departed from them and returned to Jerusalem, ver. 13. Afterward he would have gone with Paul and Barnabas, but the former refused to take him, because of his having left them at *Pamphylia*; Paul and Barnabas then separated, and Mark accompanied his uncle Barnabas to Cyprus, Acts xv. 36—41. Afterward Paul and he were fully reconciled, as evidently appears from 2 Tim. iv. 11. *Take Mark and bring him with thee; for he is profitable to me for the ministry.* This appears also from *Philemon*, ver. 24. where Mark is styled Paul's *fellow-labourer*; and from Col. iv. 10. where we find the apostle recommending him in a particular manner to the church of God at that place. He is generally supposed to have been particularly intimate with St. Peter, to have written his Gospel at ROME, A. D. 64. and to have died at Alexandria in Egypt, in the eighth year of the reign of Nero. Dr. LARDNER has fully proved that *Mark the evangelist*, and *John Mark nephew to Barnabas*, were one and the same person. See his Works, vol. vi. p. 77, &c.

How Mark composed his Gospel, is a question not yet decided among learned men. Many of the primitive fathers, such as *Papias*, *Clemens Alexandrinus*, *Irenæus*, *Tertullian*, *Origen*, *Eusebius*, &c. believed that he was only the amanuensis of St. Peter; that this apostle, through modesty, would not put his name to the work, but dictated the whole account, and Mark wrote it down from his mouth. St. *Augustine* appears to have been the first who maintained that Mark abridged St. Matthew's Gospel; and that it is not to be considered as an *original work*—on this opinion, several remarks will be made in the course of these notes. Others suppose that Mark compiled it, partly out of Matthew's Gospel, and partly out of the Gospel of Luke. But most of these are conjectures which appear to have very little foundation. Critics are also divided, concerning the *language* in which it was written, and the *people* to whom it was sent. Some have contended for a *Latin* original, because of several Latin words found in it, such as *σικελλατος*, chap. vi. 27. *επιτροβιστ*, xv. 39, 44, 45. *ουσανμος*, xiv. 44. But such words are better accounted for, by supposing that his Gospel was written for the use of the *Roman* people: and that it is on this account, that he wholly passes by the genealogy of our Lord, as being a point of no consequence to Gentile converts, though very necessary for the *Jews*, and especially the *Jews of Palestine*. That it was originally written in *Greek*, is a point now acknowledged by almost all learned men.

Preface to St. Mark.

It may be necessary to state the things omitted by Mark in the beginning of his Gospel, which are mentioned by Matthew and Luke.

1. The PREFACE, found in Luke and John, chap. i.
2. The CONCEPTION of *Elisabeth*, Luke i. 5—25.
3. The SALUTATION of *Mary*, Luke i. 26—38.
4. *Mary's* VISIT to *Elisabeth*, Luke i. 39—56.
5. *John Baptist's* BIRTH, Luke i. 57—79.
6. The *Angel's* APPEARANCE to *Joseph*, Matt. i. 18—25.
7. The BIRTH OF CHRIST, Matt. i. 25. Luke ii. 1—7.
8. The GENEALOGY OF CHRIST, Matt. i. 1—17. Luke iii. 1—76.
9. The APPEARANCE of the *Angel* to the SHEPHERDS, Luke ii. 8—20.
10. The CIRCUMCISION of CHRIST, Matt. i. 25. Luke ii. 21.
11. The PRESENTATION of *Christ* in the temple, Luke ii. 22—38.
12. The coming of the MAGI, Matt. ii. 1—12.
13. The FLIGHT into *Egypt*, Matt. ii. 13—15.
14. *Herod's* MURDER of the INNOCENTS, Matt. ii. 16—18.
15. The RETURN of the holy family from *Egypt*, Matt. ii. 19—23. Luke ii. 39.
16. *Christ's* JOURNEY to *Jerusalem* when twelve years of age, Luke ii. 40—48.

From the particulars enumerated here, it appears, that the things omitted by *Mark*, are also omitted by *John*, except the *preface*; and that *St. Luke* is the most *circumstantial*. For other particulars relative to this Gospel, see at the end of the last chapter.

THE GOSPEL

ACCORDING TO

S T. M A R K.

Umbrian year of the world, 4030.—Alexandrian year of the world, 5528.—Antiochian year of the world, 5518.—Constantinopolitan era of the world, 5534.—Rabbinical year of the world, 3786.—Year of the Julian Period, 4740.—Era of the Seleucids, 338.—Year of the Christian era, 26.—Year of the CCI. Olympiad, 2.—Year of the building of Rome, 769.—Year of the Julian era, 71.—Year of the Cæsarean era of Antioch, 74.—Year of the Spanish era, 64.—Year of the Paschal Cycle or Dionysian Period, 27.—Year of the Christian Lunar Cycle, or Golden Number, 8.—Year of the Rabbinical Lunar Cycle, 5.—Year of the Solar Cycle, 7.—Dominical Letter, F.—Epace, 17.—Year of the Emperor Tiberius, 14.—Consuls, C. Calvisius Sabinus, and Cn. Corn. Lentulus Getulicus, from January 1 to July 1; and Q. Marcus Barca and T. Rustius Nummius Gallus, for the remainder of the year. The reason why two sets of consuls appear in this chronology is this: the consuls were changed every year in July, therefore taking in the whole year, four consuls necessarily appear; two for the first six months, and two for the latter half of the year.

CHAPTER I.

The mission, preaching, and success of John Baptist, 1—5. His manner of life, 6. Proclaims Christ, and baptizes him in Jordan, 7—11. The temptation of Christ, 12, 13. John being put in prison, Christ begins to preach, 14, 15. He calls Andrew and Simon, 16—18. James and John, 19, 20. Teaches in Capernaum, 21, 22. Casts out a demon, 23—25. Goes into the house of Simon, and heals his mother-in-law, 29—31. Heals many diseased persons, 32—34. Goes to the desert, and is followed by his disciples, 35—37. Preaches in different towns and synagogues of Galilee, and casts out devils, 38, 39. Cleanses a leper, who publishes abroad his miraculous cure, 40—45.

A. M. 4030.
A. D. 26.
An. Olymp.
CCI. 2.

THE beginning of the Gospel of Jesus Christ, the Son of God :

2 As it is written in the prophets,
b Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 c The voice of one crying in the wilderness, Prepare ye the way of the

Lord, make his paths straight. A. M. 4030.

4 d John did baptize in the wilderness, and preach the baptism of repentance e for the remission of sins.

5 f And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.

* Matt. 14. 33. Luke 1. 35. John 1. 34.—b Mal. 3. 1. Matt. 11. 10. Luke 7. 27.

c Isai. 40. 3. Matt. 3. 3. Luke 3. 4. John 1. 15. 23.—d Matt. 3. 1. Luke 3. 3. John 3. 23.—e Or, unto.—f Matt. 3. 5.

NOTES ON CHAPTER I.

Verse 1. *The beginning of the Gospel*] It is with the utmost propriety, that Mark begins the Gospel dispensation by the preaching of John the Baptist, he being the *forerunner* of Jesus Christ, and the first proclaimer of the incarnated Messiah. *Gospel*—for the meaning of the word, see the preface to Matthew.

Son of God] To point out his divine origin; and thus glancing at his miraculous conception. This was an essential character of the Messiah. See Matt. xvi. 16. xxvi. 63. Luke xxiii. 67, &c.

Verse 2. *As it is written in the prophets*] Rather, *As it is written by Isaiah the prophet*. I think this reading should be adopted, instead of that in the common text. It is the reading of the *Codex Bezae*, *Vatican*, and several other MSS. of great repute. It is found also in the *Syriac*, *Persic*, *Coptic*, *Armenian*, *Gothic*, *Vulgate*, and *Itala* versions, and in several of the *fathers*. As this prophecy is found both in *Isaiah* and *Malachi*, probably the reading was changed to *τοῖς προφηταῖς*, *the prophets*, that it might comprehend both. In one of *ASSEMÁN'S* *Syriac* copies both *Isaiah* and *Malachi* are mentioned. See all the authorities in *Griesbach*, 2d edit. and see the *parallel* place in *Matthew*, chap. iii. 3. where the prophet *Isaiah* is mentioned, which seems fully to establish the authority of this reading.

Verse 3. *The voice of one crying*] See on Matt. iii. 1—3.

Verse 4. *John*] The original name is *nearly* lost in the Greek *Ιωάννης*, and in the Latin *Johannes*, and almost *totally* so in the English *John*. The original name is *יְהוֹחָנָן* *Yehochanan*, compounded of *יְהוָה* *Yehovah* *chanan*, the *grace* or *mercy* of *Yehovah*: a most proper and significant name for the forerunner of the *God of ALL GRACE*. It was John's business to proclaim the *Gospel of the grace of God*, and to point out that *Lamb or sacrifice of God, which takes away the sin of the world*.

For the remission of sins.] Or, *toward the remission—us ἀποτίω*. They were to repent, and be baptized in *reference* to the remission of sins. *REPENTANCE* prepared the soul for it, and *BAPTISM* was the *type* or *pledge* of it. See on Matt. iii. 2.

Verse 5. *All the land*] See on Matt. iii. 4—6. *Confessing their sins.*] It was an invariable custom among the Jews, to admit no proselyte to baptism, till he had, in the most solemn manner, declared that he for ever had renounced all idolatrous worship, all heathenish superstitions; and promised an entire and unreserved submission to the law of Moses. This was necessary for a *proselyte adult*—a *child* dedicated to God by baptism, must be brought up in this faith.

A. M. 4030. 6 And John was ^s clothed
A. D. 26. with camel's hair, and with
An. Olymp. a girdle of a skin about his
CCI. 2. loins; and he did eat ^b locusts and
wild honey;

7 And preached, saying, ¹ There
cometh one mightier than I after me,
the latchet of whose shoes I am not
worthy to stoop down and unloose.

8 ^k I indeed have baptized you with
water: but he shall baptize you ¹ with
the Holy Ghost.

9 ¶ ^m And it came to pass in those
days, that Jesus came from Nazareth
of Galilee, and was baptized of John
in Jordan.

10 ⁿ And straightway coming up out
of the water, he saw the heavens
^o opened, and the Spirit like a dove de-
scending upon him:

11 And there came a voice from hea-
ven, saying, ^p Thou art my beloved
Son, in whom I am well pleas'd.

12 ¶ ^r And immediately the Spirit
driveth him into the wilderness.

13 And he was there in the wilder-
ness forty days, tempted of Satan;

¶ Matt. 3. 4.—Lev. 11. 22.—Matt. 3. 11. John 1. 27.
Acts 13. 25.—Acts 1. 5. & 11. 16. & 19. 4.—Isai. 44. 3.
Joel 2. 28. Acts 2. 4. & 10. 45. & 11. 15, 16. 1 Cor. 12. 13.
¶ Matt. 3. 13. Luke 3. 21.—Matt. 3. 16. John 1. 32.—Or,
cloven, or, rent.

Verse 6. *John was clothed, &c.*] See the
note on Matt. iii. 4.

Verse 7. *The latchet of whose shoes*] The
shoe of the ancients, was properly only a *sole*
tied round the foot and ankle with *strings* or
thongs. See on Matt. iii. 11.

Verse 8. *I indeed have baptized you with
water*] As if he had said: This baptism is not
to be rested in; it is only an *emblem* of that
which you must receive from him who is
mightier than I. It is he only who can com-
municate the Holy Spirit; and water baptism
is nothing, but as it points out, and leads to,
the baptism of the Holy Ghost. The subject of
these two verses, is not found in Matthew nor
John: but is mentioned with some varying cir-
cumstances by Luke, chap. iii. 16.

Verse 9—11. See the subject of these verses,
which contain the account of our Lord's bap-
tism, explained Matt. iii. 13—17.

Verse 12. *The Spirit driveth him*] ΕΚΒΛΑΒΕΙ,
puleth him forth. St. Matthew says, chap. iv.
1. ἀνήχθη, *was brought up*. See this important
subject of our Lord's temptation explained at
large, Matt. iv. 1—11.

Verse 13. *With the wild beasts*] This is a
curious circumstance, which is mentioned by
none of the other evangelists: and seems to in-
timate, that he was in the most remote, unfre-
quented, and savage part of the desert; which,
together with the diabolic influence, tended to
render the whole scene the more horrid. Per-
haps this very circumstance is mentioned, as

and was with the wild beasts; A. M. 4030.
^s and the angels ministered A. D. 26.
unto him. An. Olymp. CCI. 2.

14 ¶ ^t Now after that John A. M. 4031.
was put in prison, Jesus came A. D. 27.
into Galilee, ^u preaching the An. Olymp.
Gospel of the kingdom of God, CCI. 3.

15 And saying, ^v The time is fulfilled,
and ^w the kingdom of God is at hand:
repent ye, and believe the Gospel.

16 ¶ ^x Now as he walked by the sea
of Galilee, he saw Simon and Andrew
his brother, casting a net into the sea:
for they were fishers.

17 And Jesus said unto them, Come
ye after me, and I will make you to
become fishers of men.

18 And straightway ^y they forsook
their nets, and followed him.

19 ^z And when he had gone a little
farther thence, he saw James the *son* of
Zebedee, and John his brother, who
also were in the ship mending their nets.

20 And straightway he called them:
and they left their father Zebedee in
the ship with the hired servants, and
went after him.

¶ Psalms 2. 7. Matt. 3. 17. Chap. 9. 7.—Matt. 4. 1. Luke
4. 1.—Matt. 4. 11.—Matt. 4. 12.—Matt. 4. 23.—Dan.
9. 25. Galatians 4. 4. Ephesians 1. 10.—Matt. 3. 2. & 4.
17.—Matt. 4. 18. Luke 5. 4.—Matt. 19. 27. Luke 5. 11.
¶ Matt. 4. 21.

emblematical of that *savage and brutal cruelty*,
with which he was persecuted to death by the
Jews and *Gentiles*, instigated thereto by the
malice of *Satan*.

Verse 14. *Preaching the Gospel of the king-
dom*] See the notes on Matt. iii. 2. and on the
office of the *preacher* or *herald*, at the end of
that chapter.

Verse 15. *The time is fulfilled*] That is, the
time appointed for sending the *Messiah*: and
particularly the time specified by Daniel, chap.
ix. 24—27. Here are *four* points worthy of deep
attention, in the preaching of the Son of God

1. Every thing that is done, is according to
a plan laid by the Divine Wisdom, and never
performed till the time appointed was *filled up*.

2. That the kingdom and reign of sin are to
be destroyed, and the *kingdom of grace and
heaven*, established in their place.

3. That the kingdom of God, and his reign
by grace, begins with *repentance* for past sins.

4. That this reign of grace is *at hand*; and
that nothing but an obstinate perseverance in
sin and impotence, can keep any soul out of
it; and that now is the accepted time to enter in.

Verse 16. *As he walked by the sea, &c.*] See
on Matt. iv. 18—22.

Andrew his brother] Instead of the common
reading, ἀδελφου αυτου, *his brother*, the best
MSS. and versions have ἀδελφου του Σιμωνος, *the
brother of Simon*, which should be received into
the text. The most eminent critics approve of
this reading.

A. M. 4031. 21 ^a And they went into
A. D. 27. Capernaum; and straightway
An. Olymp. on the sabbath-day he en-
CCL. 3. tered into the synagogue, and taught.

22 ^b And they were astonished at his doctrine, for he taught them as one that had authority, and not as the scribes.

23 ¶ ^c And there was in their syna-
gogue a man with an unclean spirit;
and he cried out,

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

^a Matt. 4. 13. Luke 4. 31.—^b Matt. 7. 23.

Verse 21. *Capernaum*] See Matt. iv. 13. *He entered into the synagogue*] *Their synagogues*—*τῶν συναγωγῶν αὐτῶν*, according to the Syriac, which has the word in the plural.

Verse 22. *As one that had authority*] From God, to do what he was doing; and to teach a pure and beneficent system of truth.

And not as the scribes.] Who had no such authority, and whose teaching was not accompanied by the power of God to the souls of the people; 1. Because the matter of the teaching did not come from God; and, 2. Because the teachers themselves were not commissioned by the Most High. See the note on Matt. vii. 28.

Verse 23. *A man with an unclean spirit*] This demoniac is only mentioned by Mark and Luke, chap. iv. 31. It seems the man had lucid intervals; else he could not have been admitted into the synagogue. *Unclean or impure spirit*—a common epithet for those fallen spirits; but here it may mean one who filled the heart of him he possessed, with lascivious thoughts, images, desires, and propensities. By giving way to the first attacks of such a spirit, he may soon get in, and take full possession of the whole soul.

Verse 24. *What have we to do with thee*] Or, *What is it to us and to thee?* or, *What business hast thou with us?* That this is the meaning of the original, *τί ἔστιν ἡμῶν καὶ σοῦ;* Kypke has sufficiently shown. There is a phrase exactly like it in 2 Sam. xvi. 10. *What have I to do with you, ye sons of Zeruiah?* *מה לי ולכם בני צרויה* *ma li v'lacem beney Tseruiah*, *What business have ye with me*, or, *Why do ye trouble me, ye sons of Tseruiah?* The Septuagint translate the Hebrew, just as the evangelist does here, *τί ἔστιν ἡμῶν καὶ σοῦ;* it is the same idiom in both places; as there can be no doubt but the demoniac spoke in Hebrew, or in the Chaldeo-Syriac dialect of that language, which was then common in Judea. See on Matt. viii. 29.

Art thou come to destroy us?] We may suppose this spirit to have felt and spoken thus: "Is this the time of which it hath been predicted, that in it the Messiah should destroy all that power which we have usurped and exercised over the bodies and souls of men? Alas! it is so: I now plainly see *who thou art—the Holy One of God*, who art come to destroy that unholiness, in which we have our residence, and through which we have our reign in the souls

25 And Jesus ^e rebuked him, A. M. 4031.
saying, Hold thy peace, and A. D. 27.
come out of him. An. Olymp.
CCL. 3.

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

27 And they were all amazed, inso-
much that they questioned among
themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread
abroad throughout all the region round
about Galilee.

^e Luke 4. 33.—^d Matt. 8. 29.—^c Ver. 34.—^f Ch. 9. 20.

of men." An unholy spirit is the only place where Satan can have his full operation, and show forth the plentitude of his destroying power.

Verse 25. *And Jesus rebuked him*] A spirit of this cast will only yield to the sovereign power of the Son of God. All watchings, fastings, and mortifications, considered in themselves, will do little or no good. Uncleanness of every description, will only yield to the rebuke of God.

Verse 26. *And when the unclean spirit had torn him*] *And had thrown him down in the midst*, Luke iv. 35. *καὶ σκαρῶξεν*, and convulsed him. Never was there a person possessed by an unclean spirit, who did not suffer a convulsion, perhaps a total ruin of nature by it. Sins of uncleanness, as the apostle intimates, are against the body; they sap the foundation of life, so that there are very few of this class, whether male or female, that live out half their days; they generally die martyrs to their lusts. When the propensities of the flesh are most violent in a person who is determined to serve God, it is often a proof that these are the last efforts of the impure spirit, who has great rage, because he knows that his time is but short.

Verse 27. *What thing is this?*] Words of surprise and astonishment.

And what new doctrine] I have added the particle *and*, from the Syriac, as it helps the better to distinguish the members of the sentence: but there is a vast diversity in the MSS. on this verse. See Griesbach.

For with authority] They had never heard such a gracious doctrine, and never saw any teaching supported by miracles before. How much must this person be superior to men! they are brought into subjection by unclean spirits; this person subjects unclean spirits to himself.

Verse 28. *And immediately his fame spread abroad*] The miracle which he had performed was, 1. Great; 2. Evidenced much benevolence in the worker of it: and 3. Was very public; being wrought in the synagogue. The many who saw it, published it wherever they went; and thus the fame of Christ, as an incomparable teacher, and unparalleled worker of miracles, became soon spread abroad through the land.

The word *ἰσθως*, immediately, occurs more frequently in this evangelist, than in any other

A. M. 4031. 29 ¶ ^a And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ¶ ^b And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed of devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and ^c suffered not the

devils ^k to speak because they knew him.

35 ¶ And ^l in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, ^m Let us go into the next towns, that I may preach there also: for ⁿ therefore came I forth.

39 ^o And he preached in their synagogues throughout all Galilee, and cast out devils.

40 ¶ ^p And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt,

^g Matt. 8. 14. Luke 4. 38.—^h Matt. 8. 16. Luke 4. 40. ⁱ Ch. 3. 12. Luke 4. 41. See Acta 16. 17, 18.—^k Or, to say that they knew him.

^l Luke 4. 42.—^m Luke 4. 43.—ⁿ Isaiah 61. 1. John 16. 28. & 17. 4.—^o Matthew 4. 23. Luke 4. 44.—^p Matthew 8. 2. Luke 5. 12.

writer of the New Covenant: it is very often superfluous, and may often be omitted in the translation, without any prejudice to the sense of the passage in which it is found. It seems to be used by St. Mark, as our ancient writers used *forsooth*, and such like words.

Verse 29. See this account of the healing of Peter's mother-in-law, explained at large, Matt. viii. 14—17.

Verse 32. When the sun did set] See on Matt. viii. 14.

Verse 34. Because they knew him.] To be the Christ, is added here by several ancient and respectable MSS. and versions; but it appears to be only a gloss.

Verse 35. In the morning—a great while before day] By *πρωι*, the morning, is to be understood the whole space of three hours, which finished the fourth watch of the night.

And there prayed] Not that he needed any thing, for in him dwelt all the fulness of the Godhead bodily; but that he might be a pattern to us. Every thing that our blessed Lord did, he performed either as our pattern, or as our sacrifice.

Verse 36. And Simon—followed after him.] *καρδιωξας*, followed him eagerly. They had now begun to taste the good word of God; and thought they could never hear too much of it. Many possess this spirit when first converted to God; Oh! what a pity that they should ever lose it! The soul that relishes God's word, is ever growing in grace by it.

Verse 37. All men seek for thee] Some to hear; some to be healed; some to be saved; and some perhaps, through no good motive. There are all sorts of followers in the train of Christ—but how few walk steadily, and persevere unto the end!

Verse 38. The next towns] *καμπολαις*, properly signifies such towns as resembled cities for magnitude and number of inhabitants, but

which were not walled as were cities. The Codex Bezae, most of the versions, and all the Itala read, Let us go into the neighbouring villages, AND INTO THE CITIES.

[For therefore came I forth.] *Εις ταυτα*, for this purpose am I come forth—to preach the Gospel to every creature, that all might hear, and fear, and return unto the Lord. The towns and the villages will not come to the preacher—the preacher must go to them, if he desires their salvation. In this also, Jesus has left his ministering servants an example, that they should follow his steps. Let no minister of God think he has delivered his own soul, till he has made an offer of salvation to every city and village within his reach.

Verse 39. And he preached] He continued preaching—*ων κηρυσσων* this is the proper meaning of the words—he never slackened his pace—he continued proclaiming the glad tidings of salvation to all—there was no time to be lost—immortal souls were perishing for lack of knowledge; and the grand adversary was prowling about, seeking whom he might devour. This zealous, affectionate, and persevering diligence of Christ, should be copied by all his servants in the ministry; it is not less necessary now than it was then. Thousands, thousands of Christians, so called, are perishing for lack of knowledge. O God, send forth more and more faithful labourers into thy vineyard!

Verse 40. There came a leper] See the notes on Matt. viii. 2, &c. Should any be inclined to preach on this cleansing of the leper. Mark is the best evangelist to take the account from, because he is more circumstantial than either Matthew or Luke.

I. Consider this leper.

1. He heard of Jesus and his miracles.

2. He came to him for a cure, conscious of his disease.

A. M. 4031. thou canst make me clean.
 A. D. 27. 41 And Jesus, moved with
 An. Olymp. compassion, put forth his
 CCI. 3. hand, and touched him, and saith unto
 him, I will; be thou clean.

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

43 And he straitly charged him, and
 forthwith sent him away;

44 And saith unto him, See thou

* Lev. 14. 3, 4, 10. Luke 5. 14.

3. He earnestly besought him to grant the
 mercy he needed.

4. He fell down on his knees, (with his face
 to the earth, Luke v. 12.) thus showing his
 humbled state, and the distress of his soul.

5. He appealed to his love—if thou wilt;
 with a full conviction of his ability—thou canst;
 in order to get healed.

II. Consider Jesus.

1. He is moved with tender compassion toward
 him: this is the alone source of all human sal-
 vation.

2. He stretches forth his hand, showing thus
 his readiness to relieve him.

3. He touches him; though this was prohib-
 ited by the law, and rendered him who did it
 in any common case, legally unclean.

4. He proves at once his infinite love and
 unlimited power, by his word and by his act; I
 will; be thou cleansed: and immediately his
 leprosy was removed. But see on Matt. viii. 2.

Verse 43. *Straitly charged*] See the reason
 for this, Matt. viii. 4. This verse is wanting in
 two copies of the *Itala*.

Verse 45. *Began to publish it much*] Began
 to publish πολλά, many things; probably all
 that he had heard about our Lord's miraculous
 works.

And to blaze abroad the matter] That is,
 his own healing: thinking he could never
 speak too much, nor too well, of him who

say nothing to any man: but
 go thy way, show thyself to
 the priest, and offer for thy
 cleansing those things which Moses
 commanded, for a testimony unto them.

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

* Luke 5. 15.—† Ch. 2. 13.

had thus mercifully and miraculously cleansed
 him.

Jesus could no more openly enter into the city]
 A city of Galilee, probably Chorazin or Beth-
 saida, in which he did not appear, for fear of ex-
 citing the jealousy of the secular government;
 or the envy and malice of the Jewish rulers.

And they came to him from every quarter.]
 So generally had the poor man, who was
 cleansed of his leprosy, spread abroad his fame.
 And can we suppose, that of all these people
 who came to him from all parts, and to whom
 he preached the glad tidings of the kingdom,
 by the power and authority of God, few or none
 were saved? This is a common opinion; but
 every person who seriously considers it, must
 see that it is unfounded. Without doubt,
 Christ had thousands that were brought to God
 by his ministry; though in general, only those
 are mentioned, who were constant attendants
 on his person. It would be strange, if while
 God manifested in the flesh, was preacher, there
 should be few brought to the knowledge of
 themselves, and of the truth! In this respect
 he does not permit his faithful ministers to
 labour in vain. The Son of man sowed the seed
 of the kingdom; and it afterward produced a
 plentiful harvest. Multitudes of Jews were
 converted by the preaching of the Gospel, and
 the first Christian church was founded at Jeru-
 salem.

CHAPTER II.

Christ preaches in Capernaum, 1; 2. A paralytic person is brought to him, whose sins are pronounced forgiven, 3—5. The scribes accuse him of blasphemy, 6, 7. He vindicates himself, and proves his power to forgive sins, by healing the man's disease, 8—11. The people are astonished and edified, 12. He calls Levi from the receipt of custom, 13, 14. Eats in his house with publicans and sinners, at which the Pharisees murmur, 15, 16. He vindicates his conduct, 17. Vindicates his disciples, who were accused of not fasting, 18—22; and for plucking the ears of corn on the sabbath-day, 23—26; and teaches the right use of the sabbath, 27, 28.

A. M. 4031. AND again ^a he entered
 A. D. 27. into Capernaum after
 An. Olymp. some days; and it was noised
 CCI. 3. that he was in the house.

2 And straightway ^b many were
 gathered together, insomuch that there
 was no room to receive them; no, not

* Matt. 9. 1. Luke 5. 18.—† Prov. 8. 34.

NOTES ON CHAPTEE II.

Verse 1. *In the house*] The house of Peter,
 with whom Christ lodged when at Capernaum.
 See the notes on Matt. iv. 13. viii. 13.

Verse 2. *So much as about the door*] Meaning
 the yard or court before the house.

Preached THE WORD] Τοῦ λόγου. The doc-
 VOL. I. (18)

so much as about the door: A. M. 4031
 and he preached the word
 An. Olymp. unto them.
 CCI. 3.

3 ¶ And they come unto him, bring-
 ing one sick of the palsy, which was
 borne of four.

4 And when they could not come

Matt. 13. 20. Luke 5. 17. & 11. 28. Acts 17. 11.

trine of the kingdom of God; for so ὁ λόγος, is
 repeatedly used.

Verse 3. *One sick of the palsy*] A paralytic
 person. See on Matt. ix. 1. &c.

Borne of four.] Four men, one at each corner
 of the sofa or couch on which he lay—this sick
 man appears to have been too feeble to come

A. M. 4031. nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

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

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

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

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

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine own house.

12 And immediately he arose, took up

A. M. 4031. the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners to repentance.

18 And the disciples of John, and of the Pharisees used to fast: and they come and say unto him, Why do the

^c Job 14. 4. Isaiah 43. 25.—^d Matt. 9. 4.—^e Matt. 9. 5. ^f Matt. 9. 9.—^g Matt. 9. 9. Luke 5. 27.—^h Or, at the place where the custom was received.

ⁱ Matthew 9. 10.—^k Matthew 9. 12, 13, & 18. 11. Luke 5. 31, 32, & 19. 10. ^l Timothy 1. 15.—^m Matthew 9. 14. Luke 5. 33.

himself, and too weak to be carried in any other way.

Verse 4. *They uncovered the roof*] The houses in the East are generally made flat-roofed, that the inhabitants may have the benefit of taking the air on them; they are also furnished with battlements round about, Deut. xxii. 8. Judg. xvi. 27. and 2 Sam. xi. 2. to prevent persons from falling off; and have a trap door by which they descend into the house. This door, it appears, was too narrow to let down the sick man and his couch; so they uncovered the roof, removed a part of the tiles, and having broken it up, taking away the lathes or timber, to which the tiles had been attached, they then had room to let down the afflicted man. See Luke v. 19. and on Matt. x. 27. xxiv. 17.

Verse 7. *Why doth this man thus speak blasphemies?*] See this explained Matt. ix. 3, &c.

Verse 12. *He—took up the bed*] The words of PROSPER on this place are worthy of notice. "What is sin, but a deplorable fall, a grovelling on the earth, a repose in the creature, often followed by an universal palsy of the soul; namely an utter inability to help itself, to break off its evil habits, to walk in the ways of God, to rise, or to take one good step toward him? Grace can repair all in a moment: because

it is nothing but the almighty will of God, who commands, and does whatever he commands."

Verse 14. *Levi*] The same as *Matthew*; he appears to have been a Jew, though employed in the odious office of a tax-gatherer. For an account of his call, see his Gospel, chap. ix. 9, &c.

Verse 16. *Sinners*] By ἀμαρτωλοὶ, the Gentiles or heathens are generally to be understood in the Gospels, for this was a term the Jews never applied to any of themselves. See the note on Matt. ix. 10.

How is it that he eateth] Some very good MSS. several versions, with *Chrysostom* and *Augustin* read, *why doth YOUR MASTER eat?*

Verse 17. *To repentance*] This is omitted by ABDKL. twenty-seven others: both the *Syriac*, *Persic*, *Coptic*, *Æthiopic*, *Armenian*, *Gothic*, *Vulgate*; six copies of the *Itala*; *Euthymius* and *Augustin*, *Griesbach* has left it out of the text; *Grotius*, *Mill*, and *Bengel* approve of the omission. See on Matt. ix. 13. I leave it as in the parallel place above quoted. Properly speaking, the *righteous* cannot be called to *repentance*. They have already forsaken sin, mourned for it, and turned to God. In the other parallel place, Luke v. 32. all the MSS. and versions retain μετανοίαν, *repentance*.

Verse 18. *Why do the disciples of John and of the Pharisees fast*] See this largely

A. M. 4031. disciples of John and of the
A. D. 27. Pharisees fast, but thy disci-
An. Olymp. ples fast not ?
CCL. 3.

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them ? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment : else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles : else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred : but new wine must be put into new bottles.

23 ¶ And it came to pass, that he went through the corn fields on the sabbath-day ; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day, that which is not lawful ?

25 And he said unto them, Have ye never read what David did when he had need, and was an hungered, he, and they that were with him ?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him ?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath :

28 Therefore the Son of man is Lord also of the sabbath.

in Or, rain, or unthought.—Matt. 12. 1. Luke 6. 1.—Deut. 23. 25.—1 Sam. 21. 6.—Exod. 29. 32, 33. Lev. 24. 9.

* Exod. 23. 12. Deut. 5. 14. 1 Cor. 3. 21, 22.—Matt. 11. 27 & 12. 8. Luke 6. 5.

explained on Matt. ix. 14, &c. The following vices are very common to *Pharisees*.

1. They are more busied in censuring the conduct of others, than in rectifying their own.

2. They desire that every one should regulate his piety by theirs; and embrace their particular customs, and forms of devotion.

3. They speak of, and compare themselves with other people, only that they may have an opportunity of distinguishing and exalting themselves.

On the nature, times, and duration of fasting, see Matt. vi. 16. and ix. 15.

Verse 20. *In those days*] But instead of *σεως τρις ημερας*, many of the best MSS. and versions read, *σεως εν τη ημερα*, in that day; viz. the day in which Jesus Christ should be delivered up to the Jews and Gentiles. *Mill* and *Bengel* approve of this reading, and *Griesbach* adopts it. The former part of the verse seems to vindicate the common reading.

Verse 21. *No man—seweth*] See Matt. ix. 16. *No man seweth a piece of unscoured cloth upon an old garment.* In the common editions, this verse begins with *και*, and, but this is omitted by almost every MS. and version of note. The construction of the whole verse is various in the MSS. the translation given here, and in Matt. ix. 16. is intelligible, and speaks for itself.

Verse 23. *Went through the corn-fields*] See on Matt. xii. 1.

Verse 26. *The days of Abiathar the high priest*] It appears from 1 Sam. xxi. 1. which is the place referred to here, that *Ahimelech* was then high priest at *Nob* : and from 1 Sam. xxii. 20. xxiii. 6. and 1 Chron. xviii. 16. it appears, that *Abiathar* was the son of *Ahimelech*. The Persic reads *Abimelech* instead of *Abiathar*. *Theophylact* supposes that *Abiathar*

was the *priest*, and *Ahimelech* or *Abimelech* the *high priest*, and thus endeavours to reconcile both the sacred historians. Others reconcile the accounts thus, *Ahimelech* was called *Ahimelech Abiathar*, *αβ*, father, understood; and *Abiathar* was called *Abiathar Ahimelech*, *αβ*, son, understood. Probably they both officiated in the *high priesthood*; and the name of the office was indifferently applied to either. *Showbread*] See Matt. xii. 4.

Verse 27. *The sabbath was made for man*] That he might have the *seventh* part of his whole time to devote to the purposes of bodily rest, and spiritual exercises. And in these respects it is of infinite use to mankind. Where no sabbath is observed, there disease, poverty, and profligacy generally prevail. Had we no sabbath, we should soon have no religion. This whole verse is wanting in the *Codex Bezae*, and in five of the *Itala*.

Verse 28. *The Son of man is Lord*] See on Matt. xii. 7, 8. Some have understood this as applying to men in general, and not to Christ. *The Son of man*, any man, is *Lord of the sabbath*; i. e. it was made for him, for his ease, comfort, and use, and to these purposes he is to apply it. But this is a very *harsh*, and at the same time a very *lax* mode of interpretation; for it seems to say that a man may make what use he pleases of the sabbath; and were this true, the moral obligation of the sabbath would soon be annihilated.

God ordained the sabbath not only to be a type of that rest which remains for the people of God, but to be also a mean of promoting the welfare of men in general.

The ordinances of religion should be regulated according to their end, which is the honour of God, and the salvation of men. It is

the property of the *true religion* to contain nothing in it but what is beneficial to man. Hereby by God plainly shows, that it is neither out of indigence or interest, that he requires men to worship and obey him; but only out of goodness, and to make them happy. God prohibited work on the sabbath-day, lest servants

should be oppressed by their masters, that the labouring beasts might have necessary rest, and that men might have a proper opportunity to attend upon his ordinances, and get their souls saved. To the sabbath, under God, we owe much of what is requisite and necessary as well for the *body* as the *soul*.

CHAPTER III.

The man with the withered hand healed, 1—5. The Pharisees plot our Lord's destruction, 6. Christ withdraws, and is followed by a great multitude, 7—9. He heals many, and goes to a mountain to pray, 10—13. He ordains twelve disciples, and gives them power to preach, and work miracles, 14, 15. Their names, 16—19. The multitudes throng him, and the scribes attribute his miracles to Beelzebub, 20—22. He vindicates himself by a parable, 23—27. Of the blasphemy against the Holy Ghost, 28—30. His mother and brethren send for him, 31, 32. And he takes occasion from this to show, that they who do the will of God are to him as his brother, sister, and mother, 33—35.

A. M. 4031.
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An. Olymp.
CCL. 3.

AND ^a he entered again into the synagogue; and there was a man there which had a withered hand.

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

3 And he saith unto the man which had the withered hand, ^bStand forth:

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

5 And when he had looked round about on them with anger, being grieved for the ^chardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and

^a Matt. 12. 9. Luke 6. 6.—^b Arise, stand forth in the midst.

NOTES ON CHAPTER III.

Verse 1. *A man there which had a withered hand.*] See this explained on Matt. xii. 10, &c. and on Luke vi. 6, 10.

Verse 2. *They watched him*] Παρατηρουσιν αυτον, they maliciously watched him. See on Luke xiv. 1.

Verse 4. *To do good—or—evil? to save life, or to kill?*] It was a maxim with the Jews, as it should be with all men, that he who neglected to preserve life when it was in his power, was to be reputed a murderer. Every principle of sound justice requires that he should be considered in this light. But if this be the case, how many murderers are there against whom there is no law but the law of God?

To kill—but instead of αποκτειναι, several MSS. and versions have απολωσι to destroy. Wetstein, and Griesbach quote Theophylact for this reading; but it is not in my copy. Paris edit. 1635.

Verse 5. *With anger, being grieved for the hardness of their hearts*] These words are not found in any of the other evangelists. For παρωσι, hardness, or rather callousness, the Codex Bezae, and four of the Itala, read νεκρωσι, deadness; the Vulgate and some of the Itala, caecitate, blindness. Join all these together, and they will scarcely express the fulness of this people's wretchedness. By a long resistance to the grace and Spirit of God, their hearts had become callous, they were past feeling. By a long opposition to the light of God, they

his hand was restored whole as the other.

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An. Olymp.
CCL. 3.

6 ¶ ^dAnd the Pharisees went forth, and straightway took counsel with ^ethe Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, ^fand from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon; a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him,

^c Or, blindness.—^d Matt. 12. 14.—^e Matt. 22. 16.—^f Luke 6. 17.

became dark in their understanding, were blinded by the deceitfulness of sin; and thus were past seeing. By a long continuance in the practice of every evil work, they were cut off from all union with God, the fountain of spiritual life; and becoming dead in trespasses and sins, they were incapable of any resurrection but through a miraculous power of God.

With anger—what was the anger which our Lord felt? That which proceeded from excessive grief, which was occasioned by their obstinate stupidity and blindness: therefore it was no uneasy passion, but an excess of generous grief.

Whole as the other] This is omitted by the best MSS. and versions. Grotius, Mill, and Bengel approve of the omission, and Griesbach leaves it out of the text.

Verse 6. *Herodians*] For an account of these, see the note on Matt. xvi. 1. xxii. 16.

Verse 7. *Galilee*] See Matt. iv. 13, 15.

Verse 8. *Tyre—Sidon, &c.*] See Matt. xi. 21.

When they had heard what great things he did, came unto him.] So, if Christ be persecuted and abandoned by the wicked, there are a multitude of pious souls who earnestly seek and follow him. He who labours for God, will always find more than he loses, in the midst of all his contradictions and persecutions.

Verse 9. *A small ship*] Πλοιαριον. The Ital. boot, Old English MS. It was doubtless something of the boat kind, which probably belonged

A. M. 4031. because of the multitude, lest they should through him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them, that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into a house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

Or, rushed.—h Ch. 1. 23, 24. Luke 4. 41.—m Matt. 14. 33. Ch. 1. 1.—k Ch. 1. 25, 34. Matt. 12. 16.

1 Matt. 10. 1. Luke 6. 12. & 9. 1.—m John 1. 42.—n Or, home o Ch. 6. 31.—p Or, kinsmen.—r John 7. 5. & 10. 20.

to some of the disciples. Our Lord was, at this time, teaching by the sea of Galilee. The word ship is utterly improper in many places of our translation; and tends to mislead the people.

Verse 10. They pressed upon him] Rushed upon him, εὐσταθῶς—through eagerness to have their spiritual and bodily maladies immediately removed.

Plagues.] Rather disorders, μαστιγὰς; properly such disorders as were inflicted by the Lord. The word plague also tends to mislead.

Verse 11. Thou art the Son of God.] Two MSS. and the latter Syriac have, Thou art the Christ, the Son of God. One of Stephens' MSS. has, Thou art the Holy One of God. A MS. in the library of Leicester has σου εἶ ο θιος υιος, Thou art God, the Son. This is an uncommon reading, which is not confirmed by any MS. yet discovered.

Verse 14. He ordained twelve] Ερωνας, he made twelve. Here is nothing of what we call ordaining. Christ simply appointed them to be with him; and that he might send them occasionally to preach, &c.

To preach] The Codex Bezae, Saxon, and all the Itala, except one, add το μαργαριον, the Gospel.

Verse 15. To have power to heal—and to cast out devils] The business of a minister of Christ is, 1st. To preach the Gospel; 2dly. To be the physician of souls; and, 3dly. To wage war with the devil, and destroy his kingdom.

Verse 16. Simon, &c.] See on Matt. x. 2, &c.

Verse 17. Sons of thunder] A Hebraism for thunderers; probably so named because of their zeal and power in preaching the Gospel.

The term Boanerges is neither Hebrew nor Syriac. Calmet and others think that there is reason to believe, that the Greek transcribers have not copied it exactly. בני רעם beney râam, which the ancient Greeks would pronounce Beneregem, and which means, sons of thunder, was probably the appellative used by our Lord: or בני רעס בני reges, sons of tempest, which comes nearest to the Boanerges of the evange-

list. St. Jerom, on Dan. i. gives בני רעם (which he writes Benerecem, softening the sound of the y ain) as the more likely reading; and Luther, supposing our Lord spoke in Hebrew, gives the proper Hebrew term abovementioned, which he writes Bnehargem. Some think, that the reason why our Lord gave this appellative to the sons of Zebedee was, their desire to bring fire down from heaven, i. e. a storm of thunder and lightning, to overturn and consume a certain Samaritan village, the inhabitants of which would not receive their Master. See the account in Luke ix. 53, 54. It was a very usual thing among the Jews to give surnames, which signified some particular quality or excellence, to their rabbins. See several instances in Schoetgen.

Verse 19. Into a house.] As Christ was now returned to Capernaum, this was probably the house of Peter, mentioned chap. ii. 1.

Verse 20. Eat bread.] Had no time to take any necessary refreshment.

Verse 21. His friends] Or, relations. On this verse several MSS. differ considerably. I have followed the reading of the Syriac, because I think it the best; ο παρ' αυτου signify merely his relatives, his brethren, &c. see ver. 31. and the phrase is used by the best writers to signify relatives, companions, and domestics. See Kypke in loc.

They said, He is beside himself.] It was the enemies of Christ that raised this report; and his relatives, probably thinking that it was true, went to confine him. Let a Christian but neglect the care of his body for a time, in striving to enter in at the strait gate; let a minister of Christ but impair his health by his pastoral labours, presently "he is distracted;" he has "not the least conduct nor discretion." But let a man forget his soul, let him destroy his health by debaucheries, let him expose his life through ambition, and he may, notwithstanding, pass for a very prudent and sensible man.

Schoetgen contends, that the multitude, and not Christ, is here intended. Christ was in the

A. M. 4031. 22 ¶ And the scribes which came down from Jerusalem said, 'He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 † And he called them unto him, and said unto them in parables, How can Satan cast out Satan ?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 † No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man ; and then he will spoil his house.

28 † Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith

soever they shall blaspheme : A. M. 4031. 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation :

30 Because they said, He hath an unclean spirit.

31 ¶ † There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren ?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren !

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

* Matt. 9. 34. & 10. 25. Luke 11. 15. John 7. 20. & 8. 48, 52. & 10. 22.—† Matt. 12. 25.

† Isai. 43. 29. Matt. 12. 29.—† Matt. 12. 31. Luke 12, 10. 1 John 5. 16.—† Matt. 12. 46. Luke 8. 19.

house : the multitude, οχλος, ver. 20. pressed upon him so that he could not eat bread. His disciples, or friends, went out, κρατησαι αυτου, (scil. οχλον) to restrain it, viz. the multitude, to prevent them from rushing into the house and disturbing their Master, who was now taking some refreshment. This conjecture should not be lightly regarded.

Verse 22. He hath Beelzebub] See on Matt. xii. 24—26.

Verse 27—30. No man, &c.] For an explanation of these verses, and a definition of the sin against the Holy Ghost, see Matt. xii. 29—33.

Verse 28. Wherewith soever they shall blaspheme] This clause is wanting in six copies of the Itala, and in Cyprian and Ambrosiastes.

Verse 29. Never] εις τον αιωνα. This is wanting in the Codex Bezae, two others, five of the Itala, and in Athanasius and Cyprian.

Eternal damnation] Or, everlasting judgment, αιωνιου κρισιως. But instead of κρισιως, BL. and two others read αμαρτηματος, sin. The Codex

Bezae, two others, and some of the fathers, read αμαρτιαι, a word of the same import. Grotius, Mill, and Bengel, prefer this latter reading ; and Griesbach has queried the common reading, and put αμαρτηματος in the margin. Sin or trespass is the reading of the Coptic, Armenian, Gothic, Vulgate, and all the Itala but two. Everlastingness trespass, is the translation in my Old MS. Eng. Bib.

Verse 31. His brethren and his mother] Or, rather, his mother and his brethren. This is the arrangement of the best and most ancient MSS. and this clause, και αι αδελφαι σου, and thy sisters, ver. 32. should be αποδεδ, on the authority of ADEFGMSUV. fifty-five others, some editions, the margin of the later Syriac, Slavonic, Gothic, and all the Itala except four. Griesbach has received this reading into the text.

Calling him.] This clause is wanting in one copy of the Itala. The Codex Alexandrinus has ζητουντες αυτου, seeking him.

Verse 33. Who is my mother ?] See on Matt. xii. 46—50.

CHAPTER IV.

The parable of the sower, 1—9. Its interpretation, 10—20. The use we should make of the instructions we receive, 21—25. The parable of the progressively growing seed, 26—29. Of the mustard-seed, 30—34. Christ and his disciples are overtaken by a storm, 35—38. He rebukes the wind and the sea, and produces fair weather, 39—41.

A. M. 4031. A. D. 27. An. Olymp. CCI. 3. AND † he began again to teach by the sea side : and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea ;

and the whole multitude was by the sea on the land. A. M. 4031. A. D. 27. An. Olymp. CCI. 3. 2 And he taught them many things by parables, † and said unto them in his doctrine,

* Matt. 13. 1. Luke 8. 4.

† Ch. 12. 38.

NOTES ON CHAPTER IV.

Verse 2. He taught them many things by parables] See every part of this parable of the sower explained on Matt. xiii. 1, &c.

Verse 4. The fowls] Του ουρανου, of the air, is the common reading ; but it should be omitted, on the authority of nine uncial MSS. upward of one hundred others, and almost all the

A. M. 4031. 3 Harken : Behold, there
A. D. 27. went out a sower to sow :
An. Olymp. CCL. 3.

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth : and immediately it sprang up, because it had no depth of earth :

6 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, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased ; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 ¶^d And when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God : but unto ^ethem that are without, all *these* things are done in parables :

12 ^fThat seeing they may see, and not perceive ; and hearing they may

A. M. 4031. hear, and not understand ; lest
A. D. 27. at any time they should be con-
An. Olymp. verted, and *their* sins should
CCL. 3. be forgiven them.

13 And he said unto them, Know ye not this parable ? and how then will ye know all parables ?

14 ¶^e The sower soweth the word.

15 And these are they by the way side, where the word is sown : but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground ; who, when they have heard the word, immediately receive it with gladness ;

17 And have no root in themselves, and so endure but for a time : afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns ; such as hear the word,

19 And the cares of this world, ^hand the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground ; such as hear the word, and receive *it*, and bring forth fruit, some thirty fold, some sixty, and some an hundred.

^c John 15. 5. Col. 1. 6.—^d Matt. 13. 10. Luke 8. 9, &c.
^e 1 Cor. 5. 12. Col. 4. 5. 1 Thess. 4. 12. 1 Tim. 3. 7.

versions. Bengel and Griesbach have left it out of the text. It seems to have been inserted in Mark, from Luke viii. 5.

Verse 9. *And he said—he that hath ears to hear, let him hear.*] The *Codex Bezae*, later *Syriac* in the margin, and seven copies of the *Itala*, add, *καὶ ἰσχυρὰ εὐαγγελίζου*, and *whoso understandeth, let him understand.*

Verse 10. *They that were about him*] None of the other evangelists intimate that there were *any* besides the *twelve* with him ; but it appears there were several others present ; and though they were not styled *disciples*, yet they appear to have seriously attended to his public and private instructions.

Verse 11. *Unto you it is given to know*] *Γινώσκειν*, to know, is omitted by ABKL : ten others, the *Coptic*, and one of the *Itala*. The omission of this word makes a material alteration in the sense ; for without it, the passage may be read thus—*To you the mystery of the kingdom of God is given ; but all these things are transacted in parables to those without.* Griesbach leaves it doubtful. And Professor White says, *probabiliter delendum*. I should be inclined to omit it, were it not found in the parallel passages in Matthew and Luke, in neither of whom it is omitted by any MS. or

^f Isai. 6. 9. Matt. 13. 14. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.—^g Matt. 13. 19.—^h 1 Tim. 6. 9. 17.

version. See the dissertation on *paraboli cal writing* at the end of Matt. chap. xiii.

Verse 13. *Know ye not this parable*] The scope and design of which is so very obvious.

How then will ye know all parables ?] Of which mode of teaching ye should be perfect masters, in order that ye may be able successfully to teach others. This verse is not found in any of the other evangelists.

Verse 15. *These are they*] Probably our Lord here refers to the people to whom he had just now preached, and who, it is likely, did not profit by the word spoken.

Where the word is sown] Instead of this clause, four copies of the *Itala* read the place thus—*They who are sown by the way side are they who receive the word negligently.* There are thousands of this stamp in the Christian world. Reader, art thou one of them ?

Verse 19. *The deceitfulness of riches*] This is variously expressed in different copies of the *Itala* ; the errors—*delights of the world—completely alienated (abalienati) by the pleasures of the world. The lusts of other things—which have not been included in the anxious cares of the world—and the deceitfulness of riches. All, all, choke the word !*

A. M. 4031. 21 ¶ ¹ And he said unto them, Is a candle brought to be put under a ^k bushel, or under a bed? and not to be set on a candlestick?

22 ¹ For there is nothing hid, which shall not be manifested; neither was any thing kept a secret, but that it should come abroad.

23 ^m If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what ye hear: ⁿ with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

A. M. 4031. 25 ° 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, ^p So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is ^r brought forth, immediately ^q he putteth in the sickle, because the harvest is come.

¹ Matt. 5. 15. Luke 8. 16. & 11. 33.—^k The word in the original signifieth a less measure, as Matt. 5. 15.—^l Matt. 10. 26. Luke 12. 2.

^m Matt. 11. 15. Ver. 9.—ⁿ Matt. 7. 2. Luke 6. 38.—^o Matt. 13. 12. & 25. 29. Luke 8. 18. & 19. 26.—^p Matt. 13. 24.—^q Or, ripe.—^r Rev. 14. 15.

Verse 21. *Is a candle—put under a bushel?*] The design of my preaching is to enlighten men; my parables not being designed to hide the truth, but to make it more manifest.

Verse 22. *For there is nothing hid, &c.*] Probably our Lord means, that all that had hitherto been *secret*, relative to the salvation of a lost world, or only obscurely pointed out by *types* and sacrifices, shall now be uncovered and made plain by the everlasting Gospel. See on Matt. v. 15. x. 26.

Verse 24. *And unto you that hear shall more be given.*] This clause is wanting in DG. Coptic, and four copies of the *Itala*; and in others where it is extant, it is variously written. Griesbach has left it out of the text, and supposes it to be a gloss on, *Whosoever hath, to him shall be given.*

Verse 25. *He that hath*] See on Matt. xiii. 12.

Verse 26. *So is the kingdom of God*] This parable is mentioned only by Mark, a proof that Mark did not *abridge* Matthew. Whitby supposes it to refer to the good ground spoken of before, and paraphrases it thus: "What I have said of the seed sown upon good ground may be illustrated by this parable. The doctrine of the kingdom received in a good and honest heart, is like seed sown by a man in his ground, properly prepared to receive it: for when he hath sown it, he sleeps and wakes day after day, and looking on it, he sees it spring and grow up, through the virtue of the earth in which it is sown, though he knows not how it doth so; and when he finds it ripe, he reaps it, and so receives the benefit of the sown seed. So is it here: the seed sown in the good and honest heart brings forth fruit with patience; and this fruit daily increaseth, through we know not how the word and spirit work that increase; and then Christ the husbandman at the time of the harvest, gathers in this good seed into the kingdom of heaven." I see no necessity of inquiring how *Christ* may be said to *sleep*, and *rise night and day*; *Christ* being like to this husbandman only in *sowing* and *reaping* the seed.

Verse 27. *And should sleep, and rise night and day*] That is, he should *sleep by night*,

and *rise by day*; for so the words are obviously to be understood.

He knoweth not how.] How a plant grows is a mystery in nature, which the wisest philosopher in the universe cannot fully explain.

Verse 27. *Bringeth forth—of herself*] *Αυτοματην*. By its own energy, without either the influence or industry of man. Similar to this is the expression of the poet:

Namque alio nullis hominum cogentibus ipse Sponte sua veniunt. Virg. *Geor.* l. ii. v. 10.

"Some (trees) grow of their own accord, without the labour of man." All the endlessly varied herbage of the field is produced in this way.

The full corn] *Πληρη σικερα*, FULL wheat; the perfect, full-grown, or ripe corn. Lucian uses *κενος καρπος*, EMPTY fruit; for imperfect, or unripe fruit. See *Κυρρε*.

The fruit of God, which is generated in the soul by the word of life, under the influence of the Holy Spirit, is first *very small*, there is only a *blade*, but this is full of *promise*, for a *good blade* shows there is a *good seed* at bottom; and that the *soil* in which it is sown is *good* also. *Then the ear*, the *strong stalk* grows up, and the ear is formed at the top; the faith and love of the believing soul increase abundantly, it is *justified* freely through the redemption that is in Christ; it has the *ear* which is shortly to be filled with the *ripe grain*, the *outlines* of the whole image of God. *Then the full corn*. The soul is *purified* from all unrighteousness, and having escaped the corruption that is in the world, it is made a partaker of the divine nature, and is filled with all the fulness of God.

Verse 29. *He putteth in the sickle*] *Αποτελλου*, he sendeth out the sickle, i. e. the reapers, the instrument, by a metonymy, being put for the persons who use it. This is a common figure. It has been supposed that our Lord intimates here, that *as soon* as a soul is made completely holy, it is *taken* into the kingdom of God. But certainly the parable does not say so. When the corn is ripe, it is reaped for the benefit of him who sowed it: for it can be of little or no use till it be *ripe*; so when a soul is *saved* from all sin, it is capable of being

A. M. 4031. 30 ¶ And he said, ' Where-
A. D. 27. unto shall we liken the king-
An. Olymp. dom of God? or with what
CCL. 3. comparison shall we compare it?

31 *It is like a grain of mustard seed, which when it is sown in the earth, is less than all the seeds that be in the earth:*

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 ^u And with many such parables

[†] Matt. 13. 31. Luke 13. 18. Acts 2. 41. & 4. 4. & 5. 14. & 19. 20.

fully employed in the work of the Lord: it is then, and not till then, fully fitted for the master's use. God saves men to the uttermost, that they may here perfectly love him, and worthily magnify his name. To take them away the moment they are capable of doing this, would be, so far, to deprive the world and the church of the manifestation of the glory of his grace. "But the text says, immediately he sendeth out the sickle, and this means that the person dies, and is taken into glory as soon as he is fit for it." No, for there may be millions of cases, where, though to die would be gain, yet to live may be far better for the church: and for an increase of the life of Christ to the soul. See Phil. i. 21, 24. Besides, if we attempt to make the parable speak here, what seems to be implied in the letter: then we may say, with equal propriety, that Christ sleeps and wakes alternately; and that his own grace grows, he knows not how, in the heart in which he has planted it. Ver. 27.

On these two parables we may remark:

1. That a preacher is a person employed by God, and sent out to sow the good seed of his kingdom in the souls of men.
2. That it is a sin against God to stay in the field, and not sow.
3. That it is a sin to pretend to sow, when a man is not furnished by the keeper of the granary with any more seed.
4. That it is a high offence against God to change the master's seed, to mix it, or to sow bad seed in the place of it.
5. That he is not a seeds-man of God, who desires to sow by the way-side, &c. and not on the proper ground; i. e. he who loves to preach only to genteel congregations, to people of sense and fashion, and feels it a pain and a cross to labour among the poor and the ignorant.
6. That he who sows with a simple, upright heart, the seed of his Master, shall, (though some may be unfruitful,) see the seed take deep root, and notwithstanding the unfaithfulness and sloth of many of his hearers, he shall doubtless come with rejoicing, bringing his sheaves with him. See Quessel.

Verse 30. *Whereunto shall we liken the kingdom of God?* How amiable is this carefulness of Jesus! How instructive to the preachers of his word! He is not solicitous to seek fine turns of eloquence to charm the minds of his auditors, nor to draw such descriptions and comparisons

spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 ¶ ^v And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

^u Matt. 13. 34. John 16. 12.—^v Matt. 8. 18, 23. Luke 8. 22.

as may surprise them: but studies only to make himself understood; to instruct to advantage; to give true ideas of faith and holiness, and to find out such expressions as may render necessary truths easy and intelligible to the meanest capacities. The very wisdom of God seems to be at a loss to find out expressions low enough for the slow apprehensions of men. How dull and stupid is the creature! How wise and good the Creator! And how foolish the preacher who uses fine and hard words in his preaching, which, though admired by the shallow, convey no instruction to the multitude.

Verse 31. *A grain of mustard seed*] See on Matt. xiii. 31, 32.

Verse 33. *With many such parables*] ΠΟΛΛΑΙΣ, many, is omitted by L. sixteen others; the Syriac, both the Persian, one Arabic, Coptic, Armenian, Æthiopic, and two of the Itala. Mill approves of the omission, and Griesbach leaves it doubtful. 'Tis probably an interpolation: the text reads better without it.

As they were able to hear] ΔΕΚΟΥΣ, or to understand, always suiting his teaching to the capacities of his hearers. I have always found that preacher most useful, who could adapt his phrase to that of the people to whom he preached. Studying different dialects, and forms of speech among the common people, is a more difficult, and a more useful work, than the study of dead languages.—The one a man should do, and the other he need not leave undone.

Verse 34. *He expounded all things to his disciples.*] That they might be capable of instructing others. Outside hearers, those who do not come into close fellowship, with the true disciples of Christ, have seldom more than a superficial knowledge of divine things.

In the fellowship of the saints, where Jesus the teacher is always to be found, every thing is made plain,—for the secret of the Lord is with them who fear him.

Verse 35. *Let us pass over unto the other side.*] Our Lord was now by the sea of Galilee.

Verse 36. *They took him even as he was in the ship.*] That is, the disciples; he was now εν τω πλοιω, in the boat, i. e. his own boat, which usually waited on him, and out of which it appears he was then teaching the people. There were several others there which he might have gone in, had this one not been in the place. The construction of this verse is exceedingly difficult. The meaning appears to be this: the

A. M. 4031. 37 And there arose a great
A. D. 27. storm of wind, and the waves
An. Olymp. beat into the ship, so that it
CCI. 3. was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we ^w perish?

39 And he arose, and rebuked the wind,

^w Jonah 1. 6.

disciples sailed off with him just as he was in the boat, out of which he had been teaching the people; and they did not wait to provide any accommodations for the passage. This I believe to be the meaning of the inspired penman.

Verse 37. *A great storm of wind*] See on Matt. viii. 24.

Verse 38. *On a pillow*] Προσκεφαλιον probably means a little bed or hammock, such as are common in small vessels. I have seen several in small packets, or passage boats, not a great deal larger than a bolster.

Verse 39. *Peace, be still.*] *Be silent! Be still!* There is uncommon majesty and authority in these words. Who but God could act thus? Perhaps this salvation of his disciples in the boat might be designed to show forth that protection and deliverance which Christ will give to his followers, however violently they may be persecuted by earth or hell. At least this is a legitimate use which may be made of this transaction.

A. M. 4031. and said unto the sea, Peace, and the wind
A. D. 27. ceased, and there was a great calm.
An. Olymp. CCI. 3.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they ^x feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

^x Matt. 27. 34.

Verse 40. *Why are ye so fearful?*] Having me with you.

How is it that ye have no faith?] Having already had such proofs of my unlimited power and goodness.

Verse 41. *What manner of man is this?*] They were astonished at such power proceeding from a person who appeared to be only like one of themselves. It is often profitable to entertain each other with the succour and support which we receive from God, in times of temptation and distress; and to adore, with respectful awe, that sovereign power and goodness by which we have been delivered.

HAVING spoken so largely of the spiritual and practical uses to be made of these transactions, where the parallel places occur in the preceding evangelist, I do not think it necessary to repeat those things here, and must refer the reader to the places marked in the margin.

CHAPTER V.

The man possessed with a legion of demons cured, 1—20. He raises Jairus' daughter to life, and cures the woman who had an issue of blood, 21—43.

A. M. 4031. **A**ND ^a they came over un-
A. D. 27. to the other side of the
An. Olymp. sea, into the country of the
CCI. 3. Gadarenes.

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

3 Who had *his dwelling among the*

^a Matt. 8. 28.

NOTES ON CHAPTER V.

Verse 1. *The Gadarenes.*] Some of the MSS. have *Gergasenes*, and some of them *Gerasenes*. *Griesbach* seems to prefer the latter. See the note on Matt. viii. 28.

The Gadarenes were included within the limits of the Gergasenes. Dr. Lightfoot supposes that of the two demoniacs mentioned here, one was of Gadara, and consequently a *heathen*, the other was a Gergescian, and consequently a *Jew*; and he thinks that Mark and Luke mention the Gadarene demoniac, because his case was a singular one, being the only heathen cured by our Lord, except the daughter of the Syrophenician woman.

Verse 2. *A man with an unclean spirit*] There are two mentioned by Matthew, who are termed *demoniacs*. See on chap. i. 23.

Verse 3. *Who had his dwelling among the tombs*] See Matt. viii. 28.

A. M. 4031. and no man could
A. D. 27. bind him, no, not with chains:
An. Olymp. CCI. 3.

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

Luke 8. 26.

Verse 4. *With fetters and chains*] His strength, it appears, was *supernatural*, no kind of chains being strong enough to confine him. With several, this man would have passed for an *outrageous madman*, and diabolic influence be entirely left out of the question; but it is the prerogative of the *inspired penman* only, to enter into the *nature* and *causes* of things; and how strange is it, that because men cannot see as far as the Spirit of God does, therefore they deny his testimony. "There was no devil, there can be none:" why? "Because we have never seen one, and we think the doctrine absurd." Excellent reason! And do you think that any man who conscientiously believes his bible will give any credit to you? Men sent from God to bear witness to the truth, tell us there were *demoniacs* in their time; you say "no, they were only diseases." Whom shall we credit? The men sent from God, or you?

A. M. 4031. 5 And always, night and
 A. D. 27. day, he was in the mountains
 An. Olymp. and in the tombs, crying, and
 CCL. 3. cutting himself with stones.

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

7 And cried with a loud voice, and said, ^b What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

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

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

10 And he besought him much that he would not send them away out of the country.

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

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

13 And forthwith Jesus gave them leave. And the unclean spirits went

A. M. 4031. out, and entered into the
 A. D. 27. swine; and the herd ran vio-
 An. Olymp. lently down a steep place into
 CCL. 3. the sea, (they were about two thou- sand;) and were choked in the sea.

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

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

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

17 And ^d they began to pray him to depart out of their coasts.

18 And when he was come into the ship, ^e he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things

^b Acts 16. 17. Matt. 8. 29.—^c Luke 8. 30.

^d Matt. 8. 34. Acts 16. 39.—^e Luke 8. 38.

Verse 5. *Crying, and cutting himself with stones.*] In this person's case we see a specimen of what Satan could do in all the wicked, if God should permit him: but even the devil himself has his *chain*; and he who often binds others, is *always* bound himself.

Verse 6. *Worshipped him.*] *Did him homage*; compelled thereto by the power of God. How humiliating to Satan, thus to be obliged to acknowledge the superiority of Christ!

Verse 7. *What have I to do with thee.*] Or, *What is it to thee and me, or why dost thou trouble thyself with me?* See on chap. i. 24. and Matt. viii. 29. where the *idiom* and *meaning* are explained.

Jesus] This is omitted by four MSS. and by several in Luke viii. 28. and by many of the first authority in Matt. viii. 29. See the note on this latter place.

Verse 9. *Legion: for we are many.*] Could a disease have spoken so? "No, there was no devil in the case; the man spoke according to the prejudice of his countrymen." And do you think that the Spirit of God could employ himself in retailing such ridiculous and nonsensical prejudices? "But the evangelist gives these as this madman's words, and it was necessary, that as a faithful historian, he should mention these circumstances." But this objection is destroyed by the parallel place in Luke, chap. viii. 30. where the inspired writer himself observes, that the demoniac was called Legion, because many demons had entered into him.

Verse 10. *Out of the country.*] Strange, that these accursed spirits should find it any mitigation of their misery to be permitted to exercise

their malevolence in a particular district! But as this is supposed to have been a *heathen* district, therefore the demons might consider themselves in their own territories; and probably they could act there with less restraint than they could do in a country where the worship of God was established. See on ver. 1.

Verse 11. *A great herd of swine.*] See the notes on Matt. viii. 30.

Verse 12. *All the devils.*] ΠΑΝΤΕ, all, is omitted by many MSS. and versions: Griesbach leaves it out of the text. ΟΙ ΔΑΙΜΟΝΕΣ is omitted also by several: Griesbach leaves it doubtful. Probably it should be read thus, *And they besought him, saying.*

Verse 13. *Gave them leave.*] For ἀπέστειλεν, DII. three others, and three copies of the *Itala*, have ἐπέστειλεν, sent them.

Verse 14. *The swine.*] Instead of τρεῖς χοίρους, BCDL. three others, Syriac, Coptic, Ethiopic, Vulgate, and *Itala*, read αὐτοὺς, them—*And they that fed THEM fled.* Griesbach has adopted this reading.

Verse 15. *That—had the legion.*] This is omitted by D. and two others, Ethiopic, Persian, Vulgate, and all the *Itala* but one. Mill, Bengel, and Griesbach think it should be omitted.

Verse 19. *Suffered him not.*] Ο δὲ Ἰησοῦς, howbeit Jesus, is omitted by ABKLM. twenty-seven others, both the Syriac, both the Persian, Coptic, Gothic, Vulgate, and one of the *Itala*. Mill and Bengel approve of the omission, and Griesbach leaves it out of the text.

Go home to thy friends, &c.] This was the cause why Jesus would not permit him to fol-

A. M. 4031. the Lord hath done for thee,
A. D. 27. and hath had compassion on
An. Olymp. thee.
CCL. 3.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

21 ¶ And when Jesus was passed over again by the ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 ¶ And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her that she may be healed: and she shall live.

24 And Jesus went with him; and much people followed him, and thronged him.

† Matt. 9. 1. Luke 8. 40.—‡ Matt. 9. 18. Luke 8. 41.

low him now, because he would not have the happiness of his relatives deferred, who must exceedingly rejoice at seeing the wonders which the Lord had wrought.

Verse 20. *Decapolis.*] See on Matt. iv. 25.

Verse 23. *My little daughter*] Το θυγατριον μου, that little daughter of mine. The words express much tenderness and concern. Luke observes, chap. viii. 42. that she was his only daughter, and was about twelve years of age.

At the point of death] Εσχαστος οχθι, in the last extremity, the last gasp. See on Matt. ix. 18.

Verse 25. *A certain woman*] See Matt. ix. 20. Verse 26. *Had suffered many things of many physicians,—and was nothing bettered, but rather grew worse*] No person will wonder at this account, when he considers the therapeutics of the Jewish physicians, in reference to hemorrhages, especially of the kind with which this woman was afflicted.

Rabbi Jochanan says, “Take of gum Alexandria, of alum, and of crocus hortensis, the weight of a zuzee each; let them be bruised together, and given in wine to the woman that hath an issue of blood. But if this fails,

“Take of Persian onions nine logs, boil them in wine, and give it her to drink: and say, Arise from thy flux. But should this fail,

“Set her in a place where two ways meet, and let her hold a cup of wine in her hand; and let somebody come behind and affright her, and say, Arise from thy flux. But should this do no good,

“Take a handful of cummin, and a handful of crocus, and a handful of senu-greek; let these be boiled, and given her to drink, and say, Arise from thy flux. But should this also fail,

“Dig seven trenches, and burn in them some cuttings of vines not yet circumcised (vines not four years old); and let her take in her hand a cup of wine, and let her be led from this trench and sit down over that; and let her be removed from that, and set down over another: and in each removal say unto her, Arise from thy flux.”

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25 ¶ And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague.

30 And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging

h Lev. 15. 25. Matt. 9. 20.—i Luke 6. 19. & 8. 46.

Dr. Lightfoot gives these as a sample, out of many others extracted from *Babb. Shabb. fol.* 110.

And from some of these nostrums it is evident, the woman could not be bettered, and from some others it is as evident, that she must be made worse; and from all together it is indubitably certain, that she must have suffered many things;—and from the persons employed, the expense of the medicaments, and the number of years she was afflicted, as she was not a person of great opulence, it is most perfectly credible that she spent all that she had. She was therefore a fit patient for the Great Physician.

The case of this woman was a very afflicting one. 1. Because of the nature of her malady; it was such as could not be made public, without exposing her to shame and contempt. 2. It was an inveterate disorder; it had lasted twelve years. 3. It was continual; she appears to have had no interval of health. 4. Her disorder was aggravated by the medicines she used—she suffered much, &c. 5. Her malady was ruinous both to her health and circumstances—she spent all that she had. 6. She was now brought to the last point of wretchedness, want, and despair; she was growing worse, and had neither money nor goods to make another experiment to procure her health. 7. She was brought so low by her disorder, as to be incapable of earning any thing to support her wretched life a little longer. It has been said, and the saying is a good one, “Man’s extremity is God’s opportunity.” Never could the power and goodness of God be shown in a more difficult and distressful case. And now Jesus comes, and she is healed.

Verse 27. *Came in the press behind*] She had formed her resolution in faith, she executes it notwithstanding her weakness, &c. with courage; and now she finds it crowned with success.

Verse 31. *Thou seest the multitude thronging*

A. M. 4031. thee, and sayest thou, Who
A. D. 27. touched me?
An. Olymp. CCL 3. 32 And he looked round
about, to see her that had done this
thing.

33 But the woman fearing and trem-
bling, knowing what was done in her,
came and fell down before him, and
told him all the truth.

34 And he said unto her, Daughter,
thy faith hath made thee whole: go
in peace, and be whole of thy plague.

35 ¶ While he yet spake, there
came from the ruler of the synagogue's
house certain which said, Thy daughter
is dead: why troublest thou the Mas-
ter any farther?

36 As soon as Jesus heard the word
that was spoken, he saith unto the
ruler of the synagogue, Be not afraid,
only believe.

37 And he suffered no man to follow
him, save Peter, and James, and John
the brother of James.

38 And he cometh to the house of the

† Matt. 9. 22. Ch. 10. 52. Acts 14. 9.—1 Luke 8. 49.—John
11. 11.

thee, &c.] Many touch Jesus, who are not heal-
ed by him: the reason is, they do it not by
faith, through a sense of their wants, and a con-
viction of his ability and willingness to save
them. Faith conveys the virtue of Christ into
the soul, and spiritual health is the immediate
consequence of this received virtue.

Verse 33. *Fearing and trembling*] See Matt.
ix. 22.

Verse 34. *Be whole of thy plague.*] Rather,
continue whole, not be whole, for she was al-
ready healed: but this contains a promise ne-
cessary to her encouragement, that her disorder
should afflict her no more.

Verse 35. *Why troublest thou the Master*] These
people seem to have had no other notion
of our Lord than that of an eminent physician,
who might be useful while there was life, but
afterward could do nothing.

Verse 36. *Jesus—saith*] These words were
spoken by our Lord to the afflicted father, im-
mediately on his hearing of the death of his
child, to prevent that distress which he other-
wise must have felt on finding that the case was
now, humanly speaking, hopeless.

Verse 38. *He cometh*] But, *ερχεται*, they
came, is the reading of ABCDF. four others,
and several versions.

Wept and wailed] See on Matt. ix. 23.

Verse 40. *The father and the mother*] Pru-
dence required that they should be present,
and be witnesses of the miracle.

And them that were with him] That is, Peter,
James, and John, ver. 37. It is remarkable,
that our Lord gave a particular preference to
these three disciples, beyond all the rest, on
three very important occasions: 1. They were
present at the transfiguration. 2. At the raising

ruler of the synagogue, and A. M. 4031.
seeth the tumult, and them A. D. 27.
that wept and wailed greatly. An. Olymp.
CCL 3.

39 And when he was come in, he
saith unto them, Why make ye this
ado, and weep? the damsel is not dead,
but ^m sleepeth.

40 And they laughed him to scorn.
But when he had put them all out, he
taketh the father and the mother of the
damsel, and them that were with him,
and entereth in where the damsel was
lying.

41 And he took the damsel by the
hand, and said unto her, Talitha cumi,
which is, being interpreted, Damsel,
I say unto thee, arise.

42 And straightway the damsel arose,
and walked; for she was of the age of
twelve years. And they were asto-
nished with a great astonishment.

43 And he charged them straitly
that no man should know it; and com-
manded that something be given her to
eat.

† Acts 9. 40.—Matt. 8. 4. & 9. 30. & 12. 16. & 17. 9. Ch. 3.
12. Luke 5. 14.

of Jarius' daughter. 3. At his agony in the
garden of Gethsemane.

Where the damsel was lying] *Ανακλινοσα*,
lying. This word is very doubtful. BDL one
other, *Coptic*, and latter *Arabic*, with five of the
Itala, omit it. Other MSS. express the same
idea in five different words: *Griesbach* leaves it
out of the text. See his Testament.

Verse 41. *Talitha cumi*] *ταλιθα कुμι*
This is mere *Syriac*, the proper translation of
which the evangelist has given. The Codex
Bezae has a very odd and unaccountable
reading here, *εαββι. βαβιτα κυμι, my master,*
damsel, arise. *Suidas* quotes this place under
the word *Αββακουμι* thus, *ταλιθα κυμι. κυμι*
is the reading of several ancient MSS. but it is
certainly a faulty one.

Verse 43. *Something should be given her to*
eat.] For though he had employed an extra-
ordinary power to bring her to life, he wills
that she should be continued in existence by
the use of ordinary means. The advice of the
heathen is a good one.

Nec Deus interit, nisi dignus vindique nodus
Inciderit. Horat.

“When the miraculous power of God is ne-
cessary, let it be resorted to: when it is not
necessary, let the ordinary means be used.”—
to act otherwise would be to tempt God.

While Christ teaches men the knowledge of
the true God, and the way of salvation, he at
the same time teaches them lessons of pru-
dence, economy, and common sense. And it is
worthy of remark, that all who are taught of
him, are not only saved, but their under-
standings are much improved. True religion,
civilization, mental improvement, common
sense, and orderly behaviour, go hand in hand

CHAPTER VI.

Our Lord's countrymen are astonished at his wisdom and mighty works, and are offended at him, 1-4. He works few miracles there, because of their unbelief, 5, 6. He sends forth his disciples by two and two to preach, &c. 7-11. They depart, preach, and work miracles, 12, 13. Different opinions of Christ, 14-16. Account of the healing of John Baptist, 17-20. The disciples return, and give an account of their mission, 30. He departs with them to a place of privacy, but the people follow him, 31-33. He has compassion on them, and miraculously feeds five thousand with five loaves and two fishes, 34-44. He sends the disciples by sea to Bethsaida, and himself goes into a mountain to pray, 45, 46. The disciples meet with a storm, and he comes to them walking upon the water, and appeases the winds and the sea, 47-52. They come into the land of Genesaret, and he works many miracles, 53-56.

A. M. 4031. A. D. 27. An. Olymp. CCL 3. **AND** ^a he went out from thence, and came into his own country, and his disciples follow him,

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, ^b From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, ^c the brother of James, and Joseph, and of Juda, and Simon? and are not his sisters here with us? And they ^d were offended at him.

4 But Jesus said unto them, ^e A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 ^f And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And ^g he marvelled because of their unbelief. ^h And he went round about the villages, teaching.

7 ⁱ And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no ^k money in their purse:

9 But ^l he shod with sandals; and not put on two coats.

10 ^m And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 ⁿ And whosoever shall not receive

^a Matt. 13. 54. Luke 4. 16.—^b John 6. 42.—^c See Matt. 12. 46. Gal. 1. 19.—^d Matt. 11. 6.—^e Matt. 13. 57. John 4. 44. ^f See Gen. 19. 22. & 32. 25. Matt. 13. 58. Ch. 9. 23.—^g Isai. 59. 16.—^h Matt. 9. 35. Luke 13. 22.—ⁱ Matt. 10. 1. Ch. 3. 13, 14. Luke 9. 1.

^k The word signifieth a piece of brass money, in value somewhat less than a farthing, Matthew 10. 9. but here it is taken in general for money. Luke 9. 3.—^l Acts 12. 8. ^m Matthew 10. 11. Luke 9. 4. & 10. 7, 8.—ⁿ Matthew 10. 14. Luke 10. 10.

NOTES ON CHAPTER VI.

Verse 1. *And he went out from thence*] That is, from Capernaum. See on Matt. xiii. 54.

Verse 2. *Were astonished*] *Ἐπι τῷ διδάξαν αὐτοῦ, at his doctrine or teaching.* This is added by the *Codex Bezae* and eight others, latter *Syriac, Armenian, Vulgate,* and all the *Itala.*

Verse 3. *Is not this the carpenter*] Among the ancient Jews, every father was bound to do four things for his son. 1. To circumcise him. 2. To redeem him. 3. To teach him the law. 4. To teach him a trade. And this was founded on the following just maxim: "He who teaches not his son to do some work, is as if he taught him robbery!" It is therefore likely that Joseph brought up our Lord to his own trade.

Joseph] Several good MSS. read *Ἰωσῆφ, Joset,* and one, with several versions, read *Joseph.*

Verse 4-6. See this curious subject explained, Matt. xiii. 55-58.

Verse 7. *By two and two*] That they might encourage and support each other; and to show, that union among the ministers of the Gospel is essential to the promotion of the cause of truth. See on Luke x. 1.

Verse 8. *A staff only*] It is likely he desired them to take only one with every two, merely for the purpose of carrying any part of their clothes on, when they should be obliged to strip them off by reason of the heat; for walking staves, or things of this kind, were forbidden, see Matt. x. 10. But probably no more is de-

signed than simply to state, that they must not wait to make any provision for the journey, but go off just as they were, leaving the provision necessary in the present case, to the care of divine providence. St. James is represented in ancient paintings, as carrying a gourd bottle on a staff across his shoulder.

Verse 9. *Shod with sandals.* The sandal seems to have been similar to the Roman *solea,* which covered only the sole of the foot, and was fastened about the foot and ancle with straps. The sandal was originally a part of the woman's dress; ancient authors represent them as worn only by women. In Matt. x. 10. the disciples are commanded to take *no shoes, ὑποδήματα,* which word is nearly of the same import with *σандаλια, sandals;* but as our Lord intimates to them that they should be free from all useless incumbrances, that they might fulfil his orders with the utmost diligence and despatch, so we may suppose that the sandal was a lighter kind of wear than the shoe: and indeed the word sandal, which is mere Chaldee, *סנדל* might be properly translated a light shoe; as it is compounded of *סן sin,* a shoe, (see Targum, Deut. xxv. 9, 10.) and *לך dal,* thin, slender, or mean, as being made not only lighter than the *hypodema,* or shoe, but (probably) also of meaner materials. See many excellent observations on this subject in *Martinius's* Etymology. Lexicon, under the word *Sandalium.*

Verse 11. *And whosoever shall not receive you*] *ὅς αὐτῶν μὴ διέξεται, whatsoever PLACE*

A. M. 4031. you, nor hear you, when ye
A. D. 27. depart thence, °shake off the
An. Olymp. dust under your feet for a tes-
CCL. 3. timony against them. Verily I say
unto you, It shall be more tolerable
for Sodom ^p and Gomorrah in the
day of judgment, than for that city.

12 And they went out, and preached
that men should repent.

13 And they cast out many devils,
and anointed with oil many that were
sick, and healed *them*.

14 ¶ ^a And king Herod heard of *him* ;
(for his name was spread abroad;) and
he said, That John the Baptist was risen
from the dead, and therefore mighty
works do show forth themselves in him.

15 ^b Others said, That it is Elias.
And others said, That it is a prophet, or
as one of the prophets.

16 ¶ ^c But when Herod heard *thereof*,
he said, It is John, whom I beheaded :
he is risen from the dead.

17 For Herod himself had sent forth
and laid hold upon John, and bound him
in prison for Herodias' sake, his brother
Philip's wife; for he had married her.

18 For John had said unto Herod,
It is not lawful for thee to have thy
brother's wife.

A. M. 4031. 19 Therefore Herodias had
A. D. 27. a quarrel against him, and
An. Olymp. would have killed him; but
CCL. 3. she could not;

20 For Herod ^d feared John, know-
ing that he was a just man and an holy,
and ^e observed him; and when he heard
him, he did many things, and heard
him gladly.

21 ^f And when a convenient day was
come, that Herod ^g on his birth-day
made a supper to his lords, high cap-
tains, and chief *estates* of Galilee;

22 And when the daughter of the said
Herodias came in, and danced, and
pleased Herod and them that sat with
him, the king said unto the damsel, Ask
of me whatsoever thou wilt, and I will
give *it* thee.

23 And he sware unto her, ^h What-
soever thou shalt ask of me, I will give
it thee, unto the half of my kingdom.

24 And she went forth, and said unto
her mother, What shall I ask; And
she said, The head of John the Bap-
tist.

25 And she came in straightway with
haste unto the king, and asked, saying,
I will that thou give me, by and by in a
charger, the head of John the Baptist.

^o Acts 13. 51. & 18. 6.—^p Gr. or.—^r James 5. 14.—^s Matt. 2. 3. Luke 9. 7.—^t Matt. 16. 14. Ch. 8. 28.—^u Matt. 14. 2. Luke 3. 19.

^v Lev. 18. 16. & 20. 21.—^w Or, an inward grudge.—^x Matt. 14. 5. & 21. 6.—^y Or, kept him, or, saved him.—^z Matt. 14. 6.—^a Gen. 40. 20.—^b Esth. 5. 3, 6. & 7. 2.

will not receive you: this is the reading of BL. four others, and the latter *Syriac* in the margin.

Verily, &c.] All this clause is omitted in BCDL. two others, one *Arabic*, one *Persic*, *Coptic*, *Armenian*, *Vulgate*, and all the *Itala* but three. *Mill* and *Beza* approve of the omission, and *Griesbach* leaves it out of the text. It has probably been transferred here from Matt. x. 15. See this subject from ver. 7. to ver. 11. explained at large on Matt. x. 1—15.

Verse 13. *Anointed with oil many that were sick*] This is only spoken of here, and in *James* v. 14. This ceremony was in great use among the Jews; and in certain cases it might be profitable. But in the cases mentioned here, which were merely miraculous, it could avail no more of *itself* than the *imposition of hands*. It was used symbolically as an emblem of that ease, comfort, and joy, which they prayed God to impart to the sick. For various examples of its use among the Jews, see *Lightfoot* and *Welstein* on this place.

Verse 14. *And king Herod heard*] τῆς ἀξιοῦν αὐτοῦ, *his fame*, is added by KM. fifteen others, and in the margin of several. It seems necessary to complete the sense.

Verse 15. *Or as one of the prophets.*] ἢ, or, is omitted by ABCEGHKLM—BHV. and one hundred others, *Syriac*, all the *Arabic*, all the *Persic*, *Coptic*, *Ethiopic*, *Gothic*, *Slavonic*, *Vulgate*, two *Itala*, *Origen*, *Victor*, and *Theo-*

phylact. *Bengel*, *Welstein*, and *Griesbach* leave it out of the text: the omission of it mends the sense much.

Verse 19. *Would have killed*] ἐζητού, *SOUGHT to kill him*. C. and five of the *Itala*.

See the whole of this account from ver. 17. to ver. 29. explained on Matt. xiv. 2—12.

Verse 21. *Lords*] μεγατῶν, probably governors of particular districts.

High captains] χιλιάρχους, literally, *chiefs or captains over a thousand men*, military chiefs.

Chief estates] πρῶτοις, probably such as might be called *nobles* by title only, having no office, civil or military; probably *magistrates*. See *Kypke* on the place.

Verse 23. *Unto the half of my kingdom*] A noble price for a dance! This extravagance in favour of female dancers has the fullest scope in the East even to the present day. M. *Anquetil du Perron*, in the preliminary discourse to his *Zend Avesta*, p. 344. and 345. gives a particular account of the dancers at *Surat*. This account cannot be transcribed in a comment on the Gospel of God, however illustrative it might be of the conduct of Herodias and her daughter *Salome*: it is too abominable for a place here. He observes, that the *rich* vie with each other in the presents they make them of money and jewels; and that persons of opulence have even ruined themselves by the presents they made to those victims of *debauch*. He mentions a

A. M. 4032. 26 ^c And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent ^d an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30 ¶ ^e And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 ^f And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for ^g there were many coming and going, and they had no leisure so much as to eat,

32 ^h And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ¶ ⁱ And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shep-

herd: and ^k he began to teach them many things.

35 ^l And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, ^m Shall we go and buy two hundred ⁿ pennyworth of bread, and give them to eat.

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, ^o Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, ^p and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

^c Matt. 14. 9.—^d Or, *one of his guard*.—^e Luke 9. 10. ^f Matt. 14. 13.—^g Ch. 3. 20.—^h Matt. 14. 13.—ⁱ Matt. 9. 36. & 14. 14.—^j Luke 9. 11.—^k Matt. 14. 15. Luke 9. 12.—^l Numb.

11. 13, 22. 2 Kings 4. 43.—^m The Roman penny is seven pence halfpenny: as Matt. 18. 28.—ⁿ Matt. 14. 17. Luke 9. 13. John 6. 9. See Matt. 15. 34. Ch. 8. 5.—^o 1 Sam. 9. 13. Matt. 26. 26.

remarkable case, which may throw light on this passage; "That the dancer Laal-koner gained such a complete ascendancy over the Mogul Emperor *Maazeddin*, that he made her joint *governess* of the empire with himself."

Verse 26. *For their sakes which sat with him*] Probably these persons joined in with the request, and were glad of this opportunity to get this light of Israel extinguished; he being a public reprovor of all their vices.

Verse 30. *The apostles gathered themselves together*] For they went *different* ways before, by *two* and *two*, ver. 7. and now they return and meet Christ at Capernaum.

Verse 31. *Rest awhile*] *Rest* is necessary for those who labour; and a zealous preacher of the Gospel will as often stand in need of it as a galley slave.

Verse 33. *The people*] Or, *οχλοι*, the multitudes. This is wanting in many MSS. but it seems necessary to make the sense clear. There is scarcely a verse in the whole New Testament that has suffered so much from transcribers as this verse. Amidst the abundance of various readings, one can scarcely tell

what its original state was. The various readings may be seen in *Griesbach*.

Verse 34. *Much people, &c.*] See this miracle explained on Matt. xiv. 14, &c.

Verse 40. *By hundreds and by fifties.*] "That is," says Mr. Wesley, "fifty in a rank, and an hundred in file. So, a hundred multiplied by fifty made just five thousand." But if they sat fifty deep, how could the disciples conveniently serve them with the bread and fish?

Verse 41. *And blessed*] I think the word *God* should be inserted here, as in Matt. xiv. 19. See the note there. The food we receive from God is already blest, and does not stand in need of being blessed by man: but God, who gives it, deserves our warmest thanksgivings, as frequently as we are called to partake of his bounty.

Verse 43. *Twelve baskets*] These were either the baskets used by the disciples, see Matt. xiv. 20. or baskets belonging to some of the multitude, who might have brought some with them to carry provisions, or other things necessary for the sick, whom they brought to Christ to be healed.

A. M. 4032. 44 And they that did eat of
A. D. 28. the loaves were about five
An. Olymp. thousand men.
CCI. 4.

45 ¶ And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of

* Matt. 14. 22. John 6. 17.—† Or, over against Bethsaida.
† Matt. 14. 23. John 6. 16, 17.—‡ See Luke 24. 28.

Verse 44. *Were about five thousand]* *was*, about, is omitted by a great majority of the best MSS. and by the principal versions. It is wanting in several editions: *Bengel, Welstein, and Griesbach*, leave it out of the text. It is omitted by some in the parallel place, Matt. xiv. 21. But it stands without any variation in Luke ix. 14. and John vi. 10. This miracle is mentioned by all the four evangelists. It is one of the most astonishing that Christ has wrought. It is a miracle which could not be counterfeited, and a full proof of the divinity of Christ.

Verse 45. *To the other side before unto Bethsaida]* John says, chap. vi. 17. to *Capernaum*. It is probable our Lord ordered them to steer to one or other of these two places, which were about four miles distant, and on the same side of the sea of Galilee.

Verse 47. *The ship was in the midst of the sea]* See all the parts of this wonderful transaction considered, on Matt. xiv. 22—33.

Verse 49. *They supposed it had been a spirit]* That is, by whom the storm had been raised.

good cheer; it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the miracle of the loaves: for their heart was hardened.

53 ¶ And when they had passed over, they came into the land of Genesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

* Ch. 8. 17, 18.—† Ch. 3. 5. & 16. 14.—‡ Matt. 14. 34.—§ Matt. 9. 20. Ch. 5. 27, 28. Acts 19. 12.—¶ Or, it.

Verse 52. *Their heart was hardened]* See this explained, Matt. xiv. 33.

Verse 53. *The land of Genesaret]* This country lay on the coast of the sea of Galilee: it is described by Josephus as being exceedingly pleasant and fertile. It had its name of Genesaret from *gen*, a garden, and *no sar*, a prince, either because the king had a garden there, or because of its great fertility.

Verse 54. *They knew him]* *Εγνωσαν*, they recollected him; for he had before preached and wrought miracles in different places of the same country.

Verse 56. *Villages]* Probably small towns near cities.

Country] Villages at a distance from cities and large public towns. See on Matt. xiv. 34—36

Christ went about doing good—he confined his ministry and miracles to no place—wherever he went, they stood in need of his help; and whenever they required his assistance, they had it granted immediately. Our Lord's conduct in these respects, is a perfect pattern for every preacher of his Gospel.

CHAPTER VII.

The Pharisees find fault with the disciples for eating with unwashed hands, 1—5. Christ exposes their hypocrisy, and shows that they had made the word of God of no effect by their traditions, 6—13. He shows what things defile men, 14—16. And teaches his disciples in private, that the sin of the heart alone, leading to vicious practices, defiles the man, 17—23. The account of the Syrophenician woman, 24—30. He heals a man who was dumb, and had an impediment in his speech, 31—37.

A. M. 4032. THEN came together
A. D. 28. unto him the Pharisees,
An. Olymp. and certain of the scribes,
CCI. 4.

which came from Jerusalem. A. M. 4032.
2 And when they saw some A. D. 28.
of his disciples eat bread with An. Olymp
CCI. 4.

* Matt.

NOTES ON CHAPTER VII.
Verse 1. *Came from Jerusalem.]* Probably for the express purpose of disputing with Christ,
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15. 1.

that they might entangle him in his talk. Malice and envy are never idle—they incessantly hunt the person they intend to make their prey
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A. M. 4032. ^b defiled, (that is to say, with
A. D. 28. unwashen hands,) they found
An. Olymp. fault.
CCL. 4.

3 (For the Pharisees, and all the Jews, except they wash *their* hands ^c oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and ^d pots, brazen vessels, and of ^e tables.)

5 'Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands ?

^b Or, common.—^c Or, diligently: in the original, with the fist: Theophylact, up to the elbow.

Verse 2. *They found fault.*] This is wanting in ABEHLV. nineteen others, and several versions. Mill and Bengel approve the omission, and Griesbach rejects the word. If the 3d and 4th verses be read in a parenthesis, the 2d and 5th verses will appear to be properly connected, without the above clause.

Verse 3. *Except they wash their hands*] *Πυγμα*, the hand to the wrist—*Unless they wash the hand up to the wrist, eat not.* Several translations are given of this word—that above is from Dr. Lightfoot, who quotes a tradition from the rabbins, stating that the hands were to be thus washed. This sort of washing was, and still continues to be an act of religion in the eastern countries. It is particularly commanded in the Koran, Surat v. ver. 7. "O believers, when ye wish to pray, wash your faces, and your hands up to the elbows,—and your feet up to the ancles." Which custom it is likely Mohammed borrowed from the Jews. The Jewish doctrine is this, "If a man neglect the washing, he shall be eradicated from this world." But instead of *πυγμα*, the fist or hand, the Codex Bezae has *πικνη*, frequently: and several of the *Itala* have words of the same signification.

Verse 4. *And when they come*] This clause is added by our translations, to fill up the sense; but it was probably a part of the original: for *επι ελθουσι* is the reading of the *Codex Bezae*, *Vulgate*, *Armenian*, and most of the *Itala*. The clause in my old MS. Bible is read thus: *And thei turninge agein fro chepinge.* The words seem essentially necessary to a proper understanding of the text; and if not admitted on the above authority, they must be supplied in italics, as in our common translation.

Except they wash] Or, dip; for *βαπτίζονται* may mean either. But instead of the word in the text, the famous *Codex Vaticanus*, (B) eight others, and *Euthymius*, have *ελαττισονται*, sprinkle. However, the Jews sometimes washed their hands previously to their eating: at other times, they simply dipped or plunged them into the water.

Of cups] *Ποτηριων*; any kind of earthen vessels.

Pots] *Of measures*—*ξιστων*, from the singular

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, ^gThis people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye ^hreject the commandment of God, that ye may keep your own tradition.

^d SEXTARIUS is about a pint and a half.—^e Or, beds.—^f Matt. 15. 2.—^g Isai. 29. 13. Matt. 15. 8.—^h Or, frustrate.

ξιστων, a measure for liquids, formed from the Latin *sextarius*, equal to a pint and a half English. See this proved by *Welstein*, on this place. My old MS. renders it *cuertig*.

Of brazen vessels] *Χαλκινων*—these, if polluted, were only to be washed, or passed through the fire; whereas the earthen vessels were to be broken.

And of tables] *Beds, couches*—*και κλιτων*. This is wanting in BL. two others, and the *Coptic*. It is likely it means no more than the forms or seats, on which they sat to eat. A bed or a couch was defiled, if any unclean person sat or leaned on it—a man with an issue—a leper—a woman with child, &c. As the word *βαπτισμου*, baptisms, is applied to all these; and as it is contended, that this word and the verb whence it is derived, signify dipping or immersion alone, its use in the above cases refutes that opinion; and shows that it was used, not only to express dipping or immersion, but also sprinkling and washing. The cups and pots were washed; the beds and forms perhaps sprinkled; and the hands dipped up to the wrist.

Verse 5. *Why walk not thy disciples*] See on Matt. xv. 2—9.

Verse 6. *Honoureth me*] *Με τιμα*—but the *Codex Bezae* and three copies of the *Itala*, have *με αγαπα*, loveth me.—the *Ethiopic* has both readings.

Verse 8. *Washing of pots and cups, &c.*] This whole clause is wanting in BL. five others, and the *Coptic*: one MS. omits this and the whole of the ninth verse. The eighth verse is not found in the parallel place of Matt. xv.

Verse 9. *Full well*] *Καλος*—a strong irony. How noble is your conduct! from conscientious attachment to your own traditions, ye have annihilated the commandments of God!

That ye may keep] But *σπουδα*, that ye may establish, is the reading of D. three others, *Syriac*, all the *Itala*, with *Cyprian*, *Jerom*, and *Zeno*. *Griesbach* thinks it should be received instead of the other. God's law was nothing to these men, in comparison of their own: hear a case in point. "Rabba said, How foolish are most men! they observe the precepts of the divine law, and neglect the statutes of the rabbins," *Maccoth*, fol. 22.

A. M. 4032.
A. D. 28.
An. Olymp.
CCI. 4.

10 For Moses said,¹ Honour thy father and thy mother; and, ²Whoso curseth father or mother, let him die the death;

11 But ye say, If a man shall say to his father or mother, *It is* ¹Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ ^m And when he had called all the people *unto him*, he said unto them, Hearken unto me every one of you, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 ⁿ If any man have ears to hear, let him hear.

17 ^o And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it cannot defile him;*

19 Because *it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?*

20 And he said, That which cometh out of the man, that defileth the man.

21 ^p For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, ^rcovetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ ^s And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know *it*; but he could not be hid.

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

26 (The woman was a ^tGreek, a Syro-phœnician by nation;) and she besought him that he would cast forth the devil out of her daughter.

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

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

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

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

31 ¶ ^u And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the

¹ Exod. 20. 12. Deut. 5. 16. Matt. 15. 4.—² Exod. 21. 17. Lev. 20. 9. Prov. 20. 20.—³ Matt. 15. 5. & 23. 16.—^m Matt. 15. 10.—ⁿ Matt. 11. 15.

^p Matt. 15. 15.—^q Gen. 6. 5. & 8. 21. Matt. 15. 19.—^r Gr. *covetousness, wickedness.*—^s Matt. 15. 21.—^t Or, *Gentile.* ^u Matt. 15. 29.

Verse 10. *For Moses said, &c.*] See all these verses, from this to the 23d, explained Matt. xv. 3—20.

Verse 13. *Your tradition*] D. latter Syriac, in the margin, Saxon, and all the *Itala* but one, add *τη μωσα, by your FOOLISH tradition: εοπερ ρυκαντα λεγε, your foolish law:—Anglo-Saxon.*

Verse 14. *When he had called all the people*] But instead of *παντα*, all, *παλις*, again, is the reading of BDL. latter Syriac, in the margin, Coptic, Æthiopic, Saxon, Vulgate, all the *Itala* but one. Mill and Griesbach approve of this reading.

Verse 19. *Into the draught*] See on Matt. xv. 17.

Purging all meats? For what is separated from the different aliments taken into the stomach, and thrown out of the body, is the innutritious parts of all the meats that are eaten; and thus they are purged, nothing being left

behind, but what is proper for the support of the body.

Verse 24. *Into the borders of Tyre and Sidon*] Or, *Into the country between Tyre and Sidon.* I have adopted this translation from ΚΥΡΚΕ, who proves that this is the meaning of the word *μεθωρια*, in the best Greek writers.

Verse 25. *A certain woman*] See this account of the Syro-phœnician woman explained at large, Matt. xv. 21—28.

Verse 26. *The woman was a Greek*] Rosenmuller has well observed, that all heathens or idolaters were called *Ἕλληνας, Greeks*, by the Jews: whether they were Parthians, Medes, Arabs, Indians, or Æthiopians. Jews and Greeks divided the whole world at this period.

Verse 30. *Laid upon the bed.*] The demon having *tormented* her, so that her bodily strength was *exhausted*, and she was now laid upon the couch to take a little rest. The Æthiopic, has

A. M. 4032. midst of the coasts of Decapolis.
A. D. 28.
An. Olymp.
CCL. 4.

32 And ^v they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and ^v he spit, and touched his tongue:

34 And ^x looking up to heaven, ^v he sighed, and saith unto him, Ephphatha, that is, Be opened.

^v Matt. 9. 28. Luke 11. 14.—^v Ch. 8. 23. John 9. 6.—^v Ch. 6. 41. John 11. 41. & 17. 1.

a remarkable reading here, which gives a very different, and I think a better sense. *And she found her daughter CLOTHED, SITTING upon the couch, and the demon gone out.*

Verse 32. *They bring unto him one that was deaf, and had an impediment in his speech*] Though from the letter of the text, it does not appear that this man was absolutely deprived of speech; for *μογιλαλος* literally signifies, one that cannot speak plainly—a stammerer; yet it is certain also, that the word means a dumb person; and it is likely that the person in question was dumb, because he was deaf; and it is generally found, that he who is totally deaf is dumb also. Almost all the versions understand the word thus: and the concluding words seem to confirm this—*He maketh both the deaf to hear, and the dumb, κωφους, to speak.*

Verse 33. *And he spit, and touched his tongue*] This place is exceedingly difficult. There is scarcely an action of our Lord's life but one can see an evident reason for, except this. Various interpretations are given of it—none of them satisfies my mind. The Abbé Girardeau spiritualises it thus: 1. *He took him aside from the multitude*—When Christ saves a sinner, he separates him from all his old evil companions, and from the spirit and maxims of an ungodly world. 2. *He put his fingers in his ears*—to show that they could be opened only by the finger, i. e. the power of God, and that they should be shut to every word and voice, but what came from him. 3. *Spitting out, he touched his tongue*—to show that his mental taste and relish should be entirely changed; that he should detest those things which he before esteemed, and esteem those which he before hated. 4. *Looking up to heaven*—to signify that all help comes from God, and to teach the new convert to keep continually looking to, and depending upon him. 5. *He groaned*—to show the wretched state of man by sin, and how tenderly concerned God is for his present and eternal welfare; and to intimate, that men should seek the salvation of God in the spirit of genuine repentance, with strong crying and tears. 6. *He said, Be opened*—Sin is a shutting of the ears against the words of God; and a tying of the tongue, to render it incapable of giving God due praise. But when the all-powerful grace of Christ reaches the heart, the ear is unstopped, and the man hears distinctly—the tongue is unloosed, and the man speaks correctly.

After all, it is possible that what is attributed

A. M. 4032. 35 ^x And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

A. D. 28. An. Olymp. CCL. 4.

36 And ^x he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

^v John 11. 33, 38.—^v Isaiah 35. 5, 6. Matthew 11. 5.—^v Ch. 5. 43.

here to Christ, belongs to the person who was cured. I will give my sense of the place in a short paraphrase.

And Jesus took him aside from the multitude: and [the deaf man] put his fingers into his ears, intimating thereby to Christ that they were so stopped that he could not hear; and having spat out, that there might be nothing remaining in his mouth to offend the sight when Christ should look at his tongue, he touched his tongue, showing to Christ that it was so bound, that he could not speak; and he looked up to heaven, as if to implore assistance from above; and he groaned, being distressed because of his present affliction, and thus implored relief: or not being able to speak, he could only groan and look up, expressing by these signs, as well as he could, his afflicted state, and the desire he had to be relieved. Then Jesus, having compassion upon him, said, Be opened: and immediately his ears were opened, so that he could hear distinctly; and the impediment to his speaking was removed, so that he spake properly. The original will admit of this interpretation; and this, I am inclined to believe, is the true meaning of this otherwise (to me and many others) unaccountable passage.

Verse 34. *Ephphatha*] *Ethphathack, אפפחא* Syriac. It is likely, that it was in this language that our Lord spoke to this poor man; and because he had pronounced the word *Ephphathack* with peculiar and authoritative emphasis, the evangelist thought proper to retain the original word; though the last letter in it could not be expressed by any letter in the Greek alphabet.

Verse 35. *He spake plain.*] *Ορσως, distinctly, without stammering.* One MS. has, *And he spoke, praising God.* There is no doubt of this: but the evangelist, I think, did not write these words.

Verse 36. *Tell no man*] See on Matt. viii. 4. This miracle is not mentioned by any other of the evangelists. Another proof that Mark did not abridge Matthew. For a practical review of the different important subjects of this chapter, see Matt. xv. &c. and particularly the observations at the end.

Verse 37. *He hath done all things well*] This has been, and ever will be, true of every part of our Lord's conduct. In creation, providence, and redemption, he hath done all things well. The wisest philosophers are agreed, that considering creation as a whole, it would be impossi-

hle to improve it. Every thing has been made in *number, weight, and measure*; there really is *nothing deficient, nothing redundant*; and the *good of the creature* seems evidently more consulted than the *glory of the Creator*. The creature's good is every where *apparent*; but to find out *how* the Creator is glorified by these works, requires the *eye of the philosopher*. And as he has done all things well in *creation*, so has he in *providence*; here also every thing is in *number, weight, measure and time*. As *creation* shows his *majesty*, so *providence* shows

his *bounty* He *preserves* every thing he has made, all depend on him; and by him are all things *supported*. But how glorious does he appear in the work of *redemption*! how magnificent, ample, and adequate the provision made for the salvation of a lost world! Here, as in *providence*, is *enough for all, a sufficiency for each, and an abundance for eternity*. He loves every man, and hates nothing that he has made; nor can the *God of all grace* be less *beneficent* than the *Creator and Preserver* of the universe.

CHAPTER VIII.

Four thousand persons fed with seven loaves and a few small fishes, 1—8. Christ refuses to give any farther sign to the impertinent Pharisees, 10—12. Warns his disciples against the corrupt doctrine of the Pharisees and of Herod, 13—21. He restores sight to a blind man, 22—26. Asks his disciples what the public thought of him, 27—30. Acknowledges himself to be the Christ, and that he must suffer, 31—33. And shows that all his genuine disciples must take up their cross, suffer in his cause, and confess him before men, 34—38.

A. M. 4032. A. D. 28. An. Olymp. CCL. 4. **I**N those days ^a the multitude being very great, and ^b having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat :

3 And if I send them away fasting to their own houses, ^b they will faint by the way : (for divers of them came from far.)

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness ?

5 ^c And he asked them, How many loaves have ye ? And they said, Seven.

6 And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes ; and ^d he blessed, and commanded to set them also before *them*.

8 So they did eat and were ^a filled; and they took up of the broken *meat* that was left, ^b seven baskets.

9 And they that had eaten were about four thousand, and he sent them away.

10 ¶ And ^e straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 ^f And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign ? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14 ¶ ^g Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 ^h And he charged them, saying, Take heed, beware of the leaven of the

^a Matt. 15. 32. Mark 6. 34.—^b Isai. 60. 3, 4. Matt. 9. 36. ^c Matt. 15. 34. See Ch. 6. 38.—^d Matt. 14. 19. Ch. 6. 41.

^e Matt. 15. 39.—^f Matt. 12. 58. & 16. 1. John 6. 30.—^g Matt. 16. 5.—^h Matt. 16. 6. Luke 12. 1.

NOTES ON CHAPTER VIII.

Verse 1. *The multitude being very great*] Or, rather, *There was again a great multitude*. Instead of *παρῳλλου*, *very great*, I read *καλι πολλου*, *again a great*, which is the reading of BDGLM. fourteen others, all the *Arabic, Coptic, Æthiopic, Armenian, Gothic, Vulgate, and Itala*, and of many *Evangelistaria*. Griesbach approves of this reading. There had been such a multitude gathered together *once before*, who were fed in the same way. See chap. vi. 34, &c.

Verse 2. *Having nothing to eat*] If they had brought any provisions with them, they were *now* entirely expended; and they stood in immediate need of a supply.

Verse 3. *For divers of them came from far.*] And they could not possibly reach their respec-

tive homes without perishing, unless they got food.

Verse 4, &c.] See on Matt. xiv. 14. and xv. 35.

Verse 7. *And they had a few small fishes*] This is not noticed in the parallel place, Matt. xv. 36.

Verse 10. *Dalmanutha.*] See the note on Matt. xv. 39.

Verse 12. *And he sighed deeply in his spirit*] Or, *having deeply groaned*—so the word *αυαριστηξας* properly means. He was exceedingly affected at their *obstinacy and hardness of heart*. See Matt. xvi. 1—4.

Verse 14. *Now the disciples had forgotten to take bread*] See all this to ver. 21. explained at large on Matt. xvi. 4—12. In the above chapter, an account is given of the *Pharisees, Sadducees, and Herodians*.

A. M. 4032. Pharisees, and of the leaven
A. D. 28. of Herod.
An. Olymp. CCI. 4.

16 And they reasoned among themselves, saying, *It is* ¹ because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye because ye have no bread? ^k perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember,

19 ¹ When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And ^m when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ⁿ ye do not understand?

¹ Matt. 16. 7.—^k Ch. 6. 52.—Matt. 14. 20. Ch. 6. 43. Luke 9. 17. John 6. 13.—^m Matt. 15. 37. Ver. 8.

Verse 22. *They bring a blind man unto him.*] Christ went about to do good; and wherever he came, he found some good to be done: and so should we, if we had a proper measure of the same zeal and love for the welfare of the bodies and souls of men.

Verse 23. *And he took the blind man by the hand*] Giving him a proof of his readiness to help him, and thus preparing him for the cure which he was about to work.

Led him out of the town] Thus showing the inhabitants that he considered them unworthy of having another miracle wrought among them. He had already deeply deplored their ingratitude and obstinacy: see on Matt. xi. 21. When a people do not make a proper improvement of the light and grace which they receive from God, their *candlestick is removed*, even the *visible church* becomes there extinct; and the *candle is put out*—no more means of spiritual illumination are afforded to the unfaithful inhabitants. Rev. ii. 5.

When he had spit on his eyes] There is a similar transaction to this mentioned by John, chap. ix. 6. It is likely this was done merely to *separate the eyelids*; as in certain cases of blindness, they are found always gummed together. It required a *miracle* to restore the sight, and this was done in consequence of Christ having laid his hands upon the blind man: it required *no* miracle to *separate the eyelids*, and therefore *natural means* only were employed—this was done by rubbing them with spittle; but whether by Christ or by the blind man, is not absolutely certain. See on chap. vii. 33. It has always been evident, that *false* miracles have been wrought without *reason* or *necessity*, and without any *obvious advantage*; and they have thereby been detected: on the contrary, *true* miracles have always vindicated themselves by their *obvious utility* and *impor-*

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when ^o he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, ^p nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into the town of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

^o Ch. 6. 52. Ver. 17.—^p Ch. 7. 33.—^q Matt. 8. 4. Ch. 5. 43. ^r Matt. 16. 13. Luke 9. 18.

tance; nothing ever being effected by *them* that could be performed by *natural* means.

If he saw aught.] *Et, if,* is wanting in the *Syriac*, all the *Persic* and *Arabic*, and in the *Æthiopic*; and *τι βλεπεις*; *dost thou see any thing?* is the reading of *CD. Coptic, Æthiopic*, all the *Arabic* and *Persic*.

Verse 24. *I see men as trees, walking.*] His sight was so *imperfect*, that he could not distinguish between *men* and *trees*, only by the *motion* of the former.

Verse 25. *And saw every man clearly.*] But instead of *απαντας, all men*, several excellent MSS. and the principal *versions*, have *απαντα, all things*, every object; for the view he had of them before was *indistinct* and *confused*. Our Lord could have restored this man to sight in a *moment*, but he chose to do it in the way mentioned in the text, to show that he is sovereign of his own graces; and to point out, that however insignificant *means* may appear in themselves, they are divinely efficacious when he chooses to work by them; and that however *small* the *first* manifestations of mercy may be, they are nevertheless the *beginnings* of the *fulness* of the blessings of the Gospel of peace. Reader, art thou in this man's state? Art thou *blind*? Then come to Jesus that he may restore thee. Hast thou a *measure* of light? Then pray that he may lay his hands *again* on thee, that thou mayest be enabled to read thy title *clear*, to the heavenly inheritance.

Verse 26. *He sent him away to his house*] So it appears that this person did not belong to *Bethsaida*, for in going to *his house*, he was *not* to enter into the *village*.

This miracle is not mentioned by any other of the evangelists. It affords another proof that Mark did not *abridge* Matthew's Gospel.

Verse 27. *And Jesus went out, &c.*] See on Matt. xvi. 13.—20.