

A. M. 4032. 28 And they answered, A. D. 28. An. Olymp. CCL. 4. John the Baptist : but some say, Elias ; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am ? And Peter answereth and said unto him. 'Thou art the Christ.

30 " And he charged them that they should tell no man of him.

31 ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan : for thou savourest not the things

that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him with his disciples also, he said unto them, " Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For " whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.

36 For what shall it profit a man if he shall gain the whole world, and lose his own soul ?

37 Or what shall a man give in exchange for his soul ?

38 " Whosoever therefore " shall be ashamed of me, and of my words, in this adulterous and sinful generation ; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

* Matt. 14. 2.—Matt. 16. 6. John 6. 69. & 11. 27.—Matt. 16. 20.—Matt. 16. 21. & 17. 22. Luke 9. 22.—Matt. 10.

38. & 16. 24. Luke 9. 23. & 14. 27.—John 12. 25.—Matt. 10. 33. Luke 9. 26. & 12. 9.—See Rom. 1. 16. 2Tim. 1. 8. & 2. 12.

Verse 29. *Thou art the Christ.*] Three MSS. and some versions add, *the Son of the living God.*

Verse 32. *And he spake that saying*] Concerning the certainty and necessity of his sufferings—openly : with great plainness, *παρρησια*, confidence, or emphasis, so that the disciples now began fully to understand him. This is an additional observation of St. Mark. For Peter's reproof, see on Matt. xvi. 22, &c.

Verse 34. *Whosoever will come after me*] It seems that Christ formed, on the proselytism of the Jews, the principal qualities which he required in the proselytes of his covenant.

The first condition of proselytism among the Jews, was, that he that came to embrace their religion, should come voluntarily, and that neither force nor influence should be employed in this business. This is also the first condition required by Jesus Christ, and which he considers as the foundation of all the rest ;—if a man be willing to come after me.

The second condition required in the Jewish proselyte was, that he should perfectly renounce all his prejudices, his errors, his idolatry, and every thing that concerned his false religion ; and that he should entirely separate himself from his most intimate friends and acquaintances. It was on this ground that the Jews called proselytism a new birth ; and proselytes new-born, and new men ; and our Lord requires men to be born again, not only of water, but by the Holy Ghost. See John iii. 5. All this our Lord includes in this word, *Let him renounce himself.* To this the following scriptures refer ; Matt x. 33. John iii. 3 and 5. 2 Cor. v. 17.

The third condition on which a person was admitted into the Jewish church as a proselyte, was, that he should submit to the yoke of the Jewish law, and bear patiently the inconveni-

ences and sufferings with which a profession of the Mosaic religion might be accompanied. Christ requires the same condition, but instead of the yoke of the law, he brings in his own doctrine, which he calls his yoke, Matt. xi. 29 : and his cross, the taking up of which, not only implies a bold profession of Christ crucified, but also a cheerful submitting to all the sufferings and persecutions to which he might be exposed, and even to death itself.

The fourth condition was, that they should solemnly engage to continue in the Jewish religion, faithful even unto death. This condition Christ also requires ; and it is comprised in this word, *Let him follow me.* See the following verses, and see on the subject of proselytism, Ruth i. 16, 17.

Verse 35. *For whosoever will save his life*] On this and the following verses, see Matt. xvi. 24. &c.

Verse 38. *Whosoever—shall be ashamed of me*] Our Lord hints here at one of the principal reasons of the incredulity of the Jews—they saw nothing in the person of Jesus Christ which corresponded to the pompous notions which they had formed of the Messiah.

If Jesus Christ had come into the world as a mighty and opulent man, clothed with earthly glories and honours, he would have had a multitude of partizans, and most of them hypocrites.

And of my words] This was another subject of offence to the Jews : the doctrine of the cross must be believed ; a suffering Messiah must be acknowledged ; and poverty and affliction must be borne ; and death, perhaps, suffered, in consequence of becoming his disciples.

Of him, and of his words, in this sense, the world is, to this day, ashamed.

Of him also shall the Son of man be ashamed] As he refused to acknowledge me before men,

so will I refuse to acknowledge him before God, and his angels. Terrible consequence of the rejection of Christ! And who can help him whom the only Saviour eternally disowns? Reader! lay this subject seriously to heart: and see the notes on Matt. xvi. 24, &c. and at the end of that chapter.

All the subjects contained in this chapter are very interesting; but particularly, 1. The miraculous feeding of the multitudes, which is a full, unequivocal proof of the supreme divinity of Jesus Christ: in this miracle he truly appears in his creative energy, with which he has associated the tenderest benevolence and humanity.

The subject of such a prince must ever be safe; the servants of such a master must ever have kind usage: the follower of such a teacher can never want nor go astray.

2. The necessity of keeping the doctrine of the Gospel uncorrupt, is strongly inculcated in the caution to avoid the leaven of the Pharisees and of Herod; the doctrine of the cross must not only be observed and held inviolate, but that doctrine must never be mixed with worldly politics. *Time-serving* is abominable in the sight of God: it shows that the person has either no fixed principle of religion, or that he is not under the influence of any.

CHAPTER IX.

The transfiguration of Christ, and the discourse occasioned by it, 1—13. He casts out a dumb spirit which his disciples could not, 14—29. He foretells his death, 30—32. The disciples dispute about supremacy, and Christ corrects them, 33—37. Of the person who cast out demons in Christ's name, but did not follow him, 38—40. Every kind office done to the disciples of Christ shall be rewarded by him, and all injuries done to them shall be punished, 41—42. The necessity of mortification and self-denial, 43—45. Of the salting of sacrifices, 49; and the necessity of having union among the disciples of Christ, 50.

A. M. 4032.
A. D. 28.
An. Olymp.
CCL. 4.

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power.

2 ¶ And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses; and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that over-

shadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept the saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things: and how is it written of the Son of man, that he must suffer many things, and be set at nought.

a Matt. 16. 28. Luke 9. 27.—b Matt. 24. 30. & 25. 31. Luke 22. 18.—c Matt. 17. 1. Luke 9. 28.—d Dan. 7. 9. Matt. 24. 3.

e Matt. 17. 9.—f Mal. 4. 5. Matt. 17. 10.—g Psa. 22. 6. Isai. 53. 2. &c. Dan. 9. 24.—h Luke 23. 11. Phil. 2. 7.

NOTES ON CHAPTER IX.

Verse 1. *There be some*] This verse properly belongs to the preceding chapter, and to the preceding discourse. It is in this connexion in Matt. xvi. 27, 28. See the notes there.

Verse 2. *And after six days Jesus taketh with him Peter, &c.*] For a full account of the nature and design of the transfiguration, see on Matt. xvii. 1, &c.

A high mountain] I have conjectured, Matt. xvii. 1. that this was one of the mountains of Galilee, some say Hermon, some Tabor; but Dr. Lightfoot thinks a mountain near Cæsarea Philippi to be more likely.

Was transfigured] Four good MSS. and Origin add here, AND WHILE THEY WERE PRAY-

ING he was transfigured; but this appears to be added from Luke ix. 29.

Verse 10. *And they kept that saying*] This verse is wanting in two MSS. and one of the *Itala*.

What the rising from the dead should mean.] Οταν εξ νεκρων αναση, *When he should arise from the dead*, is the reading of D. six others, *Syriac*, all the *Persic*, *Vulgate*, all the *Itala*, and *Jerom.* Griesbach approves of it.

There is nothing that answers to this verse either in Matthew or Luke.

Verse 12. *And how it is written*] Rather, as also it is written. Instead of και πως, AND HOW it is written, I read καιως, AS ALSO it is written of the Son of man, &c. This reading is sup-

A. M. 4092. A. D. 28. An. Olymp. CCL. 4. 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

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

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

* Matt. 11. 14. & 17. 12. Luko 1. 17.—* Matt. 17. 14. Luke 9. 37.—^o Or, among yourselves.—^m Matt. 17. 14. Luke 9. 38.

ported by AKM. seventeen others, the latter Syriac in the margin, Slavonic, and Armenian. Some think the propriety of adopting this reading is self-evident.

Verse 15. *Were greatly amazed*] Probably, because he came so unexpectedly; but the cause of this amazement is not very evident.

Verse 17. *A dumb spirit*] That is, a demon who afflicted those in whom it dwelt, with an incapacity of speaking. The spirit itself could not be either deaf or dumb. These are accidents that belong only to organised animate bodies.

See this case explained, Matt. xvii. 14, &c.

Verse 18. *Pineth away*] By these continual torments; so he was not only deaf and dumb, but sorely tortured besides.

Verse 20. *When he saw him—the spirit tare him; and he fell on the ground.* &c.] When this demon saw Jesus, he had great rage, knowing that his time was short; and hence the extraordinary convulsions mentioned above.

Verse 22. *If thou canst do any thing*] I have already tried thy disciples, and find they can do nothing in this case; but if thou hast any power, in mercy use it in our behalf.

Verse 23. *If thou canst believe*] This was an answer to the inquiry above. I can furnish a sufficiency of power, if thou canst but bring faith to receive it. Why are not our souls completely healed? Why is not every demon cast out? Why are not pride, self-will, love of the world, lust, anger, peevishness, with all the other bad tempers and dispositions which con-

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.

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

22 And oftimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

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

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead: insomuch that many said, He is dead.

^a Or, dasheth him.—^o Ch. 1. 26. Luke 9. 42.—^p Matt. 17. 20. Ch. 11. 23. Luke 17. 6. John 11. 40.

stitute the mind of Satan, entirely destroyed? Alas! it is because we do not believe; Jesus is able; more, Jesus is willing; but we are not willing to give up our idols, we give not credence to his word; therefore hath sin a being in us, and dominion over us.

Verse 24. *Lord, I believe*] The word Lord is omitted by ABCDL, both the Syriac, both the Arabic, latter Persian, Æthiopic, Gothic, and three copies of the Itala. Griesbach leaves it out; the omission, I think, is proper, because it is evident the man did not know our Lord, and therefore could not be expected to accost him with a title expressive of that authority, which he doubted whether he possessed, unless we grant that he used the word *κύριε*, after the Roman custom, for *sir*.

Help thou mine unbelief.] That is, assist me against it. Give me a power to believe.

Verse 25. *I charge thee*] Considerable emphasis should be laid on the pronoun:—thou didst resist the command of my disciples, now I command thee to come out. If this had been only a natural disease, for instance the epilepsy, as some have argued, could our Lord have addressed it, with any propriety, as he has done here: *Thou deaf and dumb spirit, come out of him, and enter no more into him!* Is the doctrine of demoniacal influence false? If so, Jesus took the most direct method to perpetuate the belief of that falsity, by accommodating himself so completely to the deceived vulgar. But this was impossible, therefore the doctrine of demoniacal influence is a true doctrine, otherwise

A. M. 4032. 27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out ?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 And they departed thence, and passed through Galilee ; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 And he came to Capernaum : and being in the house, he asked them, What was it that ye disputed among yourselves by the way ?

34 But they held their peace : for by

the way they had disputed among themselves, who should be the greatest.

35 And he sat down and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them ; and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me : and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us : and we forbade him, because he followeth not us,

39 But Jesus said, Forbid him not : for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

* Matt. 17. 19.—Matt. 17. 22. Luke 9. 44.—Matt. 18. 1. Luke 9. 46. & 22. 21.—Matt. 20. 25, 27. Ch. 10. 43.

* Matt. 18. 2. Chap. 10. 16.—Matthew 10. 40. Luke 9. 48. * Numb. 11. 28. Luke 9. 49.—1 Cor. 12. 3.

Christ would never have given it the least countenance or support.

Verse 29. *Prayer and fasting.*] See on Matt. xvii. 21.

This demon may be considered as an emblem of deeply rooted vices, and inveterate habits, over which the conquest is not generally obtained, but through extraordinary humiliations.

This case is related by both Matthew and Luke, but it is greatly amplified in Mark's account, and many *new* circumstances related.—Another proof that Mark did not abridge Matthew.

Verse 30. *They—passed through Galilee*] See on Matt. xvii. 22—27.

Verse 32. *But they understood not*] This whole verse is wanting in two MSS. in the first edition of Erasmus, and in that of Aldus. Mill approves of the omission. It does not appear likely, from Matthew's account, that three of the disciples, Peter, James, and John, could be ignorant of the reasons of Christ's death and resurrection, after the transfiguration : on the contrary, from the circumstances there related, it is very probable, that from that time they must have had at least a general understanding of this important subject ; but the other nine might have been ignorant of this matter, who were not present at the transfiguration ; and probably it is of these that the evangelist speaks here. See the observations on the transfiguration, Matt. xvii. 9, &c. and xviii. 1.

Verse 33. *And being in the house*] That is, Peter's house, where he ordinarily lodged. This has been often observed before.

Verse 34. *Who should be the greatest.*] See on Matt. xviii. 1—5.

Verse 38. *We saw one casting out devils in thy name*] It can scarcely be supposed, that a man,

who knew nothing of Christ, or who was only a common *exorcist*, could be able to work a miracle in Christ's name : we may therefore safely imagine, that this was either one of John the Baptist's disciples, who, at his master's command, had believed in Jesus, or one of the seventy, whom Christ had sent out, Luke x. 1—7 : who, after he had fulfilled his commission, had retired from accompanying the other disciples ; but as he still held fast his faith in Christ, and walked in good conscience, the influence of his Master still continued with him, so that he could cast out demons as well as the other disciples.

He followeth not us] This first clause is omitted by BCL. three others, Syriac, Armenian, Persic, Coptic, and one of the Itala. Some of the MSS. and versions leave out the first, some the second clause : only one of them is necessary. Griesbach leaves out the first.

We forbade him] I do not see that we have any right to attribute any other motive to John, than that that which he himself owns—because he followed not us—because he did not attach himself constantly to thee as we do, we thought he could not be in a proper spirit.

Verse 39. *Forbid him not*] If you meet him again, let him go on quietly in the work in which God owns him. If he were not of God, the demons would not be subject to him, and his work could not prosper. A spirit of bigotry has little countenance from these passages. There are some who are so outrageously wedded to their own creed and religious system, that they would rather let sinners perish, than suffer those who differ from them, to become the instruments of their salvation. Even the good that is done they either deny or suspect, because the person does not follow them. This also is vanity and an evil disease.

A. M. 4032. A. D. 28. An. Olymp. CCL. 4. 40 For ^a he that is not against us, is on our part.

41 ^a For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 ^b And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 ^c And if thy hand ^d offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 ^e Where their worm dieth not,

^a See Matt. 12. 30.—^b Matt. 10. 42.—^c Matt. 18. 6. Luke 17. 1.—^d Deut. 13. 6. Matt. 5. 29. & 18. 8.—^e Or, cause thee

Verse 40. *He that is not against us, is on our part.*] Or rather, *Whosoever is not against you, is for you.* Instead of *μὴν*, *us*, I would read *ὑμῶν*, *you*, on the authority of ADSIV. upward of forty others, *Syriac, Armenian, Persian, Coptic, Ethiopic, Gothic, Slavonic, Vulgate, Itala, Victor, and Opt.* This reading is more consistent with the context—*He followed not us,—well, he is not against you; and he who is not against you in such a work, may be fairly presumed to be on your side.*

There is a parallel case to this mentioned in Num. xi. 26—29, which, for the elucidation of this passage, I will transcribe. "The Spirit rested upon Eldad and Medad, and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophecy in the camp. And Joshua—the servant of Moses—said, My lord Moses, forbid them. And Moses said unto him, Envious thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." The reader will easily observe, that *Joshua* and *John* were of the same bigoted spirit; and that *Jesus* and *Moses* acted from the spirit of candour and benevolence. See the notes on Num. xi. 25—29.

Verse 41. *A cup of water to drink*] See the notes on Matt. x. 42. xviii. 6—8.

Verse 43. *The fire that never shall be quenched*] That is, *the inextinguishable fire.* This clause is wanting in L. three others, the *Syriac*, and latter *Persic.* Some eminent critics suppose it to be a spurious reading; but the authorities which are for it, are by no means counterbalanced by those which are against it. The same clause in ver. 45. is omitted in BCL. seven others, *Syriac*, latter *Persic*, *Coptic*, and one *Itala.* *Eternal fire* is the expression of Matthew.

Verse 44. *Where their worm dieth not*] The bitter reflection, "I might have avoided sin, but I did not; I might have been saved, but I would not," must be equal to ten thousand tormentors. What intolerable anguish must this produce in a damned soul!

Their worm. It seems every one has his

and the fire is not quenched. A. M. 4032

45 And if thy foot offend thee, cut it off: it is better for thee to

enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched.

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye ^f offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, ^g and every sacrifice shall be salted with salt.

to offend; and so Ver. 45, 47.—^f Isai. 66. 24. Jude 16, 17. ^g Or, cause thee to offend.—^h Lev. 2. 13. Ezek. 43. 24.

worm, his peculiar remorse for the evils he did, and for the grace he rejected; while the fire, the state of excruciating torment, is common to all. Reader! may the living God save thee from this worm, and from this fire! Amen.

The fire is not quenched.] The state of punishment is continual; there is no respite, alleviation, nor end!

Verse 43—48. *Thy hand—foot—eye—cause thee to offend*] See the notes on Matt. v. 29, 30.

Verse 49. *For every one shall be salted with fire*] Every one of those who shall live and die in sin; but there is great difficulty in this verse. The Codex Bezae, and some other MSS. have omitted the first clause; and several MSS. keep the first, and omit the last clause—and every sacrifice shall be salted with salt. There appears to be an allusion to Isa. lvi. 24. It is generally supposed that our Lord means, that as salt preserves the flesh with which it is connected, from corruption; so this everlasting fire, το πυρ το ασβεστον, this inconsumable fire, will have the property not only of assimilating all things cast into it to its own nature; but of making them inconsumable like itself.

Scaliger supposes, that instead of *παι-πυρ, πασα πυρσι*, every sacrifice (of flour) should be read, "Every sacrifice (of flour) shall be salted, and every burnt-offering shall be salted." This, I fear, is taking the text by storm. Some take the whole in a good sense, as referring to the influence of the Spirit of God in the hearts of believers, which shall answer the same end to the soul in preserving it from the contagion that is in the world, as salt did in the sacrifices offered to God to preserve them from putrefaction. Old Trapp's note on the place pleases me as much as any I have seen: "The spirit, as salt, must dry up those bad humours in us, which breed the never-dying worm; and, as fire, must waste our corruptions, which else will carry us on to the unquenchable fire." Perhaps the whole is an allusion to the purification of vessels, and especially such metallic vessels as were employed in the service of the sanctuary. Probably the following may be considered as a parallel text: *Every thing that may abide the*

A. M. 4032. 50 ^b Salt is good ; but if the
A. D. 29. salt have lost his saltness,
An. Olymp. wherewith will ye season it ?
CCL. 4.

1 Have salt in yourselves, and
A. M. 4032. 2 have peace one with ano-
A. D. 29. ther.
An. Olymp. CCL. 4.

^b Matt. 5. 13. Luke 14. 34.— Eph. 4. 29. Col. 4. 6.

¹ Rom. 12. 18. & 14. 19. 2 Cor. 13. 11. Heb. 12. 14.

fire, ye shall make go through the fire, and it shall be clean : and all that abideth not the fire, ye shall make go through the water, Numb. xxxi. 23. Ye, disciples, are the Lord's sacrifice : ye shall go through much tribulation, in order to enter into my kingdom : but ye are salted, ye are influenced by the Spirit of God, and are immortal till your work is done ; and should ye be offered up, martyred, this shall be a means of establishing more fully the glad tidings of the kingdom : and this spirit shall preserve all who believe on me from the corruption of sin, and from eternal perdition. That converts to God are represented as his offering, see Isai. lvi. 20. the very place which our Lord appears to have here in view.

If this passage be taken according to the common meaning, it is awful indeed ! Here may be seen the greatness, multiplicity, and eternity, of the pains of the damned. They suffer without being able to die ; they are

burned without being consumed ; they are sacrificed without being sanctified ; are salted with the fire of hell, as eternal victims of the divine justice. We must of necessity be sacrificed to God, after one way or other, in eternity ; and we have now the choice either of the unquenchable fire of his justice, or of the everlasting flame of his love. *Quæstel.*

Verse 50. *If the salt have lost his saltness*] See on Matt. v. 13.

Have salt in yourselves] See that ye have at all times the preserving principle of divine grace in your hearts, and give that proof of it which will satisfy your own minds, and convince or silence the world : live in brotherly kindness and peace with each other : thus shall all men see that you are free from ambition, (see ver. 34.) and that you are my disciples indeed. That it is possible for the salt to lose its savour, and yet retain its appearance, in the most perfect manner, see proved in the note on Matt. v. 13.

CHAPTER X.

The Pharisees question our Lord concerning divorce, 1—12. Little children are brought to him, 13—16. The person who inquired how he might inherit eternal life, 17—22. How difficult it is for a rich man to be saved, 23—27. What they shall receive who have left all for Christ and his Gospel, 28—31. He foretells his death, 32—34. James and John desire places of pre-eminence, 35—41. Christ shows them the necessity of humility, 42—45. Blind Bartimeus healed, 46—52.

A. M. 4033. **A**ND ^a he arose from
A. D. 29. thence, and cometh
An. Olymp. into the coasts of Judea by
CCL. 1. the farther side of Jordan : and the people resort unto him again ; and, as he was wont, he taught them again.

2 ¶ ^b And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife ? tempting him.

3 And he answered and said unto them, What did Moses command you ?

4 And they said, ^c Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the crea-

tion ^d God made them male
A. M. 4033. and female.
A. D. 29. An. Olymp. CCL. 1.

7 ^e For this cause shall a man leave his father and mother, and cleave to his wife ;

8 And they twain shall be one flesh : so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let no man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, ^f Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to ano-

^a Matt. 19. 1. John 10. 40. & 11. 7.—^b Matt. 19. 3.—^c Deut. 24. 1. Matt. 5. 31. & 19. 7.—^d Gen. 1. 27. & 5. 2.

^e Gen. 2. 24. 1 Cor. 6. 16. Ephes. 5. 31.—^f Matt. 5. 32. & 19. 9. Luke 16. 18. Rom. 7. 3. 1 Cor. 7. 10, 11.

NOTES ON CHAPTER X.

Verse 1. *He arose*] *Καταβήσας* may be translated, *he departed thence*. The verb *καταβήσας* has this sense in some of the purest Greek writers. See *Kypke*. Many transactions took place between those mentioned in the preceding chapter, and these that follow, which are omitted by Matthew and Mark ; but they are related both by Luke and John. See *Lightfoot*, and *Bishop Newcome*.

Verse 2. *Is it lawful for a man to put away his wife?*] See this question about divorce, largely explained on Matt. xix. 3—12.

Verse 12. *And if a woman shall put away her*

husband] From this it appears, that in some cases, the wife assumed the very same right of divorcing her husband, that the husband had of divorcing his wife ; and yet this is not recorded any where in the Jewish laws, as far as I can find, that the woman had such a right. Indeed were the law which gives the permission all on one side, it would be unjust and oppressive ; but where it is equally balanced, the right being the same on each side, it must serve as a mutual check, and prevent those evils it is intended to cure. Among the Jews there are several instances of the women having taken other men, even during the life of their own husbands.

A. M. 4033. ther, she committeth adultery. A. D. 29.
An. Olymp. 13 ¶ And they brought
CCIL. I. young children to him that he
should touch them: and his disciples
rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for ^h of such is the kingdom of God.

15 Verily I say unto you, ¹ Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, why callest thou me good? there is none good but one, that is, God.

19 Thou knowest the commandments, ¹ Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

¶ Matt. 19. 13. Luke 18. 15.—h 1 Cor. 14. 90 1 Pet. 2. 2.
¶ Matt. 18. 3.—Matt. 19. 16. Luke 18. 18.—Exod. 20. 14.
Rom. 13. 9.

Nor do we find any law by which they were punished. Divorce never should be permitted but on this ground, "The parties are miserable together, and they are both perfectly willing to be separated." Then, if every thing else be proper, let them go different ways, that they may not ruin both themselves and their hapless offspring.

Verse 13. *And they brought young children*] See on Matt. xix. 13—15.

Verse 16. *And he took them up in his arms*] One of the *Itala* reads *in sinu suo*—"in his bosom." Jesus Christ loves little children; and they are objects of his most peculiar care. Who can account for their continual preservation and support while exposed to so many dangers, but on the ground of a peculiar and extraordinary providence?

And blessed them.] Then, though little children, they were capable of receiving Christ's blessing. If Christ embraced them, why should not his church embrace them? Why not dedicate them to God by baptism? whether that be performed by sprinkling, washing, or immersion; for we need not to dispute about the mode: on this point let every one be fully persuaded in his own mind. I confess it appears to me grossly heathenish and barbarous, to see parents who profess to believe in that Christ who loves children, and among them those whose creed does not prevent them from using infant baptism,

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, one thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have ^m treasure in heaven: and come, take up the cross, and follow me:

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them ^o that trust in riches to enter into the kingdom of God.

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

¶ Matt. 6. 19, 20. & 10. 21. Luke 12. 33. & 16. 9.—Matt. 19. 23. Luke 18. 24.—Job 31. 24. Psa. 52. 7. & 62. 10. 1 Tim. 6. 17.

depriving their children of an ordinance by which no soul can prove that they cannot be profited; and through an unaccountable bigotry or carelessness withhold from them the privilege of even a nominal dedication to God; and yet these very persons are ready enough to fly for a minister to baptize their child when they suppose it to be at the point of death! It would be no crime to pray, that such persons should never have the privilege of hearing my father! or my mother! from the lips of their own child. See on Matt. iii. 6. and on Mark xvi. 16.

Verse 17. *There came one running*] See the case of this rich young man largely explained on Matt. xix. 16. &c.

Verse 21. *Then Jesus beholding him*] Looking earnestly, *μεβλεψας*, or affectionately upon him, loved him, because of his youth, his earnestness, and his sincerity.

One thing thou lackest] What was that? A heart disengaged from the world, and a complete renunciation of it and its concerns; that he might become a proper and successful labourer in the Lord's vineyard. See Matt. xix. 21. To say that it was something else he lacked, when Christ explains here his own meaning, is to be wise above what is written.

Verse 22. *And he was sad at that saying*] This young man had perhaps been a saint, and an eminent apostle, had he been poor! From this, and a multitude of other cases, we may

A. M. 4073. 27 And Jesus looking upon
A. D. 29. them saith, With men *it is*
An. Olymp. impossible, but not with God ;
CCL. I. for ^Pwith God all things are possible.

28 ¶ ^T Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's ;

30 ^u But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions : and in the world to come eternal life.

31 ^v But many *that are* first shall be last ; and the last first.

32 ¶ ^u And they were in the way going up to Jerusalem ; and Jesus went before them : and they were amazed ; and as they followed, they were afraid. ^v And he took again the

A. M. 4073. twelve, and began to tell them
A. D. 29. what things should happen
An. Olymp. unto him,
CCL. I.

33 *Saying*, Behold we go up to Jerusalem ; and the Son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn him to death, and shall deliver him to the Gentiles :

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him : and the third day he shall rise again.

35 ¶ ^v And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you ?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask : can ye drink of the cup that I drink of ? and be bap-

p Jer. 32. 17. Matt. 19. 26. Luke 1. 37.—Matt. 19. 27. Luke 18. 28.—2 Chron. 25. 9. Luke 18. 30.

† Matt. 19. 30. & 20. 16. Luke 13. 3.—u Matt. 20. 17. Luke 18. 31.—v Ch. 8. 31. & 9. 31. Luke 9. 22. & 18. 31.—w Matt. 20. 30.

learn, that it is oftentimes a *misfortune* to be rich—but who is aware of this ? and who believes it ?

Verse 29. *And the Gospel's*] Read, for the sake of the Gospel. I have with Griesbach adopted *ὑπὲρ*, for the sake, on the authority of BCDEGHKMS. V. sixty others, and almost all the versions.

Verse 30. *In this time*] *Ἐν τῷ καιρῷ τούτῳ*, in this very time. Though Jews and Gentiles have conspired together to destroy both me and you, my providence shall so work that nothing shall be lacking, while any thing is necessary.

And fathers] This is added by K. upward of sixty others, *Ethiopic, Gothic, Slavonic, Saxon, Armenian, Coptic*, and in one of my own MSS. of the *Vulgate*.

Some have been greatly embarrassed to find out the literal truth of these promises, and some in flat opposition to the text have said, they are all to be understood *spiritually*. But thus far is plain, that though those who have left all for the sake of Christ, do find among genuine Christians, *spiritual relatives*, which are as dear to them as fathers, mothers, &c. yet they have the promise of *receiving a hundred fold*, often *literally* fulfilled : for wherever a Christian travels among Christians, the *shelter* of their houses, and the *product* of their lands, are at his service as far as they are requisite. Besides, these words were spoken primarily to the *disciples*, and pointed out their *itinerant* manner of life ; and how, travelling about from house to house, preaching the Gospel of the grace of God, they should, among the followers of Christ, be provided with every thing necessary in all

places, as if the whole were their own. I have often remarked that the genuine messengers of God in the present day, have, as noted above, this promise literally fulfilled.

With persecutions] For while you meet with nothing but *kindness* from true Christians, you shall be despised, and often afflicted by those who are enemies to God and goodness—but for your comfort ye shall have in the *world to come*, *αἰῶνι τῷ ἐρχομένῳ*, the coming world (that world which is on its way to meet you) *eternal life*.

Verse 32. *And he took again the twelve*] Or thus : *For having again taken the twelve*, &c. I translate *καὶ*, for, which signification it often bears, see Luke i. 22. John xii. 35. and elsewhere. This gives the reason of the wonder and fear of the disciples, for he began to tell them on the way what was to befall him. This sense of *καὶ* I find is also noticed by *Rosenmüller*. See on Matt. xx. 17—19.

Verse 35. *And James and John—come unto him*] The request here mentioned, Matthew says, chap. xx. 20. was made by *Salome*, their mother ; the two places may be easily reconciled thus. The mother introduced them, and made the request as if from herself ; Jesus knowing whence it had come, immediately addressed himself to James and John, who were standing by ; and the mother is no farther concerned in the business. See the note on Matt. xx. 20.

Verse 37. *In thy glory*] *In the kingdom of thy glory*—three MSS. Which kingdom they expected to be established on earth.

Verse 38. *And be baptized*] Or *be baptized*. Instead of *καὶ* and, a *or*, is the reading of BCDL

A. M. 4933. tized with the baptism that I
A. D. 29. am baptized with?
An. Olymp. CCH. I.

39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand, is not mine to give; but it shall be given to them for whom it is prepared.

41 * And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, y Ye know that they which z are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

43 a But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the

* Matt. 20. 24.—y Luke 22. 25.—z Or, think good.—a Matt. 20. 20, 28. Ch. 9. 35. Luke 9. 48.

five others, Coptic, Armenian, latter Syriac in the margin, Vulgate, all the Itala, and Origen. See the note on Matt. xx. 22.

Verse 40. Is not mine to give] See on Matt. xx. 23.

Verse 41. When the ten heard it] See on Matt. xx. 24—28.

Verse 46. Blind Bartimeus] בר bar, in Syriac signifies son. It appears that he was thus named because Timeus, Talmeus, or Talmi, was the name of his father, and thus the son would be called Bar-talmeus, or Bartholomew. Some suppose vice Τιμαϊου, the son of Timeus, to be an interpolation. Bartimeus the son of Timeus, ο τυφλος, THE blind man. It was because he was the most remarkable, that this evangelist mentions him by name, as a person probably well known in those parts.

Verse 50. And he, casting away his garment] He cast off his outward covering, a blanket, or something of the kind, which kept him from the inclemency of the weather; that he might have nothing to hinder him from getting speedily to Christ. If every penitent were as ready to throw aside his self-righteousness, and sinful incumbrances, as this blind man was to throw aside his garment, we should have fewer delays in conversions than we now have: and all that have been convinced of sin would have been brought to the knowledge of the truth. The reader will at least pardon the introduction of the following anecdote, which may appear to some as illustrative of the doctrine grounded on this text.

A great revival of religion took place in some of the American States, about the year 1773, by the instrumentality of some itinerant preachers sent from England. Many, both whites and

chiefest, shall be servant of all. A. M. 4933.

45 For even b the Son of A. D. 29.
An. Olymp. CCH. I.
man came not to be ministered
unto, but to minister, and c to give his
life a ransom for many.

46 ¶ d And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me!

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me!

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

b John 13. 14. Phil. 2. 7.—c Matt. 20. 28. 1 Tim. 2. 6. Tit. 2. 14.—d Matt. 20. 29. Luke 18. 35.

blacks, were brought to an acquaintance with God, who bought them. Two of these, a white man and a negro, meeting together, began to speak concerning the goodness of God to their souls, (a custom which has ever been common among truly religious people.) Among other things they were led to inquire how long each had known the salvation of God; and how long it was after they were convinced of their sin and danger, before each got a satisfactory evidence of pardoning mercy. The white man said, "I was three months in deep distress of soul, before God spoke peace to my troubled, guilty conscience." "But it was only a fortnight," replied the negro, "from the time I first heard of Jesus, and felt that I was a sinner, till I received the knowledge of salvation by the remission of sins." "But what was the reason," said the white man, "that you found salvation sooner than I did?" "This is the reason," replied the other, "you white men have much clothing upon you, and when Christ calls, you cannot run to him; but we poor negroes have only this, (pointing to the mat or cloth which was tied round his waist,) and when we hear the call, we throw it off instantly, and run to him."

Thus the poor son of Ham illustrated the text without intending it, as well as any doctor in the universe. People who have been educated in the principles of the Christian religion, imagine themselves, on this account, Christians; and when convinced of sin, they find great difficulty to come as mere sinners to God, to be saved only through the merits of Christ. Others, such as the negro in question, have nothing to plead but this, we have never heard of thee, and could not believe in thee of whom we had not heard; but this excuse will not avail now, as

A. M. 4033. 51 And Jesus answered and said unto him, ° What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

• Matt. 20. 32, 34. Luko 7. 22.

the true light is come--therefore they cast off this covering, and come to Jesus. See this miraculous cure explained at large on Matt. xx. 29-34.

Verse 51. Lord, that I might, &c.] The Codex Bezae, and some copies of the Itala, have κυριε εαββου, O Lord, my teacher.

Verse 52. Followed Jesus in the way.] Instead of το ιερου, Jesus, several eminent critics read αυτου, him. This is the reading of ABCDL. fourteen others; Coptic, Ethiopic, Armenian, latter Syriac in the margin, two Persic, Vulgate, all the Itala, and Origen, once. Jesus is the common reading, but this sacred name having occurred so immediately before, there

52 And Jesus said unto him, A. M. 4033. Go thy way; thy faith hath A. D. 29. made thee whole. And immediately he received his sight, and followed Jesus in the way. An. Olymp. CCL. 1.

† Matt. 9. 22. Ch. 5. 34.—ε Or, saved thee.

could be no necessity for repeating it here, nor would the repetition have been elegant.

This very remarkable cure gives us another proof, not only of the sovereign power, but of the benevolence of Christ; nor do we ever see that sovereign power used, but in the way of benevolence. How slow is God to punish! how prone to spare! To his infinite benevolence can it be any gratification to destroy any of the children of men? No! We must take great heed not to attribute to his sovereignty, acts which are inconsistent with his benevolence and mercy. I am afraid this is a prevailing error; and that it is not confined to any religious party exclusively.

CHAPTER XI.

Christ rides triumphantly into Jerusalem, 1-11. The barren fig-tree cursed, 12-14. He cleanses the temple, 15-17. The scribes and chief priests are enraged, 18. Reflections on the withered fig-tree, 19-23. Directions concerning prayer and forgiveness, 24-26. The chief priests, &c. question him by what authority he did his works, 27, 28. He answers, and confounds them, 29-33.

A. M. 4033. AND a when they came A. D. 29. nigh to Jerusalem, unto An. Olymp. Bethphage and Bethany, at CCL. 1.

at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loose him.

• Matt. 21. 1. Luke 19. 29. John 12. 14.— Matt. 21. 3, 6.

5 And certain of them that A. M. 4033. stood there said unto them, A. D. 29. What do ye, loosing the An. Olymp. colt? CCL. 1.

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strewed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna! Blessed is he that cometh in the name of the Lord:

• Luke 19. 33.— Luke 19. 33.— Matt. 21. 8.— Psa. 118. 26.

NOTES ON CHAPTER XI.

Verse 1. He sendeth—two of his disciples] This was done but a few days before the passage. See our Lord's entry into Jerusalem illustrated, on Matt. xxi. 1-17.

Verse 2. Whereon never man sat] No animal was allowed to be employed in sacred uses, even among the heathen, that had previously been used for any domestic or agricultural purpose; and those which had never been yoked, were considered as sacred. See several proofs of this in the note on Numb. xix. 2. and add this from Ovid:

Bos tibi, Phœbus ait, solis occurret in arvis, Nullum passæ jugum curvæque immunis aratri.

Mot. lib. iii. v. 10.

The Delphic oracles this answer give: Behold among the fields a lonely cow, Unworn with yokes, unbroken to the plough.

Verse 3. And straightway he will send him hither.] From the text, I think it is exceedingly plain, that our Lord did not beg, but borrow the colt; therefore the latter clause of this verse should be understood as the promise of returning him. Is not the proper translation the following? And if any one say to you, Why do ye this? Say; The Lord hath need of him, and will speedily send him back hither—και εθλας αυτου απεστειλει αυτου. Some eminent critics take the same view of the passage.

Verse 6. And they let them go] Having a full assurance that the boast should be speedily and speedily restored.

A. M. 4033. 10 Blessed be the kingdom
A. D. 29. of our father David, that
An. Olymp. cometh in the name of the
CCH. 1. Lord : Hosanna in the highest!

11 ^h And Jesus entered into Jerusa-
lem, and into the temple : and when
he had looked round about upon all
things, and now the eventide was come,
he went out unto Bethany with the
twelve.

12 [†] And on the morrow, when they
were come from Bethany, he was hun-
gry :

§ Psa. 148. 1.—h Matt. 21. 12.—† Matt. 21. 18.

Verse 10. In the name of the Lord] Omitted
by BCDLU. some others, and several versions.
Griesbach leaves it out.

Hosanna in the highest !] See on Matt. xxi. 9.

Verse 11. When he had looked round about
upon all things] He examined every thing—to
see if the matters pertaining to the divine wor-
ship were properly conducted, to see that no-
thing was wanting—nothing superfluous.

And now the eventide was come] The time
in which he usually left Jerusalem to go to
Bethany.

Verse 13. For the time of figs was not yet.]
Rather, For it was not the season of gathering
figs yet. This I am fully persuaded is the true
sense of this passage, ου γαρ ην καιρος συκαρ.

For a proof that καιρος here signifies the time of
gathering the figs, see the LXX. in Psal. i. 3.

He bringeth forth his fruit, ην καιρα αυτου, in his
season ; i. e. in the time in which fruits should
be ripe, and fit for gathering. See also Mark

xii. 2. And at the season, τα καιρα, the time of
gathering the fruits of the vineyard. Matt. xxi.

34. When the time of the fruit drew near ; δ και-
ρος των καρπων, the time in which the fruits were
to be gathered, for it was then that the Lord of
the vineyard sent his servants to receive the
fruits ; i. e. so much of them as the holder of
the vineyard was to pay to the owner by way
of rent ; for in those times rent was paid in kind.

To the above may be added Job v. 26. Thou
shalt come to thy grave in FULL AGE, like as a
shock of corn cometh in his season ; κατα καιρον,
in the time in which it should be reaped.

When our Lord saw this fig-tree by the way-
side, apparently flourishing, he went to it to
gather some of the figs—being on the way-side,
it was not private, but public property ; and
any traveller had an equal right to its fruit.

As it was not as yet the time for gathering in
the fruits, and yet about the time when they
were ready to be gathered, our Lord with pro-
priety expected to find some. But as this hap-
pened about five days before that passover on
which Christ suffered, and the passover that

year fell on the beginning of April, it has been
asked, “ now could our Lord expect to find
ripe figs in the end of March ?” Answer, be-
cause figs were ripe in Judea as early as the
passover. Besides, the fig-tree puts forth its
fruit first, and afterward its leaves. Indeed
this tree, in the climate which is proper for it,
has fruit on it all the year round, as I have often
seen. All the difficulty in the text may be

resolved, VOL. I. (20)

13 ^k And seeing a fig-tree afar
off having leaves, he came, if
haply he might find any thing

A. M. 4033.
A. D. 29.
An. Olymp.
CCH. 1.

thereon : and when he came to it, he
found nothing but leaves ; for the time
of figs was not yet.

14 And Jesus answered and said unto
it, No man eat fruit of thee hereafter
for ever. And his disciples heard it.

15 [†] And they come to Jerusalem :
and Jesus went into the temple, and
began to cast out them that sold and
bought in the temple, and overthrew

† Matt. 21. 19.—‡ Matt. 21. 12. Luke 19. 45. John 2. 14.

easily removed by considering that the climate
of Judea is widely different from that of Great
Britain. The summer begins there in March,
and the harvest at the passover, as all travellers
into these countries testify : therefore as our
Lord met with this tree five days before the
passover, it is evident, 1st. That it was the time
of ripe figs ; and 2dly. That it was not the time
of gathering them, because this did not begin
till the passover, and the transaction here men-
tioned took place five days before.

For farther satisfaction on this point, let us
suppose, 1. That this tree was intended to point
out the state of the Jewish people. 1. They
made a profession of the true religion. 2. They
considered themselves the peculiar people of
God, and despised and reprobated all others.
3. They were only hypocrites, having nothing
of religion but the profession, leaves, and no
fruit.

II. That our Lord's conduct toward this tree
is to be considered as emblematical of the treat-
ment, and final perdition which was to come
upon this hypocritical and ungodly nation. 1.
It was a proper time for them to have borne
fruit : Jesus had been preaching the doctrine
of repentance and salvation among them for
more than three years ; the choicest influences
of heaven had descended upon them, and every
thing was done in this vineyard that ought to
be done, in order to make it fruitful. 2. The
time was now at hand in which God would re-
quire fruit, good fruit, and if it did not produce
such, the tree should be hewn down by the
Roman axe. Therefore, 1. The tree is properly
the Jewish nation. 2. Christ's curse, the sen-
tence of destruction which had now gone out
against it ; and 3. Its withering away, the final
and total ruin of the Jewish state by the Ro-
mans. His cursing the fig-tree was not occa-
sioned by any resentment at being disappointed
at not finding fruit on it, but to point out unto
his disciples, the wrath which was coming upon
a people who had now nearly filled up the mea-
sure of their iniquity.

A fruitless soul that has had much cultivation
bestowed on it, may expect to be dealt with as
God did with this unrighteous nation. See on
Matt. xxi. 19, &c.

Verse 15. And they come] Several MSS.
and versions have πάλιν, again. This was the
next day after our Lord's triumphal entry into
Jerusalem, for on the evening of that day he
went to Bethany, and lodged there, ver. 11

305

A. M. 4033. the tables of the money-
A. D. 29. changers, and the seats of
An. Olymp. them that sold doves ;
CCII. 1.

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, ^m My house shall be called ⁿ of all nations, the house of prayer ? but ^o ye have made it a den of thieves.

18 And ^p the scribes and the chief priests heard *it*, and sought how they might destroy him ; for they feared him, because ^r all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ ^a And in the morning as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, ^t Have faith in God.

23 For ^u verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.

24 Therefore I say unto you, ^v What things soever ye desire, when ye pray,

^m Isai. 50. 6, 7.—ⁿ Or, a house of prayer for all nations !
^o Jer. 7. 11.—^p Matt. 21. 45, 46. Luke 19. 14.—^q Matt. 7. 28.
Ch. 1. 22. Luke 4. 32.—^r Matt. 21. 19.—^s Or, Have the faith of God.—^t Matt. 17. 20. & 21. 21. Luke 17. 6.

and Matt. xxi. 17. and returned the next morning to Jerusalem.

Verse 16. *Should carry any vessel*] Among the Jews the word *κλι* *keli*, vessel, had a vast latitude of meaning, it signified *arms*, Jer. xxi. 4. Ezek. ix. 1. *clothes*, Dent. xxii. 5. and *instruments of music*, Psal. lxxi. 22. It is likely that the evangelist uses the Greek word *κευρα* in the same sense, and by it points out any of the things which were bought and sold in the temple.

Verse 17. *And he taught—them*] See on Matt. xxi. 12.

Verse 19. *He went out of the city.*] To go to Bethany.

Verse 22. *Have faith in God.*] *Εξστη πιστιν Θεου* is a mere Hebraism ; *have the faith of God*, i. e. have strong faith, or the strongest faith, for thus the Hebrews expressed the superlative degree ; so the *mountains of God*, mean exceeding great mountains, the *hail of God* exceeding great hail, &c.

believe that ye receive *them*, A. M. 4033. and ye shall have *them*. A. D. 29.

25 And when ye stand praying, ^a forgive if ye have aught against any : that your father also which is in heaven may forgive you your trespasses.

26 But ^b if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses.

27 ¶ And they come again to Jerusalem : ^c and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things ? and who gave thee this authority to do these things ?

29 And Jesus answered, and said unto them, I will also ask of you one ^d question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men ? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why then did ye not believe him ?

32 But if we shall say, Of men ; they feared the people : for ^e all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

^a Matt. 7. 7. Luke 11. 9. John 14. 13. & 15. 7. & 16. 24. James 1. 5, 6.—^b Matt. 6. 14. Col. 3. 13.—^c Matt. 18. 35. ^d Matt. 21. 23. Luke 20. 1.—^e Or, thing.—^f Matt. 3. 5. & 14. 5. Ch. 6. 20.

Verse 25. *When ye stand praying*] This expression may mean no more than, *When ye are disposed, or have a mind to pray*, i. e. whenever ye perform that duty. And it is thus used and explained in the Koran, Surat. v. ver. 7. See on Matt. xxi. 20—22. But the Pharisees loved to pray standing, that they might be seen of men.

Verse 26. At the end of this verse, the 7th and 8th verses of Matt. vii. Ask and ye shall receive, &c. are added by M. and sixteen other MSS.

The 26th verse is wanting in BLS. seven others, some editions, the *Coptic*, one *Itala*, and *Theophylact*.

Verse 27—33. See the notes on Matt. xxi. 23—27.

Verse 32. *They feared the people*] Or rather, *We fear*, &c. Instead of *φοβουτο*, they feared ; the *Codex Bezae*, seven others, latter *Syriac*, *Arabic*, *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, and all the *Itala*, read *φοβουμιν*, or *φοβουμεθα*.

The common reading appears to me quite improper.

We fear the people, *Εαν, ἰφ*, before *ἠπαρομεν*, we shall say, is omitted by ABCEFGHLS. and more than fifty others. Bengel leaves it out of the text, and puts a note of interrogation after *Εξ ἀβροτων*; and then the whole passage reads thus; *But shall we say, Of men? They feared the people, &c.* This change renders the adoption of *φοβομεν*, we fear, unnecessary. Several critics, prefer this mode of distinguishing the text. However the critics may be puzzled with the text, the scribes, chief priests and elders were worse puzzled with our Lord's question. They must convict themselves or tell a most palpable falsehood. They told the lie, and so escaped for the present.

1. *ΕΝΟΥ*, malice, and double-dealing have always a difficult part to act, and are ultimately confounded by their own projects, and ruined by their own operations. On the other hand, simplicity and sincerity are not obliged to use a mask, but always walk in a plain way.

2. The case of the barren fig-tree which our

Lord cursed, has been pitifully misunderstood and misapplied. The whole account of this transaction, as stated above, I believe to be correct: it is so much in our Lord's usual manner, that the propriety of it will scarcely be doubted. He was ever acting the part of the philosopher, moralist, and divine, as well as that of the Saviour of sinners. In his hand, every providential occurrence, and every object of nature, became a means of instruction: the stones of the desert, the lilies of the field, the fowls of heaven, the beasts of the forest, fruitful and unfruitful trees, with every ordinary occurrence, were so many grand texts, from which he preached the most illuminating and impressive sermons, for the instruction and salvation of his audience. This wisdom and condescension cannot be sufficiently admired. But shall the example of the fruitless fig-tree, be lost on us, as well as on the Jews?—God forbid! Let us therefore, take heed, lest having been so long unfruitful, God should say, *Let no fruit appear on thee hereafter for ever!* and in consequence of this, we wither and die away!

CHAPTER XII.

The parable of the vineyard let out to wicked husbandmen, 1—12. The Pharisees and Herodians question him about paying tribute to Cæsar, 13—17. The Sadducees question him about the resurrection, 18—27. A scribe questions him concerning the chief commandment of the law, 28—34. Christ asks the scribes, why the Messiah is called David's son, 35—37. He warns his disciples against the scribes, 38—40. Of the widow that cast two mites into the treasury, 41—44.

A. M. 4033.

A. D. 29.

An. Olymp.

CCII. 1.

AND^a he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head,

and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

^a Matt. 21. 33.

Luke 22. 9.

NOTES ON CHAPTER XII.

Verse 1. A certain man planted a vineyard] See this parable explained, Matt. xxi. 33—41.

Verse 4. At him they cast stones, and wounded him in the head] Or rather, as most learned men agree, they made short work of it, *ἠεραλεισσαι*. We have followed the Vulgate, *illum in capite vulneraverunt*, in translating the original, wounded him in the head, in which signification I believe the word is found in no Greek writer. *Ἀναεραλεισμομαι* signifies to sum up, to comprise, and is used in this sense by St. Paul, Rom. xiii. 9. From the parable we learn, that these people were determined to hear no reason, to do no justice, and to keep the possession and the produce by violence; therefore they fulfilled their purpose in the fullest and speediest man-

ner, which seems to be what the evangelist intended to express by the word in question. Mr. Wakefield translates, they speedily sent him away; others think the meaning is, they shaved their heads, and made them look ridiculously; this is much to the same purpose, but I prefer, They made short work of it. Dr. Lightfoot, De Dieu, and others, agree in the sense given above; and this will appear the more probable, if the word *ἠεραλεισσαντις*, they cast stones, be omitted, as it is by BDL. the Coptic, Vulgate, and all the Itala.

Verse 7. This is the heir] So they appear to have acknowledged in their consciences, that this was the Messiah, the heir of all things.

The inheritance shall be ours.] By slaying him we shall maintain our authority, and keep possession of our revenues.

A. M. 4033. 9 What shall therefore the
A. D. 29. Lord of the vineyard do? he
An. Olymp. will come and destroy the
CCL. 1. husbandmen, and will give the vine-
yard unto others.

10 And have ye not read this scrip-
ture; ^bThe stone which the builders
rejected is become the head of the cor-
ner:

11 This was the Lord's doing, and it
is marvellous in our eyes?

12 ^cAnd they sought to lay hold on
him, but feared the people; for they
knew that he had spoken the parable
against them: and they left him, and
went their way.

13 ¶ ^dAnd they sent unto him cer-
tain of the Pharisees and of the Hero-
dians, to catch him in *his* words.

14 And when they were come, they
say unto him, Master, we know that
thou art true, and carest for no man:
for thou regardest not the person of
men, but teachest the way of God in
truth: Is it lawful to give tribute to
Cæsar, or not?

15 Shall we give, or shall we not give?
But he, knowing their hypocrisy, said
unto them, Why tempt ye me? bring
me a ^epenny, that I may see *it*.

16 And they brought *it*. And he saith
unto them, Whose *is* this image and
superscription? And they said unto
him, Cæsar's.

17 And Jesus answering said unto
them, Render to Cæsar the things that
are Cæsar's; and to God the things that
are God's. And they marvelled at him.

18 ¶ ^fThen come unto him the Sad-
ducees, ^gwhich say there is no resur-
rection; and they asked him, saying,

19 Master, ^hMoses wrote unto us, If

^b Psa. 118. 22.—^c Matt. 21. 45, 46. Ch. 11. 18. John 7. 25, 30, 44.—^d Matt. 22. 15. Luke 20. 20.—^e Valuing of our money seven pence halfpenny, *as* Matt. 18. 28.

Verse 9. *And will give the vineyard unto others.*] The vineyard must not perish with the husbandmen; it is still capable of producing much fruit, if it be properly cultivated. I will give it into the care of new vine-dressers, the evangelists and apostles.—And under their ministry, multitudes were brought to God before the destruction of Jerusalem.

Verse 13. *And they sent unto him*] See this and to ver. 17. largely explained on Matt. xxii. 15—22.

Verse 15. *Shall we give, or shall we not give?*] This is wanting in the Codex Bezae, and in several versions.

Verse 18. See this question concerning the

A. M. 4033. a man's brother die, and leave
A. D. 29. his wife behind him, and leave
An. Olymp. no children, that his brother
CCL. 1. should take his wife, and raise up seed
unto his brother.

20 Now there were seven brethren:
and the first took a wife, and dying left
no seed.

21 And the second took her, and died,
neither left he any seed: and the third
likewise.

22 And the seven had her, and left no
seed: last of all the woman died also.

23 In the resurrection therefore, when
they shall rise, whose wife shall she be
of them? for the seven had her to wife.

24 And Jesus answering said unto
them, Do ye not therefore err, because
ye know not the Scriptures, neither the
power of God?

25 For when they shall rise from the
dead they neither marry, nor are given
in marriage; but ⁱare as the angels
which are in heaven.

26 And as touching the dead, that
they rise: have ye not read in the book
of Moses, how in the bush God spake
unto him, saying, ^kI am the God of
Abraham, and the God of Isaac, and
the God of Jacob?

27 He is not the God of the dead, but
the God of the living: ye therefore do
greatly err.

28 ¶ ^lAnd one of the scribes came,
and having heard them reasoning to-
gether, and perceiving that he answered
them well, asked him, Which is the
first commandment of all?

29 And Jesus answered him, The first
of all the commandments *is*, ^mHear, O
Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy

^f Matt. 22. 23. Luke 20. 27.—^g Acts 23. 8.—^h Deut. 25. 5. ⁱ 1 Cor. 15. 42, 49, 52.—^k Exod. 3. 6.—^l Matt. 22. 35.—^m Deut. 6. 4. Luke 10. 27.

resurrection explained in detail on Matt. xxii. 23—32.

Verse 23. *When they shall rise*] This clause is wanting in BCDL. four others, Syriac, latter Arabic, latter Persic, Coptic, Saxon, and two of the Itala. Griesbach leaves it doubtful.

Verse 27. *But the God of the living*] *Θεός, God*, is left out by ABCDKL. and in more than forty others, Syriac, one Arabic, one Persic, Coptic, Armenian, Gothic, Saxon, Vulgate, Itala, and Origen. Griesbach has omitted it.

Verse 30. *Thou shalt love the Lord*] On the nature and properties of the love of God and man, and the way in which this commandment is fulfilled; see the notes on Matt. xxii. 37, &c.

A. M. 4033. God with all thy heart, and
A. D. 29. with all thy soul, and with all
An. Olymp. thy mind, and with all thy
CCII. 1. strength; this is the first commandment.

31 And the second is like, *namely* this, ^aThou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; ^oand there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, ^pis more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. ^rAnd no man after that durst ask him *any question*.

35 ¶ ^sAnd Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said ^tby the Holy Ghost, ^uThe LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

^a Lev. 19. 18. Matt. 22. 39. Rom. 13. 9. Gal. 5. 14. James 2. 8.—^b Deut. 4. 39. Isai. 45. 6, 14. & 46. 9.—^p 1 Sam. 15. 22. Hos. 6. 6. Mic. 6. 6, 7, 8.—^r Matt. 22. 46.—^s Matt. 22. 41. Luke 20. 41.—^t 2 Sam. 23. 2.—^u Psa. 110. 1.—^v Ch. 4. 2.

Verse 32. *And the scribe said*] The answer of the scribe contained in verses 32, 33, 34. is not found either in Matthew or Luke. This is another proof against Mark's supposed *abridgment*.

Verse 34. *Thou art not far from the kingdom of God*] This scribe appears to have been a prudent, sensible, and pious man; *almost* a Christian, so near the kingdom of God, that he might have easily stepped in. It is very probable that he did at last believe in and confess Jesus.

Verse 35. *How say the scribes*] See Matt. xxii. 41, &c.

Verse 37. *The common people heard him gladly*] And were doubtless many of them brought to believe and receive the truth. By the comparatively poor the Gospel is still best received.

Verse 38. *Beware of the scribes*] See on Matt. xxiii. 1, &c.

Verse 41. *Cast money into the treasury*] It is worthy of observation, that the money put into the treasury, even by the *rich*, is termed by the evangelist χαλκον, *brass money*, probably that species of small brass coin which was called *prutah* among the Jews, two of which make a farthing, and twenty-four an Italian *assarius*, which *assarius* is the twenty-fourth part of a silver penny. We call this *mite*, from

37 David therefore himself A. M. 4033.
callesh him Lord; and whence A. D. 29.
is he *then* his son? And the An. Olymp.
common people heard him CCLII. 1.
gladly.

38 ¶ And ^vhe said unto them in his doctrine, ^wBeware of the scribes, which love to go in long clothing, and ^xlove salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 ^yWhich devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ ^zAnd Jesus sat over against the treasury, and beheld how the people cast ^amoney ^binto the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two ^cmites which make a farthing.

43 And he called unto *him* his disciples, and saith unto them, Verily I say unto you, That ^dthis poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, ^e*even* all her living.

^w Matt. 23. 1, &c. Luke 20. 46.—^x Luke 11. 43.—^y Matt. 23. 14.—^z Luke 21. 1.—^a A piece of brass money: See Matt. 10. 9.—^b 2 Kings 12. 9.—^c It is the seventh part of one piece of that brass money.—^d 2 Cor. 8. 12.—^e Deut. 24. 6. 1 John 3 17.

the French *miette*, which signifies a crumb, or very small morsel. The *prutah* was the smallest coin in use among the Jews: and there is a canon among the rabbins that no person shall put less than two *prutahs* into the treasury. This poor widow would not give less, and her poverty prevented her from giving more. And whereas it is said that *many rich persons cast in much*, πoλλα (many) this may only refer to the number of the *prutahs* which they threw in, and not to the value. What opinion should we form of a rich man, who, in a collection for a public charity, only threw in a *handful of half-pence*? See Luke xxi. 1. and see the note on Matt. v. 26. The whole of this account is lacking in Matthew. Another proof that Mark did not *abridge* him.

Let us examine this subject a little more closely; Jesus prefers the widow's two mites to all the offerings made by the rich.

In the preceding account, ver. 41. it is said, Jesus beheld how the people cast money into the treasury. To make this relation the more profitable, let us consider Christ the *observer* and *judge* of human actions.

1. Christ *observes* all men and *all things*, all our actions are before his eyes; what we do in *public* and what we do in *private* are equally known unto him.

2. He observes the state and situation we are in; his eye was upon the abundance of the rich who had given much; and he was well acquainted with the poverty and desolate state of the widow who had given her all, though that was but little in itself. What an awful thought for the rich! "God sees every penny I possess, and constantly observes how I lay it out." What a comfortable thought for the poor and desolate! The eye of the most merciful and bountiful Jesus continually beholds my poverty and distress, and will cause them to work for my good.

3. Christ sees all the motives which lead men to perform their respective actions; and the different motives which lead them to perform the same action: he knows whether they act through vanity, self-love, interest, ambition, hypocrisy, or whether through love, charity, zeal for his glory, and a hearty desire to please him.

4. He observes the circumstances which accompany our actions; whether we act with care or negligence, with a ready mind or with reluctance.

5. He observes the judgment which we form of that which we do in his name; whether we esteem ourselves more on account of what we have done, speak of it to others, dwell on our labours, sufferings, expenses, success, &c. or whether we humble ourselves because we have done so little good, and even that little in so imperfect a way.

11. See the judgment Christ forms of our actions.

1. He appears surprised that so much piety should be found with so much poverty in this poor widow.

2. He shows that works of charity, &c. should be estimated, not by their appearance, but by the spirit which produces them.

3. He shows by this, that all men are pro-

perly in a state of equality; for though there is, and ought to be, a difference in outward things, yet God looks upon the heart, and the poorest person has it in his power to make his mite as acceptable to the Lord, by simplicity of intention, and purity of affection, as the millions given by the affluent. It is just in God to rate the value of an action by the spirit in which it is done.

4. He shows that men should judge impartially in cases of this kind, and not permit themselves to be carried away to decide for a person by the largeness of the gift on the one hand, or against him by the smallness of the bounty on the other. Of the poor widow it is said, she has cast in more than all the rich. Because, 1. She gave more, she gave her all, and they gave only a part. 2. She did this in a better spirit, having a simple desire to please God. Never did any king come near the liberality of this widow, she gave all that she had, ὅλον τοῦ βίου αὐτῆς, her whole life, i. e. all that she had to provide for one day's sustenance, and could have no more, till by her labour she had acquired it. What trust must there be in the divine providence to perform such an act as this!

Two important lessons may be learnt from her conduct. 1. A lesson of humiliation to the rich, who, by reason of covetousness on the one hand, and luxury on the other, give but little to God, and the poor. 2. A lesson of reproof to the poor, who, through distrust of God's providence, give nothing at all. Our possessions can only be sanctified by giving a portion to God. There will be infallibly a blessing in the remainder, when a part has been given to God and the poor. If the rich and the poor reflect seriously on this, the one will learn pity, the other liberality, and both be blessed in their deed. He must be a poor man indeed, who cannot find one poorer than himself.

CHAPTER XIII.

Jesus predicts the destruction of the temple, 1, 2. His disciples inquire when this shall be, and what previous sign there shall be of this calamity, 3, 4, which questions he answers very solemnly and minutely, 5-27; illustrates the whole by a parable, 28, 29; asserts the absolute certainty of the events, 30, 31; shows, that the precise time cannot be known by man, 32, and inculcates the necessity of watchfulness and prayer, 33-37.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any man deceive you:

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be;

a Matt. 24. 1. Luke 21. 5.—b Luke 19. 44.—c Matt. 24. 3.

Luke 21. 7.—d Jer. 29. 8. Eph. 5. 6. 1 Thess. 2. 3.

NOTES ON CHAPTER XIII.

Verse 1. See what manner of stones] Josephus says, Ant. b. xv. chap. xi. "That these stones were white and strong, FIFTY feet long, TWENTY-FOUR broad, and SIXTEEN in thickness." If this account can be relied on, well might the disciples be struck with wonder at such

a superb edifice, and formed by such immense stones! The principal contents of this chapter are largely explained in the notes on Matt. xxiv. and to these the reader is requested to refer.

Verse 6. Saying, I am] The Christ, is added by eight MSS. Coptic, Armenian, Saxon, and four of the Itala.

A. M. 4033. but the end shall not be yet.
 A. D. 29. 8 For nation shall rise against
 An. Olymp. nation, and kingdom against
 CCII. 1. kingdom; and there shall be earth-
 quakes in divers places, and there shall
 be famines and troubles: ^o these are
 the beginnings of ^t sorrows.

9 But ^o take heed to yourselves: for
 they shall deliver you up to counsels:
 and in the synagogues ye shall be
 beaten: and ye shall be brought before
 rulers and kings for my sake, for a tes-
 timony against them.

10 And ^b the Gospel must first be
 published among all nations.

11 ⁱ But when they shall lead you,
 and deliver you up, take no thought be-
 forehand what ye shall speak, neither
 do ye premeditate: but whatsoever
 shall be given you in that hour, that
 speak ye: for it is not ye that speak,
^h but the Holy Ghost.

12 Now ^l the brother shall betray the
 brother to death, and the father the son;
 and children shall rise up against their
 parents, and shall cause them to be put
 to death.

13 ^m And ye shall be hated of all men
 for my name's sake: but ⁿ he that shall
 endure unto the end, the same shall be
 saved.

14 ^o But when ye shall see the abomi-
 nation of desolation, ^p spoken of by
 Daniel the prophet, standing where it
 ought not, (let him that readeth under-
 stand,) then ^r let them that be in Judea
 flee to the mountains:

15 And let him that is on the house-
 top not go down into the house, neither

enter therein to take any thing
 out of his house:

16 And let him that is in the
 field not turn back again for to take up
 his garment.

17 ^a But wo to them that are with
 child, and to them that give suck in
 those days!

18 And pray ye that your flight be
 not in the winter.

19 ^t For in those days shall be afflic-
 tion, such as was not from the begin-
 ning of the creation which God created
 unto this time, neither shall be.

20 And except that the Lord had
 shortened those days, no flesh should
 be saved: but for the elect's sake
 whom he hath chosen, he hath short-
 ened the days.

21 ^u And then if any man shall say to
 you, Lo, here is Christ; or, lo, he is
 there; believe him not:

22 For false Christs and false prop-
 hets shall rise, and shall show signs
 and wonders, to seduce, if it were pos-
 sible, even the elect.

23 But ^v take ye heed: behold, I have
 foretold you all things.

24 ¶ ^w But in those days, after that
 tribulation, the sun shall be darkened,
 and the moon shall not give her light;

25 And the stars of heaven shall fall,
 and the powers that are in heaven shall
 be shaken.

26 ^x And then shall they see the Son
 of man coming in the clouds with great
 power and glory.

27 And then shall he send his an-
 gels, and shall gather together his elect

^e Matt. 24. 8.—The word in the original importeth the
 pains of a woman in travail.—^f Matt. 10. 17, 18. & 24. 9.
^g Rev. 2. 10.—^h Matt. 24. 14.—ⁱ Matt. 10. 19. Luke 12. 11. &
 21. 14.—^k Acts 2. 4. & 4. 8, 31.—^l Mic. 7. 6. Matt. 10. 21. &
 21. 10. Luke 21. 16.—^m Matt. 24. 9. Luke 21. 17.—ⁿ Dan. 12.
 12. Matt. 10. 22. & 24. 13. Rev. 2. 10.—^o Matt. 24. 15.

^p Dan. 9. 27.—^r Luke 21. 21.—^s Luke 21. 23. & 23. 29.
^t Dan. 9. 26. & 12. 1. Joel 2. 2. Matt. 24. 21.—^u Matt. 24. 23.
 Luke 17. 23. & 21. 8.—^v 2 Pet. 3. 17.—^w Dan. 7. 10. Zeph. 1.
 15. Matt. 24. 29. &c. Luke 21. 25.—^x Dan. 7. 13, 14. Matt.
 16. 27. & 24. 30. Ch. 11. 62. Acts 1. 11. 1 Thess. 4. 16.
^y 2 Thess. 1. 7, 10. Rev. 1. 7.

Verse 3. *The beginnings*] For ἀρχαί, many
 MSS. and versions have ἀρχή, the beginning,
 singular.

Verse 9. *Councils*] Συνοδεία, sanhedrims.
 The grand sanhedrim consisted of seventy-two
 elders, six chosen out of each tribe; this was
 the national council of state; and the small
 sanhedrims, which were composed of twenty-
 three counsellors.

Synagogues] Courts of justice for villages,
 &c. consisting of three magistrates, chosen out
 of the principal directors of the synagogue in
 that place.

Rulers] Or governors. The Roman deputies,
 such as Pontius Pilate, &c.

Kings] The tetrarchs of Judea and Galilee,

who bore this name. See the notes on chap.
 vi. 27.

Verse 10. *And the Gospel must first be pub-
 lished among all nations.*] Many of the *evan-
 gelistaria* omit this verse. Its proper place
 seems to be after verse the thirteenth.

Verse 11. *Neither—premeditate*] This is
 wanting in BDL. five others, *Coptic, Æthiopic,
 Vulgate, Itala*. Griesbach leaves it doubtful.
 On this verse, see Matt. x. 19.

Verse 14. *Let him that readeth understand*]
What he readeth, is added by D. and three of
 the *Itala*, perhaps needlessly.

Verse 15. *House-top*] See the notes on Matt.
 xxiv. 17.

Verse 20. *Had shortened those days*] *Because*

A. M. 4033. from the four winds, from the
A. D. 29. uttermost part of the earth to
An. Olym. the uttermost part of heaven.
CCII. 1.

28 ^v Now learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, That this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but ² my words shall not pass away.

32 ¶ But of that day and *that hour* knoweth no man, no, not the angels

^y Matt. 24. 32. Luke 21. 29. &c.—^z Isai. 40. 8.—^a Matt. 24. 42. & 25. 13. Luke 12. 40. & 21. 34. Rom. 13. 11. 1 Thess. 5. 6.

of his chosen, added by D. *Armenian*, and five of the *Itala*. See Matt. xxiv. 22.

Verse 30. *This generation*] *ἡ γενεὰ αὐτῶν*, *this very race of men*. It is certain that this word has two meanings in the Scriptures; that given in the text, and that above. *Generation* signifies a period of a certain number of years, sometimes more, sometimes less. In Deut. i. 35. and ii. 14. Moses uses the word to point out a term of thirty-eight years, which was precisely the number in the present case; for Jerusalem was destroyed about thirty-eight years after our Lord delivered this prediction. But as there are *other* events in this chapter which certainly look *beyond* the destruction of Jerusalem, and which were to take place before the Jews should cease to be a *distinct* people, I should therefore prefer the translation given above. See on Matt. xxiv. 34.

Verse 32. *Neither the Son*] This clause is not found either in Matthew or Luke, and Ambrose says it was wanting in some Greek copies in his time. To me it is utterly unaccountable, how Jesus, who knew so *correctly* all the *particulars* which he here lays down, and which were to a jot and tittle verified by the event—how he who knew that not *one* stone should be left on *another*, should be ignorant of the *day* and *hour* when this should be done, though *Daniel*, chap. ix. 24, &c. could fix the very *year*, not less than five hundred years before it happened—how he in whom the *fulness of the Godhead dwelt bodily*, and all the treasures of *wisdom* and *knowledge*, should not know this *small matter*, I cannot comprehend, but on this ground, that the Deity, which dwelt in the man Christ Jesus, might, at one time, communicate less of the knowledge of futurity to him, than at another. However, I strongly suspect that the clause was not originally in this Gospel. Its not being found in the parallel places in the other evangelists, is, in my opinion, a strong presumption against it. But Mr. M'Knight and others, solve this difficulty in the following manner. They suppose the verb *οἶδεν* to have the force of the Hebrew conjugation *hiphel*, in which, verbs are taken in a

which are in heaven, neither A. M. 4033.
the Son, but the Father. A. D. 29.

33 ^a Take ye heed, watch and pray: for ye know not when the time is.

34 ^b For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 ^c Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning.

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, ^d Watch.

^b Matt. 24. 45. & 25. 14.—^c Matt. 24. 42, 44.—^d Matt. 25. 13. 1 Cor. 16. 13.

causative, declarative, or permissive sense; and that it means here *make known*, or *promulge* as it is to be understood in 1 Cor. ii. 2. This intimates that this secret was not to be *made known*, either by *men* or *angels*, no, not even by the Son of man himself, but it should be *made known* by the Father only, in the execution of the purpose of his *justice*. I am afraid this only *cuts* the knot, but does not *untie* it.

Verse 34. *Left his house*] *Οἰκίας*, *family*. Our blessed Lord and Master, when he ascended to heaven, commanded his servants to be *faithful* and *watchful*. This fidelity, to which he exhorts his servants, consists in doing every thing *well* which is to be done in the *heart* or in the *family*, according to the full extent of the duty. The *watchfulness* consists in suffering no *stranger* nor *enemy* to enter in by the *senses*, which are the *gates* of the soul; in permitting nothing which belongs to the master to *go out* without his consent; and in carefully observing all commerce and correspondence which the heart may have abroad in the world, to the prejudice of the master's service. See *Quesnel*.

Verse 35. *Watch ye therefore*] The more the master is expected, the more diligent ought the servants to be in working, watching, and keeping themselves in readiness. Can one who has received the sentence of his death, and has no right to live a moment, need any admonition to prepare to die? does not a prisoner who expects his deliverance hold himself in continual readiness to leave his dungeon?

Verse 36. *He find you sleeping.*] A *porter asleep*, exposes the house to be *robbed*, and well deserves punishment. No wonder that the man is constantly suffering loss, who is frequently off his guard.

OUR Lord shows us in this parable, 1. That himself, *ascended to heaven*, is the man *gone from home*. 2. That *believers* collectively are his *family*. 3. That his *servants* are those who are employed in the work of faith and labour of love. 4. That the *porter* represents the *ministers* of his Gospel, who should continually watch for the safety and welfare of the whole flock.

5. That every one has his own work,—that which belongs to himself and to none other; and for the accomplishment of which, he receives sufficient strength from his Lord. 6. That these servants and porters shall give an account to their Lord, how they have exercised themselves in their respective departments. 7. And that as the master of the family will certainly

come to require this account at a time when men are not aware, therefore they should be always watchful and faithful. And 8. That this is a duty incumbent on every soul of man, What I say unto you, I say unto ALL, WATCH! If after all these warnings, the followers of God be found careless, their misery and condemnation must be great.

CHAPTER XIV.

The Jews conspire against Christ, 1, 2. He is anointed in the house of Simon the leper, 3—9. Judas Iscariot sells him to the chief priests for thirty pieces of money, 10, 11. He orders his disciples to prepare the passover, 12—16. Predicts his approaching death, 17—21. Institutes the holy eucharist, 22—26. Foretells the unfaithfulness of his disciples in general, 27, 28, and Peter's denial, 29—31. His agony in the garden, 32—36. The disciples overcome by sleep, 37—42. Judas comes with a mob from the chief priests, and betrays him with a kiss; they seize him, 43—49. The disciples flee, 50. A young man following, and about to be apprehended, makes his escape, 51, 52. Jesus is brought before the chief priests, and Peter follows at a distance, 53, 54. He is examined, insulted, and abused, and condemned on false evidence, 55—65. Peter three times denies him, reflects on his wickedness, and repents of his sin, 66—72.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

AFTER a two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment, of spikenard, very precious; and she brake the box, and poured it on his head.

* Matt. 26. 2. Luke 22. 1. John 11. 55. & 13. 1.—b Matt. 26. 6. John 12. 1, 3. See Luke 7. 37.

NOTES ON CHAPTER XIV.

Verse 1. *Unleavened bread*] After they began to eat unleavened bread: see on Matt. xxvi. 2.

Verse 3. *Alabaster box*] Among critics and learned men there are various conjectures concerning the alabaster mentioned by the evangelists: some think it means a glass phial; others, that it signifies a small vessel without a handle, from a negative, and λαβη a handle: and others imagine, that it merely signifies a perfume, or essence bottle. There are several species of the soft calcareous stone called alabaster, which are enumerated and described in different chemical works.

Spikenard] *Ornard*. An Indian plant whose root is very small and slender. It puts forth a long and small stalk, and has several ears or spikes even with the ground, which has given it the name of *spikenard*; the taste is bitter, acrid, and aromatic, and the smell agreeable. CALMET.

Very precious] Or rather, *unadulterated*: this, I think, is the proper meaning of πιστικη. Theophylact gives this interpretation of the passage: “unadulterated nard, and prepared with fidelity.” Some think that πιστικη is a contraction of the Latin *spiculate*, and that it signifies the *spiculated nard*, or what we commonly call the *spikenard*. But Dr. Lightfoot gives a different interpretation. πιστικη he supposes to come from the Syriac *πιστικη pistike*, which signifies the *acorn*: he would therefore have it to signify an aromatic confection of *nard*,

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred^d pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me:

7 For^e ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

c Or, pure nard, or, liquid nard.—d See Matt. 18. 28.—e Deut. 15. 11.

maste, or myrobalane. See his *Hebrew and Talmudical Exercitations*; and see *Scheuchzer's Physica Sacra*.

She brake the box] Rather, *she broke the seal*. This is the best translation I can give of the place; and I give it for these reasons: 1. That it is not likely that a box exceedingly precious in itself, should be broken to get out its contents. 2. That the broken pieces would be very inconvenient if not injurious to the head of our Lord, and to the hands of the woman. 3. That it would not be easy effectually to separate the oil from the broken pieces. And 4. That it was a custom in the eastern countries, to seal the bottles with wax that held the perfumes; so that to come at their contents no more was necessary than to break the seal, which this woman appears to have done; and when the seal was thus broken, she had no more to do, than to pour out the liquid ointment, which she could not have done had she broken the bottle. The bottles which contain the گل عطر or attyr of roses, which come from the East, are sealed in this manner. See a number of proofs relative to this point in HARMER'S *Observations*, vol. iv. 469.

Verse 5. *It might have been sold*] Το μυρον, this ointment, is added by ABCDKL. thirty-five others, *Ethiopic, Armenian, Gothic*, all the *Itala* except one. *Griesbach* has received it into the text. The sum mentioned here would amount to nearly £10 sterling.

A. M. 4033. 8 She hath done what she
A. D. 29. could: she is come aforehand
An. Olymp. to anoint my body to the
CCII. 1. burying.

9 Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

10 ¶ ¹ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ ² And the first day of unleavened bread, when they ^b killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will show you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had

said unto them: and they A. M. 4033
made ready the passover. A. D. 29.

17 ¹ And in the evening he ^c cometh with the twelve. An. Olymp. CCII. 1.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him, one by one, *Is it I?* and another said, *Is it I?*

20 And he answered and said unto them, *It is one of the twelve, that dip-peth with me in the dish.*

21 ^k The Son of man indeed goeth, as it is written of him; but wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ ¹ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them; and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

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.

26 ¶ ^m And when they had sung a ⁿ hymn, they went out into the mount of Olives.

27 ^o And Jesus saith unto them, All

Matt. 26. 14. Luke 22. 3, 4.—^f Matt. 26. 17. Luke 22. 7.
^b Or, sacrificed.—Matt. 26. 20, &c.

^k Matt. 26. 24. Luke 22. 22.—Matt. 26. 26. Luke 22. 19.
¹ Cor. 11. 23.—^m Matt. 26. 30.—ⁿ Or, psalm.—Matt. 26. 21.

Verse 8. *To anoint my body to the burying.*] *Ετι τον αναρισμον*, against, or in reference to its embalmment, thus pointing out my death and the embalmment of my body; for the bodies of persons of distinction were wrapped up in aromatics to preserve them from putrefaction. See on Matt. xxvi. 12.

Verse 9. *For a memorial of her.*] See on Matt. xxvi. 13.

Verse 11. *They were glad*] The joy that arises from the opportunity of murdering an innocent person, must be completely infernal.

Verse 13. *Bearing a pitcher of water*] How correct is the foreknowledge of Jesus Christ! even the minutest circumstances are comprehended by it! An honest employment, howsoever mean, is worthy of the attention of God: and even a man bearing a pitcher of water, is marked in all his steps, and is an object of the merciful regards of the Most High. This man was employed in carrying home the water which was to be used for baking the unleavened bread on the following day; for on that day it

was not lawful to carry any: hence they were obliged to fetch it on the preceding evening.

Verse 15. *Furnished*] Spread with carpets—*στρωμενον*—so this word is often used. See WAKEFIELD. But it may also signify the couches on which the guests reclined when eating. It does not appear that the Jews ate the passover now, as their fathers did formerly, standing with their shoes on, and their staves in their hands.

Verse 19. *And another said, Is it I?*] This clause is wanting in BCLP. seventeen others, Syriac, Persian, Arabic, Coptic, Æthiopic, Vulgate, and four of the Itala. Griesbach leaves it doubtful: others leave it out.

Verse 21. *Goeth*] That is, to die. See on Matt. xxvi. 24.

Verse 22. *Eat*] This is omitted by many MSS. and versions, but I think without reason. It is found in the parallel places, Matt. xxvi. 26. 1 Cor. xi. 24. See the subject of the *Lord's supper*, largely explained on Matt. xxvi. 26, &c.

a. M. 4033. ye shall be offended because
A. D. 29. of me this night: for it is writ-
An. Olymp. ten, ^p I will smite the shep-
CCII. 1. herd, and the sheep shall be scattered.
28 But ^r after that I am risen, I will
go before you into Galilee.

29 ^a But Peter said unto him, Al-
though all shall be offended, yet *will*
not I.

30 And Jesus saith unto him, Verily
I say unto thee, That this day, *even* in
this night, before the cock crow twice,
thou shalt deny me thrice.

31 But he spake the more vehemently,
If I should die with thee, I will not
deny thee in any wise. Likewise also
said they all.

32 ¶ ^t And they came to a place
which was named Gethsemane: and
he saith to his disciples, Sit ye here,
while I shall pray.

33 And he taketh with him Peter,
and James, and John, and began to be
sore amazed, and to be very heavy;

34 And saith unto them, ^u My soul
is exceeding sorrowful unto death:
tarry ye here, and watch.

35 And he went forward a little, and
fell on the ground, and prayed that, if
it were possible, the hour might pass
from him.

36 And he said, ^v Abba, Father, ^w all
things *are* possible unto thee: take
away this cup from me: ^x nevertheless
not what I will, but what thou wilt.

37 And he cometh, and findeth them
sleeping, and saith unto Peter, Simon,

sleepest thou? couldst not
thou watch one hour?

38 Watch ye and pray, lest
ye enter into temptation. ^y The spirit
truly *is* ready; but the flesh *is* weak.

39 And again he went away, and
prayed, and spake the same words.

40 And when he returned he found
them asleep again: for their eyes were
heavy: neither wist they what to an-
swer him.

41 And he cometh the third time, and
saith unto them, Sleep on now, and
take *your* rest; it is enough, ^z the hour
is come; behold, the Son of man is be-
trayed into the hands of sinners.

42 ^a Rise up, let us go; lo, he that be-
trayeth me is at hand.

43 ¶ ^b And immediately while he yet
spake, cometh Judas, one of the twelve,
and with him a great multitude with
swords and staves, from the chief priests,
and the scribes, and the elders.

44 And he that betrayed him had
given them a token, saying, Whomso-
ever I shall kiss, that same is he; take
him, and lead *him* away safely.

45 And as soon as he was come, he
goeth straightway to him, and saith,
Master, master; and kissed him.

46 And they laid their hands on him,
and took him.

47 And one of them that stood by
drew a sword and smote a servant of
the high priest, and cut off his ear.

48 ^c And Jesus answered and said
unto them, Are ye come out as against a

^p Zech. 13. 7.—^q Ch. 16. 7.—^r Matt. 26. 33, 34. Luke 22.
33, 34. John 13. 37, 38.—^s Matt. 26. 36. Luke 22. 39. John 13.
1.—^t John 12. 27.—^u Rom. 8. 15. Gal. 4. 6.

^v Heb. 5. 7.—^w John 5. 30. & 6. 38.—^x Rom. 7. 23. Gal. 5.
17.—^y John 13. 1.—^z Matt. 26. 46. John 18. 1. 2.—^a Matt. 26.
47. Luke 22. 47. John 18. 3.—^b Matt. 26. 55. Luke 22. 52.

Verse 30. That $\Theta\upsilon\upsilon$] $\Sigma\upsilon$ is added by
ABEGHKLMS—V. eighty-eight others. Sy-
riac, Arabic, Persic, Coptic, Ethiopic, Arme-
nian, Slavonic, Vulgate, Saxon, Theophylact,
and Euthymius. It adds much to the energy
of the passage, every word of which is deeply
emphatical. *Verily I say unto thee, that THOU,
THIS DAY, IN THIS VERY NIGHT, before the cock
shall crow TWICE, THOU wilt deny me.*

Verse 36. *Abba, Father*] This Syriac word,
which intimates filial affection and respect, and
parental tenderness, seems to have been used
by our blessed Lord, merely considered as man,
to show his complete submission to his Father's
will, and the tender affection which he was con-
scious his Father had for him.

Abba, Syriac, is here joined to $\delta\ \pi\alpha\tau\epsilon\rho\varsigma$, Greek, both
signifying father: so St. Paul, Rom. viii. 15.
Gal. iv. 6. The reason is, that from the time
in which the Jews became conversant with the

Greek language, by means of the Septuagint
version, and their commerce with the Romans
and Greek provinces, they often intermingled
Greek and Roman words with their own lan-
guage. There is the fullest evidence of this
fact in the earliest writings of the Jews, and
they often add a word of the same meaning in
Greek to their own term: such as $\mu\omicron\upsilon\iota\ \kappa\upsilon\iota\ \mu\omicron\iota$ *Mori
kueu, my Lord, Lord, מוֹרִי קוּי, מוֹרִי, shuar,
gale, gale: and above, אבא פאטר, father, fa-
ther: see several examples in Schoelegen. The
words אבא and אבא appear to have been differ-
ently used among the Hebrews: the first, *Abbi*,
was a term of civil respect: the second, *Abba*,
a term of filial affection. Hence, *Abba, Abbi*,
as in the Syriac version in this place may be
considered as expressing, *My Lord, my Father*.
And in this sense St. Paul is to be understood
in the places referred to above. See *Lightfoot**

Verse 37. *Saith unto Peter*] See on Matt.
xxvi. 40.

A. M. 4033. thief, with swords and *with*
 A. D. 29. staves to take me ?
 An. Olymp. CCL. I.

49 I was daily with you in the temple teaching, and ye took me not: but ^d the Scriptures must be fulfilled.

50 ^e And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him :

52 And he left the linen cloth, and fled from them naked.

53 ¶ ^f And they led Jesus away to the high priest : and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest : and he sat with the servants, and warmed himself at the fire.

55 ^g And the chief priests and all the council sought for witness against Jesus to put him to death ; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, ^h I will destroy this temple that is made with hands, and within three days, I will build another made without hands.

59 But neither so did their witness agree together.

60 ⁱ And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing ? what *is it* which these witness against thee ?

61 But ^k he held his peace, and answered nothing. ^l Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed ?

^d Psa. 22. 6. Isai. 53. 7, &c. Luke 22. 37. & 24. 44.—^e Psa. 38. 8. Ver. 27.—^f Matt. 26. 57. Luke 22. 54. John 18. 13.—^g Matt. 26. 59.—^h Ch. 15. 29. John 2. 19.—ⁱ Matt. 26. 62.—^k Isai. 53. 7.—^l Matt. 26. 63.—^m Matt. 24. 30. & 26. 64. Luke 22. 69.

Verse 51. *A certain young man*] Probably raised from his sleep by the noise which the rabble made who came to apprehend Jesus, having wrapped the sheet or some of the bed-clothing about him, became thereby the more conspicuous : on his appearing, he was seized ; but as they had no way of holding him, but only by the cloth which was wrapped round him, he disengaged himself from that, and so escaped out of their hands. This circumstance is not related by any other of the Evangelists.

Verse 54. *Peter followed*] On Peter's denial, see Matt. xxvii. 57, &c.

At the fire.] Προς το φως, literally, *at the light*,

62 And Jesus said, I am : ^m and ⁿ ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any farther witnesses ?

64 Ye have heard his blasphemy : what think ye ? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy : and the servants did strike him with the palms of their hands.

66 ¶ ^o And as Peter was beneath in the palace, there cometh one of the maids of the high priest :

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch ; and the cock crew.

69 ^p And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. ^q And a little after they that stood by said again to Peter, Surely thou art *one* of them ; ^r for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 ^s And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And ^t when he thought thereon, he wept.

^m Matt. 26. 58, 69. Luke 22. 55. John 18. 16.—ⁿ Matt. 26. 73. Luke 22. 58. John 18. 25.—^p Matt. 26. 73. Luke 22. 59. John 18. 26.—^r Acts 2. 7.—^s Matt. 26. 75.—^t Or, *he wept abundantly, or, he began to weep.*

i. e. a fire that cast considerable light, in consequence of which, the maid-servant was the better able to distinguish him, see ver. 67.

Verse 61. *Of the blessed?*] Θεου του ευλογητου, or of God the blessed one. Θεου is added here by AK. ten others, *Vulgate*, and one of the *Itala*. It might be introduced into the text, put in italics, if the authority of the MSS. and versions be not deemed sufficient. It appears necessary for the better understanding of the text. The adjective, however, conveys a good sense by itself, and is according to a frequent Hebrew form of speech.

Verse 72. *And when he thought thereon, he*

wept.] Or, he fell a weeping. This Mr. Wakefield thinks comes nearest to the original, *επιβαλον περιβλεπον*. Others think it means the wrapping of his head in the skirts of his garment through shame and anguish. Others think that *επιβα-*

λον, rather refers to the violence or hurry, with which he left the place, being impelled thereto by the terrors and remorse of his guilty conscience. Our own translation is as good as any.

CHAPTER XV.

Jesus is brought before Pilate, examined, and accused, but makes no answer, 1-5. The multitude clamour for the release of Barabbas, and the crucifixion of Christ, 6-14. Pilate consents, and he is led away, mocked, insulted, and nailed to the cross, 15-26. Two thieves are crucified with him, 27, 28. While hanging on the cross, he is mocked and insulted, 29-32. The miraculous darkness, and our Lord's death, 33-37. The rending of the veil, and the confession of the centurion, 38, 39. Several women attend and behold his death, 40, 41. Joseph of Arimathea begs the body from Pilate, and buries it, 42-46. Mary Magdalene, and Mary the mother of Jesus, note the place of his burial, 47.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

AND ^a straightway in the morning, the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 ^b And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 ^c And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 ^d But Jesus yet answered nothing; so that Pilate marvelled.

6 ¶ Now ^e at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying,

Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ^f And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 ¶ ^g And the soldiers led him away unto the hall, called Prætorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head.

18 And began to salute him, Hail, King of the Jews!

^a Psa. 9. 2. Matt. 27. 1. Luke 22. 66. & 23. 1. John 18. 28. Acts 3. 13. & 4. 26.—^b Matt. 27. 11.—^c Matt. 27. 13.—^d Isai. 53. 7. John 19. 9.

^e Matthew 27. 15. Luke 23. 17. John 18. 39.—^f Matthew 27. 20. Acts 3. 14.—^g Matthew 27. 26. John 19. 1. 16
^h Matthew 27. 27.

NOTES ON CHAPTER XV.

Verse 1. In the morning] See Matt. xviii. 1, &c.

Verse 8. The multitude crying aloud] *Αυτοβουουσι*. The word itself strongly marks the vociferations, or to come nearer the original word, the bellowing of the multitude. It signifies properly a loud and long cry, such as Christ emitted on the cross. See the whole history of these proceedings against our Lord, treated at large on Matt. xxvii.

Verse 17. And platted a crown of thorns] In the note on Matt. xxvii. 29. I have ventured to express a doubt whether our Lord was crowned with thorns, in our sense of the word; this crown being designed as an instrument of torture. I am still of the same opinion, having

considered the subject more closely since writing that note. As there I have referred to Bishop Pearce, a man whose merit as a commentator is far beyond my praise; and who, it is to be regretted, did not complete his work on the New Testament, I think it right to insert the whole of his note here.

“The word *ακανθων* may as well be the plural genitive case of the word *ακανθος*, as of *ακανθου*; if of the latter, it is rightly translated of thorns, but the former would signify what we call bearsfoot, and the French *branche ursine*. This is not of the thorny kind of plants, but is soft and smooth. Virgil calls it *mollis acanthus*, Ecl. iii. 45. Geor. iv. 137. So does Pliny sec. Epist. ver. 6. And Pliny the elder, in his Nat. Hist. xxii. 22. p. 277. edit. Hard.

A. M. 4033. 19 And they smote him on
A. D. 29. the head with a reed, and did
An. Olymp. spit upon him, and bowing
CCL. I. their knees, worshipped him.

20 And when they had mocked him,
they took off the purple from him, and
put his own clothes on him, and led him
out to crucify him.

21 ¹ And they compel one Simon, a
Cyrenian, who passed by, coming out
of the country, the father of Alexander
and Rufus, to bear his cross.

22 ^k And they bring him unto the
place Golgotha, which is, being inter-
preted, The place of a skull.

¹ Matt. 27. 32. Luke 23. 26.—^k Matt. 27. 33. Luke 23. 33.
John 19. 17.—Matt. 27. 34.—^m Psal. 22. 18. Luke 23. 34

says that it is *lævis*, smooth; and that it is one of those plants that is cultivated in gardens. I have somewhere read, but cannot at present recollect where, that this soft and smooth herb was very common in and about Jerusalem. I find nothing in the New Testament said concerning this crown, which Pilate's soldiers put on the head of Jesus, to incline one to think that it was of *thorns*, and intended, as is usually supposed, to put him to pain. The reed put into his hand, and the scarlet robe on his back, were only meant as marks of mockery and contempt. One may also reasonably judge by the soldiers being said to *platt* this crown, that it was not composed of such twigs and leaves as were of a *thorny* nature. I do not find that it is mentioned by any of the primitive Christian writers as an instance of the cruelty used toward our Saviour, before he was led to his crucifixion, till the time of Tertullian, who lived after Jesus' death at the distance of above 160 years. He indeed seems to have understood *ακανθῶν* in the sense of *thorns*: and says De Coroua Militar. sect. xiv. edit. Pamel. Franck. 1597. *quale oro te, Jesus Christus sertum pro utroque sexu subiit? Ex spinis, opinor et tribulis.* The total silence of Polycarp, Barnabas, Clem. Romanus, and all the other Christian writers whose works are now extant, and who wrote before Tertullian, in particular, will give some weight to incline one to think, that this crown was not platted with *thorns*. But as this is a point on which we have not sufficient evidence, I leave it almost in the same state of uncertainty in which I found it. The reader may see a satisfactory account of *acanthus*, bearsfoot, in Quincy's English Dispensatory, part ii. sect. 3. edit. 3. 1742.ⁿ

This is the whole of the learned and judicious prelate's note; on which I have only to observe, that the species of *acanthus* described by Virgil, and the two *Plinys*, as *mollis* and *lævis*, soft and smooth, is no doubt the same as that formerly used in medicine, and described by Quincy and other pharmacopœists; but there are other species of the same plant that are *prickly*; and particularly those called the *acanthus spinosus*, and the *hircifolius*; the latter of which is common in both the Indies; this has leaves something like our common *holly*, the

23 ¹ And they gave him to A. M. 4033
A. D. 29. drink wine mingled with
An. Olymp. myrrh: but he received it not. CCL. I.

24 [†] And when they had crucified
him, ^m they parted his garments, cast-
ing lots upon them, what every man
should take.

25 And ⁿ it was the third hour, and
they crucified him.

26 And ^s the superscription of his
accusation was written over, THE
KING OF THE JEWS.

27 And ^p with him they crucify two
thieves: the one on his right hand, and
the other on his left.

John 19. 23.—^o See Matt. 27. 45. Luke 23. 44. John 19. 14.
^o Matt. 27. 37. John 19. 19.—^p Matt. 27. 38.

jagged edges of which are armed with *prickles*; but I do not conceive that this kind was used, nor indeed any other plant of a *thorny* nature, as the Roman soldiers who platted the crown, could have no interest in adding to our Lord's sufferings; though they smote him with the rod, yet their chief object was to render him *ridiculous*, for pretending, as they imagined, to *regal* authority.

Verse 21. *A Cyrenian*] One of *Cyrene*, a celebrated city in the *Pentapolis* of *Lybia*.

The father of Alexander and Rufus] It appears that these two persons were well known among the first disciples of our Lord. It is not unlikely that this is the same *Alexander* who is mentioned Acts xix. 33. and that the other is the *Rufus*, spoken of by St. Paul. Rom. xvi. 13.

Verse 25. *The third hour*] It has been before observed, that the Jews divided their night into *four watches* of *three hours* each. They also divided the *day* into *four general parts*. The first began at sunrise. The second, three hours after. The third, at mid-day. The fourth, three hours after, and continued till sun-set. Christ having been nailed to the cross a little after *mid-day*, John xix. 14—16. 17. and having expired about *three o'clock*, Mark xv. 33. the whole business of the crucifixion was finished within the space of this *third division* of the day, which Mark calls here the *third hour*. Commentators and critics have found it very difficult to reconcile this *third hour* of Mark, with the *sixth hour* of John, chap. xix. 14. It is supposed that the true reading in John xix. 14. should be *τρίτη*, the *third*, instead of *εκτη*, the *sixth*: a mistake which might have readily taken place in ancient times, when the character *γ gamma*, which was put for *τρίτη*, *three*, might have been mistaken for *ε episema*, or *sigma tau*, which signifies *six*. And *τμήτη*, the *third*, instead of *εκτη*, the *sixth*, is the reading of some very eminent MSS. in the place in question, John xix. 14. See Bengel, *Newcome*, *M-Knight*, *Lighthfoot*, *Roscnmuller*, &c. on this perplexing point.

Verse 27. *Two thieves*] A copy of the Itala tells their names: *One on the right hand*—named *Zoathan*; and *one on the left hand*—named *Chammatha*.

A. M. 4033. 28 And the Scripture was fulfilled, which saith, ^rAnd he was numbered with the transgressors.

29 ¶ And ^athey that passed by railled on him, wagging their heads, and saying, Ah, ^tthou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And ^uthey that were crucified with him reviled him.

33 ¶ And ^vwhen the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour, Jesus cried with a loud voice, saying, ^wEloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And ^xone ran and filled a sponge full of vinegar, and put *it* on a reed, and ^ygave him to drink, saying, Let alone: let us see whether Elias will come to take him down.

37 ^zAnd Jesus cried with a loud voice, and gave up the ghost.

^r Isai. 53. 12. Luke 22. 37.—^s Psa. 22. 7.—^t Ch. 14. 58. John 2. 19.—^u Matt. 27. 44. Luke 23. 39.—^v Matt. 27. 45. Luke 23. 44.—^w Psa. 21. 1. Matt. 27. 46.—^x Matt. 27. 48. John 19. 29. ^y Psa. 69. 21.—^z Matt. 27. 50. Luke 23. 46. John 19. 30.

Verse 28. *The Scripture was fulfilled*] All this verse is wanting in many MSS. some versions, and several of the fathers.

Verse 32. *And believe.*] *In him* is added by DFGHP-BHV. and upward of sixty others: as also the *Armenian, Slavonic, and four Itala.*

Verse 34. *My God, My God, &c.*] See on Matt. xxvii. 46.

Verse 37. *Gave up the ghost.*] This was about 3 o'clock, or what was termed by the Jews the *ninth hour*; about the time that the paschal lamb was usually sacrificed. The darkness mentioned here, must have endured about *two hours and a half*. Concerning this eclipse, see on Matt. xxvii. 45.

Verse 40. *Joses*] Some MSS. and versions read *Joset*, others *Joseph*. See on Matt. xxvii. 56.

Verse 42. *The day before the sabbath*] What we would call *Friday evening*. As the law of Moses had ordered, that no criminal should continue hanging on a tree or gibbet till the setting of the sun, and Joseph fearing that the

A. M. 4033- A. D. 29 An. Olymp. CCL. I. 38 ¶ And ^athe veil of the temple was rent in twain from the top to the bottom.

39 ¶ And ^bwhen the centurion, which stood over against him saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 ^cThere were also women looking on ^dafar off: among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome;

41 (Who also, when he was in Galilee, ^efollowed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ ^fAnd now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an honourable counsellor, which also ^gwaited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 ^hAnd he bought fine linen, and took him down, and wrapped him in the linen, and laid him in the sepulchre which was hewn out of a rock, and rolled a

^a Matt. 27. 51. Luke 23. 45.—^b Matt. 27. 54. Luke 23. 47. ^c Matt. 27. 55. Luke 23. 49.—^d Psa. 38. 11.—^e Luke 8. 2. 3. ^f Matt. 27. 57. Luke 23. 50. John 19. 38.—^g Luke 2. 25. 38. ^h Matt. 27. 59. 60.

body of our Lord might be taken down, and thrown into the *common grave* with the two robbers, came and earnestly entreated Pilate to deliver it to him, that he might bury it in his own new tomb. See on Matt. xxvii. 56. and 60.

Verse 43. *Went in boldly unto Pilate*] He who was a coward before, now acts a more open and fearless part, than any of the disciples of our Lord! This the Holy Spirit has thought worthy of especial notice. It needed no small measure of courage, to *declare now* for Jesus, who had been a few hours ago condemned as a *blasphemer* by the Jews, and as a *seditionary* person by the Romans; and this was the more remarkable in *Joseph*, because hitherto, for fear of the Jews, he had been only a *secret* disciple of our Lord; see John xix. 38.

The apostle says, *We have BOLDNESS to enter into the holiest through his blood*. Strange as it may appear, the *death* of Jesus is the grand cause of *confidence and courage* to a believing soul.

A. M. 4033. stone unto the door of the 'se- pulchre. A. D. 29. An. Olymp. CCLII. 1. 47 And Mary Magdalene,

and Mary the mother of Jo- ses, beheld where he was laid. A. M. 4033 A. D. 29. An. Olymp. CCLII. 1.

1 Luke 23. 52. John

19. 40. Acts 13. 29.

Verse 47. Beheld where he was laid.] The courage and affection of these holy women cannot be too much admired. The strength of the Lord is perfected in weakness; for here a timid man, and a few weak women, acknowledge Jesus in death, when the strong and the mighty utterly forsook him.

the hour of trial, can do nothing without the strength of God; and the weakest woman can do all things, if Christ strengthens her. These truths are sufficiently exemplified in the case of Peter and all his brother disciples, on the one hand; and Joseph of Arimathea and the two Marys, on the other. And all this is recorded, equally to prevent both presumption and despair. Reader, let not these examples be produced before thee in vain.

HUMAN strength and human weakness are only names in religion. The mightiest MAN in

CHAPTER XVI.

Early in the morning after the sabbath the three Marys come to the sepulchre, bringing sweet spices to embalm the body, 1-4 They see an angel, who announces the resurrection of our Lord, 5-8. Jesus appears to Mary Magdalene, who goes and tells the disciples, 9-11. He appears also to the two disciples who were going into the country, who also tell it to the rest, 12, 13. Afterward he appears unto the eleven, and commissions them to preach the Gospel to all mankind, 14-16. And promises to endue them with power to work miracles, 17, 18. He is received up into heaven, 19. And they go forth to preach and work miracles, 20.

A. M. 4033. A. D. 29. An. Olymp. CCLII. 1. AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

unto the sepulchre at the rising of the sun. A. M. 4033. A. D. 29. An. Olymp. CCLII. 1.

2 And very early in the morning, the first day of the week, they came

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away; for it was very great.

a Matt. 28. 1. Luke 24. 1. John 20. 1.

b Luke 23. 56. c Luke 24. 1. John 20. 1.

NOTES ON CHAPTER XVI.

Verse 1. And anoint him] Rather to embalm him. This is a proof that they had not properly understood what Christ had so frequently spoken, viz. that he would rise again the third day. And this inattention or unbelief of theirs, is a proof of the truth of the resurrection.

tinguish between purple colour and white.— From what time do they recite their phylacterical prayers in the morning? From that time that one may distinguish between purple colour and white. R. Eliezer saith, between purple colour and green. Before this time was obscurum adhuc captæ lucis, the obscurity of the begun light, as Tacitus's expression is.

Verse 2. Very early in the morning] This was the time they left their own houses, and by the rising of the sun they got to the tomb. As the preceding day was the sabbath, they could not, consistently with the observances of that day, approach the tomb. See the concluding notes at the end of John.

“ III. משקל המזרח When the east begins to lighten.

The following observations from Lightfoot will serve to illustrate this subject.

“ IV. בנח המזרח Sun-rise; from the hinde of the morning going forth, until the east begins to lighten; and from the time the east begins to lighten until sun-rise, &c.

“ The distinction of the twilight among the rabbins was this:

“ According to these four parts of time, one might not improperly suit the four phrases of the evangelists. According to the first, Matthew's, Ἦν εσπερας, As it began to dawn. According to the second, John's, Ἦν σκοτίας ἐτι γένοι, Early in the morning when it was yet dark. To the third, Luke's, Ὁρθρην βαθρως, Very early in the morning. To the fourth, Mark's, Ἄνω γρη, Very early in the morning. And yet, Ἀναυλατός τὸ ἕως, at the rising of the sun. For the women came twice to the sepulchre, as St. John teaches, by whom the other evangelists are to be explained; which being well considered, the reconciling them together is very easy.”

“ I. אילנות המזרח The hinde of the morning—the first appearance. R. Chasia Rab and R. Simeon ben Chalaphtha travelling together on a certain morning in the valley of Arbel, saw the hinde of the morning, that its light spread the sky. R. Chasia said, such shall be the redemption of Israel. First, it goes forward by degrees and by little and little; but by how much the more it shall go forward, by so much the more it shall increase. It was at that time that Christ arose, namely, in the first morning, as may be gathered from the words of St. Matthew. And to this the title of the 22d Psalm seems to have respect—אילנות המזרח See also Rev. xxii. 16. I am the bright and morning star. And now you may imagine, the women went out of their houses toward the sepulchre.

Verse 4. For it was very great] This clause should be read immediately after the third verse, according to D. three copies of the Itala, Syriac, Hier. and Uebius. “ Who shall roll us away the stone from the door of the sepulchre? for it was very great. And when they looked, they saw that the stone was rolled away.” They

“ II. משקל בן חמה ללבן When one may dis-

A. M. 4033. 5 ^d And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 ^e And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, ^f as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trem-

bled and were amazed: ^g neither said they any thing to any man; for they were afraid.

9 ¶ Now when Jesus was risen early the first day of the week, ^h he appeared first to Mary Magdalene, ⁱ out of whom he had cast seven devils.

10 ^k And she went and told them that had been with him, as they mourned and wept.

11 ^l And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form ^m unto two of them, as they walked and went into the country.

^d Luke 24. 3. John 20. 11, 12.—^e Matt. 28. 5, 6, 7.—^f Matt. 26. 32. Ch. 14. 28.—^g See Matt. 8. Luke 24. 9.

^h John 20. 14.—ⁱ Luke 8. 2.—^k Luke 24. 10. John 20. 18. ^l Luke 24. 11.—^m Luke 24. 13.

knew that the stone was too heavy for them to roll away; and unless they got access to the body, they could not apply the aromatics which they had brought to finish the embalming.

Verse 6. *Jesus of Nazareth*] The Jews had given this name to Christ by way of reproach, Matt. ii. 23. but as it was under this name that he was crucified, John xix. 19. the angel here, and the apostles after, have given him the same name, Acts iv. 10, &c. *Names*, which the world, in derision, fixes on the followers of God, often become the general appellatives of religious bodies: thus *Quakers*, *Puritans*, *Pietists*, and *Methodists*, have in their respective times been the nicknames given in derision by the world to those who separated themselves from its corruptions. Our Lord, by continuing to bear the name of the *Nazarene*, teaches us not to be too nice or scrupulous in fixing our own appellation. No matter what the name may be, as long as it implies no particular evil, and serves sufficiently to mark us out. Let us be contented to bear it, and thus carry about with us the reproach of Christ: always taking care to keep our garments unspotted from the world.

Verse 7. *Tell his disciples and Peter*] Why is not Peter included among the disciples? For this plain reason, he had forfeited his discipleship, and all right to the honour and privileges of an apostle, by denying his Lord and Master. However, he is now a penitent—tell him that Jesus is risen from the dead, and is ready to heal his backsliding, and love him freely; so that after being converted, he may strengthen his brethren.

Verse 9. *Now when Jesus was risen, &c.*] This, to the conclusion of the Gospel, is wanting in the famous *Codex Vaticanus*, and has anciently been wanting in many others. See *Wetstein* and *Griesbach*. In the margin of the latter Syriac version, there is a remarkable addition after this verse; it is as follows: *And they declared briefly all that was commanded, to them that were with Peter. Afterward Jesus himself published by them from east to west, the holy and incorruptible preaching of eternal salvation. Amen.*

Mary Magdalene] It seems likely, that after this woman had carried the news of Christ's

resurrection to the disciples, that she returned alone to the tomb; and that it was then, that Christ appeared to her, John xx. 1—11, 12. and a little after he appeared to all the women together, Matt. xxviii. 9. Luke xxiv. 10.

Verse 10. *Them that had been with him*] Not only the eleven disciples, but several others who had been the occasional companions of Christ and the apostles.

Mourned and wept.] Because they had lost their Lord and Master, and had basely abandoned him in his extremity.

Verse 12. *He appeared—unto two of them*] These were the two who were going to *Emmaus*. The whole account is given by Luke, chap. xxiv. 13—34. where see the notes.

Dr. Lightfoot's criticism upon this passage is worthy of notice.

“That in the verses immediately going before the discourse is of the two disciples going to *Emmaus*, is without all controversy. And then how do these things consist with that relation in Luke who saith, *That they two returning to Jerusalem, found the eleven gathered together, and they that were with them; who said, The Lord is risen indeed, and has appeared to Simon?* Luke xxiv. 34. The word λεγοντας, saying, evidently makes those to be the words των ενδεκα, of the eleven and of those that were gathered together with them: which, when you read the versions, you would scarcely suspect. For when that word is rendered by the

SYRIAC,  cad amrin; by the

ARABIC,  wehom yekolon; by the

VULGATE, dicentes; by the ITALIAN, dicendo; by the FRENCH, disans; by the English, saying; who, I pray, would take it in another sense, than that those two that returned from *Emmaus*, said, *The Lord is risen indeed, &c.* But in the original Greek, when it is the accusative case, it is plainly to be referred to the eleven disciples, and those that were together with them: as if they had discoursed among themselves of the appearance made to Peter, either before or now in the very access of those two coming from *Emmaus*. And yet, says this our evangelist, that when those two had related

A. M. 4033. 13 And they went and told
A. D. 29. *it* unto the residue: neither
An. Olymp. believed they them.
CCII. 1.

14 ¶ ^o Afterward he appeared unto
the eleven as they sat ^o at meat, and
upbraided them with their unbelief and
hardness of heart, because they be-
lieved not them which had seen him
after he was risen.

15 ^p And he said unto them, Go ye
into all the world, ^r and preach the
Gospel to every creature.

16 ^o He that believeth, and is bap-

^p Luke 24. 36. John 20. 19. 1 Cor. 15. 5.—^o Or, together.
^r Matt. 28. 19. John 15. 16.—^r Col. 1. 23.—John 3. 18, 36. Acts
2. 38. & 16. 30, 31, 32. Rom. 10. 9. 1 Pet. 3. 21.—^t John
12. 48.

the whole business, they gave no credit to them: so that according to *Luke*, they believed Christ was risen, and had appeared to *Simon*, before they told their story; but according to *Mark*, they believed it *not*, no not when they had told it. The reconciling therefore of the evangelists is to be fetched thence, that those words pronounced by the eleven, ΟΥΤΙ ΗΓΕΘΗ Η ΚΥΡΙΟΣ ΟΥΤΩΣ, &c.—*The Lord is risen indeed, &c.* do not manifest their absolute confession of the resurrection of Christ, but a conjectural reasoning of the sudden and unexpected return of *Peter*. I believe that *Peter* was going with *Cleophas* into *Galilee*, and that being moved with the words of Christ, told him by the women, *Say to his disciples and Peter. I go before you into Galilee*—think with yourself how doubtful *Peter* was, and how he fluctuated within himself after his threefold denial, and how he gasped to see the Lord again, if he were risen; and to cast himself, an humble suppliant, at his feet. When therefore he heard these things from the women, (and he had heard it indeed from *Christ* himself, while he was yet alive, that when he arose he would go before them into *Galilee*,) and when the rest were very little moved with the report of his resurrection, nor as yet stirred from that place, he will try a journey into *Galilee*, and *Alpheus* with him: which, when it was well known to the rest, and they saw him return so soon and so unexpectedly—Certainly, say they, the Lord is risen, and hath appeared to *Peter*, otherwise he had not so soon come back again. And yet, when he and *Cleophas* open the whole matter, they do not yet believe even them.

Verse 14. *And upbraided them with their unbelief*] Never were there a people so difficult to be persuaded of the truth of spiritual things as the disciples. It may be justly asserted, that people of so sceptical a turn of mind, would never credit any thing till they had the fullest evidence of its truth. The unbelief of the disciples is a strong proof of the truth of the Gospel of God. See the addition at the end.

Verse 15. *Go ye into all the world*] See on Matt. xxviii. 19.

And preach the Gospel to every creature] *Proclaim the glad tidings*—of Christ crucified, and raised from the dead—to all the creation, ΠΑΣΗ ΤΗ ΚΤΙΣΙΝ—to the *Gentile* world; for in this

tized shall be said; ^t but he ^r A. M. 4033
that believeth not shall be A. D. 29.
damned. An. Olymp.
CCII. 1.

17 And these signs shall follow them
that believe: ^u In my name shall they
cast out devils; ^v they shall speak with
new tongues;

18 ^w They shall take up serpents;
and if they drink any deadly thing, it
shall not hurt them; ^x they shall lay
hands on the sick, and they shall re-
cover.

19 ¶ So then, ^y after the Lord had

^u Luke 10. 17. Acts 5. 16. & 8. 7. & 16. 18. & 19. 12.
^v Acts 2. 4. & 10. 46. & 19. 6. 1 Cor. 12. 10, 28.—^w Luke 10.
19. Acts 28. 5.—^x Acts 5. 15, 16. & 9. 17. & 28. 8. James 5.
14, 15.—^y Acts 1. 2, 3.

sense τῶν βηριῶν *berioth*, is often understood among the rabbins; because HE, through the grace of God, hath tasted death for EVERY man, Heb. ii. 9. And on the rejection of the Gospel by the Jews, it was sent to the whole *Gentile* world.

Verse 16. *He that believeth*] He that credits this Gospel as a revelation from God; and is baptized—takes upon him the profession of it, obliging himself to walk according to its precepts, he shall be saved—redeemed from sin here, and brought at last to the enjoyment of my eternal glory. But he that believeth not shall be damned—because he rejects the only provision that could be effectual to his soul's salvation.

Verse 17. *These signs shall follow*] Or rather, accompany; this is the proper import of the original word παρακολουθεῖν, from παρα, with, and ακολουθεῖν, I follow.

Them that believe] The believers, as we express it; i. e. the apostles, and all those who, in those primitive times, were endued with miraculous powers, for the confirmation of the doctrines they preached.

In my name] That is, by the authority and influence of the Almighty Jesus.

Cast out devils] Whose kingdom Jesus Christ was manifested to destroy.

Speak with new tongues] This was most literally fulfilled on the day of pentecost, Acts ii. 4—12.

Verse 18. *Take up serpents*] Several MSS. add ἐν ταῖς χεῖρσιν, in their hands—shall be enabled to give, when such a proof may be serviceable to the cause of truth, this evidence of their being continually under the power and protection of God, and that all nature is subject to him. This also was literally fulfilled in the case of Paul, Acts xxviii. 5.

If they drink any deadly thing] Θανατηφόρον, (φάρμακον) being understood—if they should through mistake or accident, drink any poisonous matter, their constant preserver will take care that it shall not injure them. See a similar promise, Isa. xl. 2.

They shall lay hands on the sick] And I will convey a healing power by their hands, so that the sick shall recover, and men shall see that these are sent and acknowledged by the Most High. Several instances of this kind are found in the Acts of the Apostles.

A. M. 4033. spoken unto them, he was
 A. D. 29. * received up into heaven, and
 An. Olymp. * sat on the right hand of God.
 CCL. 1.
 20 And they went forth, and preach-

ed every where, the Lord
 working with them, ^b and confirm-
 ing the word with signs
 following. Amen.

A. M. 4033
 A. D. 29.
 An. Olymp.
 CCL. 1.

* Luke 24. 51.—† Psa. 110. 1. Acts 7. 55.

^b Acts 5. 12. & 14. 3. 1 Cor. 2. 4, 5. Hebr. 2. 4.

That the *apostles* of our Lord should not lose their lives by *poison*, is most fully asserted in this verse, and there is neither *record* nor *tradition* to disprove this. But it is worthy of remark, that *Mohammed*, who styled himself **THE APOSTLE** of God, lost his life by *poison*: and had he been a *true* apostle of God, he could not have fallen by it. *Al Kodai*, *Abul Feda*, and *Al Janabi*, give the following account.

When Mohammed, in the seventh year of the Hejra, A. D. 628, had taken the city of *Kheabar* from the Arab Jews, he took up his lodgings at the house of *Hareth*, the father of *Marhab*, the Jewish general, who had been slain at the taking of the city by *Alee*, the son-in-law of *Mohammed*. *Zeenab* the daughter of *Hareth*, who was appointed to dress the prophet's dinner, to avenge the fall of her people, and the death of her brother, put poison in a roasted lamb which was provided for the occasion. *Bashar*, one of his companions, falling on too hastily, fell dead on the spot. *Mohammed* had only chewed one mouthful, but had not swallowed it: though on perceiving that it was poisoned, he immediately spat it out, yet he had swallowed a sufficiency of the juice to lay the foundation of his death; though this did not take place till about *three* years after: but that it was the cause of his death *then*, his dying words related by *Al Jenabi*, and others, sufficiently testify. When the mother of *Bashar* came to see him in his dying agonies, he thus addressed her: "O mother of *Bashar*, I now feel the veins of my heart bursting through the poison of that morsel, which I ate with thy son at *Kheabar*."

Abul Feda, *Ebnol Athir*, and *Ebn Phares*, say, that the prophet acknowledged on his death-bed, that the poison which he had taken at *Kheabar*, had tormented him from that time until then, notwithstanding blisters were applied to his shoulders, and every thing done in the beginning to prevent its effects. *Al Kodai*, and *Al Janabi* relate, that when *Zeenab* was questioned why she did this, she answered to this effect: "I said in my heart if he be a *king*, we shall hereby be freed from his *tyranny*; and if he be a *prophet*, he will easily *perceive* it, and consequently receive no injury." To support his credit, he pretended that the lamb spoke to him, and said that it was infected with poison! See *Elmakin*, p. 8. It was therefore policy in him not to put *Zeenab* to death. It has pleased God that this *fact* should be acknowledged by the dying breath of this scourge of the earth; and that several of even the most *partial* Mohammedan historians should relate it! And thus attested, it stands for the complete and everlasting refutation of his pretensions to the *prophetic spirit* and *mission*. Vide *Specimen Hist. Arabum*, a ПOCOКТО, p. 189, 190. Le *Coran* traduit par SAVARY, vol. i. p. 135. and 212. See also, *The Life of Mohammed* by PRIDEAUX, 93, 101.

Verse 19. After the Lord had spoken] These things, and conversed with them for forty days,

he was taken up into heaven, there to appear in the presence of God for us.

Verse 20. The Lord working with them] This co-operation was two-fold, *internal* and *external*. *Internal*, illuminating their minds, convincing them of the truth, and establishing them in it. *External*, conveying their word to the souls that heard it, by the demonstration of the Holy Ghost; convincing them of sin, righteousness, and judgment; justifying them by his blood, and sanctifying them by his spirit. Though miraculous powers are not *now* requisite, because the truth of the Gospel has been sufficiently confirmed; yet this co-operation of God is indispensably necessary, without which no man can be a successful preacher; and without which no soul can be saved.

With signs following.] Επακολουθουντων σημειων, the accompanying signs: viz. those mentioned in the 17th and 18th verses, and those others just now spoken of, which still continue to be produced by the energy of God, accompanying the faithful preaching of his unadulterated word.

Amen.] This is added here by many MSS. and versions; but it is supposed not to have made a part of the text originally. *Griesbach*, *Bengel*, and others, leave it out.

St. JEROM mentions certain Greek copies, which have the following remarkable addition to ver. 14. after these words—and reproached them for their unbelief and hardness of heart, because they did not believe those who had seen him after he was raised up; Et illi satisfaciebant dicentes: seculum istud iniquitatis et incredulitatis substantia est, qua non sinit perimundos spiritus veram Dei apprehendi virtutem. Idcirco, jam nunc revela justitiam tuam. "And they confessed the charge, saying: This age is the substance of iniquity and unbelief, which through the influence of impure spirits, does not permit the true influence of God to be apprehended. Therefore even now reveal thy righteousness."

There are various subscriptions to this book in the MSS. and versions; the principal are the following. "The holy Gospel according to Mark is ended—written by him—in EGYPT—in ROME—in the Latin tongue—directed by Peter—the 10th—12th year after the ascension of Christ—preached in Alexandria and all its coasts." Dr. Lardner supposes this Gospel to have been composed A. D. 64 or 65, and published before the end of the last mentioned year. See the preface.

The Gospel according to Mark, if not an abridgment of the Gospel according to Matthew, contains a neat perspicuous abridgment of the history of our Lord: and taken in this point of view, is very satisfactory; and is the most proper of all the four Gospels to be put into the hands of young persons in order to bring them to an acquaintance with the great facts of evangelical history. But as a substitute for the Gospel by Matthew, it should never be used. It is very likely that it was written originally

for the use of the *Gentiles*, and probably for those of *Rome*. Of this, there seem to be several evidences in the work itself. Of the other Gospels it is not only a grand corroborating evidence, but contains many valuable hints for completing the history of our Lord, which have been omitted by the others, and thus in the mouths of four witnesses, all these glorious and interesting facts are established.

One thing may be observed, that this Gospel has suffered more by the carelessness and inaccuracy of transcribers, than any of the others; and hence the various readings in the MSS. are much more numerous in proportion, than in the other evangelists. Every thing of this description, which I judged to be of real importance, I have carefully noted.

Though the matter of St. Mark's work came from the inspiration of the Holy Spirit, yet the language seems to be entirely *his own*; it is very plain, simple, and unadorned; and sometimes appears to approach to a degree of rusti-

city or inelegance. Whoever reads the original, must be struck with the very frequent, and often pleonastic occurrence of *αὐτὸς*; immediately, and *καὶ πάλιν* again, and such like; but these detract nothing from the accuracy and fidelity of the work. The *Hebraisms* which abound in it, may be naturally expected from a native of Palestine, writing in Greek. The *Latinisms* which frequently occur, are accounted for on the ground of this Gospel being written for the *Gentiles*; and particularly for the *Roman* people: this, it must be confessed, is only *theory*, but it is a theory which stands supported by many arguments, and highly presumptive facts. However this may be, the *Gospel according to Mark* is a very important portion of divine revelation, which God has preserved by a chain of providences, from the time of its promulgation until now: and for which, no truly pious reader will hesitate to render due praise to that God, whose work is ever perfect. Amen.

SOME OBSERVATIONS

ON THE

NATURE AND IMPORTANCE OF BAPTISM.

ON the subject of baptism, several observations have been made in the course of the preceding notes; and its great importance to the Christian religion, carefully noted. Dr. Lightfoot has spoken well on the subject; and I have reserved his observations for this place, and earnestly recommend them to the notice of every unprejudiced reader. On the mode of administering baptism, there need be no dispute among Christians: both dipping and sprinkling are legitimate forms; and either may be used, as the consciences or religious prejudices of the parties may direct; but the thing itself, and its great reference, are of the utmost importance. Baptism is a standing proof of the divine authenticity of the Christian religion; and as Dr. Lightfoot well argues, a seal of the truth of the doctrine of justification by faith, through the blood of the covenant.

"It is no unfit or unprofitable question," he observes, "Whence it came to pass, that there was so great a conflux of men to John the Baptist, and so ready a reception of his baptism?"

"I. The reason is, because the manifestation of the Messiah was then expected, the weeks of *Daniel* being now spent to the last four years: and therefore the people were stirred up to prepare for his appearing.

"II. Another reason of it was this. The institution of baptism for an evangelical sacrament, was first in the hand of the Baptist; who the word of the Lord coming to him, (Luke iii. 11.) went forth, backed with the same authority, as the chiefest prophets had in time past. But yet the first use of baptism was not exhibited at that time. For baptism, very many centuries back, had been both known and received in most frequent use among the *Jews*; and for the very same end as it now obtains among *Christians*, namely, that by it proselytes might be admitted into the church: and hence it was called *בטילה* *baptism* for *proselytism*; and was distinct from *בטילה* *baptism*

or washing from uncleanness. See the *Babylonian* Talmud in *Jevamoth*.

"All the *Jews* assert, as it were with one mouth, that all the nation of *Israel* were brought into the covenant, among other things, by baptism. *Israel* (saith *Maimonides*, the great interpreter of the *Jewish* law) was admitted into the covenant by three things, namely, by circumcision, baptism, and sacrifice. Circumcision was in *Egypt*, as it is said, None uncircumcised shall eat of the passover. Baptism was in the wilderness, before the giving of the law, as it is said, Thou shalt sanctify them to-day and to-morrow, and let them wash their garments.

"III. They assert, that an infinite number of proselytes, in the days of *David* and *Solomon*, were admitted by baptism. The *sanhedrim* received not proselytes in the days of *David* and *Solomon*: not in the days of *David*, lest they should betake themselves to proselytism out of a fear of the kingdom of *Israel*; not in the days of *Solomon*, lest they might do the same by reason of the glory of the kingdom. And yet abundance of proselytes were made in the days of *David* and *Solomon* before private men: and the great *sanhedrim* was full of care about this business; for they would not cast them out of the church, because they were baptized. *MAIMONIDES*, *Issure Biah*, c. 13.

"IV. Whosoever any heathen will betake himself, and be joined to the covenant of *Israel*, and place himself under the wings of the Divine Majesty, and take the yoke of the law upon him, voluntary circumcision, baptism, and oblation are required: but if it be a woman, baptism and oblation. *ibid*. That was a common axiom, *אין גוי קרי שישול וישבת* No man is a proselyte until he be circumcised and baptized. *JEVAMOTH*, fol. 46.

"You see baptism inseparably joined to the circumcision of proselytes. There was indeed some little distance of time; for they were not

baptized till the pain of circumcision was healed, because water might be injurious to the wound: but certainly baptism ever followed. We acknowledge indeed, that circumcision was plainly of divine institution; but by whom baptism, which was inseparable from it was instituted, is doubtful. And yet it is worthy of observation, our Saviour rejected *circumcision*, and retained the appendix *baptism*; and when all the Gentiles were now to be introduced into the true religion, he preferred this proselytical introductory, (pardon the expression) unto the sacrament of entrance into the Gospel. One might observe the same almost in the *Eucharist*. The *lamb* in the passover was of *divine institution*, and so indeed was the *bread*: but whence was the *wine*? But yet, rejecting the *lamb*, Christ instituted the sacrament in the *bread* and *wine*. Secondly, Observing from these things which have been spoken, how very known and frequent the use of *baptism* was among the *Jews*, the reason appears very easy, why the sanhedrim by their messengers inquired not of *John* concerning the reason of baptism, but concerning the authority of the baptizer; not what baptism meant, but whence he had a license so to baptize: John i. 25. Thirdly, Hence also the reason appears, why the New Testament does not prescribe by some more accurate rule, who the persons are to be baptized.

“It appears clear enough by what has been already said, in what sense this is to be taken in the New Testament, which we sometimes meet with, namely, that the master of the family was baptized with his whole family, Acts xvi. 15, 33, &c. Nor is it of any strength what some contend for, ‘that it cannot be proved there were *infants* in those families:’ for the inquiry is not so proper, whether there were *infants* in those families, as it concluded truly and deservedly, that if there were, they had all been to be baptized. Nor do I believe this people that flocked to *John’s* baptism, were so forgetful of the manner and custom of the nation, that they brought not *their little children* also with them to be baptized.

“I. If you compare the washing of polluted persons prescribed by the law, with the baptism of proselytes, both that and this implies uncleanness, however something different; that implies *legal* uncleanness, this *heathen*, but both polluting. But a proselyte was baptized not only into the washing away of that Gentile pollution, nor only thereby to be transplanted into the religion of the *Jews*; but that, by the most accurate rite of translation that could possibly be, he might so pass into an *Israelite*, that being married to an *Israelite* woman, he might produce a free and legitimate seed, and an undefiled offspring. Hence, servants that were taken into a family were baptized, and servants also that were to be made free: not so much because they were defiled with heathen uncleanness, as that by that rite *ישראל לל רבי* becoming *Israelites* in all respects, they might be more fit to match with *Israelites*, and their children be accounted as *Israelites*. And hence the sons of proselytes, in following generations, were circumcised indeed, but not baptized. They were circumcised that they might take upon themselves the obligations of the law, but they needed not baptism, because they were already *Israelites*.

“II. The baptism of proselytes was the bringing over of Gentiles into the *Jewish* religion: the baptism of *John*, was the bringing over of *Jews* into another religion: and hence it is the more to be wondered at, that the people so readily flocked to him when he introduced a baptism so different from the known proselytical baptism. The reason of which is to be fetched from hence, that at the coming of the *Messias*, they thought, not without cause, that the state of things was plainly to be changed; and that from the oracles of the prophets, who with one mouth described the times of the *Messias* for a new world.

“III. The baptism of proselytes, was an obligation to perform the law; that of *John*, was an obligation to repentance: for although proselytical baptism admitted of some ends, and circumcision of others, yet a traditional and erroneous doctrine at that time, had joined this to both, that the proselyte covenanted in both, and obliged himself to perform the law; to which that of the apostle relates; Gal. v. 3. *I testify again to every man that is circumcised, that he is a debtor to do the whole law*. But the baptism of *John* was a *baptism of repentance*, Mark i. 4. which being undertaken, they who were baptized, professed to renounce their own legal righteousness, and on the contrary, acknowledged themselves to be obliged to repentance and faith in the *Messias* to come.

“IV. That the baptism of *John* was by plunging the body, (after the same manner as the washing of unclean persons, and the baptism of proselytes, was) seems to appear from those things which are related of him; namely, that he *baptized in Jordan*, that he baptized in *Enon*, because there was much water there; and that *Christ*, being baptized, *came up out of the water*: to which that seems to be parallel, Acts viii. 38. *Philip and the eunuch went down into the water, &c.* Some complain that this rite is not retained in the Christian church, as though it something derogated from the truth of baptism; or as though it were to be called an innovation, when the sprinkling of water is used instead of plunging.

“1. That the notion of washing in *John’s* baptism differs from ours, in that he baptized none who were not brought over from one religion, and that an irreligious one too, into another, and that a true one. But there is no place for this among us, who are born *Christians*; the condition therefore being varied, the rite is not only lawfully, but deservedly varied also. Our baptism argues defilement indeed, and uncleanness; and demonstrates this doctrinally, that we being polluted, have need of washing; but this is to be understood of our natural and sinful stain, to be washed away by the blood of *Christ* and the grace of *God*: with which stain indeed they were defiled, who were baptized by *John*. But to denote this washing by a sacramental sign, the sprinkling of water is as sufficient, as the dipping into water, when in truth this argues washing and purification, as well as that.

“2. Since dipping was a rite used *only* in the *Jewish* nation, and *proper* to it, it were something hard, if all nations should be subjected under it; but especially, when it is neither necessary to be esteemed of the essence of baptism, and is moreover so harsh and dangerous, that in regard of these things, it scarcely gave

place to circumcision. We read that some leavened with Judaism to the highest degree, yet wished that dipping in purification might be taken away; because it was accompanied with so much severity. *In the days of R. Joshua ben Levi, some endeavoured to abolish this dipping, for the sake of the women of Galilee; because by reason of the cold they became barren.* Surely it is hard to lay this yoke upon all nations, which seemed too rough for the Jews themselves, and not to be borne by them—men too much given to such kind of severer rites. And if it be demanded of them who went about to take away that dipping, Would you have no purification at all by water? It is probable that they would have allowed of the sprinkling of water, which is less harsh, and not less agreeable to the thing itself.

“3. The following ages, with good reason, and by divine prescript, administered a baptism differing in a greater matter from the baptism of John: and therefore it was less to differ in a less matter. The application of water was necessarily of the essence of baptism; but the application of it in this or that manner speaks but a circumstance: the adding also of the word, was of the nature of the sacrament; but the changing of the word into this or that form, would you not call this a circumstance also? And yet we read the form of baptism so changed, that you may observe it to be threefold in the history of the New Testament.

“Farther, In reference to the form of John's baptism, which thing we have proposed to consider in the second place; it is not at all to be doubted that he baptized in the name of the *Messias now ready to come*; that they might be the readier to receive the *Messias*, when he should manifest himself. The apostles baptizing the Jews, baptized them in the name of *Jesus*; (because *Jesus of Nazareth* had now been revealed for the *Messias*) and that they did, when it had been before commanded them by Christ, baptize all nations in the name of the *Father, of the Son, and of the Holy Ghost*. So you must understand that which is spoken, John iii. 23. and iv. 2. concerning the disciples of Christ baptizing; namely, that they baptized in the name of *Jesus*; that thence it might be known that *Jesus of Nazareth*, was the *Messias*, in the name of whom, suddenly to come, John had baptized. That of St. Peter is plain, Acts ii. 38. *Be baptized every one of you in the name of Jesus Christ*: and that Acts viii. 16. *They were baptized in the name of Jesus*.

“But the apostles baptized the *Gentiles* according to the precept of our Lord, in the name of the *Father, and of the Son, and of the Holy Ghost*, Matt. xxviii. 19. For since it was very much controverted among the *Jews*, about the true *Messias*, it was not without cause, yea nor without necessity, that they baptized in the name of *Jesus*: that by that seal might be confirmed this most principal truth in the Gospel, and that those that were baptized, might profess it: that *Jesus of Nazareth* was the true *Messias*. But among the *Gentiles* the controversy was not concerning the true *Messias*, but concerning the true *God*. Among them, therefore, it was needful that baptism should be conferred in the name of the true God, *Father, Son, and Holy Spirit*.

“We suppose, therefore, that men, women, and children, came to John's baptism, according

to the manner of the nation in the reception of proselytes; namely, that they, standing in *Jordan*, were taught by *John*, that they were baptized into the name of the *Messias*, who was now immediately to come; and into the profession of the doctrine of the Gospel concerning faith and repentance; that they plunged themselves into the river, and so came out. And that which is said of them, that they were baptized by him, *confessing their sins*, is to be understood according to the tenor of the *Baptist's* preaching; not that they did this man by man, or by some particular confession made to *John*, or by openly declaring some particular sins; but when the doctrine of *John* exhorted them to repentance and faith in the *Messias*, they renounced and disowned the doctrine and opinion of justification by their own works, wherewith they had been beforetime leavened; and acknowledged and confessed themselves sinners.”

It is worthy of remark, that neither priest nor Levite dipped the persons who were baptized: the persons stood in the water; three persons ordinarily stood to instruct them and witness the fact; when the instruction was ended, the person himself who was to be baptized, put himself under the water, and then came out. In the case of a woman, the disciples of the wise men turned their backs, while she plunged herself and came out of the water: for I suppose the whole Jewish practice will not afford a single instance, where a priest or any other man put the woman under the water when she was baptized. From this we learn that the act of baptism was performed by the person himself; but the instruction relative to its end, obligation, &c. came from another.

“They baptized also *YOUNG CHILDREN* (for the most part with their parents.) They baptize a little proselyte according to the judgment of the sanhedrim; that is, as the gloss renders it, *If he be deprived of his father, and his mother brings him to be made a proselyte, they baptize him (because none becomes a proselyte without circumcision and baptism) according to the judgment, or rite, of the sanhedrim; that is, that three men be present at the baptism, who are now instead of a father to him.* And the Gemara, a little after says, *If with a proselyte, his sons and his daughters are made proselytes also, that which is done by their father redounds to their good.*

“*R. Joseph* saith, *When they grow into years they may retract*: where the gloss writes thus, *This is to be understood of LITTLE CHILDREN, who are made proselytes together with their father.* BAB. CHERUB. fol. 11.

“*A heathen woman, if she is made a proselyte when she is now big with child, the child needs not baptism; for the baptism of his mother serves him for baptism.* Otherwise he were to be baptized. JEVAM. fol. 78.

“*If an Israelite take a Gentile child, or find a Gentile infant, and baptize him in the name of a proselyte, behold, he is a proselyte.* MAIM. in Avudim. c. 8.

“We cannot pass over that which is indeed worthy to be remembered. *Any one's servant is to be circumcised, though he be unwilling; but any one's son is not to be circumcised, if he be unwilling.* *R. Hezekiah* saith, *Behold, a man finds an infant cast out, and he baptizeth him in the name of a servant: in the name of a freeman,*

do you also circumcise him in the name of a free-man *HIEROS. JEVAM.* fol. 8.

“Our Lord says to his disciples, *Matt. xxviii. 19. Go therefore and teach all nations, baptizing them, &c. μαθητεύσατε*—that is, *Make disciples*:—bring them in by baptism, that they may be taught. They are very much out, who, from these words, cry down *infant baptism*: and assert that it is necessary for those that are to be baptized to be *taught before they are baptized*. 1. Observe the words here: *μαθητεύσατε, make disciples*: and then after, *διδασκοντες, teaching*, in the 20th verse. 2. Among the *Jews*, and also with *us*, and in all nations, those are made disciples that they may be taught. A certain heathen came to the great Hillel, and said, *Make me a proselyte that thou mayest teach me*; *BAB. Shab.* fol. 31. He was first to be proselyted, and then taught. Thus, first, *Make them disciples (μαθητεύσατε)* by baptism; and then, *Teach them to observe all things, &c. διδάξατε αὐτὲς πάντα πάντα.* 2. τ. λ.

“*βαπτίζοντες, baptizing*.—There are various ends of baptism: 1. According to the nature of a sacrament, it visibly teaches invisible things; that is, the washing us from all our pollutions by the blood of Christ, and by the cleansing of grace: *Ezek. xxxvi. 25.* 2. According to the nature of a sacrament, it is a seal of divine truth. So circumcision is called, *Rom. iv. 11. And he received the sign of circumcision, the seal of the righteousness of faith, &c.* So the *Jews*, when they circumcised their children, gave this very title to circumcision. The words used when a child was circumcised you have in their *Talmud*. Among other things, he who is to bless the action, says thus: ‘Blessed be he, who sanctified him that was beloved from the womb, and set a sign in his flesh, and sealed his children with the sign of the holy covenant,’ &c. *Hieros. Berac.* fol. 13. But in what sense are sacraments to be called seals? Not that they seal (or confirm) to the receiver his righteousness; but that they seal the *divine truth* of the covenant and promise. Thus the apostle calls *circumcision, the seal of the righteousness of faith*; that is, it is the seal of this truth and doctrine, that *justification is by faith*, which justice *Abraham* had, when he was yet uncircumcised. And this is the way whereby sacraments confirm faith; namely, because they *doctrinally exhibit* the invisible things of the covenant; and like seals, so by divine appointment, *sign the doctrine and truth* of the covenant. 3. According to the nature of a sacrament, it *obliges* the receivers to the *terms of the covenant*; for as the covenant itself is of *mutual obligation* between God and *man*, so the sacraments, the seals of the covenant, are of like obligation. 4. According to its nature, it is introductory to the visible church. 5. It is a distinguishing sign between a *Christian* and *no Christian*, namely, between those who *acknowledge* and *profess* Christ, and *Jews, Turks, and Pagans*, who do not acknowledge him. *μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες*—*Disciple all nations, baptizing, &c.* When they are under baptism, they are no longer under *heathenism*; and this sacrament puts a difference between those who are under the discipleship of *Christ*, and those who are not. And, 6. Baptism also brings its *privileges* along with it; while it opens the way to a partaking of holy things in the church, and places the baptized *within the church*, over

which God exercises a more *singular providence*, than over those who are *out of the church*.

“And now, from what has been said, let us argue a little farther in behalf of *infant baptism*.

“To the objection, *It is not commanded to baptize infants, therefore they are not to be baptized*:—I answer, *It is not forbidden to baptize infants, therefore they are to be baptized*. And the reason is plain: for when *pædo-baptism* in the *Jewish church* was so known, usual, and frequent in the admission of proselytes, that nothing almost was more known, usual, and frequent; there was no need to strengthen it with any precept, when baptism was now passed into an evangelical sacrament. For Christ took baptism into his hands and into evangelical use, as he found it; this only added, that he might promote it to a worthier end, and a larger use. The whole nation knew well enough that *little children* used to be *baptized*: there was no need of a precept for that, which had ever by common use prevailed. If a royal proclamation should now issue forth in these words, *Let every one resort on the Lord's day to the public assembly in the church*; certainly he would be mad who in times to come should argue hence, that *prayers, sermons, and singing of psalms*, were not to be celebrated on the Lord's day in the public assemblies, because there is no mention of them in the *proclamation*. For the proclamation provided for the celebration of the *Lord's day* in the public assemblies in general; but there was no need to make mention of the particular *kinds* of the divine worship to be celebrated there, when they were always and every where well known, and in daily use, *before* the publishing of the proclamation, and *when* it was published. The case is the very same in *baptism*. On the other hand, therefore, there was need of a plain and open prohibition that *infants* and *little children* should not be baptized, if our Lord would not have had them baptized. For since it was most common in all preceding ages, that *little children should be baptized*; if Christ had minded to have that custom abolished, he would have *openly forbidden* it. Therefore *his silence*, and the silence of the *Scripture* in this matter, confirms *pædo-baptism*, and continues it to all ages.

“1. BAPTISM, as a sacrament, is a seal of the covenant. And why, I pray, may not this seal be set on *infants*? The seal of divine truth has sometimes been set upon *inanimate* things, and that by God's appointment. The *bow in the cloud*, is a seal of the covenant. The *law engraven on the altar*, *Josh. viii.* was a seal of the covenant. The *blood sprinkled on the twelve pillars*, which were set up to represent the twelve tribes, was a seal and bond of the covenant, *Exod. xxiv.* And now tell me. Why are not *infants* capable in like manner of such a sealing? They were capable heretofore of *circumcision*, and our infants have an equal capacity. The sacrament does not lose this its end, through the indisposition of the receiver: *Peter* and *Paul*, apostles, were baptized. Their baptism, according to its nature, sealed to them the *truth of God* in his promises, concerning the *washing away of sins, &c.* and they from this doctrinal virtue of the sacrament, received *confirmation* of their *faith*. So also *Judas* and *Simon Magus*, hypocrites, wicked men, were baptized. Did not their baptism,

according to the nature of it, seal this doctrine and truth, that *there was a washing away of sins?* It did not indeed seal the thing itself to them, nor was it at all a sign to them of the washing away of their sins: but baptism does of itself seal this doctrine. You will grant that this axiom is most true. *Abraham received the sign of circumcision, the seal of the righteousness of faith.* And is not this equally true—*Esau, Ahab, Ahaz,* received the sign of circumcision, the seal of the righteousness of faith? Is not circumcision the same to all? Did not circumcision, to whomsoever it was administered, sign and seal this truth, that there was a righteousness of faith? The sacrament has a sealing virtue in itself, which does not depend on the disposition of the receiver.

“II. BAPTISM, as a sacrament, is an obligation. But now infants are capable of being obliged. Heirs are sometimes obliged by their parents, though they are not yet born: see Deut. xxix. 11, 15. For that to which any one is obliged, obtains a right to oblige: *ex equitate rei*, from the equity of the thing, and not *ex captu obligati*, from the apprehension of the person obliged. The law is imposed upon all; under this penalty, ‘Cursed be every one that doth not continue in all,’ &c. It is ill arguing from hence, that a man has power to perform the law; but the equity of the thing itself is very well argued hence. Our duty obliges us to do every thing which the law commands, but we cannot [without divine help] perform the least tittle of it.

“III. An infant is capable of privileges, as well as an old man, (and baptism is privilegial.) An infant has been crowned king in his cradle—an infant may be made free, who is born a slave. The Gemarists speak very well in this matter. *Rab. Honna* says, *They baptize an infant proselyte by the command of the bench. Upon what is this grounded? On this, that baptism becomes a privilege to him. And they may endow an absent person with a privilege: or they may bestow a privilege upon one, though he be ignorant of it. Bab. Chetub. fol. 11.* Tell me then, why an infant is not capable of being brought into the visible church, and receiving the distinguishing sign between a Christian and a heathen, as well as a grown person?” See *Lightfoot’s* *Horæ Hebraicæ*, in Matt. iii. and xxviii.

While this sheet was at press, I received the following observations on the subject, from a highly intelligent and learned friend, whose name would do my work honour, were I permitted to make it public. He says:

“I presume the substance of the argument respecting infant baptism, *pro* and *con*, is fairly epitomised by Doddridge in his lectures, cliii. iv. v. Doubtless, much can be said for it on the principles he has laid down: and he has of course given all, which had been adduced on the subject. Yet after all he himself seems scarcely satisfied. His corollary is remarkable: ‘Since there is so great an obscurity on the question, and so many considerable things may be advanced on both sides, it is certainly very reasonable that Christians, whose persuasions relating to infant baptism are different, should maintain mutual candour toward each other; and avoid all severe and unkind censures on account of such difference.’

“This was, at all events, good advice; and

worthy of the amiable man who gave it. But it would be most desirable, that this long agitated question could be brought to a more certain issue. Constituted as man is, dissonance of mind will ever, more or less, obstruct coalescence of affection. To investigate truth, therefore, even in its most speculative forms, provided it be done soberly and dispassionately, is at least to *subserve* the cause of charity.

“In addition to the arguments which Doddridge has enumerated on the side of infant baptism, I would put this question: If infant baptism had not been in use in those churches over which Timothy and Titus presided; must there not have existed, by the time at which the epistles to those two pastors were written, a considerable class of persons, neither wholly out of, nor yet properly in the church—a class, whose very peculiar and very important circumstances and characters would have demanded distinct recognition? They would have been eminently the *spes gregis*, and by necessary consequence, would have needed to be watched over with special superintendance.

“When, therefore, amid the recognitions of *old men, old women, young women, young men, children, parents, servants, masters: the rich, the friendly, the unfriendly, the heretical:* there is not the most shadowy intimation of such a class as deferred baptism necessarily supposes, (that is, of young aspirants, already bound to the church in affection, and entitled to more tender care than even the actually initiated,) what stronger evidence could we have, that no such class existed? If it had existed, self-evidently it must have been adverted to: it is not adverted to; therefore, it did not exist.

“But this is not all. They who must have composed this class, had it existed, are expressly and repeatedly mentioned. But where? *In the actual survey of the church.* As the vigilant eye of the apostle of the Gentiles passes along the line of the faithful, both at Ephesus and Colosse, he finds and addresses the infant members of the body. There is no shade of difference indicated. They come in as complete compeers, with the classes which precede and follow. *Included thus in the church,* without the slightest note of distinction, what can be more evident, than that they made a part of the church in the mind of the includer?

“Once more. Let the address of St. Paul to the Ephesian children be specially noted. *Children,* says he, *obey your parents, ἢ Κυρία.* How could they obey ἢ Κυρία, if they themselves were not ἢ Κυρία? In every instance, this expression marks incorporation into the Christian body. For example, when St. Paul distinguishes those of the family of Narcissus, who were Christians, his language is: *τοὺς υἱοὺς ἘΝ ΚΥΡΙΑ.* In like manner, Onesimus, the reconciled servant of Philemon, was, in consequence of his conversion, to be doubly dear to his master, ἢ πατρὶς καὶ ἘΝ ΚΥΡΙΑ: ἢ πατρὶς, from having been formerly domesticated with Philemon; ἢ Κυρία, as being now his fellow Christian. The equivalent expression ἢ Χριστῶν, occurs in the same sense, in St. Paul’s salutation of Andronicus and Ireneus, (Rom. xvi. 7.) *Οἱ καὶ πρὸ μου ἠγάπησαν ἘΝ ΧΡΙΣΤῶ* who also were *IN CHRIST* before me.

“Respecting the age of the persons designated (Ephes. vi. 1.) by the term *τα τέκνα*, there

can be no question; as a subsequent verse distinctly states them to be such children as were subjects of discipline and mental institution—*καθάρια και νοουθεσία*. But it must not escape attention, how exactly the sequel of the apostle's address accords with the commencement; the injunction being given as to those in express covenant. 'Honour thy father and thy mother—for this is the first commandment with promise.' Had those addressed been out of the Christian pale, this language would have been inapplicable. In that case, they would have been *απηλλοτριωμένοι της πολιτίας του Ισραηλ*—therefore not within the range of the divine commandment; and *ξένοι των διαδουκων της βαγγελιας*—consequently not warranted to assume an interest in the promise. As then, even the pressing of the sacred injunction, supposes the persons on whom it is urged to be *συμπολιται των αγιων*, *fellows-citizens with the saints*, their acknowledged interest in the promise proves them *οικοιοι του Θεου*, *of the household of God*. I cannot therefore but conclude, that this single passage, if even it stood alone, ought to set the tedious and troublesome controversy, respecting infant baptism, for ever at rest.

"There is another point relative to this long agitated question, which also I think the Scripture has anticipated and settled—I mean, IMMERSION. Some think baptism by SPRINKLING a contradiction. St. Paul, however, 1 Cor. x. 1, 2. did not think so. After telling us, that *οι πατρις—παντες υπο την νεφελην ησαν, και παντες δια της θαλασσης διηλθον*, *all our fathers were under the cloud, and all passed through the sea*; he adds, with equal reference to the former as to the latter, *και παντες εις του Μωσην εβαπτισαντο εν τη νεφελη και εν τη θαλασση, and were all baptized unto Moses in the cloud and in the sea*. The question then is, How were they baptized in the cloud? Not, surely, by immersion; for they were *ΥΠΟ την νεφελην*, *UNDER the cloud*. It could therefore be only by aspersion; this, and this alone, being the natural action of a cloud. All clouds are condensations of vapour; and that the mysterious cloud here referred to, had the natural properties of a common cloud, appears from the specified purpose to which it was applied; 'He

spread a cloud for a covering,'—*ab æstu sine ardore solis*, says Pool. St. Paul, therefore, clearly spoke of 'being baptized in the cloud,' with a direct eye to the moisture which it contained. In this view the thought is strictly just: in any other view it would be unintelligible. It follows then, that, St. Paul being the judge, to be *sprinkled* is to be *baptized*, no less than to be *immersed* is to be *baptized*.

"Why should we doubt, that this was said by St. Paul, for the express purpose of providing means for terminating, in its proper time, a vexatious dispute? I am persuaded that when the apostle was taken to the third heaven, he saw from that elevation, the whole series of the church's progress, from his own time until the glorious *ανακαταστασις*, of which he himself speaks, (Ephes. i. 10.) and that unless we take this extension of view into the account, we cannot fully, perhaps not at all, fathom the depth of his writings."

—, Nov. 1812.

It is easy to carry things into extremes on the right hand and on the left. In the controversy, to which there is a very *gentle* reference in the preceding observations, there has been much *asperity* on all sides, it is high time this were ended. To say that *water baptism* is *nothing*, because a *baptism of the Spirit* is promised, is not correct. Baptism, howsoever administered, is a most important rite in the church of Christ. To say that *sprinkling* or *aspersion* is *no Gospel baptism*, is as incorrect as to say, *immersion* is none. Such assertions are as *unchristian* as they are *uncharitable*: and should be carefully avoided, by all those who wish to promote the great *design* of the Gospel—*glory to God, and peace and good will among men*. Lastly, to assert that *infant baptism* is *unscriptural*, is as rash and reprehensible as any of the rest. Myriads of conscientious people choose to dedicate their *infants* to God, by *public baptism*. They are in the *RIGHT!* and by acting thus, follow the general practice both of the Jewish and Christian church—a practice, from which it is as need- less as it is dangerous to depart.

LONDON, Nov. 22, 1812.

PREFACE

TO THE

GOSPEL OF ST. LUKE.

WITH A

SHORT ACCOUNT OF HIS LIFE.

THERE is little *certain* known of this evangelist; from what is spoken in the Scriptures, and by the best informed of the primitive fathers, the following probable account is collected.

Luke was, according to Dr. Lardner, a Jew by birth, and an early convert to Christianity, but Michaelis thinks he was a Gentile, and brings Colos. iv. 10, 11, 14. in proof, where St. Paul distinguished Aristarchus, Marcus, and Jesus, who was called Justus, from Epaphras, Lucas and Demas, who were of the *circumcision*, i. e. *Jews*. Some think he was one of our Lord's *seventy* disciples. It is worthy of remark, that he is the only evangelist who mentions the commission given by Christ to the seventy, chap. x. 1—20. It is likely he is the *Lucius* mentioned Rom. xvi. 21. and if so, he was related to the apostle Paul, and that it is the same *Lucius* of Cyrene who is mentioned Acts xiii. 1. and in general with others, Acts xi. 20. Some of the ancients, and some of the most learned and judicious among the moderns, think he was one of the *two* whom our Lord met on the way to *Emmaus* on the day of his resurrection, as related Luke xxiv. 13—35. one of these was called *Cleopas*, ver. 18. the other is not mentioned, the evangelist himself being the person and the relator.

St. Paul styles him his *fellow-labourer*. Philem. ver. 24. It is barely probable that he is the person mentioned Colos. iv. 14. *Luke, the beloved physician*. All the ancients of repute, such as Eusebius, Gregory Nyssen, Jerom, Paulinus, Euthalius, Euthymius, and others, agree that he was a *physician*, but where he was born, and where he exercised the duties of his profession, are not known. Many moderns have attributed to him the most profound skill in the science of *painting*, and that he made some pictures of the Virgin Mary. This is justly esteemed fabulous; nor is this science attributed to him by any writer, previously to Nicephorus Callisti, in the fourteenth century, an author who scarcely deserves any credit, especially in relations not confirmed by others.

He accompanied St. Paul when he first went into Macedonia, Acts xvi. 8—40. xx, xxvii, and xxviii. Whether he went with him *constantly* afterward is not certain; but it is evident he accompanied him from Greece through Macedonia and Asia to Jerusalem, where he is supposed to have collected many particulars of the evangelic history: from Jerusalem he went with Paul to Rome, where he staid with him the two years of his imprisonment in that city. This alone makes out the space of five years and upward. It is probable that he left St. Paul when he was set at liberty, and that he then went into Greece, where he finished and published this Gospel, and the book of the Acts, which he dedicated to Theophilus, an honourable Christian friend of his in that country. It is supposed that he died in peace about the eightieth or eighty-fourth year of his age. Some supposed he published this Gospel fifteen, others twenty-two years after the ascension of Christ.

See much on this subject in Lardner, Works, vol. vi. p. 104, &c. and in Michaelis' Introduction to the New Testament.

Some learned men think that Luke has borrowed considerably from St. Matthew: collate chap. iii. 7, 8, 9, 16, 17. with Matt. iii. 7—12. also chap. v. 20—38. with Matt. ix. 2—17. also chap. vi. 1—5. with Matt. xii. 1—5. Luke vii. 22—28. with Matt. xi. 4—11. also chap. xii. 22—31. with Matt. vi. 25—33. It is allowed that there is considerable diversity in the order of time, between St. Matthew and St. Luke, which is accounted for thus: Matthew deduces the facts related in his history in *chronological order*. Luke, on the contrary, appears to have paid little attention to this order, because he proposed to make a *classification* of events, referring each to its proper class, without paying any attention to chronological arrangement. Some critics divide this history into five distinct classes or sections, in the following manner.

Preface to St. Luke.

CLASS I. Comprehends all the details relative to the birth of Christ; with the preceding, concomitant, and immediately succeeding circumstances, from chap. i. and ii. 1—40.

CLASS II. Contains a description of our Lord's infancy and bringing up; his visit to the temple when twelve years of age; and his going down to Nazareth, and continuing under the government of his parents. Chap. ii. 41—52.

CLASS III. Contains the account of the preaching of John Baptist, and his success; the baptism of Christ, and his genealogy. Chap. iii.

CLASS IV. Comprehends the account of all our Lord's transactions in Galilee, for the whole three years of his ministry, from chap. iv. to chap. ix. 1—50. This seems evident: for as soon as Luke had given the account of our Lord's temptation in the desert, chap. iv. 1—13. he represents him as immediately returning in the power of the spirit into Galilee, ver. 14; mentions Nazareth, ver. 16; Capernaum, ver. 31; and the lake of Galilee, chap. v. ver. 1; and thus to chap. ix. 50. goes on to describe the preaching, miracles, &c. of our Lord in Galilee.

CLASS V. and last, commences at chap. ix. ver. 51. where the evangelist gives an account of our Lord's last journey to Jerusalem: therefore this class contains not only all the transactions of our Lord from that time to his crucifixion, but also the account of his resurrection, his commission to his apostles, and his ascension to heaven. Chap. ix. 51. to chap. xxiv. 53. inclusive.

A plan similar to this has been followed by *Suetonius*, in his life of *Augustus*: he does not produce his facts in chronological order, but *classifies* them, as he himself professes, cap. 12. giving an account of all his *wars, honours, legislative acts, discipline, domestic life, &c. &c.* MATTHEW therefore is to be consulted for the correct arrangement of facts in *chronological order*: Luke, for a *classification* of facts and events, without any attention to the order of time in which they occurred. Many eminent historians have conducted their narratives in the same way. See *Rosenmüller*. It must not, however, be forgotten, that this evangelist gives us some very valuable *chronological data* in several parts of the three first chapters. These shall be noticed in their proper places.

THE GOSPEL

ACCORDING TO

S T. L U K E.

Usanian year of the world, 3099.—Alexandrian year of the world, 5497.—Antiochian year of the world, 5487.—Constantinopolitan era of the world, 5503.—Rabbinical year of the world, 3754.—Year of the Julian Period, 4708.—Era of the Seleucids, 307.—Year before the Christian era, 6.—Year of the CXXIII. Olympiad, 3.—Year of the building of Rome, 748.—Year of the Julian era, 41.—Year of the Casarean era of Antioch, 44.—Year of the Spanish era, 34.—Year of the Paschal Cycle or Dionysian Period, 529.—Year of the Christian Lunar Cycle, or Golden Number, 15.—Year of the rabbinical Lunar Cycle, 12.—Year of the Solar Cycle, 4.—Dominical Letter, C.—Epact, 4.—Year of the Emperor Augustus, 25.—Consuls, D. Lælius Balbus, and C. Antistius Vetus, from January 1, to July 1; and Imp. C. Julius Cæsar Octav. Augustus XII. and L. Cornelius Sulla, 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 preface, or St. Luke's private epistle to Theophilus, 1—4. The conception and birth of John Baptist foretold by the angel Gabriel, 5—17. Zacharias doubts, 18. And the angel declares he shall be dumb, till the accomplishment of the prediction, 19—25. Six months after the angel Gabriel appears to the Virgin Mary, and predicts the miraculous conception and birth of Christ, 26—38. Mary visits her cousin Elisabeth, 39—45. Mary's song of exultation and praise, 46—56. John the Baptist is born, 57—66. The prophetic song of his father Zacharias, 67—79. John is educated in the desert, 80.

A. M. cir. 4051.
A. D. cir. 47.
cir. Olymp. CCVI.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most **surely** believed among us, **2** *Even as they delivered them unto*

us, which ^efrom the beginning were eye witnesses, and ministers of the word; **3** *It seemed good to me also, having had perfect understanding of all things from the very first, to write*

A. M. cir. 4051.
A. D. cir. 47.
cir. Olymp. CCVI.

* Acts 1. 3. 1 Thess. 1. 5. 1 Pet. 2. 12.—Hebr. 2. 3. 1 Pet. 5. 1. 2 Pet. 1. 16. 1 John 1. 1.

c Mark 1. 1. John 15. 27.—d Acts 15. 19, 25, 28. 1 Cor. 7. 40.

NOTES ON CHAPTER I.

Verse 1. *Many have taken in hand*] Great and remarkable characters have always many biographers. So it appears it was with our Lord: but as most of these accounts were inaccurate, recording as *facts*, things which had not happened; and through *ignorance* or *design*, mistaking others, especially in the place where St. Luke wrote; it seemed good to the Holy Spirit to inspire this holy man with the most correct knowledge of the whole history of our Lord's birth, preaching, miracles, sufferings, death, resurrection, and ascension, that the sincere, upright followers of God, might have a sure foundation, on which they might safely build their faith. See the note on chap. ix. 10.

Most surely believed among us] *Facts confirmed by the fullest evidence*—των πανηγερογνωμων πραγμάτων. Every thing that had been done or said by Jesus Christ, was so *public*, so *plain*, and so *accredited* by thousands of witnesses, who could have had no interest in supporting an imposture, as to carry the *fullest conviction* to the hearts of those who heard and saw him, of the *divinity* of his doctrine, and the truth of his miracles.

Verse 2. *Even as they delivered them unto us, which from the beginning were eye-witnesses*] Probably this alludes to the Gospels of *Matthew* and *Mark*, which it is likely were written before St. Luke wrote his; and on the *models* of which he professes to write his own: and *αρχης*, from the beginning, must mean, from the time that Christ first began to proclaim the

glad tidings of the kingdom; and *αυτηματα*, eye-witnesses, must necessarily signify, those who had been with him from the beginning, and consequently had the best opportunities of knowing the truth of every fact.

Ministers of the word] Του λογου. Some suppose that our blessed Lord is meant by this phrase; δ λογος, the word, or logos, is his essential character in John i. 1, &c. but it does not appear that any of the inspired penmen ever use the word in this sense except John himself; for here it certainly means the doctrine of Christ; and in this sense, λογος is frequently used both by the evangelists and apostles.

Verse 3. *Having had perfect understanding*] Πανηκολουθηκοτι αναδου, having accurately traced up—entered into the very spirit of the work, and examined every thing to the bottom; in consequence of which investigation, I am completely convinced of the truth of the whole. Though God gives his Holy Spirit to all them who ask him, yet this gift was never designed to set aside the use of those faculties with which he has already endued the soul, and which are as truly his gifts, as the Holy Spirit itself is. The nature of inspiration in the case of St. Luke, we at once discover: he set himself by impartial inquiry and diligent investigation, to find the whole truth, and to relate nothing but the truth; and the Spirit of God presided over, and directed his inquiries, so that he discovered the whole truth, and was preserved from every particle of error.

From the very first] Αναδου, from their origin

A. M. cir. 4051. unto thee ^e in order, ^f most excellent Theophilus,
 A. D. cir. 47. 4 ^g That thou mightest know
 cir. Olymp. CCVI. the certainty of those things
 CCVI. wherein thou hast been instructed.
 A. M. 3999. 5 **T**HERE was, ^h in the
 B. C. 6. days of Herod, the
 An. Olymp. CXCVII. 3. king of Judea, a certain priest

named Zacharias, ⁱ of the course of Abiah; and his wife was of the daughters of Aaron, and her name was Elisabeth,
 6 And they were both ^k righteous before God, walking in all the commandments and ordinances of the Lord blameless.

• Acts 11. 4.—f Acts 1. 1.—g John 20. 31.—h Matt. 2. 1. i 1 Chron. 24. 10, 19. Neh. 12. 4, 17.

k Gen. 7. 1. & 17. 1. 1 Kings 9. 4. 2 Kings 20. 3. Job 1. 1. Acts 23. 1. & 24. 16. Phil. 3. 6.

Some think *αγαθός*, should in this place, be translated *from above*: and that it refers to the *inspiration* by which St. Luke wrote. I prefer our translation, or, *from the origin*, which several good critics contend for, and which meaning it has in some of the best Greek writers. See *Kypke*.

Theophilus] As the literal import of this word is *friend of God*, *θεός φίλος*, some have supposed that under this name, Luke comprised all the followers of Christ, to whom, as *friends of God*, he dedicated this faithful history of the life, doctrine, death, and resurrection of our Lord. But this interpretation appears to have little solidity in it; for if all the followers of Christ are addressed, why is the *singular* number used? and what good end could there be accomplished by using a *feigned* name? Besides, *αγαθός*, *most excellent*, could never be applied in this way, for it evidently designates a particular person, and one probably distinguished by his situation in life; though this does not necessarily follow from the title, which was often given in the way of *friendship*. *Theophilus* appears to have been some very reputable Greek or Roman, who was one of St. Luke's disciples. The first four verses seem a private *epistle*, sent by the evangelist with this history, which having been carefully preserved by Theophilus, was afterward found and published with this Gospel.

Verse 4. *Wherein thou hast been instructed.* *κατηχῆσαι*—in which thou hast been *catechised*. It appears that Theophilus had already received the *first elements* of the Christian doctrine, but had not as yet been completely *grounded* in them. That he might know the certainty of the things in which he had been thus catechised, by having all the facts and their proofs brought before him *in order*, the evangelist sent him this faithful and divinely inspired narrative. Those who content themselves with that knowledge of the doctrines of Christ, which they receive from *catechisms* and *schoolmasters*, however important these elementary instructions may be, are never likely to arrive at such a knowledge of the truth, as will make them wise unto salvation, or fortify them against the attacks of infidelity and irreligion. Every man should labour to acquire the most correct knowledge, and indubitable certainty of those doctrines, on which he stakes his eternal salvation. Some suppose that St. Luke refers here to the imperfect instruction which Theophilus had received from the defective Gospels to which he refers in verse 1.

Verse 5. *In the days of Herod the king*] This was *Herod*, surnamed the *Great*, the son of *Antipater*, an Idumean by birth, who had professed himself a proselyte to the Jewish religion,

but regarded no religion farther than it promoted his secular interests and ambition. Thus, for the first time, the throne of Judah was filled by a person not of Jewish extraction, who had been forced upon the people by the Roman government. Hence it appears plain, that the prophecy of Jacob, Gen. xlix. 10. was now fulfilled; for the *seceptre had departed from Judah*: and now was the time, according to another prophecy, to look for the *governor from Bethlehem*, who should *rule and feed the people of Israel*: Mic. v. 1, 2. See a large account of the family of the Herods in the note on Matt. ii. 1.

The course of Abiah] When the sacerdotal families grew very numerous, so that *all* could not officiate together at the tabernacle, David divided them into *twenty-four* classes, that they might minister by turns, 1 Chron. xxiv. 1, &c. each family serving a whole week, 2 Kings xi. 7. 2 Chron. xxiii. 8. *Abiah* was the *eighth* in the order in which they had been originally established: 1 Chron. xxiv. 10. These *dates* and *persons* are particularly mentioned as a full confirmation of the truth of the *facts* themselves; because any person at the time this Gospel was written, might have satisfied himself by applying to the family of John the Baptist, the family of our Lord, or the surrounding neighbours. What a full proof of the Gospel history! It was published *immediately* after the *time* in which these facts took place; and among the very *people*, thousands of whom had been eye-witnesses of them; and among those too, whose *essential interest* it was to have discredited them if they could; and yet, in all *that age*, in which only they could have been contradicted with advantage, no man ever arose to call them in question! What an absolute proof was this that the thing was impossible; and that the truth of the Gospel history was acknowledged by all who paid any attention to the evidences it produced!

Of the daughters of Aaron] That is, she was of one of the sacerdotal families. This shows that John was most nobly descended; his father was a priest, and his mother the daughter of a priest: and thus both by father and mother, he descended from the family of Amram, of whom came Moses, Aaron, and Miriam, the most illustrious characters in the whole Jewish history.

Verse 6. *They were both righteous*] Upright and holy in all their outward conduct in civil life.

Before God] Possessing the *spirit* of the religion they professed; exercising themselves constantly in the *presence* of their Maker, whose eye they knew was upon all their conduct, and who examined all their motives.

Walking in all the commandments and ordi-

A. M. 3999. B. C. 6. An. Olymp. CXCIII. 3. 7 And they had no child, because that Elisabeth was barren; and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before God, in the order of his course,

9 According to the custom of the

priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right

11 Chron. 24. 19. 2 Chron. 8. 14. & 31. 9 — Exod. 30. 7, 8. 1 Sam.

2. 28. 1 Chron. 23. 13. 2 Chron. 29. 11. — Lev. 16. 17. Rev. 8. 3. 4

nances of the Lord blameless.] None being able to lay any evil to their charge. They were as exemplary and conscientious in the discharge of their religious duties, as they were in the discharge of the offices of civil life. What a sacred pair! they made their duty to God, to their neighbour, and to themselves, walk constantly hand in hand. See the note on Matt. iii. 15. Perhaps *ενοχαι*, commandments, may here mean the decalogue; and *δικαιωματα*, ordinances, the ceremonial and judicial laws which were delivered after the decalogue: as all the precepts delivered from Exod. xxi. to xxiv. are termed *δικαιωματα*, judgments or ordinances.

Verse 7. Both were now well stricken in years.] By the order of God, sterility and old age both met in the person of Elisabeth, to render the birth of a son (humanly speaking) impossible. This was an exact parallel to the case of Sarah and Abraham, Gen. xi. 30. xvii. 17. Christ must (by the miraculous power of God) be born of a virgin: whatever was connected with, or referred to his incarnation, must be miraculous and impressive. Isaac was his grand type, and therefore must be born miraculously—contrary to the common course and rule of nature.—Abraham was a hundred years of age, Sarah was ninety, Gen. xvii. 17. and it had ceased to be with Sarah AFTER THE MANNER OF WOMEN, Gen. xviii. 11. and therefore, from her age and state, the birth of a child must, according to nature, have been impossible; and it was thus, that it might be miraculous. John the Baptist was to be the forerunner of Christ; his birth, like that of Isaac, must be miraculous, because, like the other, it was to be a representation of the birth of Christ: therefore his parents were both far advanced in years, and besides, Elisabeth was naturally barren. The birth of these three extraordinary persons was announced nearly in the same way. God himself foretells the birth of Isaac, Gen. xvii. 16. The angel of the Lord announces the birth of John the Baptist, Luke i. 13. and six months after, the angel Gabriel, the same angel, proclaims to Mary the birth of Christ! Man is naturally an inconsiderate and incredulous creature: he must have extraordinary things to arrest and fix his attention; and he requires well attested miracles from God, to bespeak and confirm his faith. Every person who has properly considered the nature of man, must see that the whole of natural religion, so termed, is little else than a disbelief of all religion.

Verse 8. Before God] In the temple, where God used to manifest his presence, though long before this time, he had forsaken it; yet on this important occasion, the angel of his presence had visited it.

Verse 9. His lot was, &c.] We are informed

in the *Talmud*, that it was the custom of the priests to divide the different functions of the sacerdotal office among themselves, by lot: and in this case, the decision of the lot was, that Zacharias should at that time burn the incense before the Lord in the holy place.

Verse 10. The whole multitude—were praying] The incense was itself an emblem of the prayers and praises of the people of God; see Psal. cxli. 2. Rev. viii. 1. While therefore the rite is performing by the priest, the people are employed in the thing signified. Happy the people who attend to the spirit as well as the letter of every divine institution! Incense was burnt twice a day in the temple, in the morning and in the evening, Exod. xxx. 7, 8. but the evangelist does not specify the time of the day in which this transaction took place. It was probably in the morning.

Verse 11. There appeared—an angel of the Lord] There had been neither prophecy nor angelic ministry vouchsafed to this people for about 400 years. But now, as the Sun of righteousness is about to arise upon them, the day-spring from on high visits them, that they may be prepared for that kingdom of God which was at hand. Every circumstance here is worthy of remark: 1. That an angel should now appear, as such a favour had not been granted for 400 years. 2. The person to whom this angel was sent—one of the priests. The sacerdotal office itself pointed out the Son of God till he came: by him it was to be completed, and in him it was to be eternally established.—Thou art a priest for ever, Psal. cx. 4. 3. The place in which the angel appeared—Jerusalem; out of which the word of the Lord should go forth, Isaiah ii. 3. and not at Hebron, in the hill country of Judea, where Zacharias lived, ver. 39. which was the ordinary residence of the priests, Josh. xxi. 11. where there could have been few witnesses of this interposition of God, and the effects produced by it. 4. The place where he was when the angel appeared to him—in the temple; which was the place where God was to be sought; the place of his residence, and a type of the human nature of the blessed Jesus, John ii. 21. 5. The time in which this was done—the solemn hour of public prayer. God has always promised to be present with those who call upon him. When the people and the priest go hand in hand, and heart with heart, to the house of God, the angel of his presence shall surely accompany them, and God shall appear among them. 6. The employment of Zacharias when the angel appeared—he was burning incense, one of the most sacred and mysterious functions of the Levitical priesthood, and which typified the intercession of Christ: confer Heb. vii. 25. with chap. ix. 24. 7. The long continued and publicly known dumbness

A. M. 3909. side of ° the altar of incense.
 B. C. 6. 12 And when Zacharias
 An. Olymp. saw him, p he was troubled,
 CXCIII. 3. and fear fell upon him.

13 But the angel said unto him,
 Fear not, Zacharias: for thy prayer is
 heard; and thy wife Elisabeth shall
 bear thee a son, and r thou shalt call his
 name John.

14 And thou shalt have joy and glad-
 ness; and *many shall rejoice at his
 birth.

° Exod. 30. 1.—p Judg. 6. 22. & 13. 22. Dan. 10. 8. Ver.
 29. Chap. 2. 9. Acts 10. 4. Revelations 1. 17.—r Ver. 60. 63.
 Ver. 58.

of the priest, who doubted the word thus mi-
 raculously sent to him from the Lord: a solemn
 intimation of what God would do to all those
 who would not believe in the Lord Jesus.
Every mouth shall be stopped.

Verse 12. *Zacharias—was troubled*] Or, con-
 founded at his sudden and unexpected appear-
 ance, and fear fell upon him, lest this heavenly
 messenger were come to denounce the judg-
 ments of God against a faithless and disobedient
 people, who had too long and too well merited
 them.

Verse 13. *Thy prayer is heard*] This prob-
 ably refers, 1st. To the frequent prayers which
 he had offered to God for a son; and 2dly. To
 those which he had offered for the deliverance
 and consolation of Israel. *They are all heard*
—thou shalt have a son, and Israel shall be
saved. If fervent, faithful prayers be not im-
 mediately answered, they should not be con-
 sidered as lost; all such are heard by the Lord,
 are registered in heaven, and shall be answered
 in the most effectual way, and in the best time.
 Answers to prayer are to be received by faith;
 but faith should not only accompany prayer
 while offered on earth, but follow it all its way
 to the throne of grace, and stay with it before
 the throne, till dismissed with its answer to the
 waiting soul.

Thou shalt call his name John.] For the pro-
 per exposition of this name, see on Mark i. 4.

Verse 14. *Thou shalt have joy, &c.*] ΕΣΤΙ
 χαρά σοι, *He will be joy and gladness to thee.*
 A child of prayer and faith is likely to be a
 source of comfort to his parents. Were proper
 attention paid to this point, there would be
 fewer disobedient children in the world; and
 the number of broken-hearted parents would be
 lessened. But what can be expected from the
 majority of matrimonial connexions, begun
 without the fear of God, and carried on with-
 out his love.

Many shall rejoice at his birth.] He shall be
 the minister of God for good to multitudes, who
 shall, through his preaching, be turned from
 the error of their ways, and converted to God
 their Saviour.

Verse 15. *He shall be great in the sight of*
the Lord] That is, before Jesus Christ, whose
 forerunner he shall be, or he shall be a truly
 great person, for so this form of speech may
 imply.

Neither wine nor strong drink] Σικερα, i. e.
 all fermented liquors which have the property

15 For he shall be great in A. M. 3909
 the sight of the Lord, and B. C. 6.
 † shall drink neither wine nor An. Olymp.
 strong drink; and he shall be filled CXCIII. 3.
 with the Holy Ghost, † even from his
 mother's womb.

16 † And many of the children of Is-
 rael shall he turn to the Lord their
 God.

17 † And he shall go before him in
 the spirit and power of Elias, † to turn
 the hearts of the fathers to the children,

† Numb. 6. 3. Judg. 13. 4. Ch. 7. 33.—† Jer. 1. 5. Gal. 1. 15.
 † Mal. 4. 5, 6.—† Mal. 4. 5. Matt. 11. 14. Mark 9. 12.
 † Ecclus. 48. 10.

of intoxicating, or producing drunkenness.
 The original word σικερα, *sikera*, comes from
 the Hebrew, שַׁכַּר *shaker*, to inebriate. "Any
 inebriating liquor," says St. Jerom. (Epis. ad
 Nepot.) "is called *sikera*, whether made of corn,
 apples, honey, dates, or any other fruits." One
 of the four prohibited liquors among the East-
 Indian *Moslimans*, is called *sikkir*. "*Sikkir*
 is made by steeping fresh dates in water till
 they take effect in sweetening it: this liquor
 is abominable and unlawful." ΗΕΔΑΥΑ, vol. iv.
 p. 158. Probably this is the very liquor re-
 ferred to in the text. In the Institutes of Menu
 it is said, "inebriating liquor may be con-
 sidered as of three principal sorts: that ex-
 tracted from dregs of sugar, that extracted
 from bruised rice, and that extracted from the
 flowers of the madhuca: as one, so are all; they
 shall not be tasted by the chief of the twice-born,
 chap. xi. Inst. 95. *Twice-born* is used by the
 Brahmins in the same sense as being born again
 is used by Christians. It signified a spiritual
 regeneration. From this word comes our En-
 glish term *cider* or *sider*, a beverage made of
 the fermented juice of apples. See the note on
 Lev. x. 9.

Shall be filled with the Holy Ghost] Shall be
 divinely designated to this particular office, and
 qualified for it from his mother's womb, from
 the instant of his birth. One MS. two versions,
 and four of the primitive fathers, read οτι εν
 κοιλια, *in the womb of his mother*—intimating
 that even before he should be born into the
 world, the Holy Spirit should be communicated
 to him. Did not this take place on the saluta-
 tion of the Virgin Mary? and is not this what
 is intended ver. 44? To be filled with the Holy
 Ghost implies having the soul influenced in all
 its powers, with the illuminating, strengthen-
 ing, and sanctifying energy of the Spirit.

Verse 16. *Many of the children of Israel*
shall he turn] See this prediction fulfilled, chap.
 iii. ver. 10—18.

Verse 17. *He shall go before him*] Jesus
 Christ, in the spirit and power of *Elijah*; he
 shall resemble *Elijah* in his retired and austere
 manner of life, and in his zeal for the truth, re-
 proving even princes for their crimes; compare
 1 Kings xxi. 17—24. with Matt. xiv. 4. It was
 on these accounts that the prophet Malachi,
 chap. iv. 6. had likened John to this prophet.
 See also Isai. xl. 3. and Mal. iv. 5, 6.

To turn the hearts of the fathers] Gross ig-
 norance had taken place in the hearts of the

A. M. 3999. and the disobedient ^y to the
B. C. 6. wisdom of the just; to make
An. Olymp. ready a people prepared for
CXCIII. 3. the Lord.

18 ¶ And Zacharias said unto the angel, ^z Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am ^a Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

20 And, behold, ^b thou shalt be dumb,

^y Or, by.—^z Gen. 17. 17.—^a Dan. 8. 16. & 9. 21, 22, 23.

Jewish people, they needed a divine instructor; John is announced as such; by his preaching, and manner of life, all classes among the people should be taught the nature of their several places, and the duties respectively incumbent upon them. See chap. iii. 10, &c. In these things the *greatness* of John, mentioned ver. 15. is pointed out. Nothing is truly *great*, but what is so in the sight of God: John's greatness arose, 1st. From the plenitude of God's Spirit which dwelt in him. 2. From his continual self-denial, and taking up his cross. 3. From his ardent zeal to make Christ known. 4. From his fidelity and courage in rebuking vice. 5. From the reformation which he was the instrument of effecting among the people; reviving among them the spirit of the patriarchs, and preparing their hearts to receive the Lord Jesus. *To turn the hearts of the fathers to their children.* By a very expressive figure of speech, Abraham, Isaac, and Jacob, and the rest of the patriarchs are represented here as having their hearts alienated from the Jews, their children, because of their unbelief and disobedience; but that the Baptist should so far succeed in converting them to the Lord their God, that these holy men should again look upon them with delight, and acknowledge them for their children. Some think that by the *children* the *Gentiles* are meant, and by the *fathers*, the *Jews*.

The disobedient] Or *unbelieving*, ἀπιστος, the persons who would no longer credit the predictions of the prophets, relative to the manifestation of the Messiah. *Unbelief and disobedience* are so intimately connected, that the same word in the Sacred Writings often serves for both.

Verse 18. *Whereby shall I know this?*] All things are possible to God; no natural impediment can have any power when God has declared he will accomplish his purpose. He has a right to be believed on his own word alone; and it is impious, when we are convinced that it is his word, to demand a sign or pledge for its fulfilment.

Verse 19. *I am Gabriel*] This angel is mentioned, Dan. viii. 16. ix. 21. The original גַּבְרִיאֵל is exceedingly expressive; it is compounded of גְּבוּרָה *geburah*, and אֵל *el*, the *might of the strong God*. An angel with such a name was exceedingly proper for the occasion; as it pointed out that *all-prevalent power* by which the *strong God* could accomplish every purpose, and *subdue* all things to himself.

336

and not able to speak, until A. M. 3999
the day that these things shall B. C. 6.
be performed, because thou An. Olymp.
believest not my words which shall be CXCIII. 3.
fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon

Matt. 18. 10. Hebr. 1. 14.—^b Ezek. 3. 36. & 24. 27

That stand in the presence of God] This is in allusion to the case of the prime minister of an eastern monarch, who *alone* has access to his master at all times: and is therefore said, in the eastern phrase, to *see the presence*, or to *be in the presence*. From the allusion, we may conceive the angel Gabriel to be in a state of high favour and trust before God.

Verse 20. *Thou shalt be dumb*] Σιωπῶν, *silent*; this translation is literal; the angel immediately explains it, *thou shalt not be able to speak*. *Dumbness* ordinarily proceeds from a natural *imperfection* or *debility* of the organs of speech; in this case there was no natural weakness or unfitness in those organs; but for his rash and unbelieving speech, *silence* is imposed upon him by the Lord, and he shall not be able to break it till the power that has silenced him gives him again the permission to speak! Let those who are intemperate in the use of their *tongues*, behold here the severity and mercy of the Lord; *nine months' silence* for one intemperate speech! Many, by giving way to the language of *unbelief*, have lost the language of *praise* and *thanksgiving* for months, if not years!

Verse 21. *The people waited*] The time spent in burning the incense was probably about *half an hour*, during which there was a profound *silence*, as the people stood without engaged in mental prayer. To this there is an allusion in Rev. viii. 1—5. Zacharias had spent, not only the time necessary for burning the incense, but also that which the discourse between him and the angel took up.

Verse 22. *They perceived that he had seen a vision*] As the sanctuary was separated from the court by a great veil, the people could not see what passed; but they understood this from Zacharias himself, who, ἠδείκνυσεν, *made signs*, or *nodded* unto them to that purpose. *Signs* are the only means by which a dumb man can convey his ideas to others.

Verse 23. *As soon as the days of his ministration were accomplished*] Each family of the priesthood officiated one whole week, 2 Kings xi. 17.

There is something very instructive in the conduct of this priest; had he not loved the service he was engaged in, he might have made the loss of his speech a pretext for immediately quitting it. But as he was not thereby *disabled* from fulfilling the sacerdotal function, so he saw he was bound to continue till his ministry was

A. M. 3999. as ^c the days of his ministrations were accomplished, he departed to his own house.

24 † And after those days, his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to ^d take away my reproach among men.

A. M. 4000. 26 † And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin ^e espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, 'Hail, ^f thou that art ^g highly favoured, ^h the Lord is with thee: blessed art thou among women.

29 And when she saw him, ⁱ she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 ^k And behold, thou shalt conceive in thy womb, and bring forth a son, and ^l shalt call his name JESUS.

32 He shall be great, ^m and shall be

^c See 2 Kings 11. 5. 1 Chron. 9. 25.—d Gen. 30. 23. Isai. 41. 1. & 54. 1, 4.—e Matt. 1. 18. Ch. 2. 4, 5.—f Daniel 9. 23. & 10. 19.

^f Or, graciously accepted, or, much graced. See Ver. 30. ^h Judg. 6. 12.—i Ver. 12.—^k Isai. 7. 14. Matt. 1. 21.—^l Ch. 2. 21.—^m Mark 5. 7.

ended; or till God had given him a positive dismission. Preachers who give up their labour in the vineyard because of some trifling bodily disorder by which they are afflicted, or through some inconvenience in outward circumstances, which the follower of a cross-bearing, crucified Lord should not mention, show that they either never had a proper concern for the honour of their Master or for the salvation of men; or else that they have lost the spirit of their Master, and the spirit of their work. Again, Zacharias did not hasten to his house to tell his wife the good news that he had received from heaven, in which she was certainly very much interested: the angel had promised that all his words should be fulfilled in their season, and for this season he patiently waited in the path of duty. He had engaged in the work of the Lord, and must pay no attention to any thing that was likely to mar or interrupt his religious service. Preachers who profess to be called of God to labour in the word and doctrine, and who abandon their work for filthy lucre's sake, are the most contemptible of mortals, and traitors to their God.

Verse 24. *Hid herself five months*] That she might have the fullest proof of the accomplishment of God's promise, before she appeared in public, or spoke of her mercies.

Verse 25. *To take away my reproach*] As fruitfulness was a part of the promise of God to his people, Gen. xvii. 6. and children, on this account, being considered as a particular blessing from heaven, Exod. xxiii. 26. Lev. xxvii. 9. Psal. cxxvii. 3. so barrenness was considered among the Jews as a reproach, and a token of the disapprobation of the Lord, 1 Sam. i. 6. But see ver. 36.

Verse 26. *A city of Galilee*] As Joseph and Mary were both of the family of David, the patrimonial estate of which lay in Bethlehem, it seems as if the family residence should have been in that city, and not in Nazareth; for we find that even after the return from the captivity, the several families went to reside in those cities, to which they originally belonged. See Neh. xi. 3. but it is probable that the holy family removed to Galilee, for fear of exciting the jealousy of Herod, who had usurped that

throne to which they had an indisputable right. See on chap. ii. 39. thus by keeping out of the way, they avoided the effects of his jealousy.

Verse 27. *To a virgin espoused, &c.*] See on Matt. i. 18. and 23. The reflections of pious father Quesnel on this subject are worthy of serious regard. At length the moment is come which is to give a son to a virgin, a saviour to the world, a pattern to mankind, a sacrifice to sinners, a temple to the divinity, and a new principle to the new world. This angel is sent from God, not to the palaces of the great, but to a poor maid, the wife of a carpenter. The Son of God comes to humble the proud, and to honour poverty, weakness, and contempt. He chooses an obscure place for the mystery which is most glorious to his humanity, its union with the divinity, and for that which is most degrading (his sufferings and death) he will choose the greatest city! How far are men from such a conduct as this.

Verse 28. *And the angel came in unto her*] Some think that all this business was transacted in a vision; and that there was no personal appearance of the angel. When divine visions were given, they are announced as such, in the Sacred Writings; nor can we with safety attribute any thing to a vision, where a divine communication is made; unless it be specified as such in the text.

Hail] Analogous to *Peace be to thee*—May thou enjoy all possible blessings!

Highly favoured] As being chosen in preference to all the women upon earth, to be the mother of the Messiah.

The Lord is with thee] Thou art about to receive the most convincing proofs of God's peculiar favour toward thee.

Blessed art thou among women.] That is, thou art favoured beyond all others.

Verse 29. *She was troubled at his saying*] The glorious appearance of the heavenly messenger, filled her with amazement; and she was puzzled to find out the purport of his speech.

Verse 31. *Thou—shalt call his name JESUS.*] See on Matt. i. 20, 21, and here, on chap. ii. 21.

Verse 32. *He shall be great*] Behold the greatness of the Man Christ Jesus: 1st. Because that human nature that should be born

A. M. 4000. called the Son of the High-
 B. C. 5. est: and the Lord God shall
 An. Olymp. give unto him the throne of
 CXCI. 4. his father David :

33 ° And he shall reign over the house
 of Jacob for ever: and of his kingdom
 there shall be no end.

34 Then said Mary unto the angel,

° 2 Sam. 7. 11, 12. Isai. 9. 6, 7. & 16. 5. Jer. 23. 5. Psa.
 132. 11. Rev. 3. 7.

of the Virgin, was to be united with the divine nature. 2dly. In consequence of this, that human nature should be called in a peculiar sense, *the Son of the most high God*; because God would produce it in her womb, without the intervention of man. 3. He shall be the everlasting Head and Sovereign of his church. 4. His government and kingdom shall be *eternal*. Revolutions may destroy the kingdoms of the earth, but the powers and gates of hell and death shall never be able to destroy or injure the kingdom of Christ. *His* is the only dominion that shall never have an end. The angel seems here to refer to Isa. ix. 7. xvi. 5. Jer. xxiii. 5. Dan. ii. 44. vii. 14. All which prophecies speak of the glory, extent, and perpetuity of the evangelical kingdom. The kingdom of grace, and the kingdom of glory, form the endless government of Christ.

Verse 33. *The house of Jacob*] All who belong to the twelve tribes, the whole Israelitish people.

Verse 34. *Seeing I know not a man*] Or, *husband*. As she was only contracted to Joseph, and not as yet married, she knew that this conception could not have yet taken place; and she modestly inquires by what means the promise of the angel is to be fulfilled, in order to regulate her conduct accordingly.

Verse 35. *The Holy Ghost shall come upon thee*] This conception shall take place suddenly, and the Holy Spirit himself shall be the grand operator. *The power, δυναμις, the miracle working power, of the Most High shall overshadow thee, to accomplish this purpose, and to protect thee from danger.* As there is a plain allusion to the Spirit of God brooding over the face of the waters, to render them prolific, Gen. i. 2. I am the more firmly established in the opinion advanced on Matt. i. 20. that the rudiments of the human nature of Christ was a *real creation* in the womb of the Virgin, by the energy of the Spirit of God.

Therefore also that holy thing (or person)—shall be called the Son of God.] We may plainly perceive here, that the angel does not give the appellation of *Son of God* to the divine nature of Christ; but to that *holy person or thing το αγιον*, which was to be born of the Virgin, by the energy of the Holy Spirit. The divine nature could not be born of the Virgin; the human nature was born of her. The divine nature had *no beginning*; it was God manifested in the flesh, 1 Tim. iii. 16. it was that Word which being in the beginning (from eternity) with God, John i. 2. was afterward *made flesh*, (became manifest in human nature) and *tabernacled among us*, John i. 14. Of this divine nature the angel does not particularly speak here, but of the *tabernacle* or *shrine*, which God

How shall this be, seeing I know not a man ?

35 And the angel answered and said unto her, ° The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall

° Dan. 2. 44. & 7. 14. 27. Obad. 21. Mic. 4. 7. John 12. 34.
 Hebr. 1. 8.—p Matt. 1. 20.

was now preparing for it, viz. the *holy thing* that was to be *born of the Virgin*. Two natures must ever be distinguished in Christ: the human nature, in reference to which he is the *Son of God*, and *inferior* to him, Mark xiii. 32. John v. 19. xiv. 28. and the *divine nature*, which was from *eternity*, and *equal* to God, John i. 1. x. 30. Rom. ix. 5. Col. i. 16—18. It is true, that to Jesus the Christ, as he appeared among men, every characteristic of the divine nature is sometimes attributed, without appearing to make any distinction between the divine and human natures; but is there any part of the Scriptures in which it is *plainly* said that the divine nature of Jesus was the *Son of God*? Here I trust I may be permitted to say, with all due respect for those who differ from me, that the doctrine of the *eternal Sonship* of Christ is, in my opinion, antisciptural, and highly dangerous. This doctrine I reject for the following reasons:

1st. I have not been able to find any *express* declaration in the Scriptures concerning it.

2dly. If Christ be the Son of God as to his *divine* nature, then he cannot be *eternal*: for *son* implies a *father*; and father implies, in reference to *son*, *precedency in time*, if not in *nature* too. *Father* and *son*, imply the idea of *generation*; and *generation* implies a *time* in which it was effected, and *time* also *antedecent* to such generation.

3dly. If Christ be the *Son of God*, as to his *divine* nature, then the *Father* is of necessity *prior*, consequently *superior* to him.

4thly. Again, if this *divine nature* were *begotten of the Father*, then it must be *in time*; i. e. there was a period in which it *did not exist*, and a period when it *began* to exist. This destroys the *eternity* of our blessed Lord, and robs him at once of his Godhead.

5thly. To say that he was *begotten* from all *eternity*, is in my opinion absurd; and the phrase *eternal Son*, is a positive self-contradiction.—*ETERNITY* is that which has had *no beginning*, nor stands in any reference to *TIME*. *Son* supposes *time*, *generation*, and *father*; and time also *antedecent* to such generation. Therefore the conjunction of these two terms *Son* and *eternity* is absolutely impossible, as they imply essentially different and opposite ideas.

The enemies of Christ's divinity have, in all ages, availed themselves of this incautious method of treating this subject, and on this ground, have ever had the advantage of the defenders of the godhead of Christ. This doctrine of the *eternal Sonship* destroys the *deity* of Christ; now if his deity be taken away, the whole Gospel scheme of redemption is ruined. On this ground, the atonement of Christ cannot have been of *infinite* merit, and consequently

A. M. 4000. be called 'the Son of God.
B. C. 5.
An. Olymp. 36 And, behold, thy cousin
CXCLII. 4. Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.

37 For ' with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the hill country with haste, 'into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary,

† Matt. 14. 33. & 26. 63, 64. Mark 1. 1. John 1. 34. & 20. 31. Acts 8. 37. Rom. 1. 4.—Gen. 18. 14. Jer. 32. 17. Zech. 8. 6. Matt. 19. 26. Mark 10. 27. Ch. 18. 27. Rom. 4. 21.

could not purchase pardon for the offences of mankind, nor give any right to, or possession of, an eternal glory. The very use of this phrase is both absurd and dangerous; therefore let all those who value *Jesus* and their *salvation* abide by the *Scriptures*.

Verse 36. *Thy cousin Elisabeth*] *Thy kinswoman συγγενικη*. As Elisabeth was of the tribe of *Levi*, ver. 5. and Mary of the tribe of *Judah*, they could not be relatives but by the mother's side.

She hath also conceived] And this is wrought by the same power and energy through which thou shalt conceive. Thus God has given thee a proof and pledge in what he has done for Elisabeth, of what he will do for thyself; therefore, have faith in God.

Who was called barren.] It is probable that Elisabeth got this appellative by way of reproach; or to distinguish her from some other Elisabeth also well known, who had been blest with children. Perhaps this is the reproach which Elisabeth speaks of, ver. 25. her common name among men, among the people who knew her, being *Elisabeth the barren*.

Verse 37. *For with God nothing shall be impossible.*] Words of the very same import with those spoken by the Lord to Sarah, when he foretold the birth of Isaac, Gen. xviii. 14. *Is any thing too hard for the Lord?* As there can be no doubt that Mary perceived this allusion to the promise and birth of Isaac, so she must have had her faith considerably strengthened by reflecting on the intervention of God in that case.

Verse 38. *Behold the handmaid of the Lord*] I fully credit what thou sayest, and am perfectly ready to obey thy commands, and to accomplish all the purposes of thy grace concerning me. It appears, that at the instant of this act of faith and purposed obedience, the conception of the immaculate humanity of Jesus took place; and it was done unto her, according to his word. See ver. 35.

Verse 39. *In those days*] As soon as she

the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost :

42 And she spake out with a loud voice, and said, ' Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she ' that believed; for there shall be a performance of those things which were told her from the Lord.

46 ¶ And Mary said, ' My soul doth magnify the Lord,

† Joshua 21. 9, 10, 11.—Verse 28. Judges 5. 24.—Or, which believeth that there.—1 Sam. 2. 1. Psa. 34. 2, 3. & 35. 9. Hebr. 3. 18.

could conveniently fit herself out for the journey.

Hill country] *Hebron*, the city of the priests, Josh. xxi. 11. which was situated in the tribe of Judah, about forty miles south of Jerusalem, and upward of seventy from Nazareth.

With haste] This probably refers to nothing else than the earnestness of her mind to visit her relative Elisabeth, and to see what the Lord had wrought for her.

Verse 41. *Elisabeth was filled with the Holy Ghost*] This seems to have been the accomplishment of the promise made by the angel, ver. 15. *He shall be filled with the Holy Ghost, even from his mother's womb*. The mother is filled with the Holy Spirit, and the child in her womb becomes sensible of the divine influence.

Verse 42. *Blessed art thou among women*] Repeating the words of the angel, ver. 28. of which she had probably been informed by the Holy Virgin, in the present interview.

Verse 43. *The mother of my Lord*] The prophetic spirit which appears to have overshadowed Elisabeth, gave her a clear understanding in the mystery of the birth of the promised Messiah.

Verse 45. *Blessed is she that believed; for there shall be, &c.*] Or, *Blessed is she who hath believed that there shall be, &c.* This I believe to be the proper arrangement of the passage, and is thus noticed in the marginal reading. Faith is here represented as the foundation of true happiness, because it receives the fulfilment of God's promises. Whatever God has promised, he intends to perform. We should believe whatever he has spoken—his own authority is a sufficient reason why we should believe. Let us only be convinced that God has given the promise, and then implicit faith becomes an indispensable duty—in this case not to believe implicitly would be absurd and unreasonable—God will perform his promise, for he cannot lie.

Verse 46. *And Mary said*] Two copies of the *Itala*, and some books mentioned by *Origen*,

A. M. 4000. 47 And my spirit hath rejoiced in God my Saviour.
 B. C. 5.
 An. Olymp. CXIII. 4.
 48 For ² he hath regarded the low estate of his hand-maiden: for, behold, from henceforth ³ all generations shall call me blessed.
 49 For he that is mighty ² hath done to me great things; and ^a holy is his name.
 50 And ^b his mercy is on them that fear him, from generation to generation.

A. M. 4000. 51 ^c He hath showed strength with his arm; ^d he hath scattered the proud in the imagination of their hearts.
 B. C. 5.
 An. Olymp. CXIII. 4.
 52 ^e He hath put down the mighty from their seats, and exalted them of low degree.
 53 ^f He hath filled the hungry with good things; and the rich he hath sent empty away.

¹ 1 Sam. 1. 11. Psa. 139. 6.—² Mal. 3. 12. Chap. 11. 27.
³ Psa. 71. 19. & 136. 2. 3.—⁴ Psa. 111. 9.—⁵ Gen. 17. 7. Exod. 20. 6. Psa. 103. 17, 18.

^c Psa. 98. 1. & 118. 15. Isai. 40. 10. & 51. 9. & 52. 10.
^d Psa. 33. 10. 1 Pet. 5. 5.—^e 1 Sam. 2. 6, &c. Job 5. 11. Psa. 113. 6.—^f 1 Sam. 2. 5. Psa. 34. 10.

give this song to *Elisabeth*. It is a counterpart of the song of Hannah, as related in 1 Sam. ii. 1—10.

This is allowed by many to be the first piece of poetry in the New Testament: but the address of the angel to Zacharias, ver. 13—17. is delivered in the same way: so is that to the Virgin, ver. 30—33. and so also is Elisabeth's answer to Mary, ver. 42—45. All these portions are easily reducible to the *hemistich* form in which the Hebrew poetry of the Old Testament is found in many MSS. and in which Dr. Kennicott has arranged the Psalms, and other poetical parts of the Sacred Writings. See his Hebrew Bible.

My soul doth magnify the Lord] The verb *μεγαλυνω*, *Kyrie* has proved, signifies to celebrate with words, to extol with praises. This is the only way in which God can be magnified, or made great: for strictly speaking, nothing can be added to God, for he is infinite and eternal; therefore the way to magnify him, is to show forth and celebrate those acts in which he has manifested his greatness.

Verse 47. *My spirit hath rejoiced*] *Exulted*. These words are uncommonly emphatical—they show that Mary's whole soul was filled with the divine influence, and wrapt up in God.

Verse 48. *He hath regarded*] *Looked favourably*, &c. *επιβλεψω*. In the most tender and compassionate manner he has visited me in my humiliation, drawing the reasons of his conduct, not from any excellence in me, but from his own eternal kindness and love.

All generations shall call me blessed.] This was the character by which alone she wished to be known; viz. *The blessed or happy virgin*. What dishonour do those do to this holy woman, who give her names and characters which her pure soul would abhor; and which properly belong to GOD her Saviour! By her votaries she is addressed as *Queen of Heaven*, *Mother of God*, &c. titles both absurd and blasphemous.

Verse 49. *He that is mighty hath done to me great things*] Or, *miracles*, *μεγαλεια*. As God fills her with his goodness, she empties herself to him in praises; and sinking into her own nothingness, she ever confesses, that God alone is all in all.

Holy is his name] Probably the word which Mary used was *ἁγιασθησεν*, which though we sometimes translate *holy*, see Psa. lxxxvi. 2. cxlv. 17. yet the proper meaning is *abundant goodness*, *exuberant kindness*, and this well agrees with the following clause.

Verse 50. *His mercy is on them that fear him*] His exuberant kindness manifests itself

in acts of mercy to all those who fear or reverence his name; and this is continued from generation to generation, because he is abundant in goodness, and because he delighteth in mercy. This is a noble, becoming, and just character of the God of the Christians; a being who delights in the salvation and happiness of all his creatures, because his name is *mercy*, and his nature love.

Verse 51. *He hath showed strength*] Or, *He hath gained the victory*, *επικουρας κρατος*. The word *κρατος* is used for *victory*, by Homer, Hesiod, Sophocles, Euripides, and others.

With his arm] Grotius has well observed that God's efficacy is represented by his finger, his great power by his hand, and his omnipotence by his arm. The plague of lice was the finger of God, Exod. vii. 18. The plagues in general were wrought by his hand, Exod. iii. 20. And the destruction of Pharaoh's host in the Red sea, which was effected by the omnipotence of God, is called the act of his arm, Exod. xv. 16.

He hath scattered] *Δισκορπισω*, *hath scattered abroad*; as a whirlwind scatters dust and chaff.

The proud] Or *haughty*, *υπερηφανους*; from *υπερ*, above, and *φανω*, I show—the haughty men, who wish to be noticed, in preference to all others; and feel sovereign contempt for all but themselves. These God scatters abroad—instead of being in his sight, as in their own, the most excellent of the earth, he treats them as straw, stubble, chaff, and dust.

In the imagination of their hearts.] While they are forming their insolent, proud, and oppressive projects—laying their plans, and imagining that accomplishment and success are waiting at their right hand, the whirlwind of God's displeasure blows, and they and their machinations are dissipated together.

Verse 52. *He hath put down the mighty from their seats*] Or, *He hath taken down potentates from their thrones*. This probably alludes to the removal of Saul from the throne of Israel, and the establishment of the kingdom in the person and family of David. And as Mary spoke prophetically, this saying may also allude to the destruction of the kingdom of Satan and his allies, and the final prevalence of the kingdom of Christ.

Verse 53. *Filled the hungry—the rich he hath sent empty away.*] God is here represented under the notion of a person of unbounded benevolence, who is daily feeding multitudes at his gates. The poor and the rich are equally dependant upon him; to the one he gives his affluence for a season, and to the other his daily

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

54 He hath holpen his servant Israel, ² in remembrance of his mercy;

55 ^b As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

† Psa. 98. 3. Jer. 31. 3, 20.—† Gen. 17. 19. Psa. 132. 11. Rom. 11.

bread. The *poor man* comes through a sense of his want to get his daily support, and God feeds him; the *rich man* comes through the lust of gain, to get *more* added to his abundance, and God sends him empty away—not only gives him nothing *more*, but often deprives him of that which he has, because he has not improved it to the honour of the giver. There is an allusion here, as in several other parts of this song, to the case of Hannah and Peninnah, as related 1 Sam. i. 2, &c. ii. 1—10.

Verse 54. *He hath holpen* [*supported* ἀντιελάβετο] *his servant Israel* Israel is here represented as *falling*, and the Lord comes speedily in and *props* him up. The house of David was now ready to fall and rise no more; Jesus being born of the very *last branch* of the regal line, revived the family, and restored the dominion.

In remembrance of his mercy] By *mercy*, the covenant which God made with Abraham, Gen. xv. 18. is intended: which covenant proceeded from God's eternal mercy, as in it salvation was promised to all the nations of the earth. See Gen. xvii. 19. and xxii. 18. and this promise was, in one form or other, given to *all the fathers*, ver. 55.

This song properly consists of *three parts*.

1. In the *first part* Mary praises God for what he had done for *herself*, ver. 46—50.

2. In the *second*, she praises him for what he had done, and would do against the oppressors of *his people*, ver. 51—53.

3. In the *third*, she praises him for what he had done, and would do for his *church*, ver. 53—56.

Verse 56. *And Mary abode with her about three months*] According to some, the departure of Mary from Hebron must have been but a few days before the birth of John; as *nine months* had now elapsed since Elisabeth's conception: see ver. 36. Hence it immediately follows:

Verse 57. *Now Elisabeth's full time came, &c.*] But according to others, we are to understand the three months of Mary's visit as preceding the birth of John, which would complete the time of Elisabeth's pregnancy, according to ver. 36. and the only difficulty is to ascertain whether Mary went immediately to Hebron after her salutation; or whether she tarried nearly three months before she took the journey.

Verse 58. *And her neighbours and her cousins—rejoiced with her.*] Because sterility was a reproach, and they now rejoiced with their relative, from whom that reproach was now rolled away. To rejoice with those whom God has favoured, and to congratulate them on the ad-

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

58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and ¹ they rejoiced with her.

59 And it came to pass, that ^k on the eighth day they came to circumcise the child: and they called him Zacharias after the name of his father.

60 And his mother answered and said, ^l Not so; but he shall be called John.

23. Gal. 3. 16.—† Ver. 14.—† Gen. 17. 12. Lev. 12. 3.—† Ver. 13.

vantages which he has granted to them, is a duty which humanity, charity, and religion call upon us to fulfil.

1. It is a duty of *humanity* which should be *punctually* performed. We are all *members* of each other, and should rejoice in the welfare of the whole. He who rejoices in his neighbour's prosperity, increases his neighbour's happiness, and gets an addition to his own.

2. It is a duty which *charity* or *brotherly love* requires us to perform with *sincerity*. In the polite world, there is no duty better fulfilled *in word*, than this is: but *sincerity* is utterly banished: and the giver and receiver are both convinced that *compliments* and *good wishes* mean—*nothing*. He who does not endeavour to take a *sincere* part in his neighbour's prosperity, will soon feel ample punishment in the spirit of *jealousy* and *envy*.

3. It is a duty of *religion* which should be fulfilled with *piety*. These neighbours and relatives saw that *God had magnified his mercy toward Elisabeth, and they acknowledged his hand in the work*. God is the dispenser of all good—he distributes his favours in mercy, judgment, and justice. Let us honour him in his gifts; and honour *those* for his sake, who are objects of his favour. The society of believers are but *one body*; the talents, &c. of every individual are profitable to the *whole community*; at least none are deprived of a share in the general welfare, but those who through jealousy or envy refuse to *rejoice with him toward whom God hath magnified his mercy*.

Verse 59. *On the eighth day they came to circumcise*] See an account of this institution in the note on Gen. xvii. 10—14. Had *circumcision* been essential to an infant's salvation, God would not have ordered it to be delayed to the eighth day because in all countries, multitudes die before they arrive at that age. *Baptism*, which is generally allowed to have been substituted for circumcision, is no more necessary to the salvation of an infant, than *circumcision* was. Both are *signs* of the covenant—*circumcision*, of the *putting away the impurity of the flesh*; and *baptism*, of the *washing of regeneration, and renewing of the Holy Ghost, producing the answer of a good conscience toward God*. Confer 1 Pet. iii. 21. with Tit. iii. 5. This should never be neglected: it is a *sign* and *token* of the spiritual grace.

They called him Zacharias] Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the first-born son.

Verse 60. *Not so; but he shall be called John.*]

A. M. 4000. 61 And they said unto her,
B. C. 5. There is none of thy kindred
An. Olymp. CXIII. 4. that is called by this name.

62 And they made signs to his father,
how he would have him called.

63 And he asked for a writing table,
and wrote saying, ^m His name is John.
And they marvelled all.

64 ⁿ And his mouth was opened im-
mediately, and his tongue *loosed*, and
he spake, and praised God.

65 And fear came on all that dwelt

round about them: and all these ^o sayings were noised
abroad throughout all ^p the
hill country of Judea.

66 And all they that heard *them*
^r laid *them* up in their hearts, saying,
What manner of child shall this be!
And ^s the hand of the Lord was with
him.

67 ¶ And his father Zacharias ^t was
filled with the Holy Ghost, and prophesied,
saying,

^m Ver. 13.—ⁿ Ver. 20.—^o Or, things.—^p Ver. 39.—^r Ch. 2. 19, 51.

^s Gen. 39. 2. Psa. 80. 17. & 89. 21. Acts 11. 21.—^t Joel 2. 28.

This is the name which the angel desired should be given him, ver. 13. and of which Zacharias by writing had informed his wife. There is something very remarkable in the names of this family. *Zachariah*, זכריה the *memory*, or *memorial of Jehovah*: יהוה *yeho*, at the end of the word, being contracted יהוה *Yehovah*, as in many other names. *Elisabeth*, אלישבת the *sabbath*, or *rest of my strong God*: names probably given them by their parents, to point out some remarkable circumstance in their conception or birth. And *John*, which should always be written *Jehochanan* or *Yehochanan*, יהוחנן the *grace or mercy of Jehovah*: so named, because he was to go before and proclaim the *God of all grace*, and the *mercy* granted through him to a lost world. See John i. 29. see also chap. iii. 16. and Mark i. 4.

Verse 61. *None of thy kindred*] As the Jewish tribes and families were kept sacredly *distinct*, it appears the very names of the ancestors were continued among their descendants, partly through reverence for them, and partly to avoid confusion in the genealogical tables, which, for the sake of distinguishing the inheritances, were carefully preserved in each of the families. It seems to be on this account that the neighbours and relatives objected to a name, which had not before existed in any branch of the family.

Verse 62. *They made signs to his father*] Who, it appears from this, was *deaf* as well as *dumb*; otherwise they might have *asked* him, and obtained his answer in this way.

Verse 63. *A writing table*] Πιννακτιον, a *tablet*, a diminutive of πιναξ, a *table*. "The boys in Barbary are taught to write upon a smooth thin board, slightly daubed over with whiting, which may be rubbed off or renewed at pleasure. Such probably (for the Jewish children used the same) was the *little board* or *writing table*, as we render it Luke i. 63. that was called for by Zacharias." Shaw's Travels, p. 194. My old MS. considers the word as meaning the *instrument* of writing, rather than the *tablet* on which he wrote: and he *gringe* a *ypinet*, *wroot* *sepinge*, *Joan* *is* *his* *name*.

A thin board, made out of the *pine tree*, smeared over with wax, was used among the ancients; and to this the Anglo-Saxon version seems to refer, as it translates πινακτιον, *peaxþede*, a *wax board* or *cloth*.

Verse 64. The latter clause of the preceding verse should be joined with the beginning of this, as follows: *And they marvelled all, for*

his mouth was opened, &c. Every person must see the propriety of putting this clause, *And they marvelled all*, to the beginning of the 64th verse, instead of leaving it at the end of the 63d, as in the common version. The people did not wonder because Zacharias said, *He shall be called John*; but because he himself was that instant restored to the use of his speech.

And he spake and praised God.] In his nine months' silence, he had learnt the proper use of his tongue; and God, whose power was *discredited* by it, is now *magnified*. Happy they, who, in religious matters, only break silence in order to speak of the loving kindness of the Lord!

Verse 65. *And fear came*] Seeing what they might have thought a paralytic affection, so suddenly and effectually healed. φοβος—This word certainly means in several places, *religious fear*, or *reverence*; and in this sense it is used Acts ix. 31. Rom. iii. 18. xiii. 7. 1 Pet. i. 17. ii. 18. iii. 2. The meaning of it here is plainly this: The inhabitants of Hebron and its environs, who were well acquainted with the circumstances of Zacharias and Elisabeth, perceived that God had in a remarkable manner visited them; and this begot in their minds a more than ordinary *reverence* for the *Supreme Being*. Thus the salvation of one often becomes an instrument of good to the souls of many. The inhabitants of this hill country, seem to have been an open, honest hearted, generous people; who were easily led to acknowledge the interposition of God, and to rejoice in the comfort and welfare of each other. The people of the *country* are more remarkable for these qualities, than those in *towns* and *cities*. The latter, through that evil communication, which corrupts good manners, are generally profligate, *selfish*, regardless of God, and inattentive to the operation of his hands.

Verse 66. *What manner of child shall this be!*] As there have been so many extraordinary things in his conception and birth, surely God has designed him for some extraordinary purpose.—These things they *laid up in their heart*, patiently waiting to see what God would work.

The hand of the Lord was with him] God *defended* and *prospered* him in all things, and the prophetic spirit began to rest upon him.

Verse 67. *Zacharias—prophesied*] The word *prophecy* is to be taken here in its proper acceptation, for the *preceding* or *foretelling* *future events*. Zacharias speaks, not only of what God

A. M. 4000. 68 " Blessed be the Lord God
B. C. 5. of Israel; for he hath visited
An. Olymp. and redeemed his people,
CXIII. 4.

1 Kings 1. 48. Psal. 41. 13. & 72. 18. & 106. 48.

had already done, but also of what he was about to do, in order to save a lost world.

Verse 68. *Blessed be the Lord God of Israel; for, &c.*] Zacharias praises God for two grand benefits, which he had granted to his people. 1. He has visited them. 2. He has ransomed them. 1. He speaks by the spirit of prophecy, which calls things that are not, as though they were; because they are absolutely determined by the Most High, and shall be all fulfilled in their season. God visits his people in the incarnation of Jesus Christ; therefore this Christ is called by him, *Κυριος ὁ Θεος, Jehovah the God of Israel*. Here the highest and most glorious character of the Supreme Being is given to Christ. 2. This God redeems his people: it is for this end that he visits them. His soul is about to be made a sacrifice for sin: he becomes flesh, that he may suffer and die for the sin of the world. God, by taking upon him the nature of man, has redeemed that nature from eternal ruin.

He hath—redeemed] *Ἐποίησεν λύτρωσιν, he hath made a ransom—laid down the ransom price.* *Λύτρωσις* signifies particularly to ransom a captive from the enemy, by paying a price. The following remarkable passage from Josephus, Ant. b. xiv. c. 14. sect. 1. fully illustrates this meaning of the original. "Herod not knowing what had happened to his brother, hastened *λυτρωσασθαι, to ransom him from the enemy: and was willing to pay λυτρου υπεξ αυτου, a ransom for him, to the amount of three hundred talents.*" Sinners are fallen into the hands of their enemies, and are captives to sin and death. Jesus ransoms them by his own blood, and restores them to life, liberty and happiness. This truth the whole Bible teaches: this truth God has shown in certain measures, even to those nations who have not been favoured with the light of his written word: for Christ is that true light, which enlightens every man that cometh into the world.

How astonishing is the following invocation of the Supreme Being, (translated from the original Sanscreeet by Dr. C. WILKINS,) still existing on a stone, in a cave near the ancient city of *Gya*, in the East Indies.

"The Deity, who is the Lord, the possessor of all, appeared in this ocean of natural beings, at the beginning of the *Kalee Yoog*, (the age of contention and baseness.) He who is omnipresent, and everlastingly to be contemplated, the Supreme Being, the Eternal One, the Divinity worthy to be adored—APPEARED here with a PORTION of his DIVINE NATURE. Reverence be unto thee in the form of (a) *Bodd-dha!* Reverence be unto the Lord of the earth! Reverence be unto thee, an INCARNATION of the Deity, and the Eternal One! Reverence be unto thee O God, in the form of the *God of Mercy*; the dispeller of pain and trouble, the Lord of all things, the Deity who overcometh the sins of the *Kalèe Yoog*; the guardian of the universe, the emblem of mercy toward those who serve thee

(a) *Bodd-dha*. The name of the Deity, as author of happiness.

69 " And hath raised up a
A. M. 4000. horn of salvation for us, in the
B. C. 5. house of his servant David;
An. Olymp. CXIII. 4.

Exod. 3. 16. & 4. 31. Psal. 111. 9. Ch. 7. 16.—Psal. 132. 17.

—(b) O'M! the possessor of all things in VITAL FORM! Thou art (c) *Brâhmâ, Veeshnoo, and Mâhêsa!* Thou art Lord of the universe! Thou art under the form of all things, moveable and immoveable, the possessor of the whole! and thus I adore thee. Reverence be unto the BESTOWER OF SALVATION, and the Ruler of the faculties! Reverence be unto thee, the DESTROYER of the EVIL SPIRIT! O *Dâmôrdrâ, (d)* show me favour! I adore thee, who art celebrated by a thousand names, and under various forms, in the shape of *Bodd-dhâ*, the God of MERCY! Be propitious, O Most High God!" ASIATIC RESEARCHES, vol. i. p. 284, 285.

Verse 69. *And hath raised up a horn of salvation*] That is, a mighty and glorious saviour: a quotation from Psal. xviii. 2. Horns are the well-known emblems of strength, glory, and power, both in the sacred and profane writers, because the strength and beauty of horned animals consist in their horns. Horns have also been considered as emblems of light; therefore the heathen god *Apollo*, is represented with horns, to point out the power, glory, and excellence of the solar light. The Chaldee paraphrast sometimes translates *קרן keren, horn*, by *מלכול malculh, or מלכולת malcultha*, 1 Sam. ii. 10. Jerem. xviii. 25. which signify a kingdom; but it is likely, that the allusion is here made to the horns of the altar; and as the altar was a place of refuge and safety, and those who laid hold on its horns were considered to be under the protection of the Lord; so, according to the expression of Zacharias, Jesus Christ is a new altar, to which, whosoever flees, shall find refuge.

Some imagine that this form of speech is taken from the custom of ancient warriors, who had a horn of steel on the top of their helmets, which ordinarily lay flat, till the person came victorious from battle, and then it was erected, as emblematical of the victory gained. Such a horn as this is represented on the helmet of the Abyssinian kings and warriors: see the plates in Bruce's Travels. To this custom of wearing or lifting up the horn, the following Scriptures are thought to allude: 1 Sam. ii. 10. Psal. cxii. 9. cxlviii. 4. Lam. ii. 17. In ancient gems and coins, this form of the horn on helmets, is easily discernible, sometimes flat, sometimes erected. A horn filled with various fruits, was also the emblem of abundance among the ancients: hence their *cornu copia, or horn of plenty*. From all this we may learn, that the Lord Jesus gives a luminous, powerful,

(b) O'M. A mystic emblem of the Deity, forbidden to be pronounced but in silence. It is a syllable formed of the Sanscreeet letters *ô, ô, ô*, which in composition coalesce, and make *ô*, and the nasal consonant *m*. The first letter stands for the Creator. The second for the Preserver, and the third for the Destroyer. It is the same among the Hindoos, as *יהוה Yehovah* is among the Hebrews.

(c) *Brâhmâ*, the Deity in his creative quality. *Veeshnoo*, he who filleth all space, the Deity in his preserving quality. *Mâhêsa*, the Deity in his destroying quality. This is properly the Hindoo Trinity: for these three names belong to the same Being. See the notes to the *Bhagvat Geeta*.

(d) *Dâmôrdara, or Darmadrâ*, the Indian god of virtue.

A. M. 4000. 70 * As he spake by the mouth
B. C. 5. of his holy prophets, which have
An. Olymp. been since the world began :
CXIII. 4.

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 ^y To perform the mercy *promised* to our fathers, and to remember his noly covenant ;

73 ^z The oath which he sware to our father Abraham,

74 That he would grant unto us, that

* Jer. 23. 5. 6. & 30. 10. Dan. 9. 24. Acts 3. 21. Rom. 1. 2.—y Lev. 26. 42. Psa. 98. 3. & 105. 8, 9. & 106. 45. Ezek. 16. 60. Ver. 54.—z Gen. 12. 3. & 17. 4. & 22. 16, 17. Hebr. 6. 13, 17.

prevalent, glorious, and abundant SALVATION OF REFUGE to mankind.

In the house of his servant David] Or, in the family: so the word *οικος*, house, is often used in the Sacred Writings. In ver. 32. the angel states that Mary was of the family of David; and Zacharias, who, from the nature of his office, must have been well acquainted with the public genealogical tables, attests the same thing. This is a matter of considerable importance; because it shows forth the truth of all the prophetic declarations, which uniformly state that the Messiah should come from the family, and sit on the throne of DAVID.

Verse 71. *That we should be saved* (literally, a *salvation*) *from our enemies*] As Zacharias spoke by the inspiration of the Holy Spirit, the salvation which he mentions here, must necessarily be understood in a *spiritual* sense. *Satan, death, and sin*, are the *enemies* from whom Jesus came to deliver us. *Sin* is the most dangerous of all, and is properly the only enemy we have to fear. *Satan* is without us, and can have no power over us, but what he gets through *sin*. *Death* is only in our *flesh*, and shall be finally destroyed (as it affects us,) on the morning of the resurrection. Jesus *redeems from sin*; this is the grand, the glorious, the important victory. Let us get sin cast out, and then we need fear neither *death* nor the *devil*.

Verse 72. *His holy covenant*] See the note on ver. 54.

Verses 74, 75. *Being delivered, &c.*] The salvation brought by Jesus Christ, consists in the following things:

1. We are to be *delivered out of the hands of our enemies*, and *from all that hate us*; so that sin shall neither have *dominion* over us, nor *existence* in us.

2. We are to *worship God*, *λατρευειν*, to render him that *service* and *adoration* which the letter and spirit of his *religion* require.

3. We are to live in *holiness*, a strict *inward* conformity to the mind of Christ—and *righteousness*, a full outward conformity to the precepts of the Gospel.

4. This is to be done *before God*, under the continual *influence* and *support* of his *grace*, and with a constant evidence of his *presence* and *approbation*.

5. This state is a state of true *happiness*—it is *without fear*. Sin is all cast out, holiness is brought in; God's power upholds, and his appro-

we being delivered out of the hand of our enemies, might
A. M. 4000. B. C. 5. An. Olymp. CXIII. 4. serve him without fear,

75 ^b In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for ^c thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people ^d by ^e the remission of their sins,

* Rom. 6. 18, 22. Hebr. 9. 14.—b Jer. 32. 39, 40. Eph. 4. 24. 2 Thess. 2. 13. 2 Tim. 1. 9. Tit. 2. 12. 1 Pet. 1. 15. 2 Pet. 1. 4.—c Isai. 40. 3. Mal. 3. 1. & 4. 5. Matt. 11. 10. Ver. 17. d Mark 1. 4. Ch. 3. 3.—e Or, for.

bation cheers and comforts the believing heart. Thus *misery* is precluded, and *happiness* established.

6. This blessedness is to continue as long as we exist—all the *days of our life*, in all ages, in all situations, and in all circumstances. What a pity to have lived so long *without God* in the world! when so much happiness and glory are to be enjoyed in *union* with him!

The *ζαρε*, in the last clause, is omitted by many MSS. versions, and fathers. *Griesbach* has left it out of the text: however, it is but of small importance whether we read *all our days*, or, *all the days of our life*.

Verse 76. *And thou, child, &c.*] Zacharias proclaims the dignity, employment, doctrine, and success of his son; and the ruin and recovery of the Jews and the Gentiles.

1. His *dignity*. *Thou shalt be called* (constituted) *a prophet of the Most High*. *Prophet* has two acceptations: 1st. A person who *foretells future events*; and, 2dly. *A teacher* of men in the things of God, 1 Cor. xiv. 3. John was a prophet in *both* senses: he proclaimed the mercy which *should be communicated*; announced the baptism of the Holy Spirit; and *taught* men how to leave their sins, and how to find the salvation of God. See chap. iii. 5—14. His very name, *Jehochanan*, the *grace* or *mercy of Jehovah*, (see ver. 60.) was a constant *prediction* of the salvation of God. Our Lord terms him the *greatest prophet* which had ever appeared in the world. He had the honour of being the *last* and *clearest* prophet of the old covenant, and the *first* of the new.

2. His *employment*. *Thou shalt go before the face of the Lord to prepare his ways*. He should be the *immediate* forerunner of Jesus Christ, none being capable of *succeeding* him in his ministry, but Christ himself. He was to *prepare his ways*, to be the honoured instrument in the hands of God, of disposing the hearts of multitudes of the Israelites to believe in and follow the Lord Jesus.

3. Zacharias points out the *doctrine* or *teaching* of John. It should be *γνωσις σωτηριας*, the *science of salvation*. Men are *ignorant*, and they must be *instructed*. Human *sciences* may be profitable in *earthly* matters, but cannot profit the *soul*. The *science* that teaches God, must come from God. No science is of any avail to the *soul*, that does not bring *salvation* with it: this is the excellence of heavenly

A. M. 4000. 78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us.

79 To give light to them that sit in darkness, and in the shadow of death;

^{Or, bowels of the mercy.—^{Or, sun rising, or, branch.}}
Numb. 24. 17. Isai. 11. 1. Zach. 3. 8. & 6. 12. Mat. 4. 2.

science, and an excellence that is peculiar to itself. No science but that which comes from God can ever save a soul from the power, the guilt, and the pollution of sin.

4. Zacharias predicts the success of his son's ministry. Under his preaching, the people should be directed to that tender mercy of God, through which they might obtain the remission of their sins, ver. 77, 78. Those who are sent by God, and preach his truth, and his only, shall always be successful in their work: for it is for this very purpose that God has sent them; and it would be a marvellous thing indeed, should they labour in vain. But there never was such a case since God made man, in which a preacher was divinely commissioned to preach Jesus, and his salvation, and yet had no fruit of his labour.

5. Zacharias points out the wretched state in which the inhabitants of Judæa and the Gentile world were then found. 1. Their feet had wandered out of the way of peace, (ver. 79.) of temporal and spiritual prosperity. 2. They had got into a state of darkness—they were blind concerning the things of God, and the things which belonged to their salvation. 3. They had become contented inhabitants of this land of intellectual darkness—they had sat down in it, and were not concerned to get out of it. 4. They were about to perish in it—death had his dominion there; and his swift approaches to them were now manifested to the prophet by seeing his shadow cast upon them. Ignorance of God and salvation is the shadow of death; and the substance, eternal ruin, is essentially connected with the projected shadow. See these phrases explained at large, on Matt. iv. 16.

6. Zacharias proclaims the recovery of a lost world. As the removal of this darkness, and redemption from this death, were now at hand, John is represented as being a day-spring from on high, a morning star, that foretold the speedy approach of the day, and the rising of the Sun

to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

^h Isai. 9. 2. & 42. 7. & 49. 9. Mat. 4. 16. Acts 26. 18.—Ch. 2. 40.—^h Mat. 3. 1. & 11. 7.

of righteousness. That these words should be applied to John, and not to Christ, I am fully satisfied; and cannot give my reasons better for the arrangement I have made in the preceding notes, than in the words of an eminent critic, who, I find, has adopted nearly the same plan with myself. The passage as I read it, is as follows: *Through the tender mercy of our God, by which he hath visited us: a day-spring from on high, to give light to them that sit in the darkness and in the shadow of death, &c.* "Let the reader judge, whether my arrangement of this passage, which much better suits the original, be not far more elegant, and in all respects superior to the old translation? *Thou, child! wilt be a teacher—THOU WILT BE A DAY-SPRING FROM THE SKY.* And with what beauty and propriety is John, the forerunner of our Lord, styled the dawn of day, that ushers in the rising of the Sun of righteousness! And the concluding words—to guide our feet into the way of peace—is a comprehensive clause, after the manner of Hebrew poetry, belonging equally to the former sentence, beginning at—*And thou, child!* and the latter, beginning at—*A day-spring from the sky:* for the people spoken of in the former, are the Jews; and in the latter, the Gentiles."—WAKEFIELD.

Verse 80. *The child grew*] Increased in stature and bodily vigour. *And waxed strong in spirit*—had his understanding divinely illuminated, and confirmed in the truths of God. *And was in the deserts*—the city of Hebron, the circumjacent hill country, and in or near Nazareth. *Till the time of his showing, or manifestation*—till he was thirty years of age, before which time the law did not permit a man to enter into the public ministry, Numb. iv. 3. See also chap. iii. 23.

So much has already been said by way of practical improvement of the different subjects in this important chapter, as to preclude the necessity of any addition here.

CHAPTER II.

The decree of Augustus to enrol all the Roman empire, 1, 2. Joseph and Mary go to their own city to be enrolled, 3—5. Christ is born, 6, 7. His birth is announced to the shepherds, 8—14. They go to Bethlehem, and find Joseph, Mary, and Christ, 15—20. Christ is circumcised, 21. His parents go to present him in the temple, 22—24. Simeon receives him: his song, 25—35. Anna, the prophetess, 36—38. The holy family return to Nazareth, 39, 40. They go to Jerusalem at the feast of the passover, and leave Jesus behind in Jerusalem, 41—44. They return seeking him, and find him, in the midst of the doctors, 45—47. His mother chides him, 48. His defence of his conduct, 49, 50. They all return to Nazareth, 51, 52.

A. M. 4000. B. C. 5. An. Olymp. CXCIII. 4. **AND** it came to pass in those days, that there went out a decree from Cæsar

Augustus, that all the world should be taxed.

2 (b) And this taxing was first

^a Or, enrolled.

^b Acts 5. 37.

NOTES ON CHAPTER II.

Verse 1. *Cæsar Augustus*] This was Caius Cæsar Octavianus Augustus, who was proclaimed emperor of Rome in the 29th year before our Lord, and died A. D. 14.

That all the world should be taxed.] ΠΑΝΤΩ ΤΩ ΟΙΚΟΥΜΕΝΩ, the whole of that empire. It is agreed on all hands, that this cannot mean the whole world, as in the common translation; for this very sufficient reason, that the Romans had

A. M. 4000. made when Cyrenius was
 B. C. 5. governor of Syria.)
 An. Olymp. CXCIII. 4. 3 And all went to be taxed,
 every one into his own city.

4 And Joseph also went up from

c 1 Sam. 16. 1, 4. John 7. 42.

not the dominion of the whole earth, and therefore could have no right to raise *levies* or *taxes* in those places to which their dominion did not extend. ΟΙΚΟΥΜΕΝΗ signifies properly the inhabited part of the earth, from οἶκος, to dwell or inhabit. Polybius makes use of the very words in this text, to point out the extent of the Roman government, lib. vi. c. 48. and Plutarch uses the word in exactly the same sense, Pomp. p. 635. See the passages in Wetstein. Therefore the whole that could be meant here, can be no more than that a general CENSUS of the inhabitants and their effects had been made in the reign of Augustus, through all the Roman dominions.

But as there is no general census mentioned in any historian as having taken place at this time, the meaning of ΟΙΚΟΥΜΕΝΗ must be farther restrained, and applied solely to the land of Judea. This signification it certainly has in this same evangelist, chap. xxi. ver. 26. *Men's hearts failing them for fear, and for looking after those things which are coming on the earth.* τῆς οἰκουμένης, *this land.* The whole discourse relates to the calamities that were coming, not upon the whole world, nor the whole of the Roman empire, but on the land of Judea, see ver. 21. *Then let them that are in Judea flee to the mountains.* Out of Judea, therefore, there would be safety; and only those who should be with child, or giving suck, in those days, are considered as peculiarly unhappy, because they could not flee away from that land on which the scourge was to fall: for the wrath, or punishment, shall be, says our Lord, ἐν τῷ λαῷ τούτῳ, ON THIS VERY PEOPLE, viz. the Jews, ver. 23. It appears that St. Luke used this word in this sense in conformity to the Septuagint, who have applied it in precisely the same way, Isai. xiii. 11. xiv. 26. xxiv. 1. And from this we may learn, that the word οἰκουμένη had been long used as a term by which the land of Judea was commonly expressed. Η γῆ, which signifies the earth, or world in general, is frequently restrained to this sense, being often used by the evangelists, and others, for all the country of Judea. See Luke iv. 25. Josh. ii. 3.

It is probable, that the reason why this enrolment or census, is said to have been throughout the whole Jewish nation, was to distinguish it from that partial one, made ten years after, mentioned Acts v. 37. which does not appear to have extended beyond the estates of Archelaüs, and which gave birth to the insurrection excited by Judas of Galilee. See Josephus, Ant. book xx. c. 3.

Verse 2. *This taxing was first made when Cyrenius, &c.*] The next difficulty in this text is found in this verse, which may be translated, *Now this first enrolment was made when Quirinus was governor of Syria.*

It is easily proved, and has been proved often, that Caius Sulpicius Quirinus, the person mentioned in the text, was not governor of Syria, till ten or twelve years after the birth of our Lord.

346

Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

d Matt. i. 16. Ch. 1. 27.

St. Matthew says, that our Lord was born in the reign of Herod, chap. ii. 1. at which time Quintilius Varus was president of Syria, (Joseph. Ant. book xvii. c. 5. sect. 2.) who was preceded in that office by Sentius Saturninus. Cyrenius or Quirinus, was not sent into Syria till Archelaüs was removed from the government of Judea; and Archelaüs had reigned there between nine and ten years after the death of Herod; so that it is impossible that the census mentioned by the evangelist could have been made in the presidency of Quirinus.

Several learned men have produced solutions of this difficulty; and, indeed, there are various ways of solving it, which may be seen at length in Lardner, vol. i. p. 248—329. One or other of the two following, appears to me to be the true meaning of the text.

1. When Augustus published this decree, it is supposed that Quirinus, who was a very active man, and a person in whom the emperor confided, was sent into Syria and Judea with extraordinary powers, to make the census here mentioned: though, at that time, he was not governor of Syria, for Quintilius Varus was then president; and that when he came, ten or twelve years after, into the presidency of Syria, there was another census made, to both of which St. Luke alludes, when he says, *This was the first assessment of Cyrenius, governor of Syria;* for so Dr. Lardner translates the words. The passage, thus translated, does not say that this assessment was made when Cyrenius was governor of Syria, which would not have been the truth; but that this was the first assessment which Cyrenius, who was (i. e. afterward) governor of Syria, made; for after he became governor, he made a second. Lardner defends this opinion in a very satisfactory and masterly manner. See vol. i. p. 317, &c.

2. The second way of solving this difficulty is by translating the words thus: *This enrolment was made BEFORE Cyrenius was governor of Syria; or before that of Cyrenius.* This sense the word πρῶτος appears to have, John i. 30. οτι πρῶτος μου ην, for he was BEFORE me. xv. 18. The world hated me BEFORE (πρῶτος) it hated you. See also 2 Sam. xix. 43. Instead of πρῶτη, some critics read πρῶτης. This enrolment was made BEFORE THAT of Cyrenius. Michaelis, and some other eminent and learned men, have been of this opinion: but their conjecture is not supported by any MS. yet discovered; nor, indeed, is there any occasion for it. As the words in the evangelist are very ambiguous, the second solution appears to me to be the best.

Verse 3. *And all went to be taxed, every one into his own city.*] The Roman census was an institution of Servius Tullius, sixth king of Rome. From the account which Dionysius of Halicarnassus gives of it, we may at once see its nature.

"He ordered all the citizens of Rome to register their estates according to their value

A. M. 4000. 5 To be taxed with Mary
B. C. 5. his espoused wife, being
An. Olymp. great with child.
CXCIII. 4.

A. M. 4001. 6 ¶ And so it was, that while
B. C. 4. they were there, the days were
An. Olymp. accomplished that she should
CXCIV. 1. be delivered.

7 † And she brought forth her first-

• Matt. 1. 18. Ch. 1. 27.—Matt. 1. 25.

in money, taking an oath, in a form he prescribed, to deliver a faithful account according to the best of their knowledge, specifying the names of their parents, their own age, the names of their wives and children, adding also what quarter of the city, or what town in the country they lived in." *Ant. Rom.* l. iv. c. 15. p. 212. Edit. Huds.

A Roman census appears to have consisted of these two parts: 1. The account which the people were obliged to give in of their names, quality, employments, wives, children, servants, and estates; and 2. The value set upon the estates by the censors, and the proportion in which they adjudged them to contribute to the defence and support of the state, either in men or money, or both: and this seems to have been the design of the census or enrolment in the text. This census was probably similar to that made in England in the reign of William the Conqueror, which is contained in what is termed *Domesday Book*, now in the Chapter House, Westminster, and dated 1086.

Verse 5. *With Mary his espoused wife*] There was no necessity for Mary to have gone to Bethlehem, as Joseph's presence could have answered the end proposed in the census as well without Mary as with her; but God so ordered it that the prophecy of Micah should be thus fulfilled, and that Jesus should be born in the city of David. *Mic.* v. 2.

Verse 7. *Laid him in a manger*] Wetstein has shown from a multitude of instances, that *μαζάνη* means not merely the manger, but the whole stable; and this I think is its proper meaning in this place. The Latins use *præsepe*, a manger, in the same sense. So Virgil, *Æn.* vii. p. 275.

Stabant ter centum nitidi in præsepibus altis.

"Three hundred sleek horses stood in lofty stables."

Many have thought that this was a full proof of the meanness and poverty of the holy family; that they were obliged to take up their lodging in a stable: but such people overlook the reason given by the inspired penman, because there was no room for them in the inn. As multitudes were going now to be enrolled, all the lodgings in the inn had been occupied before Joseph and Mary arrived. An honest man who had worked diligently at his business, under the peculiar blessing of God, as Joseph undoubtedly had, could not have been so destitute of money, as not to be able to procure himself and wife a comfortable lodging for a night: and had he been so ill fitted for the journey as some unwarrantably imagine, we may take it for granted he would not have brought his wife with him, who was in such a state, as not to be exposed to any inconveniences of this kind without imminent danger

born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

A. M. 4001.
B. C. 4.
An. Olymp.
CXCIV. 1.

• Or, the night-watches.

There was no room for them in the inn] In ancient times, inns were as respectable as they were useful: being fitted up for the reception of travellers alone:—now, they are frequently haunts for the idle and the profligate, the drunkard and the infidel;—in short, for any kind of guests except Jesus and his genuine followers. To this day there is little room for such in most inns; nor indeed have they, in general, any business in such places.

Verse 8. *There were—shepherds abiding in the field*] There is no intimation here that these shepherds were exposed to the open air. They dwelt in the fields where they had their sheep penned up; but they undoubtedly had tents or booths under which they dwelt.

Keeping watch—by night.] Or, as in the margin *keeping the watches of the night*, i. e. each one keeping a watch (which ordinarily consisted of three hours) in his turn. The reason why they watched them in the fields, appears to have been either to preserve the sheep from beasts of prey, such as wolves, foxes, &c. or from freebooting banditti, with which all the land of Judea was at that time much infested. It was a custom among the Jews, to send out their sheep to the deserts, about the passover, and bring them home at the commencement of the first rain: during the time they were out, the shepherds watched them night and day. As the passover occurred in the spring, and the first rain began early in the month of *Marchesvan*, which answers to part of our *October* and *November*, we find that the sheep were kept out in the open country during the whole of the summer. And as these shepherds had not yet brought home their flocks, it is a presumptive argument that *October* had not yet commenced, and that consequently, our Lord was not born on the 25th *December*, when no flocks were out in the fields, nor could he have been born later than *September*, as the flocks were still in the fields by night. On this very ground the nativity in *December* should be given up. The feeding of the flocks by night in the fields is a chronological fact, which casts considerable light upon this disputed point. See the quotations from the *Talmudists* in *Lightfoot*.

The time in which Christ was born has been considered as a subject of great importance among Christians. However, the matter has been considered of no moment by Him who inspired the evangelists; as not one hint is dropped on the subject, by which it might be possible even to guess nearly to the time, except the chronological fact, mentioned above. A late writer makes the following remarks: "The first Christians placed the baptism of Christ about the beginning of the fifteenth year

A. M. 4001. 9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: ^b and they were sore afraid.

10 And the angel said unto them,

^b Ch. 1. 12.—Gen. 12. 3. Matt. 22. 19. Mark 1. 15. Ver. 31, 32. Ch. 21. 47. Col. 1. 23.

Fear not: for behold, I bring you good tidings of great joy, ¹ which shall be to all people.

11 ^k For unto you is born this day in the city of David ^l a Saviour, ^m which is Christ the Lord.

^k Isai. 9. 6.—Matt. 1. 21.—Matt. 1. 16. & 16. 16. Ch. 1. 43. Acts 2. 36. & 10. 36. Phil. 2. 11.

of Tiberius; and thence reckoned back thirty years, they place his birth in the forty-third year of the Julian period, the forty-second of Augustus, and the twenty-eighth after the victory at Actium. This opinion obtained till A. D. 527, when Dionysius Exiguus invented the vulgar account. Learned and pious men have trifled egregiously on this subject, making that of importance which the Holy Spirit by his silence has plainly informed them is of none. Fabricius gives a catalogue of no less than 136 different opinions concerning the YEAR of Christ's birth: and as to his birth-DAY, that has been placed by Christian sects and learned men, in every month in the year. The Egyptians placed it in January—Wagenseil, in February—Bochart, in March—some mentioned by Clemens Alexandrinus, in April—others in May—Epiphanius speaks of some who placed it in June—and of others who supposed it to have been in July—Wagenseil, who was not sure of February, fixed it probably in August—Lightfoot, on the 15th September—Scaliger, Casaubon, and Calvisius, in October—others, in November—but the Latin church supreme in power, and infallible in judgment, placed it on the 25th of December, the very day on which the ancient Romans celebrated the feast of their goddess Bruma." See more in Robinson's Notes on Claude's Essay, vol. i. p. 275, &c. Pope Julius I. was the person who made this alteration, and it appears to have been done for this reason: the sun now began his return toward the northern tropic, ending the winter, lengthening the short days, and introducing the spring. All this was probably deemed emblematical of the rising of the Sun of Righteousness on the darkness of this world, and causing the day-spring from on high to visit mankind.

Verse 9. *The angel of the Lord came upon them*] Or, stood over them, *επιεστη*. It is likely that the angel appeared in the air at some little distance above them, and that from him the rays of the glory of the Lord shone round about them, as the rays of light are projected from the sun.

They were sore afraid] Terrified with the appearance of so glorious a being, and probably fearing that he was a messenger of justice coming to denounce divine judgments, or punish them immediately, for sins with which their consciences would not fall on such an occasion to reproach them.

Verse 10. *Behold, I bring you good tidings*] I am not come to declare the judgments of the Lord, but his merciful loving kindness, the subject being a matter of great joy. He then declares his message. *Unto you*—to the Jews first, and then to the human race. Some modern MSS. with the utmost impropriety read *μιν*, *us*, as if angels were included in this glorious

work of redemption; but St. Paul says, *he took not upon him the nature of angels but the seed of Abraham*, i. e. the nature of Abraham and his posterity, the human nature; therefore the good news is to you, and not to yourselves exclusively, for it is to all people, to all the inhabitants of this land, and to the inhabitants of the whole earth.

Verse 11. *A Saviour, which is Christ the Lord.*] A Saviour, σωτηρ, the same as Jesus, from σωζω, to make safe, to deliver, preserve, to make alive, thus used by the Septuagint for ηρηη hecheiah, to cause to escape, used by the same for ελπι to confide in, to hope. See the extensive acceptations of the verb in Minert, who adds under σωτηρ "The word properly denotes such a Saviour as perfectly frees us from all evil and danger, and is the author of perpetual salvation." On the word Jesus, see John i. 29.

Which is Christ] Χριστος, the anointed, from χριω, to anoint, the same as *משח* Messiah, from *משיח* mashach. This name points out the Saviour of the world in his prophetic, regal, and sacerdotal offices: as in ancient times prophets, kings, and priests, were anointed with oil, when installed into their respective offices. Anointing was the same with them as consecration is with us. Oil is still used in the consecration of kings.

It appears from Isa. 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

A. M. 4001. 12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 ^a And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 ^o Glory to God in the highest, and

^a Gen. 28. 12. & 32. 1, 2. Psa. 103. 20, 21. & 148. 2. Dan. 7. 10. Hebr. 1. 14. Rev. 5. 11.—Ch. 19. 38. Eph. 1. 6. & 3. 10, 21. Rev. 5. 13.

these offices only exist in all civilized nations, the sacerdotal and regal; and in some countries the priest and king are still consecrated by anointing. In the Hebrew language, מָשַׁח *mashach*, signifies to anoint; and מָשִׁיחַ *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 Priest, to make atonement for their sins. Hence he is called the *Messias*, a corruption of the word מָשִׁיחַ *ha-mashiach*, THE ANOINTED ONE, in Hebrew; which gave birth to ὁ Χριστός, *ho Christos*, which has precisely the same signification 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.

The Lord.] *Κυριος*, the supreme, eternal Being, the ruler of the heavens and the earth. The Septuagint generally translate יהוה *Yehovah* by *Κυριος*. This Hebrew word, from יהוה *hayah*, he was, properly points out the eternity and self-existence of the Supreme Being; and if we may rely on the authority of *Hesychius*, which no scholar will call in question, *Κυριος* is a proper translation of יהוה *Yehovah*, as it comes from *κυρω*,—*τυγχανω*, I am, I exist. Others derive it from *κυρος*, authority, legislative power. It is certain that the lordship of Christ must be considered in a mere spiritual sense, as he never set up any secular government upon earth, nor commanded any to be established in his name: and there is certainly no spiritual government but that of God: and indeed the word *Lord*, in the text, appears to be properly understood, when applied to the deity of Christ. Jesus is a Prophet to reveal the will of God, and instruct men in it. He is a Priest, to offer up sacrifice, and make atonement for the sin of the world. He is Lord to rule over, and rule in the souls of the children of men: in a word, he is Jesus the Saviour to deliver from the power, guilt, and pollution of sin; to enlarge and vivify, by the influence of his spirit to preserve in the possession of the salvation which he has communicated, to seal those who believe, heirs of glory, and at last to receive them into the fullness of beatitude in his eternal joy.

Verse 12. This shall be a sign (or token) unto you] You shall find this glorious person, however strange it may appear, wrapped in swaddling clothes, lying in a stable! It is by humility

on earth peace, good will toward men.

15 ¶ And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the

^p Isai. 57. 19. Ch. 1. 79. Rom. 5. 1. Eph. 2. 17. Col. 1. 20. ^r John 3. 16. Eph. 2. 4, 7. 2 Thess. 2. 16. 1 John 4. 9, 10. ^s Gr. the men, the shepherds.

that Christ comes to reign, and this is the only way into his kingdom! *Pride* is the character of all the children of Adam; *humility* the mark of the Son of God, and of all his followers. Christ came in the way of *humility* to destroy that *pride* which is the root of evil in the souls of men. And thus according to the old medical aphorism, "Opposites are destroyed by their opposites."

Verse 13. Suddenly there was with the angel, &c.] This multitude of the heavenly host had just now descended from on high, to honour the new born Prince of Peace, to give his parents the fullest conviction of his glory and excellence, and to teach the shepherds who were about to be the first proclaimers of the Gospel, what to think, and what to speak of him, who, while he appeared as a helpless infant, was the object of worship to the angels of God.

Verse 14. Glory to God in the highest] The design of God in the incarnation was to manifest the hidden glories of his nature, and to reconcile men to each other and to himself. The angels therefore declare that this incarnation shall manifest and promote the glory of God, ὡς ὑψιστου, not only in the highest heavens, among the highest orders of beings, but in the highest and most exalted degrees. For in this astonishing display of God's mercy, attributes of the divine nature which had not been and could not be known in any other way, should now be exhibited in the fulness of their glory, that even the angels should have fresh objects to contemplate, and new glories to exult in. These things the angels desire to look into, 1 Pet. i. 12. and they desire it because they feel they are thus interested in it. The incarnation of Jesus Christ is an infinite and eternal benefit. Heaven and earth both partake of the fruits of it, and through it, angels and men become one family, Ephes. iii. 15.

Peace, good will toward men.] Men are in a state of hostility with heaven and with each other. The carnal mind is enmity against God. He who sins wars against his Maker, and

"Foe to God, was ne'er true friend to man."

When men become reconciled to God through the death of his Son, they love one another. They have peace with God: peace in their own consciences; and peace with their neighbours: good will dwells among them, speaks in them and works by them. Well might this state of salvation be represented under the notion of the kingdom of God, a counterpart of eternal felicity. See on Matt. iii. 2.

Verse 15. Let us now go even unto Bethlehem] *Διελθωμεν*, let us go across the country at

A. M. 4001. Lord hath made known unto us.
B. C. 4. 16 And they came with haste,
An. Olymp. and found Mary, and Joseph,
CXCV. I. and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glo-

rifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel, before he was conceived in the womb.

22 ¶ And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord.

Gen. 37. 11. Ch. 1. 66. Ver. 51.—Gen. 17. 12. Lev. 12. 3.

Ch. 1. 59.—Matt. 1. 21, 25. Ch. 1. 31.—Lev. 12. 2, 3, 4. 6.

the nearest, that we may lose no time, that we may speedily see this glorious reconciler of God and man. All delays are dangerous: but he who delays to seek Jesus, when the angels, the messengers of God, bring him the glad tidings of salvation, risks his present safety and his eternal happiness. O! what would the damned in hell give for those moments in which the living hear of salvation, had they the same possibility of receiving it! Reader be wise. Acquaint thyself now with God, and be at peace; and thereby good will come unto thee. Amen.

Verse 17. *They made known abroad the saying*] These shepherds were the first preachers of the Gospel of Christ: and what was their text? Why, *glory to God in the highest heavens, and on earth, peace, and good will among men*. This is the elegant and energetic saying, which comprises the sum and substance of the Gospel of God. This, and this only, is the message which all Christ's true *pastors* or *shepherds* bring to men. He, who while he professes the religion of Christ, disturbs society by his *preachings* or *writings*, who excludes from the salvation of God all who hold not his *religious* or *political* creed, never knew the nature of the Gospel, and never felt its power or influence. How can *religious contentions*, *civil broils*, or *open wars*, look that Gospel in the face, which publishes nothing but *glory to God*, and *peace and good will among men*? *Crusades for the recovery of a holy land*, so called (by the way, latterly, the most unholy in the map of the world) and *wars for the support of religion*, are an insult to the Gospel, and blasphemy against God!

Verse 19. *And pondered them in her heart*] Συμβάλλουσα, *weighing them in her heart*. *Weighing* is an English translation of our word *pondering*, from the Latin *ponderare*. Every circumstance relative to her Son's birth, Mary *treasured up* in her memory; and every new circumstance she *weighed* or compared, with those which had already taken place, in order to acquire the fullest information concerning the nature and mission of her son.

Verse 20. *The shepherds returned, glorifying and praising*] These simple men, having satisfactory evidence of the truth of the *good tidings*, and feeling a divine influence upon their own minds, returned to the care of their flocks, glorifying God for what he had shown them, and for the blessedness which they felt. "Jesus

Christ, born of a woman, laid in a stable, proclaimed and ministered to by the heavenly host, should be a subject of frequent contemplation, to the *pastors* of his church. After having compared the predictions of the prophets with the facts stated in the evangelic history, their own souls being hereby confirmed in these sacred truths, they will *return to their flocks, glorifying, and praising God* for what they had seen and heard in the Gospel history, just as it had been told them in the writings of the prophets; and preaching these mysteries with the fullest conviction of their truth, they become instruments in the hands of God, of begetting the same faith in their hearers, and thus the glory of God, and the happiness of his people are both promoted." What subjects for contemplation! what matter for praise.

Verse 21. *When eight days were accomplished*] The law had appointed, that every male should be circumcised at eight days old, or on the eighth day after its birth, Gen. xxvii. 12. and our blessed Lord received circumcision in token of his subjection to the law, Gal. iv. 4. v. 3.

His name was called JESUS] See on Matt. i. 21. and John i. 29.

Verse 22. *Days of her purification*] That is, *thirty-three days* after what was termed the seven days of her uncleanness—*forty days* in all: for that was the time appointed by the law, after the birth of a male child. See Lev. xii. 2, 6.

The MSS. and versions differ much in the pronoun in this place; some reading αυτου, *HER purification*; others αυτου, *HIS purification*; others αυτων, *THEIR purification*; and others αυτων, *the purification of THEM BOTH*. Two versions and two of the fathers omit the article. αυτων, *their*, and αυτου, *his*, have the greatest authorities in their support, and the former is received into most of the modern editions. A needless scrupulosity was, in my opinion, the origin of these various readings. Some would not allow that *both* needed purification, and referred the matter to *Mary* alone. Others thought *neither* could be supposed to be legally impure, and therefore omitted the article entirely, leaving the meaning indeterminate. As there could be no *moral* defilement in the case, and what was done, being for the performance of a legal ceremony, it is of little consequence which of the readings is received into the text.

A. M. 4001. (23 As it is written in the
B. C. 4. law of the Lord, * Every male
An. Olymp. that openeth the womb shall
CXCV. 1. be called holy to the Lord;)

24 And to offer a sacrifice, according to ^v that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

25 ¶ And behold, there was a man in Jerusalem, whose name was Simeon:

* Exod. 13. 2. & 22. 29. & 34. 19. Numb. 3. 13. & 8. 17. & 18. 15.—† Lev. 12. 2, 6, 8.

The purification of every mother and child, which the law enjoined, is a powerful argument in proof of that original corruption and depravity, which every human being brings into the world. The woman to be purified, was placed in the east gate of the court, called *Nicanor's gate*, and was there sprinkled with blood: thus she received the *atonement*. See *Lightfoot*.

Verse 24. *And to offer a sacrifice*] Neither mother or child was considered as in the Lord's covenant, or under the divine protection, till these ceremonies prescribed by the law, had been performed.

A pair of turtle doves, &c.] One was for a burnt-offering, and the other for a sin-offering: see Lev. xii. 8. The rich were required to bring a *lamb*; but the *poor* and middling classes were required to bring either *two turtle doves*, or *two pigeons*. This is a proof that the holy family were not in affluence. Jesus sanctified the state of *poverty*, which is the *general state of man*, by passing through it. Therefore the *poor* have the Gospel preached unto them; and the *poor* are they who principally receive it.

Though neither Mary nor her Son needed any of these purifications, for she was *immaculate*, and he was the *Holy One*; yet had she not gone through the days of purification according to the law, she could not have appeared in the public worship of the Most High, and would have been considered as an apostate from the faith of the Israel of God: and had not he been circumcised and publicly presented in the temple, he could not have been permitted to enter either synagogue or temple; and no Jew would have heard him preach, or had any intercourse or connexion with him. These reasons are sufficient to account for the *purification of the holy Virgin*, and for the *circumcision of the most holy Jesus*.

Verse 25. *And behold, there was a man in Jerusalem*] This man is distinguished because of his singular piety. There can be no doubt, that there were many persons in Jerusalem named *Simeon*, besides this man: but there was none of the name who merited the attention of God so much as he in the text. Such persevering exemplary piety was very rare, and therefore the inspired penman ushers in the account with *behold!* Several learned men are of the opinion, that he was son to the famous *Hillel*, one of the most celebrated doctors and philosophers which had ever appeared in the Jewish nation since the time of Moses. Simeon is supposed also to have been the *Ab* or president of the grand sanhedrim.

and the same man was just and devout, ^z waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not ^a see death, before he had seen the Lord's Christ.

27 And he came ^b by the Spirit into the temple; and when the parents

* Isai. 40. 1. Mark 15. 43. Ver. 38.—† Psal. 89. 48. Hebr. 1. 5.—‡ Matt. 4. 1.

The same man was just] He steadily regulated all his conduct by the law of his God: *and devout*—he had fully consecrated himself to God, so that he added a *pious heart* to a *righteous conduct*. The original word *καθῆκε*, signifies also a person of *good report*—one well received among the people, or one cautious and circumspect in matters of religion; from *κα*, well, and *καθῆκε*, I take: it properly denotes, one who takes any thing that is held out to him, well and *carefully*. He so professed and practised the religion of his fathers, that he gave no cause for a friend to mourn on his account, or an enemy to triumph.

Several excellent MSS. read *σεβῆκε*, *pious* or *godly*, from *σε*, well, and *βῆκε*, I worship: one who worships God well, i. e. in *spirit* and in *truth*.

Waiting for the consolation of Israel] That is, the Messiah, who was known among the pious Jews by this character; he was to be the *consolation of Israel*, because he was to be its *redemption*. This consolation of Israel was so universally expected, that the Jews swore by it; *So let me see the consolation, if such a thing be not so, or so*. See the *forms* in *Lightfoot*.

The Holy Ghost was upon him] He was a man divinely inspired, *overshadowed*, and protected by the power and influence of the Most High.

Verse 26. *It was revealed unto him*] He was *divinely informed*, *καταμαρτυρησιν*—he had an *express communication* from God concerning the subject. The secret of the Lord is with them that fear him. The soul of a righteous and devout man is a proper habitation for the Holy Spirit.

He should not see death] They that *seek* shall find: it is impossible that a man who is earnestly seeking the salvation of God, should be permitted to die without finding it.

The Lord's Christ.] Rather, *the Lord's anointed*:—that *prophet, priest, and king*, who was typified by so many *anointed* persons under the old covenant; and who was appointed to come in the fulness of time, to accomplish all that was written in the law, in the prophets, and in the Psalms, concerning him. See the note on ver. 11.

Verse 27. *He came by the Spirit into the temple*] Probably he had in view the prophecy of Malachi, chap. iii. 1. *The Lord, whom ye seek, shall suddenly come to his temple*. In this messenger of the covenant, the soul of Simeon delighted. Now the prophecy was just going to be fulfilled, and the Holy Spirit who dwelt in the soul of this righteous man, directed him

A. M. 4001. brought in the child Jesus, to
 B. C. 4. do for him after the custom of
 cir. Olymp. the law,
 CXCV. I.

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

A. M. 4001. 32 A light to lighten the
 B. C. 4. Gentiles, and the glory of thy
 An. Olymp. people Israel.
 CXCV. I.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

c Gen. 46 30. Phil. 1. 23.—d [Isai. 52. 10. Ch. 3. 6.—e Isai. 9. 2. & 42. 6. & 49. 6. & 60. 1, 2, 3. Matt. 4. 16. Acts 13. 47.]

& 28. 28.— Isai. 8. 14. Hos. 14. 9. Matt. 21. 44. Rom. 9. 25, 31. 1 Cor. 1. 23, 24. 2 Cor. 2. 16. 1 Pet. 2. 7, 8.—g Acts 29. 22.

to go and see its accomplishment. Those who come under the influence of God's Spirit, to places of public worship, will undoubtedly meet with him who is the comfort and salvation of Israel.

After the custom of the law] To present him to the Lord, and then redeem him by paying five shekels, Numb. xvii. 15, 16, and to offer those sacrifices appointed by the law. See ver. 24.

Verse 28. Then took he him up in his arms] What must the holy soul of this man have felt in this moment! O inestimable privilege! and yet ours need not be inferior: If a man love me, says Christ, he will keep my word; and I and the Father will come in unto him, and make our abode with him. And indeed even Christ in the arms could not avail a man, if he were not formed in his heart.

Verse 29. Lord, now lettest thou thy servant depart in peace] Now thou dismisses, ἀπελευθερώσῃς him from life: having lived long enough to have the grand end of life accomplished.

According to thy word] It was promised to him, that he should not die till he had seen the Lord's anointed, ver. 26, and now having seen him he expects to be immediately dismissed in peace into the eternal world; having a full assurance and enjoyment of the salvation of God. Though Simeon means his death, yet the thing itself is not mentioned; for death has not only lost its sting, but its name also, to those who have even by faith, seen the Lord's anointed.

Verse 30. Thy salvation] That saviour, which it became the goodness of God to bestow upon man; and which the necessities of the human race required. Christ is called our salvation, as he is called our life, our peace, our hope; i. e. he is the author of all these, to them who believe.

Verse 31. Which thou hast prepared] Ὁ ἡτοιμασας— which thou hast made ready before the face, in the presence of all people. Here salvation is represented under the notion of a feast, which God himself has provided for the whole world; and to partake of which he has invited all the nations of the earth. There seems a direct allusion here to Isai. xxv. 6. &c. "In this mountain shall the Lord of hosts make unto all people a feast of fat things," &c. Salvation is properly the food of the soul, by which it is nourished unto eternal life: he that receiveth not this, must perish for ever.

Verse 32. A light to lighten the Gentiles]

Φῶς τις ἀποκαλύψει εἰς τὰ ἔθνη—a light of the Gentiles for revelation. By Moses and the prophets, a light of revelation was given to the Jews, in the blessedness of which the Gentiles did not partake. By Christ and his apostles, a luminous revelation is about to be given unto the Gentiles, from the blessedness of which, the Jews in general, by their obstinacy and unbelief, shall be long excluded. But to all true Israelites it shall be a glory, an evident fulfilment of all the predictions of the prophets, relative to the salvation of a lost world: and the first offers of it shall be made to the Jewish people, who may see in it the truth of their own Scriptures indubitably evinced.

Verse 33. Joseph and his mother marvelled] For they did not as yet fully know the counsels of God, relative to the salvation which Christ was to procure; nor the way in which the purchase was to be made:—but to this Simeon refers in the following verses.

Verse 34. This child is set for the fall] This seems an allusion to Isai. viii. 14, 15. Jehozah, God of hosts, shall be—for a stone of stumbling and rock of offence to both houses of Israel; and many among them shall stumble and fall, &c. As Christ did not come as a temporal deliverer, in which character alone the Jews expected him; the consequence should be, they would reject him, and so fall by the Romans. See Rom. xi. 11, 12, and Matt. xxiv. But in the fulness of time, there shall be a rising again of many in Israel. See Rom. xi. 26.

And for a sign] A mark or butt to shoot at—a metaphor taken from archers. Or perhaps Simeon refers to Isai. xi. 10—12. There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek:—intimating that the Jews would reject it, while the Gentiles should flock to it as their ensign of honour under which they were to enjoy a glorious rest.

That the thoughts (or reasonings) of many hearts may be revealed.] I have transposed this clause, to the place to which I believe it belongs. The meaning appears to me to be this: The rejection of the Messiah by the Jewish rulers, will sufficiently prove, that they sought the honour which comes from the world, and not that honour which comes from God: because they rejected Jesus, merely for the reason that he did not bring them a temporal deliverance. So the very Pharisees, who were loud in their professions of sanctity and devotedness to God, rejected Jesus, and got him crucified, because his kingdom was not of this world

A. M. 4001. 35 (Yea, ^a sword shall pierce
B. C. 4. through thy own soul also)
An. Olymp. that the thoughts of many
CXCV. I. hearts may be revealed.

36 ¶ And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with a husband seven years from her virginity;

37 And she was a widow of about fourscore and four years, which de-

^b Psa. 42. 10. John 19. 25.—† Acts 26. 7. 1 Tim. 5. 5.

Thus the reasonings of many hearts were revealed.

Verse 35. *Yea, a sword shall pierce through thy own soul also*] Probably meaning, Thou also, as well as thy son, shalt die a martyr for the truth. But as this is a metaphor used by the most respectable Greek writers, to express the most pungent sorrow, it may here refer to the anguish Mary must have felt, when standing beside the cross of her tortured son: John xix. 25.

Verse 36. *Anna, a prophetess*] It does not appear that this person was a *prophetess* in the strict sense of the word, i. e. one who could foretell future events; but rather a holy woman, who, from her extensive knowledge and deep experience in divine things, was capable of instructing others; according to the use of the word *προφητις*, 1 Cor. xiv. 3. *He that prophesieth, speaketh unto men to edification, and to exhortation and to comfort.* So we find this holy widow proclaiming Jesus to all who looked for redemption in Jerusalem, ver. 38.

The tribe of Asher] This was one of the ten tribes of the kingdom of Israel, several families of which had returned from their idolatry unto God, in the time that Hezekiah proclaimed the passover in Jerusalem, which is mentioned 2 Chron. xxx. 1—11. Though her family might have been a distinguished one in Jerusalem, yet we find it was her very exemplary piety that entitled her to be thus honourably mentioned in the sacred history. It is an honourable thing indeed to have one's name written in the *sacred records*; but to be written in the *book of life*, is of infinitely greater moment.

Seven years] She was a *pure* virgin when married, and was favoured with her husband but *seven* years, and was now in all, taking in the time of her *virginity, marriage, and widowhood*, eighty-four years of age. At such an age, it might be supposed she was reasonably exempted from performing the *severer* duties of religion: but her *spirit of piety* continued still to burn, with a steady and undiminished flame.

Verse 37. *Departed not from the temple*] Attended constantly at the hours of prayer, which were *nine* in the morning and *three* in the afternoon. See Acts ii. 15. iii. 1. It does not appear that women had any other functions to perform in that holy place.

With fastings] She accompanied her devotion with frequent fastings, probably not *often* than *twice* in the week; for this was the custom of the most rigid Pharisees: see chap. xviii. 12.

Vol. I.

(23)

parted not from the temple, but ^{A. M. 4001.} served God with fastings and ^{B. C. 4.} prayers ^{cir. Olymp.} ^{CXCV. I.} ¹ night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that ¹ looked for redemption in ¹ Jerusalem.

39 ¶ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

^k Mark 15. 43. Ver. 25. Ch. 21. 21.—† Or, Israel.

Verse 38. *Coming in that instant*] *Αυτη εν αγω*, at that very time—while Simeon held the blessed Redeemer in his arms, and was singing his *departing and triumphal* song.

Gave thanks likewise] She, as well as Simeon, returned God public thanks, for having sent this Saviour to Israel.

Spake of him] Of the nature and design of his mission; and the glory that should take place in the land.

To all them that looked for redemption] As Daniel's seventy weeks were known to be now completed, the more pious Jews were in constant expectation of the promised Messial. They were expecting redemption, *λυτρωσις*; such a redemption was to be brought about by an *atonement, or expiatory victim, or ransom price.* See on chap. i. 68.

In Jerusalem.] It is probable that she went about from house to house, testifying the Gospel of the grace of God. In the margin of our common version, *Israel* is put instead of *Jerusalem*, which the translators thought was nearly as eligible as the word they received into the text. This marginal reading is supported by several MSS. all the *Arabic* and *Persic* versions, the *Vulgate*, and most copies of the *Itala*. Were this reading to be received, it would make a very essential alteration in the *meaning* of the text: as it would intimate, that this excellent woman travelled *over the land of Israel*, proclaiming the advent of Christ. At all events, it appears that this widow was one of the *first* publishers of the Gospel of Christ, and it is likely that she *travelled* with it from house to house, through the city of Jerusalem, where she knew they dwelt who were expecting the salvation of God.

Verse 39. *They returned into Galilee*] But not immediately; for the coming of the *wise men*, and the retreat of Joseph with his family *into Egypt*, happened between this period of time, and his going to Nazareth in Galilee. Bp. PEARCE. But it is very likely, that as soon as the presentation in the temple, and the ceremonies relative to it, had been accomplished, that the holy family *did* return to *Galilee*, as St. Luke here states; and that they continued there, till Herod's bloody purpose was discovered to them by the Lord; which probably took some time to bring it to its murderous crisis, after the departure of the Magi. *After* which, they fled into Egypt, where they continued till the death of Herod; and it is probable, that it is of a *second* return to Nazareth that St. Matthew speaks, chapter ii. 23.

353

A. M. 4001. 40^m And the child grew, and
B. C. 4. waxed strong in spirit, filled
An. Olymp. with wisdom: and the grace
CXCIV. 1. of God was upon him.

A. M. 4012. 41 † Now his parents went
A. D. 8. to Jerusalem^k every year at
An. Olymp. the feast of the passover.
CXCVI. 4.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have

A. M. 4012. been in the company, went
A. D. 8. a day's journey; and they
An. Olymp. sought him among their kins-
CXCVI. 4. folk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And ° all that heard him, were astonished at his understanding and answers.

¶ Ver. 52. Ch. 1. 80.—Exod. 23. 15, 17. & 34. 23. Deut. 16.

Verse 40. *The child grew*] As to his *body*—being in perfect health.

Waxed strong in spirit] His rational *soul* became strong and vigorous.

Filled with wisdom] The divinity continuing to communicate itself more and more, in proportion to the increase of the *rational* principle. The reader should never forget, that Jesus was *perfect man*, as well as *God*.

And the grace of God was upon him.] The word *χρησις*, not only means *grace* in the common acceptance of the word, (some blessing granted by God's mercy to those who are sinners, or have no merit,) but it means also *favour* or *approbation*: and this sense I think the most proper for it here, when applied to the human nature of our blessed Lord; and thus our translators render the same word, ver. 52. Even Christ himself, who knew no sin, *grew* in the *favour* of God; and as to his human nature, *increased* in the *graces* of the Holy Spirit. From this we learn, that if a man were as pure and as perfect as the man Jesus Christ himself was, yet he might nevertheless *increase* in the *image*, and consequently in the *favour* of God. God loves every thing and person, in proportion to the nearness of the approaches made to his own perfections.

Verse 41. *His parents went—every year*] This was their constant custom, because positively enjoined by the law, Exod. xxiii. 17. But it does not appear, that *infants* were obliged to be present; and yet *all the men-children* are positively ordered to make their appearance at Jerusalem *thrice* in the year, Exod. xxxiv. 23. And our Lord being now *twelve* years old, ver. 42. accompanies his parents to the feast. Probably this was the *very* age, at which the male children were obliged to appear before the Lord at the three public festivals—the feast of unleavened bread, of weeks, and of tabernacles. According to the Jewish canons, it was the age at which they were obliged to begin to learn a trade.

Verse 43. *Had fulfilled the days*] *Eight* days in the whole: *one* was the passover, and the other *seven* the days of unleavened bread. See on Matt. xxvi. 2.

Verse 44. *Supposing him to have been in the company*] Some have supposed that the men and women marched in separate companies on these occasions, which is very likely; and that

1, 16.—Matt. 7. 28. Mark 1. 22. Ch. 4. 22, 32. John 7. 15, 46

sometimes the *children* kept company with the *men*, sometimes with the *women*. This might have led to what otherwise seems to have been inexcusable carelessness in Joseph and Mary. Joseph not seeing Jesus in the men's company, might suppose he was with his mother in the women's company: and Mary not seeing him with her, might imagine he was with Joseph.

Went a day's journey] Knowing what a treasure they possessed, how could they be so long without looking on it? Where were the bowels and tender solicitude of the mother? Let them answer this question who can.

And they sought him] Αναζητουσ, they earnestly sought him. They are now both duly affected with a sense of their great loss and great negligence.

Kinsfolk and acquaintance.] Those of the same family and neighbourhood went up to Jerusalem together, on such occasions.

Verse 45. *Seeking him.*] Ζητουσ αυτον—or rather, seeking him diligently, αναζητουσ. This is the reading of BCDL. six others, *Vulgate*, and nine copies of the *Itala*. If they sought earnestly when they first found him missing, there is little doubt that their *solicitude* and *diligence* must be greatly *increased*, during his three days' absence: therefore the word which I have adopted on the above authority, is more likely to be the true reading, than the Ζητουσ, of the common text, which simply signifies *seeking*; whereas the other strongly marks their *solicitude* and *diligence*.

Verse 46. *Sitting in the midst of the doctors*] The rabbins; who were explaining the law and the ceremonies of the Jewish religion to their disciples.

Asking them questions] Not as a scholar asks his teacher, to be *informed*; but as a *teacher*, who *proposes* questions to his scholars, in order to take an occasion to *instruct* them.

In the time of Josephus, the Jewish teachers were either very *ignorant* or very *humble*: for he tells us, that “when he was about fourteen years of age, the chief priests, and the principal men of the city, were constantly coming to him, to be more accurately instructed in matters relative to the law.” See his life, sect. ii. If this were true, it is no wonder to find them now, listening with the deepest attention, to such teaching as they never before heard.

Verse 47. *Answers.*] The word απαντησ (23)

A. M. 4012. 48 And when they saw
A. D. 8. him, they were amazed: and
An. Olymp. his mother said unto him,
CXCVI. 4. Son, why hast thou thus dealt with
us? behold, thy father and I have
sought thee sorrowing.

49 And he said unto them, How is it
that ye sought me? wist ye not that I
must be about my Father's business?

50 And they understood not the

A. M. 4012. saying which he spake unto
A. D. 8. them.
An. Olymp. CXCVI. 4.

51 ¶ And he went down
with them, and came to Nazareth,
and was subject unto them: but his
mother kept all these sayings in her
heart.

52 And Jesus increased in wisdom
and stature, and in favour with God
and man.

p John 2. 16.—t Ch. 9. 45. & 18. 34.—u Ver. 19.

Dan. 7. 23.—t 1 Sam. 2. 29. Ver. 40.—u Or, age.

here, seems not to mean answers only, but what Jesus said by way of question to the doctors, ver. 46. So in Rev. vii. 13. one of the elders is said to have answered, saying—when he only asked a question. Bp. PEARCE.

Verse 48. *Why hast thou thus dealt with us?*] It certainly was not his fault, but theirs. Men are very apt to lay on others the blame of their own misconduct.

Verse 49. *How is it that ye sought me?*] Is not this intended as a gentle reproof? Why had ye me to seek? Ye should not have left my company, when ye know I am constantly employed in performing the will of the Most High.

My Father's business?] *Ἐν τοῖς τοῦ πατρὸς μου, my Father's concerns.* Some think that these words should be translated, *In my Father's house;* which was a reason that they should have sought him in the temple only. As if he had said, Where should a child be found, but in his father's house? This translation is defended by Grotius, Pearce, and others: and is the reading of the Syriac, latter Persian, and Armenian versions. Our Lord took this opportunity to instruct Joseph and Mary, concerning his divine nature and mission. *My Father's concerns.* This saying, one would think, could not have been easily misunderstood. It shows at once, that he came down from heaven. Joseph had no concerns in the temple: and yet we find they did not fully comprehend it. How slow of heart is man to credit any thing that comes from God!

Verse 51. *Was subject unto them*] Behaved toward them with all dutiful submission. Probably his working with his hands at his reputed father's business, is here also implied: see on ver. 41. No child among the Jews was ever brought up in idleness. *Is not this the carpenter?* was a saying of those Jews, who appear to have had a proper knowledge of his employment, while in Joseph's house. See the note on Matt. xiii. 55.

Verse 52. *Jesus increased in wisdom*] See on ver. 40.

THE following remarks, taken chiefly from Mr. Claude, on the foregoing subject, are well worth the reader's attention.

I. The birth of Christ is announced to the shepherds.

1. God causes his grace to descend not only on the great and powerful of the world, but also upon the most simple and inconsiderable: just as the heavens diffuse their influence not only on great trees, but also on the smallest herbs.

2. God seems to take more delight in bestowing his favours on the most object, than in distributing them among persons of elevated rank. Here is an example:—for while he sent the wise men of the east to Herod, he sent an angel of heaven to the shepherds, and conducted them to the cradle of the Saviour of the world.

3. In this meeting of the angels and shepherds, you see a perpetual characteristic of the economy of Jesus Christ; wherein the highest and most sublime things are joined with the meanest and lowest. In his person, the eternal word is united to a creature, the divine nature to the human, infinity to infirmity; in a word, the Lord of glory to mean flesh and blood. On his cross, though he appears naked, crowned with thorns, and exposed to sorrows, yet at the same time, he shakes the earth, and eclipses the sun. Here, in like manner, are angels familiar with shepherds: angels to mark his majesty, shepherds his humility.

4. This mission of angels relates to the end, for which the Son of God came into the world; for he came to establish a communion between God and men, and to make peace between men and angels: to this must be referred what St. Paul says, Col. i. 20. *It pleased the Father, by him to reconcile all things to himself.*

5. However simple and plain the employments of men may be, it is always very pleasing to God, when they discharge them with a good conscience. While these shepherds were busy in their calling, God sent his angels to them.

6. God does in regard to men, what these shepherds did in regard to their sheep. He is the great Shepherd of mankind, continually watching over them by his providence.

II. The glory of the Lord shone round the shepherds.

1. When angels borrow human forms, in order to appear to men, they have always some ensigns of grandeur and majesty, to show that they are not men, but angels.

2. The appearance of this light to the shepherds in the night, may very well be taken for a mystical symbol. Night represents the corrupt state of mankind when Jesus came into the world; a state of ignorance and error. Light fitly represents the salutary grace of Christ, which dissipates obscurity, and gives us the true knowledge of God.

III. The shepherds were filled with great fear.

1. This was the effect of their great surprise. When grand objects suddenly present themselves to us, they must needs fill us with astonishment and fear, for the mind, on these

occasions, is not at liberty to exert its force; on the contrary, its strength is dissipated, and during this dissipation it is impossible not to fear.

2. This fear may also arise from emotions of conscience. Man is by nature a sinner, and consequently an object of the justice of God. While God does not manifest himself to him, he remains insensible of his sin; but when God discovers himself to him, he awakes to feeling, and draws nigh to God, as a trembling criminal approaches his judge. See this exemplified in the case of Adam, and in that of the Israelites when God appeared on the mountain: hence that proverbial saying, *We shall die, for we have seen God.*

3. The shepherds had just reason to fear, when they saw before them an angel of heaven surrounded with the ensigns of majesty, for angels had been formerly the ministers of God's vengeance. On this occasion, the sad examples of divine vengeance, recorded in Scripture, and performed by the ministry of angels, might, in a moment, rise to view, and incline them to think that this angel had received a like order to destroy them.

IV. Observe the angel's discourse to the shepherds.

1. The angel says to them, *fear not.* This preface was necessary to gain their attention, which fear, no doubt, had dissipated. The disposition which the angel wishes to awaken in them, comports with the news which he intended to announce: for what has fear to do with the birth of the Saviour of the world?

2. The angel describes, 1st. *The person of whom he speaks, a Saviour, Christ, the Lord;* see before on ver. 11. See 2dly. *What he speaks of him; he is born unto you.* 3dly. He marks the time; *this day.* 4thly. He describes the place; *in the city of David.* 5thly. He specifies the nature of this important news; *a great joy which shall be unto all people.* See Claude's Essay, by Robinson, vol. i. p. 266, &c.

Concerning Simeon, three things deserve to be especially noted: 1. His faith. 2. His song. And 3. His prophecy.

I. His faith.

1. He expected the promised Redeemer, in virtue of the promises which God had made; and to show that his faith was of the operation of God's Spirit, he lived a life of *righteousness* and *devotedness* to God. Many profess to expect the salvation which God has promised only to those who believe, while living in conformity to the world, under the influence of its spirit, and in the general breach of the righteous law of God.

2. The faith of Simeon led him only to wish for life that he might see him who was promised, and be properly prepared for an inheritance among the sanctified. They who make not this use of life are much to be lamented. It would have been better for them had they never been born.

3. The faith of Simeon was crowned with success. Jesus came; he saw, he felt, he adored him! and with a heart filled with the love of God, he breathed out his holy soul, and probably the last drops of his life, in praise to the fountain of all good.

II. Simeon's song. By it he shows forth

1. *The joy of his own heart.* Lord, now thou dimisest thy servant: as if he had said, 'Yes, O my God, I am going to quit this earth, I feel

that thou callest me! and I quit it without regret. Thou hast fulfilled all my desires, and completed my wishes, and I desire to be detained no longer from the full enjoyment of myself." O! how sweet is death after such an enjoyment and discovery of eternal life!

2. Simeon shows forth the *glory of Christ.* He is the Sun of righteousness, rising on a dark and ruined world with light and salvation. He is the light that shall manifest the infinite kindness of God to the *Gentile people;* proving, that God is good to all, and that his tender mercies are over all his works.

He is the *glory of Israel.* It is by him that the Gentiles have been led to acknowledge the Jews as the *peculiar people of God;* their books as the *word of God;* and their teaching as the *revelation of God.* What an honour for this people, had they known how to profit by it!

3. He astonished Joseph and Mary with his sublime account of the Redeemer of the world. They hear him glorified, and their hearts exult in it. From this divine song, they learn that this miraculous son of theirs, is the *sum and substance* of all the promises made unto the fathers, and of all the predictions of the prophets.

III. Simeon's prophecy.

1. He addresses *Christ,* and foretells that he should be for the ruin and recovery of many in Israel. How astonishing is the folly and perverseness of man, to turn that into poison which God has made the choicest medicine; and thus to kill themselves with the cure which he has appointed for them in the infancy of his love! Those who speak against Jesus, his ways, his doctrine, his cross, his sacrifice, are likely to stumble, and fall, and rise no more for ever! May the God of mercy save the reader from this condemnation!

2. He addresses *Mary,* and foretells the agonies she must go through. What must this holy woman have endured, when she saw her son crowned with thorns, scourged, buffeted, spit upon—when she saw his hands and his feet nailed to the cross! and his side pierced with a spear! What a sword through her own soul, must each of these have been! But this is not all. These sufferings of Jesus are predicted thirty years before they were to take place! What a martyrdom was this! while he is nourished in her bosom, she cannot help considering him as a lamb who is growing up to be sacrificed. The older he grows, the nearer the bloody scene approaches! Thus her sufferings must increase with his years, and only end with his life.

3. He foretells the effects which should be produced by the persecutions raised against Christ and his followers. This sword of persecution shall lay open the hearts of many, and discover their secret motives and designs. When the doctrine of the cross is preached, and persecution raised because of it, then the precious are easily distinguished from the vile. Those whose hearts are not established by grace, nor right with God, will turn aside from the way of righteousness, and deny the Lord that bought them. On the other hand, those whose faith stands not in the wisdom of man but in the power of God, will continue faithful unto death, glorify God in the fire, and thus show forth the excellency of his salvation, and the sincerity of the profession which they had before made

Thus the thoughts of many hearts are still revealed.

The design of our blessed Lord in staying behind in the temple seems to have been twofold. 1st. To prepare the Jews to acknowledge in him a *divine* and *supernatural wisdom*: and 2dly. To impress the minds of Joseph and Mary with a proper idea of his *independence* and *divinity*. Their conduct in this business, may be a lasting lesson and profitable warning, to all the disciples of Christ.

1st. It is possible (by not carefully watching the heart, and by not keeping sacredly and constantly in view the *spirituality* of every duty,) to lose the presence and power of Christ, even in *religious ordinances*. Joseph and Mary were at the *feast of the passover* when they lost Jesus! 2dly. Many who have sustained loss in their souls, are kept from making speedy application to God for help and salvation, through the foolish supposition that their state is not so bad as it really is: and in the things of salvation, many content themselves with the persuasion that the religious people with whom they associate are the *peculiar favourites* of heaven, and that they are in a state of complete safety while connected with them.

They, *supposing him to be in the company, went a day's journey.*

3dly. Deep sorrow and self-reproach must be the consequence of the discovery of so great a loss as that of the *presence and power* of Christ. *Joseph and Mary sought him sorrowing.*

4thly. When people are convinced by the light of the Lord, that their souls are not in a safe state, and that unless they find the Redeemer of the world they must perish; they are naturally led to inquire among their *kinsfolk and acquaintance* for him who saves sinners.

But this often proves *fruitless*; they know not Jesus themselves, and they cannot tell others where to find him.

They sought him among their kinsfolk and acquaintance, and found him not.

5thly. When people perceive that they have proceeded in a certain course of life for a considerable time, without that salvation which God promises in his word, they should first *stop* and *inquire* into their state, and when they find that they have been posting into eternity, not only without a preparation for glory, but with an immense load of guilt upon their souls; they should *turn back*, and as their time may be but short, they should *seek diligently*.

They turned back to Jerusalem, earnestly seeking him.

6thly. The likeliest place to find Jesus and his salvation is, the *temple*. The place where his pure, unadulterated Gospel is preached, the sanctuary where the power and glory of God are seen in the conviction, conversion, and salvation of sinners. *They found him in the temple, among the doctors.*

7thly. Trials, persecutions, and afflictions are all nothing, when the *presence and power* of Christ are felt: but when a testimony of his approbation lives no longer in the heart, every thing is grievous and insupportable. The *fatigue* of the journey to *Bethlehem*, the *flight* from the cruelty of *Herod*, and the unavoidable *trials in Egypt*, were cheerfully supported by Joseph and Mary; because in all they had Jesus *with* them: but now they are in distress and misery because he is *behind* in Jerusalem. Reader, if thou have *lost Jesus*, take no rest to body or soul till thou have found him! *without* him, all is confusion and ruin: *with* him, all is joy and peace.

CHAPTER III.

The time in which John the Baptist began to preach, 1—3. The prophecies which were fulfilled in him, 4—6. The matter and success of his preaching, 7—9, among the *people*, 10, 11. Among the *publicans*, 12, 13. Among the *soldiers*, 14. His testimony concerning Christ, 15—18. The reason why Herod put him afterward in prison, 19, 20. He baptizes Christ, on whom the Spirit of God descends, 21, 22. Our Lord's genealogy, 23—38.

A. M. 4030.
A. D. 36.
An. Olymp.
CCL. 2.

NOW in the fifteenth year of the reign of Tiberius Cæsar, ^a Pontius Pilate being governor of Judea, and ^b Herod being

tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

A. M. 4030.
A. D. 36.
An. Olymp.
CCL. 2.

^a Matt. 27. 2, 11.

^b Ver. 19. Ch. 23. 7. Matt. 2. 1, 22.

NOTES ON CHAPTER III.

Verse 1. [Fifteenth year] This was the *fifteenth* of his *principality*, and *thirteenth* of his monarchy: for he was two years joint emperor, previously to the death of Augustus.

Tiberius Cæsar] This emperor succeeded Augustus, in whose reign Christ was born. He began his reign August 19, A. D. 14. reigned twenty-three years, and died March 16, A. D. 37. aged seventy-eight years. He was a most infamous character. During the latter part of his reign especially, he did all the mischief he possibly could; and that his tyranny might not end with his life, he chose *Caius Caligula* for his successor, merely on account of his bad qualities; and of whom he was accustomed to say, *This young prince will be a serpent to the Roman people, and a PHAETON to the rest of mankind.*

Herod] This was *Herod Antipas*, the son of *Herod the Great*, who murdered the innocents.

It was the same Herod who beheaded John Baptist, and to whom our Lord was sent by Pilate. See the account of the Herod family in the notes on Matt. ii. 1.

Iturea and Trachonitis] Two provinces of Syria, on the confines of Judea.

Abilene] Another province of Syria, which had its name from *Abila*, its chief city.

These estates were left to *Herod Antipas* and his brother *Philip*, by the *will* of their father *Herod the Great*; and were confirmed to them by the decree of *Augustus*.

That *Philip* was tetrarch of *Trachonitis* in the fifteenth year of Tiberius, we are assured by Josephus, who says that Philip, the brother of Herod, died in the twentieth year of Tiberius, after he had governed *Trachonitis, Batanaea and Gaulonitis, thirty-seven years*. Antiq. b. xviii. c. 5. s. 6. And *Herod* continued tetrarch of *Galilee*, till he was removed by *Caligula*, the successor of Tiberius. Antiq. b. xviii. c. 2.

A. M. 4030. 2^c Annas and Caiaphas
 A. D. 26. being the high priests, the
 An. Olymp. word of God came unto John,
 CCL. 2. the son of Zacharias, in the wilderness.

3^d And he came into all the country
 about Jordan, preaching the baptism
 of repentance^e for the remission of
 sins :

4 As it is written in the book of the
 words of Esaias the prophet, saying,
 'The voice of one crying in the wil-
 derness, Prepare ye the way of the

† Matt. 26. 57. Mark I. 1-10. John II. 49, 51. & 18. 13. Acts
 4. 6.—† Matt. 3. 1. Mark I. 4.—† Ch. I. 77.

That *Lysanias* was tetrarch of *Ashdod*, is also evident from *Josephus*. He continued in this government till the emperor *Claudius* took it from him, A. D. 42. and made a present of it to *Agrippa*. See *Antiq.* b. xix. c. 5. s. 1.

Tetrarch signifies the ruler of the fourth part of a country. See the note on Matt. xiv. 1.

Verse 2. *Annas and Caiaphas being the high priests*] Caiaphas was the son-in-law of Annas, or Ananias, and it is supposed that they exercised the high priest's office by turns. It is likely that Annas only was considered as high priest; and that Caiaphas was what the Hebrews termed *כהן מטה* *cohen mishneh*, or *כהן מנהל* *sagan cohanim*, the high priest's deputy, or ruler of the temple. See the note on Matt. ii. 4. and on John xviii. 13.

The facts which St. Luke mentions here, tend much to confirm the truth of the evangelic history. Christianity differs widely from *philosophic system*: it is founded in the goodness and authority of God; and attested by historic facts. It differs also from *popular tradition*, which either has had no pure origin, or which is lost in *unknown or fabulous antiquity*. It differs also from *Pagan and Mohammedan* revelations, which were fabricated in a corner, and had no witnesses. In the above verses we find the *persons, the places, and the times*, marked with the utmost exactness. It was under the first *Cæsars* that the preaching of the Gospel took place: and in their time, the facts on which the whole of Christianity is founded made their appearance: an age the most *enlightened*, and best *known* from the multitude of its historic records. It was in *Judea*, where every thing that professed to come from God, was scrutinized with the most *exact and unmerciful criticism*. In writing the history of Christianity, the evangelists appeal to certain facts which were publicly transacted in such places, under the government and inspection of such and such persons, and in such particular times. A thousand persons could have confronted the falsehood, had it been one! These appeals are made—a challenge is offered to the Roman government, and to the Jewish rulers and people—a new religion has been introduced in such a place, at such a time—this has been accompanied with such and such facts and miracles! who can disprove this? All are silent. None appears to offer even an objection. The cause of infidelity and irreligion is at stake! If these facts cannot be disproved, the religion of Christ must triumph. None appears—because—none

Lord, make his paths straight. A. M. 4030.
 5 Every valley shall be filled, A. D. 26.
 and every mountain and hill An. Olymp.
 CCL. 2.

shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And^e all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him,^b O generation of vipers, who hath warned you to flee from the wrath to come?

† Isai. 40. 3. Matt. 3. 3. Mark I. 3. John I. 23.—† Gen. 96. 2
 Isai. 52. 10. Ch. 2. 10.—† Matt. 3. 7.

could appear. Now let it be observed, that the persons of *that time*, only could confute these things had they been false—they never attempted it: therefore these facts are absolute and incontrovertible truths: this conclusion is necessary. Shall a man then give up his faith in such attested facts as these, because more than a *thousand* years after, an infidel creeps out, and *ventures* publicly to sneer at what his iniquitous soul hopes is not true.

The word of God came unto John] That is, the Holy Spirit that revealed to him this doctrine of salvation. This came upon him in the *desert* where he was living in such a state of austerity as gave him full right to preach all the rigours of penitence to others. Thus we find that the first preachers, historians, and followers of the doctrines of the Gospel, were men eminent for the *austerity of their lives, the simplicity of their manners, and the sanctity of their conduct*; they were authorised by God, and filled with the most precious gifts of his spirit. And what are the *apostles* which the *new philosophy* sends us? Philosophers full of themselves, not guided by the *love of truth or wisdom*, but ever seeking their own glory, in constant hostility among themselves, because of their separate pretensions to particular discoveries, of the honour of which they would almost as soon lose life as be deprived. Who are they? Men of a mortified life and unblamable conversation? No—they are *poets and poetasters*; composers of *romances, novels, intrigues, farces, comedies, &c.* full of extravagance and impurity. They are pretended *moralists*, that preach up *pleasure and sensual gratification*; and dissolve as far as they can the *sacred and civil* ties that unite and support society. They are men whose guilt is heightened by their assuming the sacred name of *philosophers*, and dignifying their impure system with a name at which *philosophy* herself blushes and bleeds.

Verse 3. *The baptism of repentance*] See on Matt. iii. 4—6. and Mark i. 1, &c. and xvi. at the end.

Verse 5. *Every valley shall be filled*] All hindrances shall be taken out of the way: a quotation from the Greek version of Isai. xl. 4. containing an allusion to the preparations made in rough countries to facilitate the march of mighty kings and conquerors. See the instance produced on Matt. iii. 3.

Verse 7—9. On this account of the Baptist's mode of preaching, see notes on Matt. iii. 7—11.

A. M. 4030. 8 Bring forth therefore fruits
A. D. 28. 1 worthy of repentance, and
An. Olymp. begin not to say within your-
CCL. 2. selves, We have Abraham to our fa-
ther: for I say unto you, That God is
able of these stones to raise up children
unto Abraham.

9 And now also the axe is laid unto
the root of the trees: every tree there-
fore which bringeth not forth good fruit
is hewn down, and cast into the fire.

10 And the people asked him, saying,
1 What shall we do then?

11 He answereth and saith unto them,
2 He that hath two coats, let him im-
part to him that hath none; and he
that hath meat, let him do likewise.

12 Then 3 came also publicans to be
baptized, and said unto him, Master,
what shall we do?

13 And he said unto them, 4 Exact
no more than that which is appointed
you.

1 Or, meet for.—k Matt. 7. 19.—l Acts 2. 37.—m Ch. 11. 41.
2 Cor. 8. 14. James 2. 15, 16. 1 John 3. 17. & 4. 20.—n Matt.
21. 32. Ch. 7. 29.—o Ch. 19. 8.—p Or, Put no man in fear.

Verse 10. *What shall we do then?*] The preaching of the Baptist had been accompanied with an uncommon effusion of that spirit which convinces of sin, righteousness, and judgment. The people who heard him now earnestly begin to inquire *what they must do to be saved?* They are conscious that they are exposed to the judgments of the Lord, and they wish to escape from the coming wrath.

Verse 11. *He that hath two coats, &c.*] He first teaches the great mass of the people their duty to each other. They were *uncharitable* and *oppressive*, and he taught them not to expect any *mercy* from the hand of God, while they acted toward others in opposition to its dictates. If men be unkind and uncharitable toward each other, how can they expect the *mercy* of the Lord to be extended toward themselves?

Verse 12. *Then came also publicans*] He next instructs the *tax-gatherers* in the proper discharge of their duty: though it was an office detested by the Jews at large, yet the Baptist does not condemn it. It is only the *abuse* of it that he speaks against. If *taxes* be necessary for the support of a state, there must be *collectors* of them; and the collector, if he properly discharge his duty, is not only a useful, but also a respectable officer. But it seems the Jewish *tax-gatherers* exacted much more from the people than government authorised them to do, ver. 13. and the surplus they pocketed. This, I am inclined to think, is too common an evil: and the executive government is often the *people's scape-goat*, to bear the crimes of its officers; crimes in which it has no concern. For an account of the *publicans*, see the note on Matt. v. 46.

Verse 14. *The soldiers likewise demanded of him*] He *thirdly* instructs those among the

14 And the soldiers likewise
demanded of him, saying,
And what shall we do? And
he said unto them, 5 Do violence to no man, 6 neither accuse any falsely; and be content with your 7 wages.

15 ¶ And as the people were 8 in expectation, and all men 9 mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, 10 I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will thoroughly purge his floor, and 11 will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things, in his exhortation preached he unto the people.

5 Exod. 23. 1. Lev. 19. 11.—6 Or, allowance.—7 Or, in suspense.—8 Or, reasoned, or, debated.—9 Matt. 3. 11.—10 Mic 4. 12. Matt. 13. 30.

military. They were either Roman soldiers, or the soldiers of Herod or Philip. Use no violence to any, *μηδεν διασευσαι*, do not extort money or goods by force or violence from any. This is the import of the words *neminem conculite*, used here by the Vulgate, and points out a crime, of which the Roman soldiers were notoriously guilty, their own writers being witnesses. *Concussio* has the above meaning in the Roman law. See RAPHELIUS *in loco*.

Neither accuse any falsely] Or, on a frivolous pretence—*μηδεν συκοφανησαι*, be not sycophants, like those who are base flatterers of their masters, who, to ingratiate themselves into their esteem, malign, accuse, and impeach the innocent. Bishop PEARCE observes, that when the *concussio* above referred to, did not produce the effect they wished, they often *falsely accused* the persons, which is the reason why this advice is added. See the note on chapter xix. 7.

Be content with your wages.] *Ολοσους*. The word signifies not only the money which was allotted to a Roman soldier, which was *two oboli*, about three half-pence, per day, but also the necessary supply of *wheat, barley, &c.* See RAPHELIUS.

Verse 15. *Whether he were the Christ*] So general was the reformation which was produced by the Baptist's preaching, that the people were ready to consider him as the promised Messiah. Thus John came in the spirit and power of Elijah, and reformed all things; showed the people, the *tax-gatherers*, and the *soldiers*, their respective duties; and persuaded them to put away the evil of their doings. See the note on Matt. xvii. 11.

Verses 16, 17. On these verses see Matt. iii. 11, 12. and Mark i. 7, 8. and particularly the note on John iii. 5.

A. M. 4031. 19 ¶ * But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

A. M. 4030. 21 ¶ Now when all the people were baptized, y it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 ¶ And Jesus himself began to be about thirty years of age, being (as was supposed) ^a the son of Joseph, which was *the son of Heli*,

24 Which was *the son of* A. M. 4030. Matthat, which was *the son* A. D. 26. of Levi, which was *the son of* An. Olymp. CCI. 2.

Melchi, which was *the son of* Janna, which was *the son of* Joseph,

25 Which was *the son of* Mattathias, which was *the son of* Amos, which was *the son of* Esli, which was *the son of* Nagge,

26 Which was *the son of* Maath, which was *the son of* Mattathias, which was *the son of* Semei, which was *the son of* Joseph, which was *the son of* Juda,

27 Which was *the son of* Joanna, which was *the son of* Rhesa, which was *the son of* Zorobabel, which was *the son of* Salathiel, which was *the son of* Neri,

28 Which was *the son of* Melchi, which was *the son of* Addi, which was *the son of* Cosam, which was *the son of* Elmodam, which was *the son of* Er,

* Matt. 14. 3. Mark 6. 17.—y Matt. 3. 13. John 1. 32.

* See Numb. 4. 3, 35, 39, 43, 47.—a Matt. 13. 55. John 6. 42.

Verse 19. *Herod the tetrarch*] See this subject explained at large, Matt. xiv. 1, &c. and Mark vi. 21, 23.

Verse 21. *Jesus—being baptized*] See on Matt. iii. 16, 17.

Verse 23. *Thirty years of age*] This was the age required by the law, to which the priests must arrive before they could be installed in their office. See Numb. iv. 3.

Being (as was supposed) the son of Joseph] This same phrase is used by Herodotus to signify one who was only reputed to be the son of a particular person: *τουτου πατρ νομιζεται, he was supposed to be this man's son.*

Much learned labour has been used to reconcile this genealogy with that in St. Matthew, chap. i. and there are several ways of doing it: the following, which appears to me to be the best, is also the most simple and easy. For a more elaborate discussion of the subject, the reader is referred to the additional observations at the end of the chapter.

MATTHEW in descending from Abraham to Joseph, the spouse of the blessed Virgin, speaks of sons *properly such*, by way of natural generation: *Abraham begat Isaac, and Isaac begat Jacob, &c.* But LUKE, in ascending from the Saviour of the world, to God himself, speaks of sons either *properly or improperly such*: on this account he uses an indeterminate mode of expression, which may be applied to sons either *putatively, or really such.* And Jesus himself began to be about thirty years of age, being as was supposed, the son of Joseph—of Heli—of Matthat, &c. This receives considerable support from Raphaelius' method of reading the original *ου (ως νομιζετο ως Ιωσηφ) του Ηλι, being, (when reputed the son of Joseph) the son of Heli, &c.* That St. Luke does not always speak of sons *properly such*, is evident from the first and last person which he names: *Jesus Christ* was only the *supposed* son of Joseph, because Joseph was the husband of his mother

Mary; and *Adam*, who is said to be the *son of God*, was such only by *creation*. After this observation it is next necessary to consider, that in the genealogy described by St. Luke, there are two sons *improperly such*: i. e. *two sons-in-law*, instead of two sons.

As the Hebrews never permitted women to enter into their genealogical tables, whenever a family happened to end with a daughter, instead of naming her in the genealogy, they inserted her husband as the son of him, who was, in reality, but his father-in-law. This import, Bishop Pearce has fully shown *νομιζομενος* bears, in a variety of places—Jesus was considered according to law, or allowed custom, to be the son of Joseph, as he was of Heli.

The two sons-in-law who are to be noticed in this genealogy are Joseph the son-in-law of Heli; whose own father was Jacob, Matt. i. 16. and Salathiel, the son-in-law of Neri; whose own father was Jechonias, 1 Chron. iii. 17. and Matt. i. 12. This remark alone, is sufficient to remove every difficulty. Thus it appears that Joseph son of Jacob, according to St. Matthew, was son-in-law of Heli, according to St. Luke. And Salathiel, son of Jechonias, according to the former, was son-in-law of Neri, according to the latter.

Mary therefore appears to have been the daughter of Heli, so called by abbreviation for Heliachim, which is the same in Hebrew with Joachim.

Joseph son of Jacob, and Mary daughter of Heli, were of the same family: both came from Zerubbabel; Joseph from Abiud, his eldest son, Matt. i. 13. and Mary by Rhesa, the youngest. See ver. 27.

Salathiel and Zorobabel, from whom St. Matthew and St. Luke cause Christ to proceed, were themselves descended from Solomon in a direct line: and though St. Luke says that Salathiel was son of Neri, who was descended, from Nathan, Solomon's eldest brother

A. M. 4630. 29 Which was the son of
A. D. 26. Jose, which was the son of
An. Olymp. Eliezer, which was the son of
CCI. 2. Jorim, which was the son of Matthat,
which was the son of Levi,

30 Which was the son of Simeon, which
was the son of Juda, which was the son
of Joseph, which was the son of Jonan,
which was the son of Eliakim,

31 Which was the son of Melea,
which was the son of Menan, which
was the son of Mattatha, which was
the son of ^bNathan, ^c which was the
son of David,

32 ^d Which was the son of Jesse,
which was the son of Obed, which was
the son of Booz, which was the son of
Salmon, which was the son of Naasson,

33 Which was the son of Aminadab,
which was the son of Aram, which was
the son of Esrom, which was the son of
Phares, which was the son of Juda,

A. M. 4630. 34 Which was the son of
A. D. 26. Jacob, which was the son of
An. Olymp. Isaac, which was the son of
CCI. 2. Abraham, ^e which was the son of Thara,
which was the son of Nachor,

35 Which was the son of Saruch,
which was the son of Ragau, which was
the son of Phalec, which was the son of
Heber, which was the son of Sala,

36 ^f Which was the son of Cainan,
which was the son of Arphaxad, ^g which
was the son of Sem, which was the
son of Noe, which was the son of La-
mech,

37 Which was the son of Mathusala,
which was the son of Enoch, which
was the son of Jared, which was the
son of Maleleel, which was the son of
Cainan,

38 Which was the son of Enos, which
was the son of Seth, which was the son
of Adam, ^h which was the son of God.

^b Zech. 12. 12.—^c 2 Sam. 5. 14. 1 Chron. 3. 5.—^d Ruth 4. 18,
&c. 1 Chron. 2. 10, &c.

^e Gen. 11. 24, 26.—^f See Gen. 11. 12.—^g Gen. 5. 6, &c. & 11.
10, &c.—^h Gen. 5. 1, 2.

1 Chron. iii. 5. this is only to be understood of his having espoused *Nathan's* daughter, and that *Neri* dying, probably without male issue, the two branches of the family of David, that of *Nathan*, and that of Solomon, were both united in the person of *Zerubbabel*, by the marriage of *Salathiel* chief of the regal family of Solomon, with the daughter of *Neri*, chief and heretrix of the family of *Nathan*. Thus it appears, that Jesus son of Mary reunited in himself all the blood, privileges, and rights of the whole family of David; in consequence of which he is emphatically called *The Son of David*. It is worthy of being remarked, that St. Matthew, who wrote principally for the Jews, extends his genealogy to *Abraham*, through whom the promise of the Messiah was given to the Jews: but St. Luke, who wrote his history for the instruction of the *Gentiles*,

extends his genealogy to *Adam*, to whom the promise of the Redeemer was given in behalf of himself and of all his posterity. See the notes on Matt. i. 1, &c.

Verse 36. *Of Cainan*] This *Cainan*, the son of *Arphaxad*, and father of *Sala*, is not found in any other Scripture genealogy. See Gen. x. 24. xi. 12. 1 Chron. i. 18, 24. where *Arphaxad* is made the father of *Sala*, and no mention at all made of *Cainan*. Some suppose that *Cainan* was a surname of *Sala*; and that the names should be read together thus, *The son of Heber, the son of Salacainan, the son of Arphaxad, &c.* If this does not untie the knot, it certainly cuts it; and the reader may pass on without any great scruple or embarrassment. There are many sensible observations on this genealogy, in the notes at the end of Bishop Newcome's Harmony.

FARTHER CONSIDERATIONS ON THE BEST MODE OF RECONCILING AND EXPLAINING

THE GENEALOGY OF OUR LORD,

AS GIVEN BY ST. MATTHEW AND ST. LUKE, CHIEFLY EXTRACTED FROM THE PROLEGOMENA OF THE REV. DR. BARRETT'S FAC-SIMILE OF A FRAGMENT OF THE GOSPEL OF ST. MATTHEW, FROM A MS. IN TRINITY COLLEGE, DUBLIN.

PERHAPS few questions have occasioned more trouble and perplexity to the learned, than that which concerns the genealogy of our blessed Lord, as it is given by the evangelists St. Matthew and St. Luke. The tables found in these writers are extremely different, or, as some think, contradictory. Allowing the divine inspiration of the authors, we must grant that they could make no mistakes in any point, and especially on a subject where the truth of the Gospel history, and the fulfilment of the an-

cient prophecies are so nearly concerned. The expression of Le Clerc, however, *Universam antiquitatem exercitiam habuere*, is not strictly true. In later times, the difficulty has certainly excited much discussion; but it is worthy of remark, that while the archives of the Jews remained entire, the accuracy of the evangelists was never called in question. Hence it follows, either that some corruptions have since that time crept into the text, or that the true method of reconciling the seeming inconsis-

tencies was then better understood. The silence of the enemies of the Gospel, both heathen and Jewish, during even the *first* century, is itself a sufficient proof that neither inconsistency nor corruption could be *then* alleged against this part of the evangelical history. If a charge of this nature could have been supported, it unquestionably would have been made. The Jews and heathens, who agreed in their hostility to the religion of Christ, were equally interested in this subject; and could they have proved that a single flaw existed in these genealogical tables, they might at once have set aside the pretensions of our Lord and his disciples; for if the lineal descent of Jesus from David were not indisputable, he could not possess the character essential to the Messial, nor any right to the Jewish throne. If his title, in this respect, were even questionable, it is impossible to suppose that the Jews would have withheld an allegation which must fully vindicate them in denying his Messiahship, and in putting him to death as an impostor. We may confidently assert, therefore, that his regular lineal descent from David could not be disproved, since it was not even disputed, at a time when alone it could have been done successfully, and by those persons who were so deeply interested in the event. The sincere believer may consequently be assured that whatever difficulties appear at present, had formerly no existence, and are even now of such a nature as cannot be allowed to shake the faith of any reasonable man. I would not, however, be understood to intimate that these difficulties are now insuperable; on the contrary, I am satisfied that the *real* difficulties are few, and that these have, for the most part, been satisfactorily explained by most of the evangelical harmonists.

Among those who have written on this difficult question, few seem to have studied it so deeply as Dr. Barrett; who, in his edition of a Fragment of St. Matthew's Gospel, has brought an unusual measure of general knowledge, correct criticism, and sound learning, to bear upon this point; and though it should not be admitted, that he has entirely cleared away the obscurities of the subject, yet, by his criticisms, and even his *conjectures*, he has cast much light upon it generally, and certainly has lessened the difficulties which some of his predecessors in the discussion had either left as they found them, or endeavoured to account for in a manner that could yield little satisfaction to the intelligent inquirer. As the subject is important, and Dr. Barrett's work is not likely to come into the hands of many readers, and is written in a language which but few can understand, I shall lay before them the substance of his elaborate dissertation; abstract his principal arguments and illustrations; transcribe his various corrected tables; and freely intersperse such observations and explanations as the different branches of his reasoning may suggest.

The opinion of *Africanus* in his Epistle to Aristides (preserved by Eusebius, *Hist. Eccl.* l. i. c. 7.) which was received by the church for many centuries as the only legitimate mode of reconciling the evangelists St. Matthew and St. Luke, is the following:

"The names of kindred among the Jews, were reckoned in two ways. 1. According to nature, as in the case of natural generation. 2. According to law, as when a man died child-

less, his brother was obliged to take his wife, and the issue of that marriage was accounted to the deceased brother. In this genealogy, some succeeded their fathers as natural sons, but others succeeded who bore their names only. Thus, neither of the Gospels is false; the one reckoning the pedigree by the natural, the other by the legal line. The race both of Solomon and Nathan is so interwoven by those second marriages, which raised up issue in the name of a deceased brother, that some appear to have two fathers—him whose natural issue they were, though they did not bear his name; and him, to whom, having died childless, the children of his wife and brother were accounted for a seed, assuming his name. If we reckon the generations according to Matthew, from David by Solomon, Matthan will be found the *third* from the end, who begat Jacob, the father of Joseph; but if we reckon according to Luke, from Nathan the son of David, then the *third* person from the end will be Melchi, whose son was Heli, the father of Joseph; for Joseph was the son of Heli, the son of Melchi—Matthan and Melchi having each successively married the same wife, the latter begat children, who were brethren by the mother. Matthan descending from Solomon, begat Jacob of Estha.—After the death of Matthan, Melchi, who descended from Nathan, being of the *same* tribe but of another race, took his widow to wife, and begat Heli; thus Jacob and Heli were brethren by the mother. Heli dying without issue, Jacob married his widow, and begat Joseph, who by the law was accounted the son of Heli, because the law required the seed to be raised up to the deceased brother. Matthew therefore properly says, *Jacob begat Joseph*, but Luke says, *he was the son of Heli*; and it is worthy of remark, that this evangelist never uses the term *begot* or *begetting*, because he traces up this genealogy by *putative* and not by *natural* sons."

This is the substance of *Africanus*' account, which he says he received from the relatives of our Lord, who, because of their consanguinity to him, were called *δευτερονιοι*. Dr. Barrett notices the difficulties of this hypothesis (pp. 18, 19.) and gives it up on the following principle, among others, which I think decisive;—that it refers wholly to the descent of *Joseph* from David, without attempting to prove that the son of *Mary* was the son of David.

Dr. B. then states his own hypothesis, viz that *Matthew* relates the genealogy of *Joseph*, and *Luke* that of *Mary*. Hence appears a sufficient reason, that after Matthew had given his genealogical table, another should be added by Luke, fully to prove that Christ, according to the flesh, derived his descent from *David*, not only by his supposed father, *Joseph*, but also by his *real* mother *Mary*. The writers who agree in this opinion, Dr. B. divides into two classes. 1. Those who affirm that the families of Solomon and Nathan coalesced in *Salathiel* and *Zerubbabel*, after which they became divaricated till they were at last reunited in the marriage of *Joseph* and *Mary*. 2. Those who assert, that *Salathiel* and *Zerubbabel* were distinct individuals, and deny that any coalition took place between the families previously to the marriage of *Joseph* and *Mary*. Dr. B. rejects this latter opinion, because it appears to contradict the divine promise, 2 Sam. vii. 12—

16. for according to this hypothesis it would be evident that Mary, and consequently Christ, did not descend from David by Solomon. He therefore proposes to support the other hypothesis, and to clear away its difficulties.

As Irenæus, Africanus, and Ambrosius assert, that Luke has some names interpolated; to detect this error, Dr. B. divides the genealogy into four classes. 1. From God to Abraham. 2. From Abraham to David. 3. From David to Salathiel. 4. From Salathiel to Christ. From Abraham to Christ, Ambrosius reckons fifty generations, i. e. fifty-one names; Africanus reckons from Abraham to Joseph fifty persons, i. e. to Christ, fifty-one names; but the present text contains fifty-six names. Hence it is probable, five names are interpolated, unless we suppose the name of Abraham to be excluded, and then there are four names in the three succeeding classes to be expunged. In the first division, therefore, there is no interpolation. As to the second division, from Abraham to David, it is evident, from the consent of the fathers, from the consent of MSS. and versions, and from the books of the Old Testament, Ruth iv. 18. 1 Chron. ii. 9, 12. that neither of the evangelists had suffered any interpolation in this part of the genealogy; though in Luke iii. 33. some MSS. and versions insert another name between Aram and Esrom. Thus the Coptic; *φα Αμιναδαβ, φα Αδμιν, φα Αρι, φα Εσρωμ*. Having accounted for this error, and finding no evidence, in the received text, of an interpolation in this second part of the genealogy, Dr. B. examines whether the four names be not found in the two parts of the genealogy between David and Christ, or, which is more likely, in that which follows the Babylonish captivity; and previously, the Jews were both punctual and correct, in keeping their genealogical records.

Recent interpreters have asserted, that two names, *Matthat* and *Levi*, have been interpolated, ver. 24. because Africanus, endeavouring to reconcile the evangelists, places Melchi the third from the end, and making him the father of Heli, leaves no room for *Matthat* and *Levi*. This method of reconciling the evangelists is followed by *Ambrose*, lib. 3. in *Luc. Hieron. Com. in Matthew, Nazianzen* in his genealogical verses, and *Augustin*, Retr. ii. 7. But, on the other hand, it is objected, 1. That the testimony of these fathers is worthy of little credit, because inconsistent with itself. Austin himself mentions forty-three generations from David to Christ, seventy-seven persons in the whole genealogy; he therefore could omit none. 2. Though Africanus does omit some, it is not certain which they are; it is possible he transposed *Matthat* and *Levi*; for it does not appear whom he makes the father of *Melchi*. *Damasceus*, who endeavours to reconcile Africanus, transposes these names, and makes *Levi* the father of *Melchi*, not his son; as does also *Epiphanius* in a hitherto inedited fragment produced by Dr. B. in this publication, p. 46. In the Cod. A. of *Matthai*, instead of *Matthat* the son of *Levi*, the son of *Melchi*, the son of *Janna*; we read *Melchi*, the son of *Matthat*—of *Janna*—of *Levi*: it does not follow, therefore, that Africanus omitted *Matthat* and *Levi*. 3. These names are not omitted in any of the ancient versions, nor in any MS. yet discovered.

In order to give a satisfactory view of this

part of the subject, Dr. B. introduces a synopsis of the principal various readings of MSS. versions, &c. on Luke iii. 24—31; from which I judge it necessary to make the following extract.

Verse 24. *Μελχι* is omitted by the Cod. Vaticanus—Instead of *Ματθατ, του Λευι, του Μελχι, του Ιαννα*, one of the Bodelean MSS. reads *Μελχι, του Ματθατ, του Ιαννα, του Λευι*.

—*Ματθιτ*, many MSS. read *Ματθατ*, and the Antehieronymian versions read, some *Matthiæ*: *Mathei*, *Mathi*, *Matat*, *Mathæ*, and *Matthatiæ*.

—Instead of *Ιωσηφ, Ιωαννα*, is read in one of *Matthai's* MSS.

Verse 25. *Ματταθιας*, is omitted by several of the Antehieronymian versions, and by the Vulgate.

—*Αμου*, omitted also by the same.

—*Νουουμ*, is read *Nuum* by some, and *Anum* by others.

—*Εσλι*, is read *Εσλιμ, Εσσαί*, and *Εσαι*, in different MSS. and *Sedi* by four of the Antehieronymian.

—*Ναζζαι*, in many MSS. *Αγγαι*, in the Vulgate *Magge*, and in the Cod. Vercellensis, *Nance*; instead of *Ναζζαι*, one of *Matthai's* MSS. has *Σαλμου*.

Verse 26. *Μααθ*, is omitted by the Vulgate, and some of the Antehieronymian versions. The Cod. Forojuliensis has *Manat*.

—*Ματταθιου*, the Cod. Leicester. reads *Ματθιου*, and some of the Antehier. *Mathiani*, *Matthiæ*, and *Mathath*; and one adds *Jae* after *Ματταθιου*.

—*Σεμει*, in one of *Matthai's* MSS. *Λουι*.—*Semeja* and *Semein* in the Vercell. and Veronensis.

—*Ιωσηφ*, the Cod. Vatic. and Cod. L. in Griesbach read *Ιωσηφ*: several others agree in the same reading, and with them the Coptic and Armenian versions, and Greg. Nazianzen. Some also read *Osech*, *Osche*, *Joseth*, and *Joseph Osse*.

—*Ιουδα*, read *Iada*, in Cod. Vat. L. Cod. Leicester. and *Idda* and *Joiade* by some Latin MSS.

Verse 27. *Ιωαννα*, read *Ιωαννα*, by the Cod. Alexandr. Vatic. and several others, *Ιαννα*, and *Jonæ* by some others.

Verses 30, 31. *Ελεακιμ, Μιλαα, Μαννα*, are omitted in some of the Latin MSS. *Μιλαα*, only is omitted in one of the Antehieron. *Μαννα*, in the Cod. Alexandr. and two others.

From this collation of authorities, Dr. B. concludes 1. That the omission of *Melchi*, in the Codex Vaticanus is an error, as it contradicts Africanus, and all the fathers, versions, and MSS. 2. That three names have been omitted in the Antehieronymian versions by Sabatier; and also in the Cod. Vercell. and Cod. Veron. viz. ver. 25. *Mattathias* and *Amos*; and in ver. 26. *Maath*.

Of these, two, viz. *Mattathias*, ver. 25. and *Maath*, ver. 26. are omitted in Dr. B.'s MS. Z. which contains a copy of the Antehieronymian version; and which also reads *Mattathias* for *Matthat*. Hence arises a suspicion that *Maath* is an interpolation, and should be omitted, and that *Mattathias*, ver. 26. although omitted in many MSS. is that which occurs ver. 25. As to the names *Melea* and *Mainan*, both appear to be interpolated. Excluding these four names, *Mattathias*, *Maath*, *Melea*, and *Mainan* (unless for some of these, *Amos* should be

rejected) the genealogy will consist of seventy-two generations.

These generations Dr. B. following Irenæus, thinks, should be laid down in the following order.

1. Jesus. 2. Joseph, (or Mary the daughter of Heli.) 3. Heli the grandfather of Christ. 4. Matthat. 5. Levi. 6. Melchi. 7. Janna. 8. Joseph. 9. Mattathias. 10. Aмос. 11. Naum. 12. Esl. 13. Nagge. 14. Semei. 15. Joseph. 16. Juda. 17. Joanna. 18. Rhesa. 19. Zerubbabel. 20. Salathiel. 21. Neri. 22. Melchi. 23. Addi. 24. Cosam. 25. Elmodam. 26. Er. 27. Jose. 28. Eliezer. 29. Jorim. 30. Matthat. 31. Levi. 32. Simeon. 33. Juda. 34. Joseph. 35. Jonan. 36. Eliakim. 37. Mattatha. 38. Nathan. 39. David. 40. Jesse. 41. Obed. 42. Booz. 43. Salmon. 44. Naasson. 45. Aminadab. 46. Aram. 47. Esrom. 48. Pharez. 49. Judah. 50. Jacob. 51. Isaac. 52. Abraham. 53. Terah. 54. Nahor. 55. Serug. 56. Ragau. 57. Peleg. 58. Eber. 59. Sala. 60. Cainan. 61. Arphaxad. 62. Shem. 63. Noah. 64. Lamech. 65. Methusala. 66. Enoch. 67. Jona. 68. Mahalaleel. 69. Cainan. 70. Enos. 71. Seth. 72. Adam.

From the generations thus laid down, there will be found fifty-one names between Christ and Abraham, excluding the latter, which agrees both with Africanus and Ambrosius. Now let thirty years be reckoned to each generation between Christ and David; Salathiel will then appear to have been born anno 570 before Christ, which will be found near the truth; and David 1140. David, in fact, was born 1085. B. C. whence there appears an error of fifty-five years, or about the twentieth part of the whole time in so many generations. But according to the received text of Luke, Salathiel must be born B. C. 630, and David 1260; this would be an error of 175 years, or one-sixth part of the whole interval.

Dr. B. endeavours to solve the principal difficulty by adopting the genealogy of David as delivered in 1 Chron. iii. In this chapter, and in the books of Kings, the whole is laid down in the most accurate manner, till the reign of Jechonias; after which, he supposes, some errors have been admitted into the text.

1st. Because what is recorded ver. 19. is reputed to other parts of Scripture: viz. *Pedaiah* is said to be the father of *Zerubbabel*, whereas *Salathiel* is reckoned to be the father of *Zerubbabel* according to Ezra iii. 8. v. 2. Neh. xii. 1. Haggai i. 1, 12, 14. ii. 2, 23. 1 Esdr. v. 5. see also Josephus, *Ant.* book xi. 4.

2dly. Although the obvious design of the writer is to bring down the regal family through *Zerubbabel*, yet the names which he mentions in the 22d, 23d, and 24th verses cannot be connected (by the assistance of the 21st verse) with *Zerubbabel*, mentioned in the 19th verse. The breach in the connexion renders it impossible to construct the genealogical tree downward from *Jechonias*; for although some copies mention the sons of *Rephaiah*, yet it no where appears who was his father.

3dly. Many names occur in these verses, such as *Delaiah*, *Pelaiah*, *Rephaiah*, *Pedaiah*, or *Pheraiah*, which very nearly resemble each other, not only in the sound, but also in their constituent letters. This very similitude is a ground of suspicion, as in such names it was impossible to prevent confusion.

4thly. Nor is the opinion of the rabbins exempt from similar chronological difficulties; they assert that *Salathiel*, the son of *Jechonias*, was the father of *Pedaiah*, and grandfather of *Zerubbabel*. This will appear to be impossible, when it is considered that *Jechonias* and his queen were both led into captivity, B. C. 599. (Jer. xxix. 20, 21.) and none of his children are recorded, whence it is inferred that *then* he had none; *Salathiel*, therefore, could not be born before the year 598. Supposing him to have been born at this time, and, at the age of twenty, to have had a son born, *Pedaiah*, who also shall be supposed at the same age to have had a son born; even then *Zerubbabel* could not have been born before 558: and yet he was superintendent of the Israelites on their return from the Babylonish captivity in 536; i. e. when he would be only twenty-two years old. On the contrary it is evident, from 1 Esdras, v. 5. that he had a son named *Joachim*, who was one of the chief men that conducted the returning Israelites; therefore he must be more than twenty-two years old. Besides, it will be manifest that only two generations had intervened, if we compare the sacerdotal with the regal line. *Jechonias* was contemporary with *Seraiah*; their sons were *Salathiel* and *Josedek*, therefore *Salathiel* and *Josedek* were contemporaries. *Jeshua*, the son of *Josedek*, was coeval with *Zerubbabel*; who was therefore the son, not the grandson, of *Salathiel*. St. Jerom himself, while he endeavours to prove that *Salathiel* and *Pedaiah* were the same person, (*Quæst. Heb. in Lib. Paral.*) evidently grants that he considered *Zerubbabel* as the grandson of *Jechonias*, and that only two generations had intervened.

5thly. There are manifest errors in verses 18—22, for there are only *five* sons of *Semaiah* numbered in ver. 22. and yet there are said to be *six*.

6thly. The enumeration of the children of *Zerubbabel*, 1 Chron. iii. 19, 20. is imperfect, as it is evident, from 1 Esdr. v. 5. that *Zerubbabel* had a son named *Joachim*, of whom no mention is made, 1 Chron. iii. 19, 20. but *Jechamiah*, a name very similar to this, is found in verse 18. Nor are *Rhesa* or *Abiud* mentioned among his children, although *Luke* mentions the former, and *Matthew* the latter.

7thly. If we have recourse to the hypothesis of St. Jerom, which supposes that those who are mentioned, 1 Chron. iii. 18. are the children of *Jechonias*, and that *Pedaiah*, one of them, is the same with *Salathiel*; and that *Zerubbabel* was the grandson of *Jechonias*, and the son of *Salathiel*, alias *Pedaiah*—it may be objected, that it is not at all likely that he who is called *Salathiel*, ver. 17. should be called by a different name, ver. 18. nor will the difficulty be removed if it be granted that *Salathiel* and *Pedaiah* were brothers, and that *Zerubbabel* was the actual son of the one, and the legal son of the other, according to the law, (Deut. xxv. 6.) Let it be supposed that one of these, e. g. *Pedaiah*, died childless, and that his brother took his wife; from this marriage *Zerubbabel* and *Shimei* are mentioned as sons of *Pedaiah*: but according to the law, the first-born only succeeded in the name of the deceased, and was accounted the legal child. Let *Zerubbabel* be the first-born; as *Shimei*, therefore, was not the legal son of *Pedaiah*, he must have

been his real son: therefore Pedaiah did not die childless,—which is contrary to the hypothesis.

8thly. The versions do not agree in the name of the father of Zerubbabel: instead of Pedaiah, the Arabic, and Syriac bring in *Nedabiah*, and some MSS. of the LXX. read *Salathiel*, in the place of *Pedaiah*; and those which agree in making *Pedaiah* the father of Zerubbabel, express the name differently. For instance, Kennicott's MS. No. 1. both in ver. 18. and 19. reads *Peraiah* for *Pedaiah*, which is the reading of the Syriac and Arabic, in ver. 18. This is worthy of remark, because the name of *Rephaiah* occurs, ver. 21. which by the transposition of the two first letters, might be easily converted into *Peraiah* or *Pedaiah*, פרהייה or פרהיה *Rephaiah*: and it is farther necessary to remark, that the *father* of this *Rephaiah* is not mentioned. As the names of the posterity of *Hananiah*, the son of Zerubbabel, are mentioned in ver. 21. with the names of *Rephaiah* and his posterity, if, with Houbigant, we read בן בנו, *his son*, for בני בני, *sons*, it will not appear improbable, that this *Rephaiah* was the son of Zerubbabel. Among those who were employed in repairing Jerusalem, *Rephaiah*, the son of Hur, who is said to have been *prince of the half part of the city*, is mentioned, Nehem. iii. 9. "Hur." Dr. B. thinks, "was probably the same with Zerubbabel; the Septuagint call him Σουγ, and one of the Kennicott MSS. ש." In this place it is difficult to comprehend Dr. B.'s meaning: Παρφαία υιος Σουγ is certainly found in the Codex Vaticanus of the LXX. but in the Codex Alexandrinus υιος Σουγ is omitted. No MS. of Kennicott's has ש בני בנו *ben sar*, for υιος Σουγ. Two MSS. omit the whole verse; two the word פרהייה *Hur*; and one the following word ש *sar*: this last word cannot possibly be put in the place of פרהייה *Hur*, for it is properly the first word of the following clause: פרהייה שר חצי העיר ירושלים *Rephaiah sar chasi pelec yerusshalam, prince of the half part (or, the region) of Jerusalem*. Among those who were employed in repairing the city, in Neh. iii. 12. is Shallum, the son of Hallopesch, perhaps Meshallum, the son of the eloquent, 1 Chron. iii. 19. viz. Zerubbabel, whose eloquence and doctrine are celebrated, 1 Esd. iii. 4. Jos. Ant. xi. 4. It must, however, be acknowledged, that the Syriac verse reads it differently, Neh. iii. 9. and *Jeremiah the son of Hur*, ver. 12. And *Shallum the son of Hatush*.

From these considerations Dr. B. concludes, that those who are mentioned, ver. 18. were not the sons of *Jechoniah* (Obs. 7.) nor the sons of *Salathiel*, (Obs. 4.) and that consequently they must be sons of Zerubbabel, as seems tolerably well ascertained by a collation of the 3d, 6th, and 8th observations—that *Pedaiah* or *Peraiah* is the same, who, in ver. 21. is called *Raphaiah*, and who is mentioned, Neh. iii. 9. and that *Jechamiah* is no other than *Joachim*, who according to Esd. v. 5. was the son of Zerubbabel. Both these names, *Pedaiah* or *Peraiah*, and *Jechamiah*, occur, 1 Chron. iii. 18. consequently a verse is transposed, a thing not unfrequent in the Sacred Writings. The text, therefore, of 1 Chron. iii. 18—22. should be read, as Dr. B. contends, in the following order:

Verse 18. *And the sons of Salathiel, Zerub-*

babel, and Shimei, and the sons of Zerubbabel, Meshullam, Hananiah; and Shelomith their sister.

Verse 19. *Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed.*

Verse 20. *And Malchiram, and Rephaiah, and Shenazar, Jechamiah, Hoshamah, and Nedabiah; six.*

Verse 21. *And the sons of Hananiah, Pedaiah, and Jesiah; the sons of Rephaiah; Arnan his son; Obadiah his son; Shechaniah his son: (reading according to Houbigant, בן בנו, *beni*.)*

Verse 22. *The sons of Shechaniah: She-maiah—the sons of Shemaiah; Hatush, and Igeal, and Bariah, and Neariah, and Shaphat; five.*

On the propriety of the substitution of בן בנו, *his son*, for בני בני, *sons*, in ver. 21. I cannot but agree with Dr. B. That the latter is a corruption, appears to me self-evident; the mistake might easily be made, from the great similarity between י *yod*, and ו *vau*; and numerous mistakes of this kind in the sacred text, have long been the perplexity and the complaint of critics. Houbigant's note on this verse is worthy of serious regard: "Illud בני quod hoc versu quater legitur, quater esse legendum בן filius ejus, docet ipsa per se pagina sacra. Nec aliter legunt omnes Veteres, sed in fine post שבניה addendum בן filius ejus, quod etiam legebant Veteres, et quod scriba omisit deceptus similitudine ejus בני quod sequitur initio versus 22." Houbigant *in loco*.

From these observations, Dr. B. concludes, that by an error of the transcriber, *Pedaiah* is put for *Rephaiah*, or *Peraiah* in ver. 18. while in ver. 21. the proper name *Rephaiah* is retained; hence those whose names are mentioned in ver. 18. were supposed not to be the sons of Zerubbabel, and so the whole verse in which they were contained, was transposed, and put before the 19th verse, where the name of Zerubbabel occurs; and as the last word of this verse, viz. *Nedabiah*, or בנייה *Nedabiah*, according to the Septuagint, (who omitted the word *six* in this place, and added it to ver. 22.) contains almost all the letters of the words בני בני *beni Pedaiah*; this word, by a mistake of the transcriber, was changed into בני בני *beni Peraiah*, and thus it was supposed that a mistake in a name twice written was corrected; hence it was that Zerubbabel was called the son of *Pedaiah*, whose name occurred in the preceding verse. Many examples of similar permutations occur in the Sacred Writings, see John xl. 1—14. which ought to be placed, as both Kennicott and Heath have observed, between what is related, chap. xl. 2, 6, and 7. see also Exod. xxx. 1, 10. also Job xxxi. 38, 39, 40. which should follow chap. xxxi. 25. A similar transposition may be seen, 1 Chron. ix. 2, 17. where the whole clause appears to be taken from Neh. ix. 2, 19. Many other instances appear in Kennicott's *Dissertations on the state of the printed Hebrew text*.

Dr. Barrett having thus far made his way plain, proceeds to lay down a table of the regal line, taken from 1 Chron. iii. on each side of which he places the genealogy as given by the evangelists St. Matthew and St. Luke, that the general agreement may be the more easily discerned.

Matthew, chap. i.	1 Chron. chap. iii.	Luke, chap. iii.
Salathiel	Salathiel	Salathiel
Zerubbabel	Zerubbabel	Zerubbabel
First generation omitted	Rephaiah	Rhesa
Another generation omitted	Arnan, or Onan	Joanna or Jonan
Abiud	Obadiah	Juda
Eliakim	Shechaniah	Joseph or Josech
Third generation omitted	Shemiah	Semei
	No corresponding generation	Mattathias
	No corresponding generation	Maath
Fourth generation omitted	Neariah	Naggo
Azor who is also	Azrikam who is	Eslī (from whom descended Mary)
From the above descends Joseph who espoused Mary	Elioenai	
	Joanan Joanam	Naum or Anum

Dr. Barrett then proceeds to lay down the two following propositions.

I. That Salathiel in Matthew is the same with Salathiel in 1 Chron. iii. This admits of no doubt, and therefore he despatches it in a single sentence; both were descended from David through the same ancestors; both lived at the same time, viz. of the captivity; and both were born of the same father.

II. That Salathiel in Luke is the same with Salathiel in 1 Chron. iii. 17. the same as in Matthew i. and consequently that Mary the mother of Jesus, descending from Salathiel in Luke, descends lineally from David by Solomon, a matter of vast consequence according to the opinion of Calvin, who asserts, "if Christ has not descended from Solomon, he cannot be the Messiah." Having taken for granted that Salathiel in Matthew is the same with Salathiel in 1 Chron. he proceeds to deduce the following consequences from his hypothesis.

1. Zerubbabel in 1 Chron. is the same with Zerubbabel in Luke: they agree in name, the time also is the same, and they had the same father.

2. Rephaiah in 1 Chron. is the same with Rhesa in Luke, where a notable coincidence occurs in the names.

3. Arnan in 1 Chron. is the same with Joanna in Luke; and here it is worthy of notice, that in one of Kennicott's MSS. the name was originally written אָנָן Onan, אַרְנָן being used instead of אָנָן. It is well known that the MSS. in Luke write the name in a great diversity of forms, viz. אַרְנָן, אַרְנָן, אַרְנָן, אַרְנָן, אַרְנָן, אַרְנָן, and some אַרְנָן, between which and Onan there is but little difference.

4. Obadiah in 1 Chron. is the same as Judah in Luke. In this name may be found that of Abiud mentioned Matt. i. 13. who is the third from Zerubbabel; whence it is evident, that in St. Matthew two generations are omitted. The MSS. in St. Luke also vary considerably in the name: some write it אַבְיָדָא, which answers to the Hebrew Joida, or even אַבְיָדָא Obadiah. Obadiah was one of the priests who signed and sealed the same covenant, Neh. x. 5. and seems to be the same with Ildo, Neh. xii. 4. who returned with Zerubbabel. See Newton, Chronol. p. 361.

5. Shechaniah in 1 Chron. is the same with Joseph, or Osech, between which names there is a considerable similitude.

6. Shemaiah, in 1 Chron. is the same with Semei in Luke. In this place the names per-

fectly agree. Thus, through six successive generations in the same line, the names either perfectly agree, or are manifestly similar; each preserving the same order. Hence it may be legitimately concluded, that the preceding hypothesis is perfectly correct; and that Salathiel in Luke is the same with Salathiel in 1 Chron. iii. especially, when we consider that the time which elapsed between David and Christ was nearly bisected by the captivity; so that the number of generations between them was divided into two almost equal parts by Salathiel. The two generations which occur after Semei in Luke, Mattathias and Maath, of which no trace is found in 1 Chron. iii. are already rejected from the text of Luke, as interpolations, according to the proofs advanced in Dr. Barrett's second section. Immediately after Shemaiah, the writer of 1 Chron. iii. subjoins Neariah, in which Dr. B. supposes he has found the person called Naggo in Luke iii. 25. as he thinks the names do not differ widely, for the LXX. whom Luke generally follows, often express the Hebrew גָּמָא by the Greek Γ γαμμα; and even in this chapter, for the מָרָא of the Hebrew text, they write Παγαυ.

To this Neariah, says Dr. B. the book of Chronicles gives three children: in Azrikam, the first of these, we discover the Azor of St. Matthew, the son of Eliakim. But according to the opinion of some critics, Abner should be inserted between Eliakim and Azor: (See Le Clerc in Hammond, vol. i. p. 6.) or, according to others, between Abiud and Eliakim. (Drusus. Crit. sac. in Matt.) However this may be, Dr. B. thinks he can discover Shechaniah in Eliakim, and either Shemiah, or Neariah, in Abner. Another son of Neariah was Elioenai, the same probably which Luke calls Eslī or Eslim; nor can they be considered as different persons, though their names in Greek and Hebrew do not perfectly correspond. He thinks also that the Elioenai in 1 Chron. iii. and Elisthenan in the LXX. are different, although they certainly may be names of the same person differently written, and signify the same son of Neariah. As Elioenai and Azrikam are different, the same may be said of Eslī and Azor; hence the family of Salathiel became branched out into two families, one of which is traced by Matthew, the other by Luke. It is not therefore surprising if the subsequent names, as far as Joseph, should differ, as a different line of descent is described. Luke gives to his Eslī a son called Naum, or Anum; and in 1 Chron. iii. among the sons of Elioenai, we meet with Joanam, sometimes written Joanan—names which have a considerable similitude to that recorded by Luke.

Having thus fixed the genealogy, by proving that Salathiel in Matthew and Luke is the same with Salathiel in 1 Chron. iii. 17. Dr. Barrett proceeds to inquire whether chronology will support him in the times of those generations, the correlative succession of which he has endeavoured to ascertain. In the year 445 B. C. Nehemiah returned to Jerusalem, at which time both Shemiah the son of Shechaniah, and Rephaiah, who preceded him four generations, were employed in building the walls of the city. At this time, therefore, Shemiah must have been very young, Dr. B. supposes about twenty years old; he also considers that each of the generations consists of the

same number of years; that Rephaiah must consequently be about a hundred years old, to have been born in the year before Christ 545; his father Zerubbabel to have been born about the year 570; and Salathiel in 590, or 595; there is consequently no place for the *supposititious* Pediah, because Jechonias had not at that time begotten Salathiel, Matt. i. 12. as he was not led away captive till the year 599. Shemiah above-mentioned had a brother, called Hattush, the son of Shechaniah, who is mentioned Ezra viii. 2, 3, and 1 Esdr. viii. 29. as returning to Jerusalem with Ezra; and as Shemiah had more sons, the last but one of whom was Neriaiah; this Neriaiah may be considered as having been born in 420, when Shemiah was about forty-five years old. We may also suppose, says Dr. B. that in the fortieth year of Neriaiah, or before Christ 330, Elieoenai the youngest son was born. Now as Elieoenai begat several sons, the youngest of whom was *Joanam* or Naum, it will not appear improbable, if we consider *Naum* to have been begotten in the year 340, or the fortieth year of Elieoenai. The line of Naum is carried no farther in the book of Chronicles, whence we may suppose, he had reared no children in the time of *Simon*, surnamed the *Just*, who was high priest from 242 to 283, and is thought to have put the finishing hand to this book. It is probable therefore, that Naum begot Amos in 290, when he himself was in the fiftieth year of his age. After Amos, let thirty years be computed for each generation, or a hundred years for three, and the dates of these generations will appear as under:

MATTHEW.	LUKE.	A. a. C.
Azor born before Christ 330	Elieoenai, or Esli, born	330
A generation omitted	Naum	340
Another generation omitted	Amos	290
Sadoo	Mattathias	260
Achim	Joseph	230
Eliud	Jaana	200
Eleanzar	Melchi	165
Matthan	Levi	130
Jacob	Matthat	100
Joseph the husband of Mary	Iheli	65
	Mary the mother of Christ	25

Dr. B. now proceeds to inquire, whether by the proposition it appears, that *Salathiel* in *Luke*, and *Salathiel* in *1 Chron.* are the same person, provided the generations be traced up to David. This inquiry he acknowledges is pressed with many and great difficulties; and the utmost that can be expected from it, is to show that the objections advanced against it are destitute of force.

Matthew states that *Jechonias* was the father of *Salathiel*; but Luke says that *Neri* was his father. These two accounts, however, may be reconciled by the hypothesis, that *Neri* was the maternal grandfather of *Salathiel*, and hence, according to the custom of the Hebrews, put down for his father; so we read, Ezra ii. 61. *Who took a wife of the daughters of Barzillai, and was called after their name.* The truth of this hypothesis is next examined.

It is a received opinion among the Jews, that *Susanna* was wife of *Jechonias*, and mother of *Salathiel*, which is confirmed by Biblioth. Clement. Vatic. tom. i. page 490, where it is said "that Joachim, the husband of Susanna, was

supposed to have been the king whom Nebuchadnezzar shut up in prison, whence he was liberated, on the death of that monarch, by his son and successor Evil-merodach. Of *Susanna* was born *Salathiel*; because he was of the regal line, the elders of the people sat in judgment in his house, as in the palace of the king." That *Susanna* was nearly allied to the throne, will be readily credited, if it is considered, that when she came to the tribunal, she was accompanied by fifty servants: (see the Septuagint version of Daniel, fol. Romæ 1772.) this was a proof of the regal state; for when *Absalom* and *Adonijah* affected the throne, they prepared fifty men to run before them. (2 Sam. xv. 1. 1 Kings i. 5.) The Jews also affirm that she was of the tribe of Judah.

Dr. B. next inquires into the genealogy of *Neri*, whom he supposes to be the same with *Neriaiah*, mentioned so frequently by *Jeremiah*, ch. xxxii. 12, 16. xxxvi. 4, 8, 14, 32. xliii. 3, 6. xlv. 1, 41, 59, and who was the father of *Baruch* and *Seriah*. *Baruch* was certainly of an illustrious family, as we learn from *Josephus*, (Ant. x. 11.) who calls him the son of *Neri*. This Dr. B. farther establishes by the following considerations. 1. The title of *prince* is given to his brother *Seraiah*, Jer. xli. 59. 2. When the Jews were conquered by the Chaldeans, *Johanan*, the son of *Kareah*, took the remnant of Judah, and all the nobility and persons of distinction, and carried them down into Egypt; and among these were *Jeremiah* the prophet, and *Baruch* the son of *Neriah*, Jer. xliii. 5—7. 3. The words of Jer. xiv. 4, 5. "The Lord saith, Behold, that which I have built I will break down, and that which I have planted will I pluck up; and seekest thou great things for thyself? seek them not, for I will bring evil upon all flesh," &c. Here it is evident the threatening is directed against the *house of David*; (2 Sam. vii. 16. 1 Chron. xvii. 25.) and the *great things* which *Baruch* sought for himself, were certainly a share in the government of the land, as being nearly allied to the throne; or even the throne itself. 4. Add to this, that the Jews alleged as a charge against *Baruch*, that by his instigation, *Jeremiah* exhorted them rather to continue under the power of the Chaldeans, than escape to Egypt, Jer. xliii. 3. which seems strongly to intimate that he expected to exercise the regal power over the remaining Jews, by the assistance of the Chaldeans, which he could not expect to maintain in Egypt. From all these considerations, Dr. B. infers, that *Baruch*, and consequently *Neriaiah*, sprang from *Nathan*, the son of *David*.

As nothing is related of the ancestors of *Neriaiah*, Dr. B. is obliged to recur to conjectures; the chief of which are the following. "Maaseiah or Melchi, the father of *Neriaiah*, was probably the same who, during the reign of *Josiah*, was *governor of the city*, 2 Chron. xxxiv. 8. whom the Syriac calls the *scribe*, and the Arabic the *teacher of the city*. Probably also, *Simeon* the son of *Juda*, (Luko iii. 30.) is the same as is called *Maaseiah* the son of *Adaiah*, 2 Chron. xxiii. 1. *Simeon* and *Maaseiah*, (Dr. B. observes) are written in nearly the same letters, and differ scarcely, except in their situation. As to the names of *Adaiah* and *Juda*, the difference is nearly the same with that already observed between *Obadiah* and *Judah*,

Luke iii. 26." That the names in the Old Testament have been extremely corrupted, not only in the different translations through which the Sacred Writings have passed, but also in various copies of the original, is well known to every biblical critic, and has been continually deplored, from the days of St. Jerom, to the present hour. The complaint of this father, in his comment on Ezekiel xl. 7. is as follows: *Statim mensus est limen portæ quod LXX. Θμ nominant, pro quo in Hebræo scriptum est ηε Seph; et diligentem et studiosum lectorem admonendum puto—ut sciat omnia propè verba Hebraica et nomina quæ in Græca et Latina translatione sunt posita, nimia vetustate corrupta scriptorumque vitio depravata, et dum de inemendatis scribuntur inemendatiora, de verbis Hebræicis facta esse sarmatica imò nullius gentis, dum et Hebræa esse desierint, et aliena esse non ceperint.* HIERON. Opera, vol. iii. col. 981. edit. Martinay.

Dr. B. thinks, that if the above hypothesis be allowed as probable, it will follow, that the family of *Nathan* was concealed in a humble and obscure situation, until almost the whole race of Solomon was destroyed by the treachery of *Athaliah*. *Maaseiah* or *Simeon*, the prince of this family, fearing a similar destruction, and being moved with pity toward his relative *Joash*, and having by the assistance of *Jehoiada* the priest, removed *Athaliah* out of the way, set *Joash* at last on the throne, according to the particular account in 2 Chron. xxii. 23. From that time the wealth and dignity of this family increased, till the whole line of Solomon becoming extinct, *Jechonias* his only remaining heir, took *Susanna* the daughter of *Neriah*, to wife: to which circumstance, Dr. B. thinks, the author of Psalm cxxxii. 17. probably alludes: "There will I make the horn of David to bud: I have ordained a lamp (that is *Neri*.) for mine anointed." Here Dr. B. plays a little on the original word *נר* *ner*, a lamp; and as *נר* *Neri*, signifies my lamp, and *נריה* *Neriah*, the lamp of the Lord, he seems to think this a prophetic declaration of the preservation of the seed royal in the person of *Neriah* the direct ancestor of Christ. Supposing this hypothesis to be true, Dr. B. constructs his genealogical table in the following manner, beginning at the division of the line of Solomon, and omitting *Melea* and *Maiman*, for reasons that have been already assigned.

1	SOLOMON.	1	NATHAN.
2	Rehoboam	2	Mattatha
3	Abiah	3	Eliakim
4	Asa	4	Jonan
5	Jehoshaphat	5	Joseph
6	Jehoram	6	Judah or Adniah
7	Ahaziah	7	Simeon or Maaseiah
8	Joash	8	Levi
9	Amaziah	9	Mattath
10	Uzziah	10	Jorim
11	Jotham	11	Eliezer
12	Ahaz	12	Joso
13	Hezekiah	13	Er
14	Manasse	14	Elmodam
15	Amon	15	Cosam
16	Josias	16	Addi
17	Jehoiakim	17	Melchi or Maascias
18	Jehoiachin or Jechonias	18	Neri
		19	Susanna

On the ancestors of *Mary*, and the consanguinity between her and *Joseph*, Dr. B. shows that the Virgin descended, not from the tribe of *Levi*, (an opinion which some of the ancients

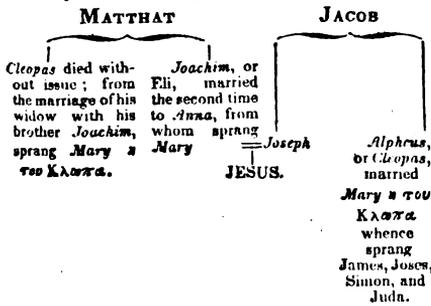
embraced) but from the family of *David*; and brings several additional arguments, to prove that St. Luke's professed object was to trace out the genealogy of *Mary*, and St. Matthew's that of *Joseph*.

According to the universal voice of antiquity, the father and the mother of the Virgin were called *Joachim* and *Anna*. Dr. B. thinks it indisputable that *Joachim* is the same name with *Eli*, Luke iii. 23. or *Eliakim*, 2 Chron. xxxvi. 4. To give a greater probability to the opinion that Luke delivers the genealogy of *Mary*, Dr. B. refers to those Jewish writings, quoted by Lightfoot, in which the mother of our Lord is called *מרים* *Mary* the daughter of *Eli*; and though the latter word is written *אלי* instead of *אליה* this does not, in his opinion, tend to invalidate the argument, as *א* and *י* are frequently interchanged. It may, therefore, be taken for granted that *Eli* was the father of *Mary*, and maternal grandfather of Christ, and that he is considered by St. Luke as the real father of Christ, while *Joseph* is only the putative father; and thus, Dr. B. thinks, his own exposition is not only confirmed, but Luke is represented to be consistent with himself through the whole of his account: for in the same way as *Neri* is said to be the father of *Salathiel*, though it is evident he was no more than his maternal grandfather, so *Eli* would appear to be the maternal grandfather of Christ, although he is called his father. On the contrary, if the hypothesis of *Africanus* be adopted, the genealogy by St. Luke is self-contradictory. Dr. B. next takes into consideration the family of *Anna*, the mother of *Mary*. It is generally agreed, that the father of *Anna*, was named *Mattath*: who this person was, is not easy to be known. Some suppose him to have been a priest; and as it was lawful for the daughters of the priests to marry into any tribe (Lev. xxii. 12.) we may perceive how *Mary* could be the cousin (*συγγενισ*) of *Elisabeth*, (who was really of the tribe of *Levi*) though her father *Joachim* or *Eli*, was a descendant of the tribe of *Judah*.

From considering the family of *Anna*, the Virgin's mother, Dr. B. proceeds to the family of *Joachim*; but in this examination he finds very few documents to guide his inquiries. Ancient writers, in order to prove that *Mary* sprang from *David*, invented two names, *Panther* and *Barpanther*, as the grandfather and father of *Joachim*. Concerning this fabulous Panther, there are two hypotheses: one is, that Panther was the surname of *Jacob*, the father of *Joseph*; and this was the opinion of *Epiphanius*. Others have maintained that he was of the family of *Nathan*, and brother of *Melchi*: this hypothesis is delivered by *Damascenus*, who appears to have found it in *Epiphanius*. Leaving all these precarious and forged authorities, Dr. B. thinks that the family of *Joachim* is more likely to be ascertained, by inquiring among the brethren of our Lord, mentioned *Matt. xiii. 55.* and *Mark vi. 3.*—*James, Joses, Simon, and Judas*. Concerning these, there have been two opinions: 1. That they were the sons of *Joseph* by a former wife, which *Origen*, *Epiphanius*, and *Theophylact* seem to have believed, and *Jerom* has opposed with considerable asperity. (See his books *De viris illis tribus et adversus Helvidium.*) *Jerom's* hypothesis, on the contrary, is that *James, Joses,*

Simon, and Judas, were *cousins* of our Lord, being the sons of *Mary*, the wife of *Alpheus*, and sister to the Virgin, who is called *Magia* α του *Κλωπα*, John xix. 25. Dr. B. asserts, after Baronius and others, that James the Just, the first bishop of the church at Jerusalem, was the same who is called the *brother of our Lord*, and the son of *Alpheus*.

Concerning *Cleopas* or *Klopas*, there are various opinions, both among ancient and modern writers. Hegeſippus, as quoted by Eusebius, (Hist. Eccl. l. iii. c. 2.) calls him the *brother of Joseph*. Epiphanius, on the contrary, calls him the *brother of Joachim*: Chrysostom is of the same opinion. Others make *Cleopas* and *Alpheus* the same person: and Grotius, following the *Arabic* version, understands by α του *Κλωπα*, the *daughter*, not the *wife* of *Cleopas*. Calmet, in his comment on John xix. 25. gives it as the most plausible opinion, that *Cleopas* was husband of that *Mary*, who was *sister* to the blessed Virgin, and father of *James* the less. Dr. B. thinks that these apparently discordant systems may be harmonised by the following scheme:



By this hypothesis it would appear, that there were two persons of the name of *Cleopas*, one the *brother of Joachim*, the other the *brother of Joseph*; one the legal father, the other the husband of *Mary*. Hence *James* and the others are properly termed the *brethren of our Lord*, being connected with him by a twofold tie of consanguinity—on their mother's side, and on the side of their putative father. Secondly, by this hypothesis, the difficulty of regarding these four brothers as the *sons of Joseph*, is quite removed: if this indeed were true, they would not be the sons of *Mary του Κλωπα*, for *Joseph* would then have been the husband of the two sisters, contrary to the law, Lev. xviii. 18. *Cleopas* or *Alpheus*, according to Grotius and *Lucas Brugensis*, is the same with *Κλωπα*, (John xix. 25.) who was alive when *Christ* was crucified. Hence it is improbable that *James*, *Josef*, *Simon*, and *Judas* could have been born of his wife, by any marriage of her with *Joseph*. We have already seen from Hegeſippus, that the grandchildren of this very *Jude*, who was called *our Lord's brother*, were alive in the time of *Domitian*: he expressly says, that "Simon, the son of *Cleopas*, who was *uncle* to our Lord, was crucified in the 120th year of his age, under the reign of *Trajan*, when *Atticus*, of the consular order, was president of *Syria*." See Euseb. Hist. Eccl. l. iii. c. 32. *Simon* must therefore have been born before *Christ*; for *Trajan*, in whose reign he suffered, died A. D. 117. If therefore *Joseph* had ever married *Mary του Κλωπα*, it must have been before he

espoused the mother of our Lord, and then, as both these sisters were alive at the crucifixion, (John xix. 25.) he must have been illicitly the husband of both at the same time.

Dr. Barrett having thus finished his laborious investigation of this difficult subject, concludes his work by observing, that his prime object was to prove, by the agreement of the evangelists, that *Christ* descended from *David* by the line of *Solomon*; that on this subject he has not assumed, that the explanation given of one or other of these genealogies is the true one, and that the other should be corrected according to it; but that, in the first place, he has considered the *number of the generations*, and then, by assistance derived from the books of the Old Testament, the rules of sound and temperate criticism, and the collation of MSS. has constructed a genealogical table of the family of *David*; (see the preceding page,) and having compared with this table the genealogies extant in the evangelists, he finds that they agree with it, in the main, and consequently that they agree with each other. It cannot be objected against his argument, that he takes for granted what he should have proved, viz. that one or other of the genealogies is true; this he has not asserted, but he infers that both are authentic, from their agreement with that which he has constructed from the best existing authorities: and although he considers the hypothesis of the moderns, which states that *Luke* sets down the genealogy of *Mary*, to be the most probable, yet he has not assumed it as true; neither do his conclusions against the hypothesis of *Africanus*, in the second and third sections, rest on any such assumption, but solely on the authority of the Old Testament, and a collation of MSS. unconnected with any hypothesis whatever.

All subjects of this kind, both in sacred and profane history, are entangled with difficulties peculiar to themselves, partly through the remoteness of the times to which they refer, and partly through the peculiar manners that prevailed in different nations, of reckoning and recording their genealogical successions. I may venture to affirm, that similar difficulties, and even greater, are to be found in profane histories of the first importance; the general accuracy and universal authenticity of which, no man who regards his credit will ever call into question.

Dr. B. has certainly proved his main points without recurring to the *discreditable shifts* which some will adopt, who cut the knots they cannot untie; and because they find it impracticable to reconcile certain seeming difficulties in the sacred history, first affect to doubt the authenticity of those histories, and afterward put forth their criminal hands, and lop off whole branches from the tree of life:—a text is too small a portion; difficulties (to them) still remain, another text must follow, and another still, till at last whole chapters are tossed away into the limbo of vanity. Then, to be sure, all is fair and clear; for by this species of criticism any thing may be proved or denied: but God never appointed such a method to discover truth, and sound criticism should hold it disgraceful to resort to it.

I have said that the *peculiar manner* used by some of the eastern nations in recording their genealogies, is one cause of their present obscurity: on this subject the late ingenious Mr.

Harmer refers to a case in point, which I shall give in his own words:

"Genealogical tables were kept among the Jews with great exactness. Every person of learning, however, knows, that the great difference in this point between St. Matthew and St. Luke, who have each of them given us a genealogy of our Lord, has greatly embarrassed the curious, and did so early; (see Aug. *Retract.* l. ii. c. 7.) but as in other cases, what was at first thought an objection against the sacred writer, has turned out in his favour; so doubly will this, when it shall be thoroughly cleared up. Time may perhaps do it: all I would attempt to show here is, that there has been lately discovered an inscription at Palmyra, which has just the same difficulty. He that clears up the Syrian difficulty, will, I presume, clear up the *sacred*. To which I would add, that it is to be remembered, that Palmyra was in the neighbourhood of Judea, and the inscriptions that are found there, are about the apostolic age. As to the *inscription*, I refer to Mr. Wood, the ingenious editor of those ruins, who has observed, that it was more difficult to understand than translate it. This, says he, will appear by rendering it literally, which is easiest done into Latin, thus: *Senatus populique Alialamenem, Pani filium, Mocimi nepotem, Eranis pronepotem, Muthæ abnepotem, et Eranem patrem ejus, viros pios et patriæ amicos, et omni modo placentes patriæ patriisque diis, honoris gratia. Anno 450, Mense Aprili.* Our difficulty is, continues he, that Eranes is called the father of Alialamenes, who is himself called the son of Panus, just in the same manner as St. Matthew tells us that *Jacob begat Joseph*; and St. Luke calls Joseph *the son of Heli*. There is something without doubt in these affairs peculiar to the east, which, however unknown to us, was common to the Jews and the people of Palmyra; and will, when properly explained, be a proof of the authenticity of these genealogies, instead of an objection." *HARMER'S Observations.*

To several of my readers it will probably appear, that Dr. B. has carried his *critical conjectures* too far, particularly in respect of several names which occur in these genealogies. Those only will make this objection, who, from a want of acquaintance with ancient MSS. suppose that those names, as they occur in our present copies, are to be considered as invariably genuine and original. But the specimen I have already given, in the preceding sheet, of the different reading of the same name in ancient MSS. will serve to remove this misapprehension. From a very particular acquaintance with this subject, I think I have sufficient ground to state, that through the ignorance and carelessness of *transcribers*, innumerable mistakes have been made in ancient *names*. These also have suffered very greatly in their trans-

fusion from one language to another, till at last the original name is almost totally lost. Examples might be multiplied without end: a very few will suffice: the *יהושע* *Yehoshua* (according to the Masoretic punctuation) of the Hebrew Bible, is changed into *Joshua* and *Jesus*; *עליהו* *Yeshayahoo* into *Isaiah* and *Esaias*; *אליהו* *Eliyahoo* into *Elijah* and *Elias*: the Persian *דاریוס* *Darib* into *Darius*; *ארדשטר* *Ardsheer* into *Artaxerxes*, *Artachshasta* into *Artaxerxes*, and even *Darius*, and *יהוחנן* *Yahchanan* into *Ioannes*, *Johannes*, and *John*! Besides, neither the Greeks nor Romans could pronounce either the Hebrew or Persian names; and when engaged in the task of transcribing, they did it according to their own manner of pronunciation. It is notorious that all the Greek and Latin historians have committed innumerable blunders of this kind, in their accounts of foreign nations. St. Jerom loudly complains of the ridicule which those Christians, who were accustomed only to a Greek or Latin mode of pronunciation, endured continually from the Jews, because they could not pronounce the Hebrew *proper names*, particularly the gutturals: "*Solent, (says he) irridere nos imperitia maxime in aspirationibus et quibusdam cum rasura gule litteris profrendis;—si igitur à nobis hæc nominum et linguæ idiomata ut videlicet barbara non ita fuerint expressa ut exprimentur ab Hebræis, solent cachinnum attollere, et jurare se penitus nescire quod dicimus.*" *Com. in Epist. ad Tit. c. iii. v. 9.* This learned father excuses himself and his brethren on the consideration, that the Hebrews had both *sounds* and *letters*, which were wholly unknown to the Greeks and Latins; and particularly instances *ח* *cheth*, and *א* *ayin*, the double aspiration of which (as he terms it) the Septuagint not being able to express, were obliged to represent by the use of additional letters, *quia cum duplici aspiratione in Græcum linguam transferre non poterant, aliis litteris additis expresserunt*: he adds, that whereas the Greeks and Romans had only one *s*, the Hebrews had three, *ס* *samech*, *ש* *sade*, and *ז* *sin*, each of which had a different sound. (*Ubi supra.*) From these examples, the reader will see the indubitable evidence of corruption in many proper names, and the great probability of it in others.

On the whole of this genealogy, a pious writer makes the following reflections:

Jesus, the author and principle of the new creation, and the repairer of the world, disdains not to be reckoned among ordinary creatures, and among the children of sinful Adam. He designed hereby to secure us from having the least doubt of his human nature; and to assure us, that we have a *Veritum*, a *Serious*, and a *High Priest*, capable of compassionating our infirmities and miseries, and making atonement for our sins; and thus reconciling us to God. Thanks be to God for his unspeakable gift!

CHAPTER IV.

Christ's temptation, 1—13. Teaches in the synagogues of Galilee, 14, 15. He preaches in a synagogue at Nazareth, 16—23. They attempt to kill him, 29, 30. He preaches in Capernaum, 31, 32, and casts out a demon, 33—37. Heals Peter's mother-in-law, and various others, 38—41. He goes to the desert, and preaches afterward in the synagogues of Galilee, 42—44.

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

AND ^a Jesus being full of the Holy Ghost returned from Jordan, and ^b was led by

the Spirit into the wilderness,
2 Being forty days tempted of the devil. And ^c in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, ^d It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: ^e that is delivered unto me; and to whosoever I will, I give it.

7 If thou therefore wilt ^f worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for ^g it is written, Thou shalt worship the

Lord thy God, and him only shalt thou serve.

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

9 ^h And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God cast thyself down from hence:

10 For ⁱ it is written, He shall give his angels charge over thee, to keep thee:

11 And in ^j their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, ^k It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him ^l for a season.

14 ^m And Jesus returned ⁿ in the power of the Spirit into ^o Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ^p And he came to ^q Nazareth, where he had been brought up: and as his custom was, ^r he went into the

^a Matt. 4. 1. Mark 1. 12.—^b Ver. 14. Ch. 2. 27.—^c Exod. 34. 29. 1 Kings 19. 8.—^d Deut. 8. 3.—^e John 12. 31. & 14. 30. Rev. 13. 2. 7.—^f Or, fall down before me.—^g Deut. 6. 13. & 10. 20.

^h Matt. 4. 5.—ⁱ Psal. 91. 11.—^j Deut. 6. 16.—^k John 14. 30 Hebr. 4. 15.—^l Matt. 4. 12. John 4. 43.—^m Ver. 1.—ⁿ Acts 10. 37.—^o Matt. 2. 23. & 13. 54. Mark 6. 1.—^p Acts 13. 14. & 17. 2.

NOTES ON CHAPTER IV.

Verse 1. *Was led by the Spirit*] Or, *And was carried about, ἄγρο.* Matthew says, ἀνήθη, he was brought up. Mark says, the spirit driveth him, ἐξέλασεν—*pulleth him forth.* But each of the evangelists attribute this to the Holy Ghost, not to Satan.

It may be useful to remark here, that during the forty days and forty nights in which he is said to have been tempted by the devil, he is carried about, continually sustained and supported by the Holy Ghost. Let those who are tempted by Satan, look for, and in virtue of the power and intercession of Christ, claim the same support; and it matters little how many days they may be assaulted by the devil, while they are carried about by the Spirit of God.

Verse 7. *If thou—wilt worship me*] This temptation is the last in order, as related by Matthew; and it is not reasonable to suppose that any other succeeded to it. Luke has here told the particulars, but not in the order in which they took place. See every circumstance of this temptation considered and explained in the notes on Matt. iv. 1—11.

Verse 14. *Returned in the power of the Spirit*] Εν τῷ δυνάμει τοῦ πνεύματος, in the mighty power of the Spirit. Having now conquered the grand adversary, he comes in the miracle-working energy of the spirit to show forth his power, godhead, and love to the people, that they might believe and be saved. He who, through the grace of God, resists and overcomes

temptation, is always bettered by it. This is one of the wonders of God's grace, that those very things which are designed for our utter ruin, he makes the instruments of our greatest good. Thus Satan is ever duped by his own proceedings, and caught in his own craft.

Verse 15. *And he taught in their synagogues*] We do not find that even the persecuting Jews ever hindered Christ or his disciples from preaching in their synagogues. Is it the same in every place where even the Christian religion is established by law? Would Jesus, or his apostles, or their most scriptural representatives, be permitted to preach in one out of a thousand churches, in certain countries, unless they were strictly conformed to their external ecclesiastical customs? Nor even then, unless their doctrine were according to the taste of the managers and of the times.

Glorified of all.] All felt the power of his preaching, and acknowledged the divinity of his mission. The scandal of the cross had not yet taken place.

Verse 16. *To Nazareth, where he had been brought up*] It is likely that our Lord lived principally in this city, till the 30th year of his age; but after he entered on his public ministry, his usual place of residence was at the house of Peter, in Capernaum.

As his custom was] Our Lord regularly attended the public worship of God in the synagogues; for there the Scriptures were read—other parts of the worship were very corrupt,

A. M. 4031. **synagogue on the sabbath day,**
A. D. 27. **and stood up for to read.**
An. Olymp. **and stood up for to read.**
CCL. 3.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

* Isai. 61. 1.—† Psa. 45. 2. Matt. 13. 54.

but it was the best at that time to be found in the land. To worship God *publicly*, is the duty of every man; and no man can be guiltless who neglects it. If a person cannot get such public worship as he *likes*, let him frequent such as he *can get*. Better to attend the most indifferent, than to stay at *home*, especially on the *Lord's day*. The *place* and the *time* are set apart for the worship of the true God: if others do not conduct themselves well in it, that is not your fault, and need not be any hindrance to you. You come to worship God—don't forget your errand—and God will supply the lack in the service by the teachings of his spirit. Hear the saying of old Mr. Herbert.

"The worst speak something good: should all want sense, God takes the text, and preacheth p-u-t-i-e-n-c-e."

A man may always profit where the word of God is read.

Stood up for to read] The Jews, in general, sat while they taught or commented on the Sacred Writings, or the traditions of the elders; but when they read either the law or the prophets, they invariably *stood up*: it was not lawful for them even to *lean* against any thing while employed in reading.

Verse 17. *And when he had opened the book*] *Ἀναρῶντας*, when he had unrolled it. The Sacred Writings used to this day, in all the Jewish synagogues, are written on *skins of basil, parchment, or vellum*, pasted end to end, and rolled on two rollers, beginning at each end; so that in reading from right to left, they roll off with the left, while they roll on with the right. Probably the place in the prophet Isaiah here referred to, was the lesson for that day; and Jesus unrolled the manuscript till he came to the place; then, after having read, he rolled it up again, and returned it to the officer, ver. 20. the ruler of the synagogue, or his servant, whose business it was to take care of it. The place that he opened was probably the section for the day. See the table at the end of *Deuteronomy*, and the note at the end of that table.

Verse 18. *The Spirit of the Lord*] This is found in Isaiah lxi. 1. but our Lord immediately adds to it ver. 7. of chap. xlii. The proclaiming of liberty to the captives, and the acceptable year (or year of acceptance) of the Lord, is a manifest allusion to the proclaiming of the year of jubilee by sound of trumpet, see Lev. xxv. 9, &c. and the notes there. This was a year of general release of *debts* and *obligations*; of

A. M. 4031. **19 To preach the acceptable**
A. D. 27. **year of the Lord.**
An. Olymp. **year of the Lord.**
CCL. 3.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bear him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, "Is not this Joseph's son?"

Mark 6. 2. Ch. 2. 47.—† John 6. 42.

bondmen and *women*; of *lands* and *possessions*, which had been sold from the families and tribes to which they belonged. Our Saviour, by applying this text to himself, a text so manifestly relating to the institution above-mentioned, plainly declares the typical design of that institution.—LOWTH.

He hath anointed me] I have been designed and set apart for this very purpose: my sole business among men is, to *proclaim glad tidings to the poor*, &c. All the functions of this new prophet are exercised on the *hearts* of men; and the grace by which he works in the heart is a grace of *healing, deliverance, and illumination*; which, by an admirable virtue, causes them to pass from *sickness to health, from slavery to liberty, from darkness to light*, and from the lowest degrees of *misery*, to supreme eternal *happiness*. See *Quesnel*. To those who feel their spiritual *poverty*; whose *hearts* are broken through a sense of their sins; who see themselves *tied and bound* with the chains of many evil *habits*; who sit in the *darkness* of guilt and misery, without a friendly hand to lead them in the way in which they should go—to these, the Gospel of the grace of Christ is a pleasing sound, because a present and full salvation is proclaimed by it; and the *present* is shown to be the *acceptable year* of the Lord; the *year*, the *time*, in which he saves to the uttermost all who come unto him in the name of his son Jesus. Reader! what dost thou feel? *Sin—wretchedness—misery* of every description? Then come to Jesus—He will save THEE—he came into the world for this *very purpose*. Cast thy soul upon him, and thou shalt not perish, but have everlasting life.

Verse 20. *Were fastened on him.*] *Ἐπιθεωροῦντες αὐτόν*. Were *attentively fixed on him*. The proper import of *αὐτοθεωροῦντες αὐτόν*.

Verse 22. *At the gracious words*] *To the words of grace, ἐπι τοῖς λόγοις τῆς χάριτος*, or the *doctrines of grace*, which he then preached. It is very strange, that none of the evangelists give us any account of this sermon! There was certainly *more* of it than is related in the 21st verse—*To-day is this scripture fulfilled in your ears*; which seems to have been no more than the first sentence he spoke on the occasion. Had it been necessary for our salvation, it would have been recorded. It was a demonstration to those Jews, that Jesus, who preached to them, was the person of whom the prophet

A. M. 4031. 23 And he said unto them,
 A. D. 37. Ye will surely say unto me
 An. Olymp. this proverb, Physician heal
 CCI. 3. thyself; whatsoever we have heard
 done in ^vCapernaum, do also here in
^vthy country.

24 And he said, Verily I say unto you,
 No ^vprophet is accepted in his own
 country.

25 But I tell you of a truth, ^vmany
 widows were in Israel in the days of
 Elias, when the heaven was shut up
 three years and six months, when great
 famine was throughout all the land;

26 But unto none of them was Elias
 sent, save unto Sarepta, a city of

^v Matt. 4. 13. & 11 23.—^v Matt. 13. 54. Mark 6. 1.—^v Matt.
 13. 57. Mark 6. 4. John 4. 44.

there spoke: it was not designed for *general*
 edification. Let us make a good use of what
 we have got, and we shall not regret that this
 sermon is lost. The ear is never satisfied with
 hearing: we wish for another and another
 revelation, while sadly unacquainted with the
 nature and design of that which God's mercy
 has already given us.

Verse 23. *Physician, heal thyself*] That is,
 heal the broken hearted in *thy own country*, as
 the latter clause of the verse explains it: but
 they were far from being in a proper spirit to
 receive the salvation which he was ready to
 communicate; and therefore they were not
 healed.

Verse 24. *No prophet is accepted*] See on
 Matt. xiii. 55—57.

Verse 25. *In the days of Elias*] See this
 history, 1 Kings xvii. 1—9. compared with
 chap. xviii. 1—45. This was evidently a mirac-
 ulous interference, as no rain fell for three
 years and six months, even in the rainy seasons.
 There were two of these in Judea, called the
first and the *latter* rains: the *first* fell in *October*,
 the *latter* in *April*: the first prepared the
 ground for the seed; the latter ripened the
 harvest. As both these rains were withheld,
 consequently *there was a great famine through-
 out all the land*.

Verse 26. *Unto none of them was Elias sent,
 save unto Sarepta*] The sentence is elliptical,
 and means this: To none of *them* was Elias
 sent: he was not sent except to Sarepta: for
 the widow at Sarepta was a *Sidonian*, not a
widow of Israel. PEARCE.—*Sarepta* was a
 Pagan city in the country of *Sidon*, in the vicin-
 ity of *Galilee*.

Verse 27. *None of them was cleansed*] This
 verse is to be understood as the 26th; for *Naan-
 man* being a *Syrian*, was *no leper in Israel*.

The meaning of these verses is, God dispenses
 his benefits *when, where, and to whom* he
 pleases. No person can complain of his conduct
 in these respects, because no person *deserves*
 any good from his hand. God never *punishes*
 any but those who *deserve* it; but he blesses
 incessantly those who *deserve* it not. The
 reason is evident; *justice depends on certain
 rules; but beneficence is free. Beneficence can*

Sidon, unto a woman *that* A. M. 4031,
 was a widow. A. D. 37.

27 ^vAnd many lepers were An. Olymp.
 CCI. 3. in Israel in the time of Eliseus the
 prophet; and none of them was
 cleansed, saving Naaman the Syrian.

28 And all they in the synagogue,
 when they heard these things, were
 filled with wrath,

29 And rose up, and thrust him out of
 the city, and led him unto the ^abrow of
 the hill whereon their city was built,
 that they might cast him down head-
 long.

30 But he ^bpassing through the midst
 of them went his way,

^v 1 Kings 17. 9. & 18. 1. James 5. 17.—^v 2 Kings 5. 14.—^v Or,
 edge.—^b John 8. 59. & 10. 39.

bless both the *good* and the *evil; justice can
 punish the latter only*. Those who do not make
 this distinction, must have a very confused
 notion of the conduct of Divine Providence
 among men.

Verse 28. *Were filled with wrath*] They
 seem to have drawn the following conclusion
 from what our Lord spoke; "The *Gentiles* are
 more precious in the sight of God than the
Jews; and to them his miracles of mercy and
 kindness shall be principally confined." This
 was pretty near the truth, as the event proved.
 Those who profit not by the light of God,
 while it is among them, shall have their candle
 extinguished. The kingdom of God was taken
 from the *Jews*, and given to the *Gentiles*; not
 because the *Gentiles* were *better* than they
 were, but because, 1st. The *Jews* had *forfeited*
 their privileges; and 2dly. Because Christ saw
 that the *Gentiles* would *bring forth the fruits*
 of the kingdom.

Verse 29. *The brow of the hill*] Mr. Maun-
 drel tells us, that this is still called "the *Mountain
 of the Precipitation*, and is half a league
 southward of Nazareth. In going to it, you
 cross first over the vale in which Nazareth
 stands; and then going down two or three fur-
 longs, in a narrow cleft between the rocks,
 you there clamber up a short but difficult way
 on the right hand; at the top of which you find
 a great stone standing on the *brink of a precipice*,
 which is said to be the very place where
 our Lord was destined to be thrown down by
 his enraged neighbours." *Maundrel's Journey*,
 p. 116. Edit. 5th. 1732.

Verse 30. *Passing through the midst of them*]
 Either he shut their eyes so that they could not
 see him; or he so overawed them by his power,
 as to leave them no strength to perform their
 murderous purpose. The man Christ Jesus
 was immortal till his *time* came; and all his
 messengers are immortal till their work is
 done.

The following relation of a fact presents a
 scene something similar to what I suppose
 passed on this occasion. A missionary, who
 had been sent to a *strange land* to proclaim the
 Gospel of the kingdom of God, and who had
 passed through many hardships, and was often

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

31 And ^c came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: ^d for his word was with power.

33 ¶ ^e And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, ^f Let us alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us?

^c Matt. 4. 13. Mark 1. 21.—^d Matt. 6. 22, 29. Tit. 2. 16.
^e Mark 1. 23.

in danger of losing his life, through the persecutions excited against him, came to a place where he had often before, at no small risk, preached Christ crucified. About fifty people, who had received good impressions from the word of God, assembled: he began his discourse; and after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death, and breathing the most sanguinary purposes. Some that were within, shut to the door: and the missionary and his flock betook themselves to prayer. The mob assailed the house, and began to hurl stones against the walls, windows, and roof; and in a short time almost every *tile* was destroyed, and the roof nearly uncovered, and before they quitted the premises, *scarcely* left one square inch of glass in the *fine* windows by which the house was enlightened. While this was going forward, a person came with a pistol to the window opposite to the place where the preacher stood (who was then exhorting his flock to be steady, to resign themselves to God, and trust in him) presented it at him, and snapped it, but it only flashed in the pan! As the house was a wooden building, they began with crows and spades to undermine it, and take away its principal supports. The preacher then addressed his little flock to this effect; "These outrageous people seek not *you*, but *me*; if I continue in the house, they will soon pull it down, and we shall be all buried in its ruins; I will therefore, in the name of God, go out to them, and you will be safe." He then went toward the door: the poor people got round him, and entreated him not to venture out, as he might expect to be instantly massacred. He went calmly forward, opened the door, at which a whole volley of stones and dirt was that instant discharged, but he received no damage. The people were in crowds in all the space before the door, and filled the road for a considerable way, so that there was no room to pass or re-pass. As soon as the preacher made his appearance, the savages became instantly as silent and as still as night; he walked forward; and they divided to the right and to the left, leaving a passage of about four feet wide for himself, and a young man who followed him, to walk in. He passed on through the whole crowd, not a soul of whom either lifted a hand, or spoke one word, till he

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

^g I know thee who thou art: ^h the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

[Or, *Alcay*.—^g Verse 41.—^h Psalms 16. 10. Daniel 9. 24. Ch. 1. 35.

and his companion had gained the uttermost skirts of the mob! The narrator, who was present on the occasion, goes on to say: "This was one of the most affecting spectacles I ever witnessed: an infuriated mob, without any visible cause, (for the preacher spoke not one word,) became in a moment as calm as lambs! They seemed struck with amazement bordering on stupefaction: they stared and stood speechless; and after they had fallen back to the right and left to leave him a free passage, they were as motionless as statues! They assembled with the full purpose to destroy the man who came to show them the way of salvation; but he passing through the midst of them went his way. Was not the God of missionaries in this work? The next Lord's day, the missionary went to the same place, and again proclaimed the Lamb of God who taketh away the sin of the world!"

Verse 31. *Came down to Capernaum*] Which it is likely he made his ordinary place of residence from this time. See on Matt. iv. 13.

Verse 32. *His word was with power.*] *Εξουσια, with authority.* He assumed the tone and manner of a new lawgiver; and uttered all his *doctrines*, not in the way of exhortation or advice, but in the form of precepts and commands, the unction of the Holy Spirit accompanying all he said. See on Mark i. 22.

Verse 33. *A spirit of an unclean devil*] *As demon* was used both in a good and bad sense before and after the time of the evangelists; the word *unclean* may have been added here by St. Luke, merely to express the quality of *this* spirit. But it is worthy of remark, that the inspired writers never use the word *δαμων, demon*, in a good sense. See the whole of this case explained, Mark i. 23, &c.

Verse 35. *And hurt him not.*] Though he convulsed him, Mark i. 26, and threw him down in the midst of them, probably with the design to take away his life, yet our Lord permitted it not; and this appears to be the meaning of the place. The spirit was not permitted essentially to injure him at that time.

Verse 37. *The fame*] *Ηχος, the sound.* This is a very elegant metaphor. The people are represented as struck with *astonishment*, and the *sound* goes out through all the coasts; in allusion to the propagation of sound, by a smart stroke upon any substance, by which the air is

He heals Peter's mother-in-law, CHAP. V. and many other diseased persons.

A. M. 4031. 38 ¶¹ And he arose out of the
A. D. 27. An. Olymp. CCI. 3. synagogue, and entered into
Simon's house. And Simon's
wife's mother was taken with a great
fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered unto them.

40 ¶^k Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 ¶^l And devils also came out of

• Matt. 8. 14. Mark 1. 29.—^k Matt. 8. 16. Mark 1. 32.—^l Mark 1. 34. & 3. 11

suddenly agitated, and conveys the report made by the stroke to distant places. So this miracle was told to others by those who saw it, and they to others still, till it was heard through all the coasts of Galilee, Mark i. 28.

Simon's wife's mother] See on Matt. viii. 14—17. As soon as Peter began to follow Christ, his family began to benefit by it. It is always profitable to contract an acquaintance with good men. One person full of faith and prayer may be the means of drawing down innumerable blessings on his family and acquaintance. Every person who knows the virtue and authority of Christ, should earnestly seek his grace in behalf of all the spiritually diseased in his household, nor can he seek the aid of Christ in vain.

Verse 40. When the sun was setting] And consequently the sabbath ended, for before this it would have been unlawful to have brought their sick to be healed.

Verse 42. And the people sought him] Rather, *Sought him earnestly*. Instead of *ἐζήτουσαν, sought*, I read *ἐζητούσαν, earnestly sought*. This reading is supported by ABCDFLMS—V. and more than seventy others. *Witstein* and *Griesbach* have both received it into the text. The people had tasted the good word of God, and now they cleave to Christ with their whole heart. *Hearing* the words of Christ, and *feeling* the influence of his spirit upon the soul, will attract and influence the heart; and indeed nothing else can do it.

And stayed him] *Strove to detain him*; *κατασχέοντες αὐτόν, they caught hold of him*. Thus showing their great earnestness to be farther instructed.

Verse 43. I must preach the kingdom of God to other cities] To proclaim the kingdom of God was the Messiah's great work; healing the diseases of the people was only an *emblematical* and *secondary* work, a work that was to be the proof of his goodness, and the demonstration of

many, crying out, and saying, A. M. 4031. Thou art Christ the Son of A. D. 27. God. And ^m he rebuking An. Olymp. CCI. 3. *them* suffered them not ⁿ to speak: for they knew that he was Christ.

42 ¶^o And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 ^p And he preached in the synagogues of Galilee.

^m Mark 1. 25, 34. Ver. 34, 35.—ⁿ Or, to say that they knew him to be Christ.—^o Mark 1. 35.—^p Mark 1. 39.

his authority to preach the Gospel, and open the kingdom of heaven to all believers.

SOME have found both a *difficulty* and a *mystery* in the shutting up of heaven in the time of the prophet Elijah. It was no doubt emblematical of the hardened and impenitent state of the Israelites, and of the judgments of God in withholding those divine influences which they had so often abused. As to the difficulty of the *six months* which both our Lord here, and Saint James, ch. v. 17. mention, and which are not mentioned in the book of Kings, whence the account is taken, it may be easily understood thus. The rains, we have already seen, fell in Judea twice in the year, about April, and about October. At this latter period, when the rain was expected, the prophet prayed that it might not rain; the rain therefore of Marchesvan, or October, &c. was then restrained: this restraint continued for three full years, but six months had elapsed from Nisan, April, &c. when they had their last rain; add these six months to the three full years that the rain was restrained at the prayer of Elijah, and then we have the period of three years and six months, according to our Lord and Saint James. By this the *justice* of God was shown: but behold his *mercy* in that rain of grace which fell so abundantly by the preaching of Christ during the *three years and six months* of his public ministry! Thus the difficulty is solved, and the mystery explained. Reader, the most awful famine of the word of God; thou art not yet tried in this way: behold the *goodness* and *severity* of God! While thou hast the light, walk as a child of the light; and let it not be thy curse and condemnation, that while others, by reading and hearing the word of God, are plenteously watered, thy fleece alone should be found dry. How unutterable must the wo of those be, who live and die infidels under the preaching of the Gospel of Christ! Let him that readeth, understand.

CHAPTER V.

The miraculous draught of fishes at the lake of Gennesaret, 1—11. Christ heals a leper, 12—14. His fame being published abroad, he withdraws to the desert, 15, 16. He heals a paralytic person, at which the scribes and Pharisees murmur, but the people glorify God, 17—26. He calls the publican *Levi*, who makes a feast for Christ, to which he invites a great number of publicans and others, at which the scribes and Pharisees murmur, and our Lord vindicates his conduct, 27—32. The question about fasting answered, 33—35. The parable of the new piece of cloth put on the old garment, and the new wine put in old bottles, 36—39.

A. M. 4031.
A. D. 27.
An. Olymip.
CCI. 3.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now when he had left speaking,

he said unto Simon, ^bLaunch out into the deep, and let down your nets for a draught.

5 And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their ^dpartners, which were in the other ship, that they should come and help them.

A. M. 4031.
A. D. 27.
An. Olymip.
CCI. 3.

* Matt. 4. 18. Mark 1. 16.—John 21. 3-8.

c John 21. 6.—John 21. 8, 11.

NOTES ON CHAPTER V

Verse 1. *The people pressed upon him*] There was a glorious prospect of a plentiful harvest, but how few of these blades came to full corn in the ear! To hear with diligence and affection is well, but a preacher of the Gospel may expect, that out of crowds of hearers, only a few, comparatively, will fully receive the truth, and hold out to the end.

To hear the word of God] Τοῦ λόγου τοῦ Θεοῦ, the doctrine of God, or, the heavenly doctrine.

The lake of Gennesaret] Called also the sea of Galilee, Matt. iv. 18. and Mark i. 16. and the sea of Tiberias, John vi. 1. It was, according to Josephus, forty furlongs in breadth, and one hundred and forty in length. No synagogue could have contained the multitudes who attended our Lord's ministry; and therefore he was obliged to preach in the open air, but this also some of the most eminent rabbins were in the habit of doing; though among some of their brethren it was not deemed reputable.

Verse 2. *Two ships*] Δύο πλοῖα, two vessels. It is highly improper to term these ships. They appear to have been only such small boats as are used to manage nets on flat smooth beaches: one end of the net is attached to the shore; the fishermen row out, and drop the net as they go, making a kind of semicircle from the shore; they return and bring the rope attached to the other end with them, and then the net is hauled on shore; and as it was sunk with weights to the bottom, and floated with corks at the top, all the fish in that compass were included, and drawn to shore.

Verse 3. *And taught—out of the ship.*] They pressed so much upon him on the land through their eagerness to hear the doctrine of life, that he could not conveniently speak to them, and so was obliged to get into one of the boats; and having pushed a little out from the land, he taught them. The smooth still water of the lake must have served excellently to convey the sounds to those who stood on the shore.

Verse 5. *Simon—said—Master*] Ἐπίστατα. This is the first place where this word occurs; it is used by none of the inspired penmen but Luke, and he applies it only to our blessed Lord. It properly signifies a prefect, or one who is set over certain affairs or persons: it is used also for an instructor, or teacher. Peter considered Christ, from what he had heard, as

teacher of a divine doctrine, and as having authority to command, &c. he seems to comprise both ideas in this appellation; he listened attentively to his teaching, and readily obeyed his orders. To hear attentively, and obey cheerfully, are duties we owe not only to the sovereign Master of the world, but also to ourselves. No man ever took Jesus profitably for his teacher, who did not at the same time receive him as his Lord.

We have toiled all the night] They had cast the net several times in the course of the night, and drew it to shore without success, and were now greatly disheartened. I have seen several laborious draughts of this kind made without fruit. All labour must be fruitless where the blessing of God is not: but especially that of the ministry. It is the presence and influence of Christ, in a congregation, that cause souls to be gathered unto himself: without these, whatever the preacher's eloquence or abilities may be, all will be night, and fruitless labour.

At thy word I will let down the net.] He who assumes the character of a fisher of men, under any authority that does not proceed from Christ, is sure to catch nothing: but he who labours by the order, and under the direction of the great Bishop of souls, cannot labour in vain.

Verse 6. *Their net brake*] Or, began to break, ἄρρηκτο, or, was likely to be broken. Had it broke, as our version states, they could have caught no fish. Grammarians give the following rule concerning words of this kind. *Verba completiva inchoative intelligenda.* Verbs which signify the accomplishment of a thing, are often to be understood as only signifying the beginning of that accomplishment. Raphaelus gives some very pertinent examples of this out of Herodotus.

Verse 7. *They beckoned unto their partners*] Had not these been called in to assist, the net must have been broken, and all the fish lost. What a pity there should be such envious separation among the different sects that profess to believe in Christ Jesus! Did they help each other in the spirit of Christian fellowship, more souls would be brought to the knowledge of the truth. Some will rather leave souls to perish, than admit of partners in the sacred work. It is an intolerable pride to think nothing well done but what we do ourselves; and a diabolic envy to be afraid lest others should be more successful than we are.

A. M. 4031. And they came, and filled
A. D. 27. both the ships, so that they
An. Olymp. began to sink.
CCL. 3.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not: "from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

* 2 Sum. 6. 9. 1 Kings 17. 18.—f Matt. 4. 19. Mark 1. 17
g Matt. 4. 20. & 19. 27. Mark 1. 18. Ch. 18. 28.

They—filled both the ships] Both the boats had as many as they could carry, and were so heavily laden that they were ready to sink. As one justly observes, "there are fish plenty to be taken, were there skilful hands to take, and vessels to contain them. Many are disputing about the size, capacity, and goodness of their nets and their vessels, while the fish are permitted to make their escape." Did the faithful fishers in both the vessels in these lands, (the established church, and the various branches of the dissenting interest,) join heartily together, the nations might be converted to God: but while the ridiculous disputes for and against particular forms last, there can be no unity. Were men as zealous to catch souls, as they are to support their particular creeds, and forms of worship, the state of Christianity would be more flourishing than it is at present. But the wall of separation is continually strengthened, each party fortifying it on his own side.

Verse 8. *Depart from me; for I am a sinful man]* Εξέλθε ἀπ' ἐμοῦ, go out from me, i. e. from my boat. Peter was fully convinced that this draught of fish was a miraculous one; and that God himself had particularly interfered in this matter, whose presence and power he revered in the person of Jesus. But as he felt himself a sinner, he was afraid the divine purity of Christ could not possibly endure him; therefore he wished for a separation from that power, which he was afraid might break forth and consume him. It seems to have been a received maxim among the Jews, that whoever had seen a particular manifestation of God should speedily die. Hence Jacob seemed astonished that his life should have been preserved, when he had seen God face to face, Gen. xxxii. 30. So the nobles of Israel saw God, and yet did eat and drink; for on them he had laid not his hand, i. e. to destroy them, though it appears to have been expected by them, in consequence of this discovery which he made of himself. See Exod. xxiv. 10, 11. and the notes there. This supposition of the Jews, seems to have been founded on the authority of God himself, Exod. xxxiii. 20. *There shall no man see my face and*

12 ¶^b And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will: Be thou clean. And immediately the leprosy departed from him.

14 ¹ And he charged him to tell no man: but go and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to

^b Matt. 8. 2. Mark 1. 40.—ⁱ Matt. 8. 4.—^k Lev. 14. 4, 10, 21, 22.—^l Matt. 4. 25. Mark 3. 7. John 6. 2.

LIVE. So Moses, Deut. v. 26. *Who is there of all flesh that hath heard the voice of the living God, speaking out of the midst of the fire as we have, and LIVED?* So Gideon expected to be immediately slain, because he had seen an angel of the Lord, and a miracle performed by him. See Judges vi. 21—23. So likewise Manoah and his wife, Judges xiii. 22. *We shall surely die, for we have SEEN GOD.* These different passages sufficiently show in what sense these words of Peter are to be understood.

Verse 10. *Thou shalt catch men.]* Ἀρθροῦς ἰσθμῶν, thou shalt catch men alive; this is the proper signification of the word. *Fear not,* these discoveries of God tend to life, not to death; and ye shall become the instruments of life and salvation to a lost world. *These fish* are taken to be killed and fed on; but those who are converted under your ministry, shall be preserved unto eternal life. See on Matt. iv. 18, &c. where this subject is considered more at large.

Verse 11. *They forsook all and followed him.]* God expects this from every person, and especially from those in whose hearts, or in whose behalf he has wrought a miracle of grace or of providence. Jesus intended to call Peter, James, and John, to become his disciples; and that they might see the propriety and importance of the call, he

1st. TEACHERS in their presence, that they may know his doctrine.

2dly. HE WORKS A MIRACLE before their eyes, that they might see and be convinced of his power.

3dly. HE CALLS them to go forth with this doctrine, and through this power, that they might teach the ignorant, and be successful in their work.

Verse 12. *A certain city]* This was some city of Galilee; probably Chorazin or Bethsaida.

A man full of leprosy] See this disease, and the cure, largely explained on Matt. viii. 2—4. and see it particularly applied to the use of public preaching, Mark i. 40, &c. See also the notes on Lev. xiii. and xiv.

A. M. 4031. be healed by him of their infirmities.

A. D. 27. An. Olymp. CCL 3. 16 ¶ And he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

18 ¶ And, behold, men brought in a bed, a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 ° And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies?

¶ Matt. 14. 23. Mark 6. 46.—¶ Matt. 9. 2. Mark 2. 3.—¶ Matt. 9. 3. Mark 2. 6, 7.

Verse 16. *And he withdrew himself into the wilderness*] Or rather, he frequently withdrew into the desert. This I believe to be the import of the original words, *ἠὲ ὑποχώρησεν*. He made it a frequent custom to withdraw from the multitudes for a time, and pray, teaching hereby the ministers of the Gospel that they are to receive fresh supplies of light and power from God by prayer; that they may be the more successful in their work; and that they ought to seek frequent opportunities of being in private with God and their books. A man can give nothing unless he first receive it; and no man can be successful in the ministry, who does not constantly depend upon God, for the excellence of the power is all from him. Why is there so much preaching, and so little good done? Is it not because the preachers mix too much with the world, keep too long in the crowd, and are so seldom in private with God? Reader! Art thou a herald for the Lord of Hosts? Make full proof of thy ministry! Let it never be said of thee, "He forsook all to follow Christ, and to preach his Gospel, but there was little or no fruit of his labour; for he ceased to be a man of prayer, and got into the spirit of the world." Alas! alas! is this luminous star, that was once held in the right hand of Jesus, fallen from the firmament of heaven, down to the EARTH!

Verse 17. *On a certain day*] This was when he was at Capernaum. See Mark ii. 1.

The power of the Lord] *δυναμὶς Κυρίου*—the mighty or miraculous power of the Lord, i. e. of Jesus, was there to heal them; as many as were diseased either in body or soul. Where

A. M. 4031. God alone?

A. D. 27. An. Olymp. CCL 3. 22 But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts?

23 Whether is it easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know, that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

¶ Psalms 32. 5. & 103. 14. Isaiah 43. 25.—¶ Matthew 9. 9. Mark 2. 13, 14.

the teaching of Christ is, there also is the power of Christ to redeem and save.

Verse 18. *A man—taken with a palsy*] See this case described on Matt. ix. 1, &c. and Mark ii. 1, &c.

Verse 19. *Went upon the housetop*] See on Matt. xxiv. 17.

Verse 21. *Who can forgive sins, but God alone?*] If Jesus were not God, he could not forgive sins; and his arrogating this authority would have been blasphemy against God, in the most proper sense of the word. That these scribes and Pharisees might have the fullest proof of his Godhead, he works in their presence three miracles, which from their nature, could only be effected by an omniscient and omnipotent Being. See on Matt. ix. 5, 6.

Verse 26. *Strange things*] *Παραδοξα*, *paradoxes*. A paradox is something that appears false and absurd, but is not really so; or, something contrary to the commonly received opinion. We have seen wonders wrought which seem impossible; and we should conclude them to be tricks and illusions, were it not for the indisputable evidence we have of their reality.

Verse 27. *Levi*] See on Matt. ix. 9. Mark ii. 14.

Verse 28. *And he left all*] *καταλείπων*—completely abandoning his office, and every thing connected with it. He who wishes to preach the Gospel like the disciples of Christ, must have no earthly entanglement. If he have, his whole labour will be marred by it. The concerns of his own soul, and those of the multitudes, to whom he preaches, are sufficient to

A. M. 4031. 29 ¶ And Levi made him
A. D. 27. a great feast in his own house:
An. Olymp. and there was a great com-
CCL3. pany of publicans, and of others that
sat down with them.

30 But their scribes and Pharisees
murmured against his disciples, saying,
Why do ye eat and drink with publi-
cans and sinners ?

31 And Jesus answering, said unto
them, They that are whole need not a
physician ; but they that are sick.

32 " I came not to call the righteous,
but sinners to repentance.

33 ¶ And they said unto him, " Why
do the disciples of John fast often, and
make prayers, and likewise the disciples
of the Pharisees ; but thine eat and
drink ?

34 And he said unto them, Can ye
make the children of the bridechamber

fast, while the bridegroom is
with them ?

35 But the days will come,
when the bridegroom shall be taken
away from them, and then shall they
fast in those days.

36 ¶ " And he spake also a parable
unto them ; No man putteth a piece of
a new garment upon an old ; if other-
wise, then both the new maketh a rent,
and the piece that was taken out of the
new agreeth not with the old.

37 And no man putteth new wine
into old bottles ; else the new wine
will burst the bottles, and be spilled,
and the bottles shall perish.

38 But new wine must be put into
new bottles ; and both are preserved.

39 No man also having drunk old
wine, straightway desireth new ; for he
saith, The old is better.

• Matt. 9. 10. Mark 2. 15.—† Ch. 15. 1.—" Matt. 9. 13. 1 Tim.
1. 15.

• Matthew 9. 14. Mark 2. 18.—" Matthew 9. 16, 17. Mark
2. 21, 22.

engross all his attention, and to employ all his
powers.

Verse 29. *A great feast*] *Δεχων μωξαλλον*, a
splendid entertainment. The word refers more
properly to the number of the guests, and the
manner in which they were received, than to the
quality or quantity of the fare. A great num-
ber of his friends and acquaintance was col-
lected on the occasion, that they might be con-
vinced of the propriety of the change he had
made, when they had the opportunity of seeing
and hearing his heavenly Teacher.

Verse 30. *Why do ye eat and drink, &c.*]
See what passed at this entertainment, con-
sidered at large on Matt. ix. 10—17. Mark ii.
15—22.

Verse 37. *The new wine will burst the bottles*]
These old bottles would not be able to stand the
fermentation of the new wine, as the old sewing
would be apt to give way. It is scarcely ne-
cessary to remark, that the Eastern bottles are
made of skins : generally those of goats.

Vers 39. *The old is better.*] *Χενσοτριτος*—is
more agreeable to the taste or palate. Herodo-
tus, the scholiast on *Aristophanes*, and *Homer*,
use the word in this sense. See *Raphelius*.
The old wine, among the rabbins, was the wine
of three leaves : that is, wine three years old ;
because from the time that the vine had pro-
duced that wine, it had put forth its leaves three
times. See *Lightfoot*.

1. THE miraculous draught of fishes—the
cleansing of the leper—the healing of the para-
lytic person—the calling of Levi—and the
parable of the old and new bottles, and the old
and new wine—all related in this chapter, make
it not only very entertaining, but highly in-
structive. There are few chapters in the New
Testament, from which a preacher of the Gos-
pel can derive more lessons of instruction : and
the reader would naturally expect a more par-
ticular explanation of its several parts, had not
this been anticipated in the notes and observa-
tions on Matt. ix. to which chapter it will be
well to refer.

2. The conduct as well as the preaching of
our Lord is highly edifying. His manner of
teaching made every thing he spoke interesting
and impressive. He had many prejudices to
remove, and he used admirable address in or-
der to meet and take them out of the way.
There is as much to be observed in the manner
of speaking the truth, as in the truth itself, in
order to make it effectual to the salvation of
them who hear it. A harsh, unfeeling method
of preaching the promises of the Gospel, and a
smiling manner of producing the terrors of the
Lord, are equally reprehensible. Some preach-
ers are always severe and magisterial : others
are always mild and insinuating : neither of
these can do God's work ; and it would take
two such to make one PREACHER.

CHAPTER VI.

The disciples pluck and eat the ears of corn on the sabbath day, and the Pharisees find fault, 1, 2. Our Lord shows the true
use of the sabbath, 3—5. He heals the man with the withered hand, 6—11. He goes into a mountain to pray, and calls
twelve disciples, 12—16. Multitudes are instructed and healed, 17—19. Pronounces four blessings, 20—23 ; and four
woes, 24—26. Gives various instructions about loving our enemies, being patient, gentle, kind, grateful, and merciful,
27—30. Harsh judgments censured, and charity recommended, 37, 38. The parable of the blind leading the blind, 39.
Of the mote in a brother's eye, 40—42. Of the good and corrupt tree, 43, 44. The good and evil treasure of the heart, 45.
The parable of the two houses, one builded on the rock, and the other on the sand, 46—49.

A. M. 4631.
A. D. 27.
An. Olymp.
CCI. 3.

AND ^a it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples ^b plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said

^a Matt. 12. 1. Mark 2. 23.—^b Lev. 23. 7, 8. Deut.

NOTES ON CHAPTER VI.

Verse 1. *On the second sabbath after the first*] *Ἐν σαββάτῳ δευτέρῳ, in the first sabbath after the second.* What does this mean? In answering this question, commentators are greatly divided. Dr. *Whitby* speaks thus: "After the first day of the passover, (which was a sabbath, Exod. xii. 16.) ye shall count unto you seven sabbaths complete, Levit. xxiii. 15. reckoning that day for the first of the first week, which was therefore called *δευτέρῳ*, the first sabbath from the second day of unleavened bread, (the 16th of the month;) the second was called *δευτέρῳ δευτέρῳ*, the second sabbath from that day; and the third, *δευτέρῳ τρίτῳ*, the third sabbath from the second day; and so on, till they came to the seventh sabbath from that day, i. e. to the 49th day, which was the day of *pentecost*. The mention of the seven sabbaths, to be numbered with relation to this second day, answers all that *Grotius* objects against this exposition." *WHITBY'S* Notes.

By this sabbath seems meant that, which immediately followed the two great feasts, the first and last day of the passover, and was therefore the *second* after the proper passover day. The words in the Greek seem to signify, the *second first sabbath*: and in the opinion of some, the Jews had three first sabbaths: viz. the first sabbath after the passover; that after the feast of *pentecost*; and that after the feast of *tabernacles*. According to which opinion, this *second first sabbath* must have been the first sabbath after the *pentecost*. So we have the first Sunday after Epiphany; the first after Easter; the first after Trinity; and the first in Lent. *Bp. PEARCE*.

This was the next day after the passover, the day in which they were forbidden to labour, Lev. xxiii. 6. and for this reason was termed *sabbath*, Lev. xxiii. 15. but here it is marked by the name, *second first sabbath*, because being the day after the passover, it was in this respect the *second*: and it was also the *first*, because it was the first day of unleavened bread, Exod. xii. 15, 16. *MARTIN*.

I think, with many commentators, that this transaction happened on the first sabbath of the month *Nisan*; that is, after the second day of the feast of unleavened bread. We may well suppose that our Lord and his disciples were on their way from Jerusalem to Galilee, after having kept the passover. *Bp. NEWCOME*.

The *Vulgar Latin* renders *δευτέρῳ*, *secundo-primum*, which is literal and right. We translate it, the *second sabbath after the first*, which is directly wrong; for it should have been the *first sabbath after the second day of the passover*. On the 14th of *Nisan* the passover was killed; the next day (the 15th) was the first day of the feast of unleavened

unto them, Why do ye that ^a which is not lawful to do on the sabbath days?

A. M. 4631.
A. D. 27.
An. Olymp.
CCI. 3.

3 And Jesus answering them said, Have ye not read so much as this, ^d what David did, when himself was an hungered, and they which were with him;

^a 23. 25. John 19. 31.—^b Exod. 20. 10.—^c 1 Sam. 21. 6.

bread; the day following (the 16th) the *wave-sheaf* was offered, pursuant to the law, on the *morrow after the sabbath*; Lev. xxiii. 11. The sabbath here, is not the seventh day of the week, but the *first day of the feast of unleavened bread*, let it fall on what day of the week it would. That and the *seventh day* of that feast were *holy convocations*, and therefore are here called *sabbaths*. The *morrow* therefore after the sabbath, i. e. after the 16th day of *Nisan*, was the day in which the *wave-sheaf* was offered; and after that seven sabbaths were counted, and fifty days completed, and the *fiftieth day* inclusively was the day of *pentecost*. Now these sabbaths, between the *passover* and *pentecost*, were called the *first, second, &c. sabbaths after the second day* of the feast of unleavened bread. This sabbath, then, on which the disciples plucked the ears of corn, was the *first sabbath after that second day*. Dr. *Lightfoot* has demonstrably proved this to be the meaning of this *σαββάτου δευτέρῳ*, (*Hor. Hebraic. in locum*), and from him, *F. Lamy* and *Dr. Whitby* have so explained it. This sabbath could not fall before the passover, because, till the second day of that feast, no Jew might eat either bread, or parched corn, or green ears. (Levit. xxiii. 14.) Had the disciples then gathered these ears of corn on any sabbath before the passover, they would have broken two laws instead of one; and for the breach of these two laws, they would infallibly have been accused: whereas now they broke only one, (*plucking the ears of standing corn with one's hand*, being expressly allowed in the law, Deut. xxiii. 25.) which was that of the sabbath. They took a liberty, which the law gave them upon any other day; and our Lord vindicated them in what they did now, in the manner we see. Nor can this fact be laid after *pentecost*; because then the harvest was fully in. Within that interval, therefore, this sabbath happened; and this is a plain determination of the time, according to the Jewish ways of reckoning, founded upon the text of Moses' law itself. Dr. *Wotton's Miscellaneous Discourses*, &c. vol. i. p. 269.

The word *δευτέρῳ*, the *second first*, is omitted by BL. four others, *Syriac*, latter *Arabic*, all the *Persic*, *Coptic*, *Aethiopic*, and three of the *Itala*. A note in the margin of the latter *Syriac*, says, *This is not in all copies*. The above MSS. read the verse thus: *It came to pass, that he walked through the corn fields on a sabbath day*. I suppose they omitted the above word, because they found it difficult to fix the meaning, which has been too much the case in other instances.

Verse 2. *Which is not lawful*] See on Matt. xii. 2—3.

Verse 3. *What David did*] See on Mark ii. 26, 27.

A. M. 4031. 4 How he went into the house of God, and did take and eat the show-bread, and gave also to them that were with him; which it is not lawful to eat, but for the priests alone ?

5 And he said unto them, that the Son of man is Lord also of the sabbath.

6 ¶ And it came pass also on another sabbath, that he entered into the synagogue and taught : and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered

ed hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath days to do good or to do evil? to save life, or to destroy it ?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another, what they might do to Jesus.

12 ¶ And it came to pass in those days, that he went into a mountain to pray; and continued all night in prayer to God.

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

* Lev. 24. 9.—f Matt. 12. 9. Mark 3. 1. See

Ch. 13. 14. & 14. 3. John 9. 16.—g Matt. 14. 23.

Verse 4. After this verse, the *Codex Bezae* and two ancient MSS. quoted by *Wechel*, have the following extraordinary addition: Τη αυτη ημερα διασαματος τινα εργαζομενον το σαββατο, υπεν αυτω, Αν δεξωι, η μη οιδας τι ποιεις μακαριος η η δε μη οιδας επικαταρατος, και παραβατης η του νομου. On the same day, seeing one working on the sabbath, he said unto him, Man, if indeed thou knowest what thou doest, blessed art thou: but if thou knowest not, thou art cursed, and art a transgressor of the law. Whence this strange addition proceeded, it is hard to tell. The meaning seems to be this: If thou now workest on the Jewish sabbath, from a conviction that that sabbath is abolished, and a new one instituted in its place: then happy art thou, for thou hast got divine instruction in the nature of the Messiah's kingdom: but if thou doest this through a contempt for the law of God, then thou art accursed, forasmuch as thou art a transgressor of the law. The *Itala* version of the *Codex Bezae*, for παραβατης, transgressor, has this semi-barbaric word *traharicator*.

Verse 6. *Whose right hand was withered.*] See on Matt. xiii. 10, &c. The critic who says that *ἐξεν χειρα* signifies a *luxated arm*, and that the stretching it out restored the bone to its proper place, without the intervention of a miracle, deserves no serious refutation. See on ver. 10.

Verse 7. *Watched him*] Παρηγορευον αυτον, they maliciously watched him. This is the import of the word, chap. xiv. 1. xx. 20. and in the parallel place, Mark iii. 1. See *Raphelius* on the last quoted text, who has proved by several quotations, that this is the proper meaning of the term.

An accusation against him] Instead of καταγοριαν αυτου, his accusation, several eminent MSS. and versions add κατα, against, which I find our translators have adopted.

Verse 9. *I will ask you one thing*] I will put a question to you. See on Mark iii. 4, 5.

Verse 10. *Whole as the other.*] Many MSS. both here and in the parallel place, Mark iii.

5. omit the word *υγιης*, whole. *Griesbach* leaves it out of the text. The hand was restored as the other:—But had it only been a luxated joint, even allowing with a German critic, that the bone regained its place by the effort made to stretch out the arm, without the intervention of a miracle, it would have required several weeks to restore the muscles and ligaments to their wonted tone and strength. Why all this learned labour to leave God out of the question?

Verse 11. *They were filled with madness*] Pride, obstinacy, and interest combined together, are capable of any thing. When men have once framed their conscience according to their passions, madness passes for zeal, the blackest conspiracies for pious designs, and the most horrid attempts for heroic actions. **QUESNEL.**

Verse 12. *In prayer to God.*] Or, in the prayer of God: or, in the oratory of God, εν τη προσευχη του Θεου. So this passage is translated by many critics; for which *Dr. Whitby* gives the following reasons: As the mountain of God, Exod. iii. 1. iv. 27. the bread of God, Lev. xxi. 17. the lamp of God, 1 Sam. iii. 3. the vessels of God, 1 Chron. xxii. 19. the altar of God, Psal. xliii. 4. the sacrifices of God, Psal. li. 17. the gifts of God, Luke xxi. 4. the ministers of God, 2 Cor. vi. 4. the tabernacle of God, 2 Chron. i. 3. the temple of God, Matt. xxi. 12. the synagogues of God, Psal. lxxiv. 8. are all, things consecrated or appropriated to God's service; so προσευχη του Θεου must, in all reason, be a house of prayer to God: whence it is called τωος προσευχης, a place of prayer, 1 Mac. iii. 46. and so the word is certainly used Acts xvi. 13. and by *Philo*, in his oration against *Flaccus*, where he complains that as προσευχαι, their houses for prayer were pulled down, and there was no place left in which they might worship God, or pray for Cæsar; and by *Josephus*, who says the multitude was gathered εν τη προσευχη, into the house of prayer: and so *Juvenal*, Sat. iii. v. 296. speaks to the mendicant Jew,

A. M. 4031. 13 And when it was day he
A. D. 27. called unto him his disciples ;
An. Olymp. and of them he chose twelve,
CCL. 3. h

whom also he named apostles ;
14 Simon (¹ whom he also named
Peter) and Andrew his brother, James
and John, Philip, and Bartholomew,

15 Matthew and Thomas, James the
son of Alphaeus, and Simon called Ze-
lotes,

16 And Judas ^k the brother of James,
and Judas Iscariot, which also was the
traitor.

17 ¶ And he came down with them,
and stood in the plain, and the com-

pany of his disciples, ¹ and a
A. M. 4031. great multitude of people out
A. D. 27. of all Judea and Jerusalem,
An. Olymp. and from the sea coast of Tyre and
CCL. 3. Sidon, which came to hear him, and
to be healed of their diseases ;

18 And they that were vexed with
unclean spirits ; and they were healed.

19 And the whole multitude ^m sought
to touch him ; for ⁿ there went virtue
out of him, and healed them all.

20 ¶ And he lifted up his eyes on his
disciples, and said, ^o Blessed be ye
poor : for yours is the kingdom of God.

21 ^p Blessed are ye that hunger now :

¶ Matt. 10. 1.—i John 1. 42.—k Jude 1.—l Matt. 4. 25. Mark
3. 7.—m Matt. 14. 36.

¶ Mark 5. 30. Ch. 8. 46.—o Matt. 5. 3. & 11. 5. James 2. 5.
p Isai. 55. 1. & 65. 13. Matt. 5. 6.

*Ede ubi consistas ; in qua te quero prosecuta ?
In what house of prayer may I find thee begging ?*

See on Acts xvi. 13. But on this it may be
observed, that as the mountains of God, the
wind of God, the hail of God, the trees of God,
&c. mean very high mountains, a very strong
wind, great and terrible hail, very tall trees,
&c. so ἀσπεύων του Θεου here, may be very
properly translated the prayer of God ; i. e.
very fervent and earnest prayer : and though
διανυκτερεύων may signify, to lodge in a place for
a night, yet there are various places in the best
Greek writers, in which it is used, not to sig-
nify a place, but to pass the night in a particular
stude. So Appian, Bell. Pun. Εν τοις οσλοισ
διανυκτερουσι μιν ασπυων—He passed the
night under arms with them all. Idem, Bell.
Civ. lib. v. διανυκτερουσι—they passed the night
without food, without any regard to the body,
and in the want of all things. See more ex-
amples in Kypke, who concludes by translating
the passage thus : He passed the night without
sleep in prayers to God. Some of the Jews
imagine that God himself prays ; and this is
one of his petitions : Let it be my good pleasure,
that my mercy overcome my wrath. See more
in Lightfoot.

Verse 13. He chose twelve] ΕΚΛΕΞΕΜΕΝΟΣ ΑΠ-
ΑΥΤΩΝ, he chose twelve out of them. Our Lord
at this time had several disciples, persons who
were converted to God under his ministry ; and
out of these converts he chose twelve, whom he
appointed to the work of the ministry ; and
called them apostles, i. e. persons sent or com-
missioned by himself, to preach that Gospel to
others, by which they had themselves been
saved. These were favoured with extraordi-
nary success : 1. Because they were brought
to the knowledge of God themselves. 2. Be-
cause they received their commission from the
great head of the church. And 3. Because as
he had sent them, he continued to accompany
their preaching with the power of his spirit.
These three things always unite in the char-
acter of a genuine apostle. See on Matt. x.
1—4.

Verse 15. Called Zelotes] Some Jews gave
this name to themselves, according to Josephus,
(War. b. iv. c. iii. s. 9. and vii. c. viii. s. 1.) be-
cause they pretended to be more than ordinarily

zealous for religion, and yet practised the very
worst of actions." "But this, (says the judi-
cious Bp. Pearce,) Josephus says of the zelots,
at the time when Vespasian was marching
toward Jerusalem. They probably were men
of a different character above forty years be-
fore ; which was the time when Jesus chose
his twelve apostles, one of whom had the sur-
name of the Zealot." It is very probable, that
this name was first given to certain persons who
were more zealous for the cause of pure and
undefiled religion, than the rest of their neigh-
bours : but, like many other sects and parties
who have begun well, they transferred their
zeal for the essentials of religion, to nonessen-
tial things, and from these to inquisitorial cruelty
and murder. See on Matt. x. 4.

Verse 17. And stood in the plain] In Matt.
xvi. which is supposed to be the parallel place,
our Lord is represented as delivering this ser-
mon on the mountain ; and this has induced
some to think, that the sermon mentioned here
by Luke, though the same in substance with
that in Matthew, was delivered in a different
place, and at another time ; but as Dr. Priestley
justly observes, Matthew's saying that Jesus
was sat down after he had gone up to the
mountain, and Luke's saying that he stood on
the plain when he healed the sick, before the
discourse, are no inconsistencies. The whole
picture is striking. Jesus ascends a mountain,
employs the night in prayer ; and having thus
solemnly invoked the divine blessing, authori-
tatively separates the twelve apostles from the
mass of his disciples. He then descends, and
heals in the plain, all the diseased among a
great multitude, collected from various parts
by the fame of his miraculous power. Having
thus created attention, he likewise satisfies the
desire of the people to hear his doctrine ; and
retiring first to the mountain whence he came,
that his attentive hearers might follow him, and
might better arrange themselves before him—
Sacro digna silentio mirantur omnes dicere.
HORACE. All admire his excellent sayings with
sacred silence. See Bishop Newcome's notes
on his Harmony of the Gospels, p. 19.

Verse 20. Blessed be ye poor] See the ser-
mon on the mount paraphrased and explained,
Matt. v. vi. vii.

A. M. 4031. for ye shall be filled. ^a Blessed
A. D. 27.
An. Olymp.
CCL. 3. are ye that weep now: for
ye shall laugh.

22 ^a Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake.

23 ^a Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 ^a But wo unto you that are rich! for ye have received your consolation.

25 ^a Wo unto you that are full! for ye shall hunger. ^a Wo unto you that laugh now! for ye shall mourn and weep.

^a Isai. 61. 3. Matt. 5. 4.—Matt. 5. 11. 1 Pet. 2. 19. & 3. 14. & 4. 14.—John 16. 2.—Matt. 5. 12. Acts 5. 41. Col. 1. 24. James 1. 2.—Acts 7. 51.—Amos 6. 1. Ecclesi. 31. 8. James 5. 1.—Ch. 12. 21.—Matt. 6. 2, 5, 16. Ch. 16. 23.

Verse 22. *They shall separate you*] Meaning they will excommunicate you, ἀπογοισιν υμας, or separate you from their communion; Luko, having spoken of their separating or excommunicating them, continues the same idea, in saying that they would cast out their name likewise, as a thing evil in itself. By your name is meant their name as his disciples. As such, they were sometimes called Nazarenes, and sometimes Christians: and both these names were matter of reproach in the mouths of their enemies. So James (ii. 7.) says to the converts, *Do they not blaspheme that worthy name by which ye are called?* So when St. Paul (in Acts xxiv. 5.) is called a ringleader of the sect of the Nazarenes, the character of a pestilent fellow, and that of a mover of sedition, is joined to it; and in Acts xxviii. 22. the Jews say to Paul, as concerning this sect, we know that every where it is spoken against: and this is implied in 1 Pet. iv. 14. when he says, if ye be reproached for the NAME of Christ, i. e. as Christians; agreeably to what follows there in ver. 16. if any man suffer as a Christian, &c. In after times we find Pliny, Epist. x. 97. consulting the Emperor Trajan, whether or no he should PUNISH the NAME ITSELF (of Christian) though no evil should be found in it. NOMEN IPSUM, etiam si flagitiis caret, PUNIATUR. See PEARCE.

Verse 23. *Did—unto the prophets.*] See 1 Kings xviii. 4. xix. 20. 2 Chron. xxiv. 21. xxxvii. 16. Neh. ix. 26.

Verses 24, 25, 26. *But wo unto you that are rich.*] The Pharisees who were laden with the spoils of the people which they received in gifts, &c. These three verses are not found in the sermon, as recorded by Matthew. They seem to be spoken chiefly to the scribes and Pharisees, who in order to be pleasing to all, spoke to every one what he liked best; and by finesse, flattery, and lies, found out the method of gaining and keeping the good opinion of the multitude.

Verse 29. *Thy cloak—thy coat*] In Matt. v. 40. I have said that coat, χιτωνα, signifies under garment, or strait coat; and CLOAK,

26 ^b Wo unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ^c But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 ^e And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.

30 ^e Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

^b Isai. 65. 13.—Prov. 14. 13.—John 15. 19. 1 John 4. 5. ^c Exod. 23. 4. Prov. 25. 2. Matt. 5. 44. Vulg. Rom. 12. 20. ^d Ch. 23. 34. Acts 7. 60.—Matt. 5. 30.—1 Cor. 6. 7.—Deut. 15. 7, 8, 10. Prov. 21. 26. Matt. 5. 42.

ιματιον, means upper garment, or great coat. This interpretation is confirmed by the following observations of Bishop Pearce. The χιτων was a tunica, or vestcoat, over which the Jews and other nations threw an outer coat, or gown called a cloak, Matt. v. 40. (which is meant by ιματιον) when they went abroad, or were not at work. Hence the common people at Rome, who did not usually wear, or had no right to wear the toga, are called by Horace *tunicatus popellus*, Epist. i. 7. 65. This account of the difference between the χιτων and the ιματιον appears plainly from what Maximus Tyrius says, the inner garment which is over the body they call χιτωνος, and the outer one the ιματιον. And so Plutarch (in NUPP. p. 139. ed. Fran. 1620.) speaking of a man who felt the heat of the sun too much for him, says that he put off, τον χιτωνα, το ιματιον, his vestcoat also with his cloak.

Verse 30. *Ask them not again.*] Or do not beg them off. This probably refers to the way in which the tax-gatherers and Roman soldiers used to spoil the people. "When such harpies as these come upon your goods, suffer the injury quietly, leaving yourselves in the hand of God, rather than attempt even to beg off what belongs to you, lest on their part they be provoked to seize or spoil more, and lest you be irritated to sue them at law, which is totally opposite to the spirit and letter of the Gospel; or to speak bad words, or indulge wrong tempers which would wound the spirit of love and mercy." Of such as these, and of all merciless creditors, who even sell the tools and bed of a poor man, it may be ever truly said,

*Tristius haud illis monstrum, nec savior ulla
Pentis et ira drum Stygiis scas extulit undis.—
Deripiunt dapces, contactuque omnia sedant
Jannudo.*

Virg. *Eco.* lii. ver. 214.

"Monsters more fierce offended heaven no'er sent
From hell's abyss, for human punishment.—
They snatch the meat, doating all they find." Dryden.

However, it is probable that what is here spoken relates to requiring a thing speedily that had been lent, while the reason for borrowing it still continues. In Ecclesi. xx. 15. it is a part

A. M. 4031. 31 ^bAnd as ye would that
A. D. 27. men should do to you, do ye
An. Olymp. also to them likewise.
CCI. 3.

32 ¹For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 ^kAnd if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again.

† Tobit 4. 15. Matt. 7. 12.—Matt. 5. 46.—Matt. 5. 42.
1 Ver. 27.

of the character of a very bad man, *that to-day he lendeth, and to-morrow will he ask it again.* From the 27th to the 30th verse our blessed Lord gives us directions how to treat our enemies. 1. Wish them well. 2. Do them good. 3. Speak as well of them as possible. 4. Be an instrument of procuring them good from others: use your influence in their behalf. 5. Suffer patiently from them contempt and ill treatment. 6. Give up your goods rather than lose your meekness and charity toward them. The retaliation of those who hearken not to their own passion but to Christ, consists in doing more good than they receive evil. Ever since our blessed Saviour suffered the Jews to take away his life, it is by his *patience* that we must regulate our own. *Quemel.*

Verse 32. *For sinners also love those that love them.* I believe the word *αμαρτωλοι* is used by St. Luke in the same sense in which *τελωναι*, *tax-gatherers*, is used by St. Matthew, chap. v. 46, 47. and signifies *heathens*; not only men who have no religion, but men who acknowledge none. The religion of Christ not only corrects the errors, and reforms the disorders of the fallen nature of man: but raises it even above itself—it brings it near to God; and, by universal love, leads it to frame its conduct according to that of the sovereign Being. “A man should tremble, who finds nothing in his life besides the external part of religion, but what may be found in the life of a Turk or a heathen.” The Gospel of the grace of God purifies and renews the heart, causing it to resemble that Christ through whom the grace came. See the note on chap. vii. 37.

Verse 34. *Of whom ye hope to receive*] Or, *whom ye expect to return it.* “To make our neighbour purchase, in any way, the assistance which we give him, is to profit by his misery; and by laying him under obligations which we expect him in some way or other to discharge, we increase his wretchedness under the pretence of relieving it.”

Verse 35. *Love ye your enemies*] This is the most sublime precept ever delivered to man: a false religion durst not give a precept of this nature, because, without supernatural influence, it must be for ever impracticable. In these words of our blessed Lord we see the tenderness, sincerity, extent, disinterestedness, pattern, and issue of the love of God dwelling in man: a religion, which has for its foundation

35 But ¹love ye your enemies, and do good, and ^mlend, hoping for nothing again; and your reward shall be great, and ⁿye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 ^oBe ye therefore merciful, as your Father also is merciful.

37 ^pJudge not, and ye shall not be judged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

‡ Psalms 37. 26. Verse 30.—Matt. 5. 45.—Matt. 5. 48.
p Matt. 7. 1.

the union of God and man in the same person, and the death of this august being for his enemies: which consists on earth in a reconciliation of the Creator with his creatures, and which is to subsist in heaven only in the union of the members with the head: could such a religion as this ever tolerate hatred in the soul of man, even to his most inveterate foe?

Lend, hoping for nothing again] *Μηδεν απαλιζοντες.* The rabbins say, he who lends without usury, God shall consider him as having observed every precept. Bishop Pearce thinks, that instead of *μηδεν*, we should read *μηδυνα* with the *Syriac*, latter *Arabic*, and latter *Persic*; and as *απαλιζω* signifies to *despair*, or *cause to despair*, the meaning is *not cutting off the hope* (of longer life) *of any man, nemini spem amputantes*, by denying him those things which he requests now, to preserve him from perishing.

Verse 36. *Be ye therefore merciful*] Or *compassionate*; *οικτιρμοι*, from *οικτος*, *commiseration*, which etymologists derive from *εικω*, to *give place, yield*, because we readily *concede* those things which are necessary to them whom we commiserate. As God is ever *disposed* to give all necessary help and support to those who are miserable; so his followers, being influenced by the same spirit, are *easy* to be entreated, and are at all times *ready* to contribute to the uttermost of their power to relieve or remove the miseries of the distressed. A merciful or compassionate man *easily* forgets injuries; *pardons* them without being *solicited*, and does not permit repeated returns of ingratitude to deter him from *doing good*, even to the unthankful and the unholy. See on Matt. v. 7.

Verse 37. *Judge not*] See on Matt. vii. 1. “How great is the goodness of God in being so willing to put our own judgment into our hands, as to engage himself not to enter into judgment with us; provided we do not usurp the right which belongs solely to him in reference to others.”

Condemn not] “Mercy will ever incline us not to condemn those unmercifully whose faults are certain and visible; to lessen, conceal, and excuse them as much as we can without prejudice to truth and justice; and to be far from aggravating, divulging, or even desiring them to be punished.”

Forgive] The mercy and compassion which God recommends, extend to the *forgiving* of

A. M. 4031. 38 ^r Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your ^s bosom. For ^t with the same measure that ye mete withal, it shall be measured to you again.

^r Prov. 19. 17.—^s Psa. 79. 12.—^t Matt. 7. 2. Mark 4. 24. James 2. 13.

all the injuries we have received, or can receive. To imitate in this the mercy of God, is not a mere counsel; since it is proposed as a necessary mean, in order to receive mercy. What man has to forgive in man is almost *nothing*: man's debt to God is *infinite*. And who acts in this matter as if he wished to receive mercy at the hand of God! The spirit of revenge is equally destitute of *faith* and *reason*.

Verse 38. *Give, and it shall be given*]. "Christian charity will make no difficulty in giving that which eternal truth promises to restore. Let us give, neither out of mere human generosity, nor out of vanity, nor from interest, but for the sake of God, if we would have him place it to account. There is no such thing as true unmix'd generosity but in God only; because there is none but in him who receives no advantage from his gifts, and because he engages himself to pay these debts of his creatures with an excessive interest. So great is the goodness of God, that when he might have absolutely commanded us to give to our neighbour, he vouchsafes to invite us to this duty by the prospect of a reward, and to impute that to us as a desert which he has a right to exact of us by the title of his sovereignty over our persons and estates."

Men live in such a state of social union as renders mutual help necessary; and as self-interest, pride, and other corrupt passions, mingle themselves ordinarily in their commerce, they cannot fail of offending one another. In civil society men must, in order to taste a little tranquillity resolve to bear something from their neighbours; they must suffer, pardon, and give up many things; without doing which, they must live in such a state of continual agitation as will render life itself insupportable. Without this giving and forgiving spirit there will be nothing in civil society, and even in Christian congregations, but divisions, evil surmises, injurious discourses, outrages, anger, vengeance, and, in a word, a total dissolution of the mystical body of Christ. Thus our interest in both worlds calls loudly upon us to GIVE and to FORGIVE.

Bosom] *Κολπον*, or *lap*. Almost all ancient nations wore long, wide, and loose garments; and when about to carry any thing which their hands could not contain, they used a fold of their robe in nearly the same way as women here use their aprons. The phrase is continually occurring in the best and purest Greek writers. The following example from Herodotus, b. vi. may suffice to show the propriety of the interpretation given above, and to expose the ridiculous nature of covetousness. "When Cræsus had promised to *Almeon* as much gold as he could carry about his body at once; in order to improve the king's liberality to the

39 And he spake a parable unto them, "Can the blind lead the blind? shall they not both fall into the ditch?"

40 ^v The disciple is not above his master; but every one ^w that is perfect shall be as his master.

^v Matt. 15. 14.—^w Matt. 10:24. John 13. 16. & 15. 20.—^x Or, shall be perfected as his master.

best advantage, he put on a very wide tunic (*χιθωνα μισαν*) leaving a great space in the bosom, *κολπον βαθον*, and drew on the largest buskins he could find. Being conducted to the treasury, he sat down on a great heap of gold, and first filled the buskins about his legs with as much gold as they could contain, and having filled his whole bosom, *κολπον*, loaded his hair with ingots, and put several pieces in his mouth, he walked out of the treasury," &c. What a ridiculous figure must this poor sinner have cut, thus heavy laden with gold, and the love of money! See many other examples in *Kypke* and *Raphelius*. See also Psal. cxxix. 7. Prov. vi. 27. xvii. 23.

The same measure that ye mete withal, it shall be measured to you again.] The same words we find in the Jerusalem Targum on Genesis xxxviii. 26. Our Lord therefore lays down a maxim which themselves allowed.

Verse 39. *Can the blind lead the blind?*] This appears to have been a general proverb, and to signify that a man cannot teach what he does not understand. This is strictly true in spiritual matters. A man who is not illuminated from above, is utterly incapable of judging concerning spiritual things; and wholly unfit to be a guide to others. Is it possible that a person who is enveloped with the thickest darkness, should dare either to judge of the state of others, or attempt to lead them in that path of which he is totally ignorant! If he do, must not his judgment be rashness, and his teaching folly? and does he not endanger his own soul, and run the risk of falling into the ditch of perdition himself, together with the unhappy objects of his religious instruction?

Verse 40. *Every one that is perfect*] Or, *thoroughly instructed*, *καταρτισμενος*: from *καταρτιζω*, to adjust, knit together, restore, or put in joint. The noun is used by the Greek medical writers, to signify the reducing a luxated or disjointed limb. It sometimes signifies to repair, or mend, and in this sense it is applied to broken nels, Matt. iv. 21. Mark i. 19. but in this place, and in Heb. xiii. 21. 2 Tim. iii. 17. it means complete instruction and information. Every one who is thoroughly instructed in divine things, who has his heart united to God; whose disordered tempers and passions are purified, and restored to harmony and order; every one who has in him the mind that was in Christ, though he cannot be above, yet will be as his teacher; holy, harmless, undefiled, and separate from sinners.

"The disciple who perfectly understands the rules, and sees the example of his master, will think it his business to tread exactly in his steps, to do and suffer upon like occasions as his master did: and so he will be like his master." WHITBY.

A. M. 4031. 41 * And why beholdest
A. D. 27. thou the mote that is in thy
An. Olymp. brother's eye but perceivest
CCI. 3. not the beam that is in thine own eye ?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye ? Thou hypocrite, y cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 * For a good tree bringeth not forth corrupt fruit ; neither doth a corrupt tree bring forth good fruit.

44 For *every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble-bush gather they ^b grapes.

45 ^c A good man out of the good treasure of his heart bringeth forth that

* Matt. 7. 3.—y See Prov. 18. 17.—z Matt. 7. 16, 17.—a Matt. 12. 33.—b Gr. a grape.—c Matt. 12. 35.—d Matt. 12. 34.

Verse 41. *And why beholdest thou the mote*] See this explained on Matt. vii. 3—5.

Verse 43. *Corrupt fruit*] Καρποὶ σαργοῦ, literally, *rotten fruit*: but here it means, such fruit as is unfit for use. See on Matt. vii. 17—20.

Verse 45. *A good man*] See on Matt. xii. 35.

Verse 46. *Lord, Lord*] God judges of the heart, not by words, but by works. A good servant never disputes, speaks little, and always follows his work. Such a servant a real Christian is: such is a faithful minister, always intent either on the work of his own salvation, or that of his neighbour; speaking more to God than to men; and to these as in the presence of God. The tongue is fitly compared by one to a pump, which empties the heart, but neither fills nor cleanses it. The love of God is a hidden spring, which supplies the heart continually, and never permits it to be dry or unfruitful. *Quesnel*.

Verse 47. *I will show you*] Ἐπεδείξω, *I will show you plainly*. I will enable you fully to comprehend my meaning on this subject by the

which is good; and an evil A. M. 4031. man out of the evil treasure of A. D. 27. his heart bringeth forth that An. Olymp. which is evil: for ^d of the abundance CCI. 3. of the heart his mouth speaketh.

46 ¶ * And why call ye me, Lord, Lord, and do not the things which I say?

47 * Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man, that, without a foundation, built a house upon the earth; against which the stream did beat vehemently, and immediately it fell: and the ruin of that house was great.

^e Mat. 1. 6. Matt. 7. 21. & 25. 11. Ch. 13. 25.—f Matt. 7. 24. Job 27. 8. Eccles. 40. 13. Hebr. 10. 26. James 1. 23.

following parable. See this word explained Matt. iii. 7.

Verse 48. *He is like a man, &c.*] See on Matt. vii. 24—27.

Verse 49. *The ruin of that house was great.*] On this passage, Father *Quesnel*, who was a most rigid predestinarian, makes the following judicious remark. "It is neither by the speculations of astrologers, nor by the Calvinian assurance of predestination, that we can discover what will be our portion for ever: but it is by the examination of our heart, and the consideration of our life, that we may in some measure prognosticate our eternal state. Without a holy heart and a holy life, all is ruinous in the hour of temptation, and in the day of wrath." To this may be added, He that believeth on the Son of God, hath the WITNESS IN HIMSELF: 1 John v. 10.

The subjects of this chapter have been so amply explained and enforced in the parallel places in Matthew, to which the reader has been already referred, that there appears to be no necessity to make any additional observations.

CHAPTER VII.

Christ heals the servant of a centurion, who is commended for his faith, 1—10. Raises a widow's son to life at Nain, 11—17. John Baptist hears of his fame, and sends two of his disciples to inquire whether he was the Christ, 18—23. Christ's character of John, 24—30. The obstinate blindness and cupriciousness of the Jews, 31—35. A Pharisee invites him to his house, where a woman anoints his head with oil: and washes his feet with her tears, 36—38. The Pharisee is offended, 39. Our Lord reproves him by a parable, and vindicates the woman, 40—46; and pronounces her sins forgiven, 47—50.

A. M. 4031. **N**OW when he had ended
A. D. 27. all his sayings in the
An. Olymp. audience of the people, * he
CCI. 3. entered into Capernaum.

* Matt. 8. 5. John 4. 46—51.

NOTES ON CHAPTER VII.

Verse 2. *A certain centurion's servant*] See this miracle explained on Matt. viii. 5—13.

2 And ^b a certain centurion's A. M. 4031. servant, who was dear unto A. D. 27. him, was sick, and ready to die. An. Olymp. CCI. 3.

3 And when he heard of Jesus, he

^b 2 Kings 5. 1.

Verse 3. *Elders of the Jews*] These were either magistrates in the place, or the elders of the synagogue, which the centurion had built,

A. M. 4031. sent unto him the elders of
A. D. 27. the Jews, beseeching him
An. Olymp. that he would come and
CCI. 3. 1 heal his servant

4 And when they came to Jesus, they besought him instantly, saying, "That he was worthy for whom he should do this :

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and

* Mark 5. 23.—1 Rev. 3. 4.

ver. 5. He sent these, probably because he was afraid to come to Christ himself, not being a Jew, either by nation or religion. In the parallel place in Matthew, he is represented as coming to Christ himself; but it is a usual form of speech in all nations, to attribute the act to a person, which is done, not by himself, but by his authority.

Verse 5. *He loveth our nation*] He is a warm friend to the Jews; and has given a full proof of his affection to them, in building them a synagogue. This he had done at his own proper charges; having no doubt employed his own men in the work.

Verse 10. *Found the servant whole*] This cure was the effect of the *faith, prayer, and humility* of the centurion; through which the almighty energy of Jesus Christ was conveyed to the sick man. But these very graces in the centurion were the products of grace. It is God himself, who by the gifts of his mercy disposes the soul to receive its cure; and nothing can contribute to the reception of his grace, but what is the fruit of grace itself. The apostle says, *The grace of God that bringeth salvation hath appeared unto all men*, Tit. ii. 11. It should therefore be our concern, not to resist the operations of this grace: for though we cannot endue ourselves with any gracious disposition, yet we can quench the spirit, by whose agency these are produced in the soul. The centurion had not received the grace of God in vain.

Verse 11. *Nain*] A small city of Galilee, in the tribe of Issachar. According to Eusebius, it was two miles from mount Tabor, southward; and near to Endor.

Verse 12. *Carried out*] The Jews always buried their dead *without* the city, except those of the family of David. No burying-places should be tolerated *within* cities or towns; much less in or about *churches and chapels*. This custom is excessively injurious to the in-

I say unto ^oone, Go, and he goeth; and to another, Come, and he cometh; and to my servant do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he

* Gr. *this man*.

habitants; and especially to those who frequent public worship in such chapels and churches. God, decency, and health, forbid this shocking abomination.

On the impropriety of burying in towns, churches and chapels, take the following testimonies; *Extra urbem soliti sunt alii mortuos sepelire: Nos Christiani, eos non in urbes solum, sed et in TEMPLA recipimus, quo fit ut multi fastore nimis, ferè exanimetur.*—SCHOETGEN.

"Others were accustomed to bury their dead *without* the city: We Christians, not only bury them *within* our cities, but receive them even into our churches! hence many nearly lose their lives through the noxious effluvia." "Both the Jews and other people, had their burying places without the city:—*Et certe ita postulata ratio publicæ sanitatis, quæ multam lædi solet aura sepulchrorum:*—and this the health of the public requires, which is greatly injured by the effluvia from the graves." *Rosenmuller*.

From long observation I can attest, that churches and chapels situated in grave-yards, and those especially, within whose walls the dead are interred, are perfectly unwholesome: and many, by attending such places, are shortening their passage to the house appointed for the living. What increases the iniquity of this abominable and deadly work, is, that the burying grounds attached to many churches and chapels, are made a source of *private gain*. The whole of this preposterous conduct is as *indecorous and unhealthy*, as it is *profane*. Every man should know, that the *gas* which is disengaged from putrid flesh, and particularly from a human body, is not only unfriendly to, but destructive of animal life. Superstition first introduced a practice, which self-interest and covetousness continue to maintain.

For a general improvement of all the circumstances of this miracle, see the end of the chapter.

A. M. 4031. had compassion on her, and A. M. 4037.
A. D. 27. said unto her, Weep not. A. D. 27.
An. Olymp. CCL. 3.

14 And he came and touched the ^f bier: and they that bare *him*, stood still. And he said, Young man, I say unto thee, ^g Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 ^h And there came a fear on all: and they glorified God, saying, 'That a great prophet is risen up among us; and, ^k That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ ^l And the disciples of John showed him of all these things.

19 And John calling *unto him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 ^m Then Jesus answering said unto them, Go your way, and tell John what

things ye have seen and heard; ⁿ how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, ^o to the poor the Gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ ^p And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king's courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 'This is *he*, of whom it is written, ^r Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, ^s being baptized with the baptism of John.

^f Olymp. CCL. 3. — ^g Ch. 8. 54. John 11. 43. Acts 9. 40. Rom. 4. 17. ^h Ch. 1. 65. — ⁱ Ch. 24. 19. John 4. 19. & 6. 14. & 9. 17.

^k Ch. 1. 68. — ^l Matt. 11. 2. — ^m Matt. 11. 5. — ⁿ Isai. 35. 5. — ^o Ch. 4. 18. — ^p Matt. 11. 7. — ^q Mal. 3. 1. — ^r Matt. 3. 5. Ch. 3. 12.

Verse 16. *God hath visited his people*] Several MSS. and versions add *us* $\alpha\gamma\alpha\theta\omega$, for *good*. Sometimes *God* visited his people in the way of judgment, to consume them in their transgressions: but it was now plain, that he had visited them in the most tender compassion and mercy. This seems to have been added by some ancient copyist, by way of explanation.

Verse 18. *The disciples of John showed him, &c.*] It is very likely, that John's disciples attended the ministry of our Lord at particular times: and this, we may suppose, was a common case among the disciples of different Jewish teachers. Though bigotry existed in its most formidable shape between the *Jews* and *Samaritans*, yet we do not find that it had any place between Jews and Jews, though they were of different sects, and attached to different teachers.

Verse 19. *Art thou he that should come?*] That is, to *save*. Art thou the promised Messiah? See on Matt. xi. 3.

Some have thought that this character of our Lord, a $\epsilon\gamma\chi\omega\mu\epsilon\sigma\theta\iota\varsigma$, *he who cometh*, refers to the prophecy of Jacob, Gen. xlix. 10. where he is called שִׁילֹחַ *Shiloh*, which *Grotius* and others derive from שָׁלַח *shulach*, *he sent*: hence, as the time of the fulfilment of the prophecy drew nigh, he was termed, *he who cometh*, i. e. he

who is just now ready to make his appearance in Judea. In Zach. ix. 9. a similar phrase is used. *Behold, thy king cometh unto thee—having SALVATION*. This is meant of the Messiah only; therefore I think the words to *save*, are necessarily implied.

Verse 21. *Infirmities and plagues*] The following judicious note from Bp. PEARCE, is worthy of deep attention: "Luke mentions here $\nu\omicron\sigma\sigma\iota$, $\mu\alpha\sigma\tau\iota\sigma\iota\varsigma$ *leprosius*, and $\sigma\tau\omicron\mu\alpha\tau\alpha$ *torments*, i. e. discases, or ill habits of body, sores or lamenesses, and evil spirits; from whence we may conclude, that *evil spirits* are reckoned by him, (who speaks of distempers with more accuracy than the other evangelists) as things *different* from any disorders of the *body*, included in the two former words."

Unto many that were blind he gave sight.] Rather, *he kindly gave sight*— $\epsilon\gamma\chi\omega\sigma\tau\omicron\upsilon\tau\omicron$ $\tau\omicron$ $\beta\lambda\epsilon\pi\omega\upsilon$, or, *he graciously gave sight*. This is the proper meaning of the original words. In all his miracles, Jesus showed the tenderest mercy and kindness: not only the *cure*, but the *manner* in which he performed it, endeared him to those who were objects of his compassionate regards.

Verse 22—23. See these verses explained at large, on Matt. xi. 4—15.

Verse 29. *Justified God*] Or, *declared God*

A. M. 4031. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, "Wherunto then shall I liken the men of this generation? and to what are they like?"

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine;

and ye say, He hath a devil. 34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's

Or, frustrated.— Acts 20. 27.— Or, within themselves. Matt. 11. 16.

z Matt. 3. 4. Mark 1. 6. Ch. 1. 15.—y Matt. 11. 19.—z Matt. 26. 6. Mark 14. 3. John 11. 2.

to be just—δικαιοσαν τον θιου. The sense is this: John preached that the divine wrath was coming upon the Jews, from which they might flee by repentance, chap. iii. 7. The Jews, therefore, who were baptized by him, with the baptism of repentance, did thereby acknowledge, that it is but justice in God to punish them for their wickedness, unless they repented, and were baptized in token of it. Bp. Pearson proves, that this is the sense in which the word δικαιο is used here and in Psal. l. 3. compared with Job xxxii. 2. and by this evangelist again in chap. x. 29. and xvi. 15.

Verse 30. Rejected the counsel of God] Or, frustrated the will of God—την βουλην του θιου ηθετησαν. Kypke says the verb ηθετην has two meanings: 1. To disbelieve; 2. To despise or disobey: and that both senses may be properly conjoined here. The will of God was, that all the inhabitants of Judea should repent at the preaching of John, be baptized, and believe in Christ Jesus. Now as they did not repent, &c. at John's preaching, so they did not believe his testimony concerning Christ: thus the will, gracious counsel, or design of God, relative to their salvation, was annulled or frustrated. They disbelieved his promises, despised the Messiah, and disobeyed his precepts.

Verse 31. And the Lord said] Almost every MS. of authority and importance, with most of the versions, omit these words. As the Evangelistaria (the books which contained those portions of the Gospel which were read in the churches) began at this verse, the words were probably at first used by them, to introduce the following parable. There is the fullest proof, that they never made a part of Luke's text. Every critic rejects them. Bengel and Griesbach leave them out of the text.

Verse 32. They are like unto children] See on Matt. xi. 16—19. It is probable that our Lord alludes here to some play or game among the Jewish children, no account of which is now on record.

Verse 35. Wisdom is justified, &c.] Probably the children of wisdom is a mere Hebraism here for the products or fruits of wisdom; hence the Vatican MS. one other, and some versions, have εργα. works, instead of τεκνον, sons, in the parallel place, Matt. xi. 19. True wisdom shows itself by its works; jolly is never found

in the wise man's way, no more than wisdom is in the path of a fool. Theophylact's note on this place should not be overlooked, Εδικαιοθη, τουτ' εστιν επιμνη, Wisdom is JUSTIFIED, that is, IS HONOURED by all her children.

Versé 36. One of the Pharisees] Called Simon, ver. 40. This account is considered by many critics and commentators to be the same with that in Matt. xxvi. 6, &c. Mark xiv. 3. and John xii. 3. This subject is considered pretty much at large in the notes on Matt. xxvi. 6, &c. to which the reader is requested to refer.

Versé 37. A woman—which was a sinner] Many suppose that this woman had been a notorious public prostitute;—but this is taking the subject by the very worst handle. My own opinion is that she had been a mere heathen who dwelt in this city, (probably Capernaum) who, through the ministry of Christ, had been before this converted to God, and came now to give this public testimony of her gratitude to her gracious deliverer from the darkness and guilt of sin. I am inclined to think that the original word αμαρτανος, is used for heathen or Gentile in several places of the Sacred Writings. I am fully persuaded that this is its meaning in Matt. ix. 10, 11, 13. xi. 19. and xxvi. 45. The Son of man is betrayed into the hands of sinners, i. e. is delivered into the hands of the heathens, viz. the Romans, who alone could put him to death. See Mark ii. 15, 16, and 17. xiv. 41. I think also it has this meaning in Luke vi. 32, 33, 34. xv. 1, 2, 7, 10. xix. 7. John ix. 31. I think no other sense can be justly assigned to it in Gal. ii. 15. We who are Jews by nature, and not sinners of the Gentiles. We Jews who have had the benefit of a divine revelation, know that a man is not justified by the works of the law, but by the faith of Christ, (ver. 16.) which other nations, who were heathens, not having a divine revelation, could not know. It is, I think, likely that the grand subject of the self-righteous Pharisee's complaint was her being a heathen. As those who were touched by such, contracted a legal defilement, he could not believe that Christ was a conscientious observer of the law, seeing he permitted her to touch him, knowing who she was, or if he did not know that she was a heathen, it was a proof that he was no prophet, ver. 39. and conse-

A. M. 4031. house, brought an alabaster
A. D. 27. box of ointment,
An. Olymp. CCI. 3.

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, 'This man if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

^a Ch. 15. 2.

quently had not the discernment of spirits, which prophets were supposed to possess. As the Jews had a law which forbade all iniquity, and they who embraced it being, according to its requisitions and their profession, *saints*; and as the Gentiles had no law to restrain *evil*, nor made any profession of *holiness*, the term *αμαρτωλοι*, or *sinners*, was first with peculiar propriety applied to them, and afterward to all others who, though they professed to be under the law, yet lived as Gentiles *without* the law. Many suppose this person to be the same as Mary Magdalene, but of this there is no solid proof.

Brought an alabaster box] See on Mark xiv. 3.

Verse 38. *Stood at his feet behind him*] In taking their meals, the Eastern people reclined on one side, the loins and knees being bent to make the more room; the feet of each person were turned outward behind him. This is the meaning of *standing behind* at his feet.

Began to wash his feet with tears] Ηεξατο βεραχην—τοις δακρυσι, she began to water his feet—to let a shower of tears fall on them. As the Jews wore nothing like our shoes, (their being a mere sole, bound about the foot and ancle with thongs) their feet being so much exposed had frequent need of washing, and this they ordinarily did before taking their meals.

Kissed his feet] With affectionate tenderness, *ακροφιλιαι*, or kissed them again and again. See on Matt. xxvi. 49.

The kiss was used in ancient times as the emblem of love, religious reverence, subjection, and supplication. It has the meaning of *supplication*, in the way of adoration, accompanied with subjection, in 1 Kings xix. 18. *whose mouths have not kissed Baal*, and in Job xxxi. 27. *my mouth hath not kissed my hand*; I have paid no sort of adoration to false gods; and in Psal. ii. 12. *kiss the Son, lest he be angry*,—close in with, embrace affectionately the offers of mercy made unto you through Christ Jesus, *lest he (the Lord) be angry with you, and ye perish*; which commandment this woman seems to have obeyed, both in the literal and spiritual sense. *Kissing the feet* was practised also among the heathens, to express subjection of

390

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears,

^b See Matt. 18. 28.

spirit, and earnest supplication. See a long example in *Raphelius* produced from *Polybius*, concerning the *Carthaginian* ambassadors, when supplicating the *Romans* for peace. *With an humble and abject mind*, *προσευχεται την γην*, they fell down on the earth, *τους πεδας καταφιλοιεν τα σινδρια*, and kissed the feet of the *Kypke*. Kissing the feet is a farther proof that this person had been educated a heathen.

Verse 41. *A certain creditor, &c.*] It is plain that in this parable our Lord means by the creditor, God, and by the two debtors, Simon and the woman who was present. Simon, who had the light of the law, and who, in consequence of his profession as a Pharisee, was obliged to abstain from outward iniquity, might be considered as the debtor who owed only fifty pence, or denarii. The woman, whom I have supposed to be a heathen, not having these advantages, having no rule to regulate her actions, and no curb on her evil propensities, may be considered as the debtor who owed five hundred pence, or denarii. And when both were compared, Simon's debt to God might be considered, in reference to hers, as fifty to five hundred. However, we find, notwithstanding this great disparity, both were insolvent. Simon, the religious Pharisee, could no more pay his fifty to God than this poor heathen her five hundred; and if both be not freely forgiven by the divine mercy, both must finally perish. *Having nothing to pay, he kindly forgave them both*. Some think that this very Simon was no inconsiderable debtor to our Lord, as having been mercifully cleansed from a leprosy; for he is supposed to be the same as Simon the leper. See the note on Matt. xxvi. 6.

Verse 42. *Which of them will love him most?*] Which is under the greater obligation, and should love him most?

Verse 43. *He to whom he forgave most.*] By this acknowledgment he was, unknowingly to himself, prepared to receive our Lord's reproof.

Verse 44. *Thou gavest me no water*] In this respect Simon was sadly deficient in civil respect, whether this proceeded from forgetfulness or contempt. The custom of giving water to wash the guest's feet was very ancient.

A. M. 4031. and wiped *them* with the hairs
A. D. 27. of her head.

An. Olymp. 45 Thou gavest me no kiss:
CCL. 3. but this woman, since the time I came
in, hath not ceased to kiss my feet.

46 ° My head with oil thou didst not
anoint: but this woman hath anointed
my feet with ointment.

47 ^d Wherefore, I say unto thee, Her
sins, which are many, are forgiven; for

° Psa. 23. 5.—^d 1 Tim. 1. 14.—^c Matt. 9. 2. Mark 2. 5.—^f Matt.
9. 3. Mark 2. 7.

See instances in Gen. xviii. 4. xxiv. 32. Judges
xix. 21. 1 Sam. xxv. 41. In Hindostan it is
the custom, that when a superior enters the
house of an inferior, the latter *washes his feet*,
and gives him water to rinse his mouth before
he eats. See AYERN AKBERY, vol. iii. p. 226.

Verse 45. *Since the time I came in*] Rather,
since the time SHE came in, αφ' ης εισηλθον, not
εισηλθον, I came in, for it is clear from ver. 37.
that the woman came in *after* Christ, having
heard that he was sitting at meat in the Phari-
see's house. The reading which I have adopted
is supported by several MSS. and versions.

Verse 46. *My head with oil thou didst not
anoint*] Anointing the head with oil was as
common among the Jews as *washing* the face
with water is among us. See Ruth iii. 3. 2 Sam.
xii. 20. xiv. 2. 2 Kings iv. 2. and Psal. xxiii. 5.
where the author alludes to the Jewish manner
of receiving and entertaining a guest. *Thou
prepared a table for me; anointest my head
with oil; givest me an overflowing cup*. See
Matt. v. 17.

Verse 47. *For she loved much*] Or, THERE-
FORE she loved much. It appears to have been
a consciousness of God's forgiving love that
brought her at this time to the Pharisee's house.
In the common translation her forgiveness is
represented to be the *consequence* of her loving
much, which is causing the *tree* to produce the
root, and not the *root* the *tree*. I have con-
sidered οτι here as having the sense of διοτι,
therefore; because, to make this sentence suit
with the foregoing parable, ver. 42, 43. and
with what immediately follows here, *but he to
whom little is forgiven loveth little*, we must
suppose her love was the *effect* of her being
pardoned, not the *cause* of it. Οτι seems to
have the sense of *therefore* in Matt. xiii. 13.
John viii. 44. 1 Cor. x. 17. and in the Sep-
tuagint, in Deut. xxxiii. 52. Isai. xlix. 19.
Hos. ix. 15. and Eccles. v. 6. Both these par-
ticles are often interchanged in the New Tes-
tament.

Loved much—loveth little] That is, a man's
love to God will be in proportion to the *obliga-
tions* he feels himself under to the bounty of his
Maker.

Verse 48. *Thy sins are forgiven*.] He gave
her the fullest assurance of what he had said
before to Simon, (ver. 47.) *thy sins are for-
given*. While the Pharisee murmured, the
poor penitent rejoiced.

Verse 50. *Thy faith hath saved thee*] Thy
faith hath been the *instrument* of receiving the
salvation which is promised to those who *repent*.
Go in peace. Though peace of conscience be

she loved much: but to whom
little is forgiven, *the same*
loveth little.

48 And he said unto her, ° Thy sins
are forgiven.

49 And they that sat at meat with
him began to say within themselves,
‘ Who is this that forgiveth sins also ?

50 And he said unto the woman,
‘ Thy faith hath saved thee: go in peace.

° Matthew 9. 22. Mark 5. 34. & 10. 52. Chapter 8. 48.
& 18. 42.

the inseparable consequence of the pardon of
sin, yet here it seems to be used as a *valedic-
tion* or *farewell*: as if he had said, *May good-
ness and mercy continue to follow thee!* In
this sense it is certainly used, Judg. xviii. 6.
1 Sam. i. 17. xx. 42. xxix. 7. 2 Sam. xv. 9.
James ii. 16.

THE affecting account of raising the widow's
son to life, ver. 11—17. is capable of farther
improvement.

In this resurrection of the widow's son, four
things are highly worthy of notice: 1. The
meeting. 2. What Christ did to raise the dead
man. 3. What the man did when raised to life:
and 4. The effect produced on the minds of the
people.

I. THE MEETING.

1. It was *uncommon*: it was a meeting of *life
and death*, of *consolation and distress*. On the
one part JESUS, accompanied by his disciples,
and an innumerable crowd of people, advance
toward the gate of the city of Nain: on the
other part a *funeral* solemnity proceeds out of
the gate,—a person of distinction, as we may
imagine, from the number of the people who
accompanied the corpse, is carried out to be
buried. Wherever Jesus goes, he meets *death
or misery*; and wherever he comes, he dis-
penses *life and salvation*.

2. It was *instructive*. A young man was car-
ried to the grave—an *only son*—cut off in the
flower of his age, from the pleasures, honours,
profits, and expectations of life; a multitude of
relatives, friends, and neighbours, in tears, af-
fliction, and distress, accompanied the corpse.
Behold the present life in its true point of light.
How deceitful is the world! to hide its *vanity
and wretchedness*, funeral *pomp* takes the place
of the decorations of *life and health*; and pride,
which carries the person through life, cleaves
to the putrid carcass in the ridiculous adorn-
ments of *palls, scarfs, cloaks, and feathers!*
Sin has a complete triumph, when *pride* is one
of the principal *bearers* to the tomb.

And shall not the living lay these things to
heart? Remember, ye that are young, the
young die oftener than the old: and it is be-
cause so many of the *former* die, that there are
so few of the *latter* to die.

3. It was an *affecting* meeting. The mother
of this young man followed the corpse of her
son; her distress was extreme. She had already
lost her *husband*, and in losing her only son she
loses all that could be reckoned dear to her in
the world. She lost her support, her glory, and
the *name* of her *family* from among the tribes

of her people. Jesus sees her in this state of affliction, and was moved with compassion toward her. This God of goodness cannot see the wretched, without commiserating their state, and providing for their salvation.

4. *It was a happy meeting.* Jesus approaches this distressed widow, and says, *weep not.* But who, with propriety, can give such advice in a case like this? Only that God who can dry up the fountain of grief, and remove the cause of distress. Weep for thy sin, weep for thy relatives, weep after Christ, and God will infallibly comfort thee.

II. *What Christ did to raise this dead man.*

1. *He came up, ver. 14.* When the blessed God is about to save a soul from spiritual death, he comes up to the heart by the light of his spirit, by the preaching of his word, and by a thousand other methods, which all prove that his name is mercy, and his nature love.

2. *He touched the bier.* God often stretches out his hand against the matter or occasion of sin, renders that public that was before hidden, lays afflictions upon the body; by some evil disease effaces that beauty, or impairs that strength, which were the occasions of sin; disconcerts the schemes, and blasts the property of the worldly man. These were carrying him down to the chambers of death, and the merciful God is thus delivering him out of the hands of his murderers.

3. *He commanded—Young man! I say unto thee arise.* Sinners! you have been dead in trespasses and sins too long: now hear the voice of the Son of God. *Young people!* to you in particular is this commandment addressed. Delay not a moment: it will be more easy for you to return to God now, than at any future time. And perhaps the present call may never be repeated. The sooner you hear the voice of God, the sooner you shall be happy.

III. *What the man did when raised to life.*

1. *He sat up, ver. 15.* When the quickening voice of God reaches the heart of a sinner, his first business is to lift up his head to contemplate the awful state in which he is found, and the horrible pit over which he hangs, and look about for a deliverer from the hell that is moved from beneath to meet him at his coming.

2. *He began to speak.* Prayer to God for

the salvation he needs, is indispensably requisite to every awakened sinner. Let him speak in prayer and praise; *prayer* for present salvation, and *praise* because he is still out of hell. Let him also declare the power and goodness of God, which have thus rescued him from the bitter pangs of an eternal death.

3. *He walked.* He (Christ) presented him to his mother. Those who were carrying the corpse having heard the voice of the young man, immediately laid down the bier, and the young man stepping directly on the ground, Jesus took him by the hand and conducted him to his mother. What a change from the deepest affliction to the highest ecstasy of joy, must have now taken place in this widow's heart! Happy moment! When the quickening power of Christ restores a prodigal son to a disconsolate parent, and a member to Christ's mystical body, the church militant.

IV. *The effect produced on the mind of the people.*

1. *Fear seized them, ver. 16.* A religious reverence penetrated their hearts, while witnessing the effects of the sovereign power of Christ. Thus should we contemplate the wonders of God's grace in the conviction and conversion of sinners.

2. *They glorified God.* They plainly saw that he had now visited his people: the miracle proclaimed his presence, and that a great people was risen among them, and they expect to be speedily instructed in all righteousness. The conversion of a sinner to God should be a matter of public joy to all that fear his name: and should be considered as a full proof that the God of our fathers is still among their children. See ver. 16.

3. *They published abroad the account.* The work of the grace of God, should be made known to all: the Gospel should be preached in every place: and the miracle-working power of Christ every where recommended to notice. If those who are raised from the death of sin were more zealous in discoursing of, and walking in, and recommending the Gospel of the grace of God, the kingdom of Christ would soon have a more extensive spread; and the souls thus employed would be incessantly watered from on high.

CHAPTER VIII.

Jesus preaches through every city and village, 1. Women minister to him, 2, 3. Instructs the multitudes by the parable of the sower, 4—8. Explains it at large to his disciples, 9—15. Directions how to improve by hearing the Gospel, 16—18. His mother and brethren seek him, 19—21. He and his disciples go upon the lake, and are taken in a storm, 22—25. They arrive among the Gadarenes, 26: where he cures a demoniac, 27—29. He returns from the Gadarenes, and is requested by Jairus to heal his daughter, 40—42. On the way he cures a diseased woman, 43—48. Receives information that the daughter of Jairus is dead, 49. Exhorts the father to believe; arrives at the house, and raises the dead child to life, 50—55.

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

AND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and

the twelve were with him, A. M. 4031.
A. D. 27.
An. Olymp.
CCL 3.

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

* Matt. 27. 55, 56.

b Mark 16. 9.

NOTES ON CHAPTER VIII.

Verse 1. *Throughout every city and village*] That is, of Galilee.

Verse 2. *Out of whom went seven devils*] Who had been possessed in a most extraordinary manner; probably a case of inveterate lunacy.

392

brought on by the influence of evil spirits. The number seven may here express the superlative degree.

Mary Magdalene is commonly thought to have been a prostitute, before she came to the knowledge of Christ, and then to have been a

A. M. 4031. 3 And Joanna the wife of
A. D. 37. Chuzza, Herod's steward, and
An. Olymp. Susanna, and many others,
CCL. 3. which ministered unto him of their
substance.

4 ¶ And when much people were
gathered together, and were come to
him out of every city, he spake by a
parable :

5 A sower went out to sow his seed ;

• Matt. 13. 2.

remarkable penitent. So *historians* and *painters* represent her : but neither from this passage nor from any other of the New Testament, can such a supposition be legitimately drawn. She is here represented as one who had been possessed with seven demons ; and as one among other women who had been healed by Christ of evil (or wicked) spirits and infirmities. As well might *Joanna* and *Susanna*, mentioned ver. 3. come in for a share of the censure, as this *Mary Magdalene* ; for they seem to have been dispossessed likewise by Jesus, according to St. Luke's account of them. They had all had infirmities, of what sort it is not said, and those infirmities were occasioned by evil spirits within them ; and Jesus had healed them all : but *Mary Magdalene*, by her behaviour, and constant attendance on Jesus in his life-time, at his crucifixion, and at his grave, seems to have exceeded all the other women in duty and respect to his person. Bishop PEARCE.

There is a marvellous propensity in commentators to make some of the women mentioned in the Sacred Writings appear as *women of ill-fame* ; therefore *Rahab* must be a *harlot* ; and *Mary Magdalene* a *prostitute* : and yet nothing of the kind can be proved either in the former or in the latter case ; nor in that mentioned in chap. vii. 36, &c. where see the notes. Poor *Mary Magdalene* is made the patroness of *penitent prostitutes*, both by *Papists* and *Protestants* ; and to the scandal of her name, and the reproach of the Gospel, houses fitted up for the reception of such are termed *Magdalene hospitals* ! and the persons themselves *Magdalenes* ! There is not only no proof that this person was such as commentators represent her, but there is the strongest presumptive proof against it : for if she had ever been such, it would have been contrary to every rule of prudence, and every dictate of wisdom, for Christ and his apostles to have permitted such a person to associate with them, however fully she might have been converted to God, and however exemplary her life at that time might have been. As the world who had seen her conduct, and knew her character (had she been such as is insinuated,) could not see the inward change, and as they sought to overwhelm Christ and his disciples with obloquy and reproach on every occasion, they would certainly have availed themselves of so favourable an opportunity to subject the character and ministry of Christ to the blackest censure, had he permitted even a converted prostitute to minister to him and his disciples. They were ready enough to say that he was the friend of publicans and sinners, because he conversed with them in

and as he sowed some fell by the way side ; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock : and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns ; and the thorns sprang up with it, and choked it.

Mark 4. 1.

order to instruct and save their souls ; but they could never say he was a friend of prostitutes, because it does not appear that such persons ever came to Christ ; or, that he in the way of his ministry ever went to them. I conclude, therefore, that the common opinion is a vile slander on the character of one of the best women mentioned in the Gospel of God ; and a reproach cast on the character and conduct of Christ and his disciples. From the whole account of *Mary Magdalene*, it is highly probable that she was a person of great respectability in that place, such a person as the wife of *Chuzza*, Herod's steward, could associate with : and a person on whose conduct or character, the calumniating Jews could cast no aspersions.

Verse 3. *Herod's steward*] Though the original word *επιτοπος* signifies sometimes the inspector or overseer of a province, and sometimes a tutor of children, yet here it seems to signify the overseer of Herod's domestic affairs : the steward of his household. Steward of the household, was an office in the king's palace, by s. 24. of Hen. VIII. The person is now entitled lord steward of the king's household, and the office is, I believe, more honourable and of more importance than when it was first created. Junius derives the word from the Islandic stivardur, which is compounded of stia, work, and hatbur, a keeper or overseer : hence our words, warden, warden, ward, guard, guardian, &c. The Greek word in Hebrew letters is frequent in the rabbinical writings, *מורכב* and signifies among them, the deputy ruler of a province. See on chap. xvi. 1. In the Islandic version, it is *forstionarmanns*.

Unto him] Instead of *αυτω*, to him, meaning Christ, many of the best MSS. and versions have *αυτοις*, to them, meaning both our Lord and the twelve apostles, see ver. 1. This is unquestionably the true reading. Christ receives these assistances and ministrations, says pious Quesnel,

1. To honour poverty by subjecting himself to it.
2. To humble himself in receiving from his creatures.
3. That he may teach the ministers of the Gospel to depend on the providence of their heavenly Father.
4. To make way for the gratitude of those he had healed. And
5. That he might not be burdensome to the poor, to whom he went to preach.

Verse 5. *A sower went out to sow*] See all this parable largely explained on Matt. xiii. 1-23.

A. M. 4031. 8 And other fell on good ground, and sprang up, and bare fruit an hundred fold.

And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 ¶ ^d And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables: that seeing they might not see, and hearing they might not understand.

11 ¶ ^f Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

^d Matt. 13. 10. Mark 4. 10.—^e Isai. 6. 9. Mark 4. 12.—^f Matt. 13. 18. Mark 4. 14.—^g Matt. 5. 15. Mark 4. 21. Ch. 11. 33.

Verse 12. *Those by the way side*] Bishop PEARCE thinks that Luke, by *or* here, means *among* the seeds, though he acknowledges that he has never found such a word as *σπαραγοι* in the plural number signifying seeds.

Verse 15. *With patience.*] Rather, *with perseverance*. The Greek word *υπομονη* which our translators render *patience*, properly signifies here, and in Rom. ii. 7. *perseverance*. The good ground, because it is good, strong and vigorous, continues to bear: *bad or poor* ground cannot produce a good crop, and besides, it is very soon exhausted. The persons called the good ground in the text, are filled with the power and influence of God, and therefore continue to bring forth fruit; i. e. they persevere in righteousness. From this we may learn, that the perseverance of the saints, as it is termed, necessarily implies that they continue to bring forth fruit to the glory of God. Those who are not fruitful are not in a state of perseverance.

Verse 16. *Lighted a candle*] This is a repetition of a part of our Lord's sermon on the mount. See the notes on Matt. v. 15. x. 26. and on Mark iv. 21, 22.

Verse 17. *For nothing is secret, &c.*] Whatever I teach you in private, ye shall teach publicly: and ye shall illustrate and explain every parable now delivered to the people.

Verse 18. *Even that which he seemeth to have.*] Or rather, *even what he hath*. Ο δοκει εχειν, rendered by our common version, *what he seemeth to have*; seems to me to contradict itself. Let us examine this subject a little.

1. To seem to have a thing, is only to have it in appearance, and not in reality; but what is possessed in appearance only, can only be taken away in appearance; therefore on the one side

A. M. 4631. 14 And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 ¶ ^g No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 ^h For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

^h Matt. 10. 26. Ch. 12. 2.—ⁱ Matt. 13. 12. & 25. 29. Ch. 19. 26.
^k Or, thinketh that he hath.

there is no gain, and on the other side no loss. On this ground, the text speaks just nothing.

2. It is evident that ο δοκει εχειν, *what he seemeth to have*, here, is equivalent to ο εχει, *what he hath*, in the parallel places, Mark iv. 25. Matthew xiii. 12. xxv. 29. and in Luke xix. 26.

3. It is evident also, that these persons had something which might be taken away from them. For 1. The word of God, the divine seed, was planted in their hearts. 2. It had already produced some good effects; but they permitted the devil, the cares of the world, the desire of riches, and the love of pleasure, to destroy its produce.

4. The word δοκειν is often an expletive: so Xenophon in Hellen. vi. επι δεκει πατρικος φιλος αυταις, because he seemed to be (i. e. was) their father's friend. So in his Oecon. among the cities that seemed to be (δοκουσαι, actually were) at war. So Athenæus, lib. vi. chap. 4. They who seemed to be (δοκουντις, who really were) the most opulent, drank out of brazen cups.

5. It often strengthens the sense, and is thus used by the very best Greek writers. ULPIAN in one of his notes on Demosthenes's Oral. Olinth. 1. quoted by Bishop PEARCE, says expressly, το δοκειν ου παντως επι αμφιβολου τα τουσαι οι παλαιοι, αλλα πολλακις και επι του αληθινου. The word δοκειν is used by the ancients to express, not always what is doubtful, but oftentimes what is true and certain. And this is manifestly its meaning in Matt. iii. 9. Luke xxii. 24. John v. 39. 1 Cor. vii. 40. x. 12. xi. 16. Gal. ii. 9. Phil. iii. 4. and in the text. See these meanings of the word established beyond the possibility of successful contradiction, in Bishop's PEARCE's Notes on Mark x. 42. and

A. M. 4031. 19 ¶ ¹ Then came to him
A. D. 27. his mother and brethren, and
An. Olymp. could not come at him for
CCL. 3. the press.

20 And it was told him by certain
which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ ^m Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose and rebuked the wind and the raging of the water; and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he com-

mandeth even the winds and water, and they obey him.

26 ¶ ⁿ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city, a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

¹ Matt. 12. 46. Mark 3. 31.—^m Matt. 8. 23. Mark 4. 35.

ⁿ Matt. 8. 28. Mark 5. 1.—^o Rev. 20. 3.

in ΚΥΡΚΕ in loc. See also the notes on Matt. xiii. 12.

Verse 19. His mother and his brethren] See the notes on Matt. xii. 46, &c. and on Mark iii. 31, &c.

Verse 22. Let us go over, &c.] See on Matt. vii. 24, &c. and Mark iv. 36—41.

Verse 23. There came down a storm of wind—and they—were in jeopardy.] This is a parallel passage to that in Jonah i. 4. There was a mighty tempest in the sea, so that the ship was like to be broken: the latter clause of which is thus translated by the Septuagint: και το πλοιον ενδυσσους του συρριβναι, and the ship was in the utmost danger of being dashed to pieces. This is exactly the state of the disciples here; and it is remarkable that the very same word ενδυσσους, which we translate were in jeopardy, is used by the evangelist, which is founded in the Greek version above quoted. The word jeopardy, an inexpressive French term, and utterly unfit for the place which it now occupies, is properly the exclamation of a disappointed gamester, jeu perdu! The game is lost! or, j'ai perdu! I have lost! i. e. the game.

Verse 25. Where is your faith?] Ye have a power to believe, and yet do not exercise it! Depend on God. Ye have little faith, (Matt. viii. 26.) because you do not use the grace which I have already given you. Many are looking for more faith, without using that which they have. It is as possible to hide this talent as any other.

Verse 26. The country of the Gadarenes] Or, according to several MSS. Gerasenes or Gergasenes. See on Matt. viii. 28. and Mark v. 1.

Verse 27. A certain man] See the case of this demoniac considered at large, on the parallel places, Matt. viii. 28—34. Mark v. 1—20.

Verse 28. Jesus, thou Son of God most high] The words Jesus and God are both omitted here by several MSS. I think it is very likely that the demons mentioned neither. They were constrained in a summary way to acknowledge his power, but it is probable they did not pronounce names which were of such dreadful import to themselves. The words which they spoke on the occasion seem to have been these: What is it to thee and me, O Son of the Most High? See the note on Matt. viii. 29.

Verse 31. And they besought him that he would not command them to go out into the deep.] In the Chaldaic Philosophy, mention is made of certain material demons, who are permitted to wander about on the earth, and are horribly afraid of being sent into abysses and subterranean places. Peellus says, De Demonibus: "These material demons, fearing to be sent into abysses, and standing in awe of the angels, who send them thither, if even a man threaten to send them thither, and pronounce the names of those angels whose office that is, it is inexpressible how much they will be affrighted and troubled. So great will their astonishment be, that they cannot discern the person that

A. M. 4031. 32 And there was there a
 A. D. 27. herd of many swine feeding
 An. Olymp. on the mountain: and they
 CCL. 3. besought him that he would suffer
 them to enter into them. And he
 suffered them.

33 Then went the devils out of the
 man, and entered into the swine: and the
 herd ran violently down a steep place
 into the lake, and were choked.

34 When they that fed them saw
 what was done, they fled, and went and
 told it in the city and in the country.

35 Then they went out to see what
 was done; and came to Jesus, and
 found the man, out of whom the devils
 were departed, sitting at the feet of Je-
 sus, clothed, and in his right mind: and
 they were afraid.

36 They also which saw it, told them
 by what means he that was possessed
 of the devils was healed.

37 Then the whole multitude of the
 country of the Gadarenes round about,
 besought him to depart from them;
 for they were taken with great fear:
 and he went up into the ship, and re-
 turned back again.

38 Now the man out of whom the
 devils were departed, besought him that
 he might be with him: but Jesus sent
 him away, saying,

39 Return to thine own house, and

¶ Matt. 8. 34.—Acts 16. 39.—Mark 5. 18.—Matt. 9. 18.

threatens them. And though it be some old
 woman or little old man that menaces them,
 yet so great is their fear that they depart, as
 if the person who menaces had a power to
 kill them." See Stanley's Chaldaic Philoso-
 phy.

Verse 33. *Then went the devils out of the man,
 and entered into the swine*] Some critics and
 commentators would have us to understand all
 this of the man himself, who, they say, was a
 most outrageous maniac; and that, being per-
 mitted by our Lord, he ran after the swine, and
 drove them all down a precipice into the sea!
 This is solemn trifling indeed; or at least trif-
 ling with solemn things. It is impossible to
 read over the account as given here by Luke,
 and admit this mode of explanation. *The devils
 went out of the man, and entered into the swine*;
 i. e. the madman ran after the swine! On this
 plan of interpretation there is nothing certain
 in the word of God; and every man may give
 it what meaning he pleases. Such comments
 are intolerable.

Verse 34. *They fled, and went and told it*]
 ΑΠΕΣΘΗΝΑΙ, they went, is omitted by almost
 every MS. of repute, and by the best of the
 ancient versions. Griesbach leaves it out, and
 with propriety too, as it is not likely that so

show how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

41 And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 And a woman, having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

Mark 5. 22.—Matt. 9. 22.—Mark 5. 30. Ch. 6. 19.

correct a writer as Luke would say, *They fled, and went and told it.*

Verse 40. *Glady received him*] This is the proper import of the word ἀσπάζετο, therefore our translators needed not to have put *gladly* in italics, as though it were not expressed in the text. *Raphelius* gives several proofs of this in loc.

Verse 41. *A man named Jairus*] See these two miracles—the raising of Jairus' daughter, and the cure of the afflicted woman—considered and explained at large, on Matt. ix. 18—26. and Mark v. 22—43.

Verse 42. *The people thronged him.*] Συνηχθησαν αυτοι—almost suffocated him—so great was the throng about him.

Verse 43. *Spent all her living upon physicians*] See the note on Mark v. 26.

Verse 46. *I perceive that virtue*] Δυναμις, divine or miraculous power. This divine emanation did not proceed always from Christ, as necessarily as odours do from plants, for then all who touched him must have been equally partakers of it. Of the many that touched him, this woman, and none else, received this divine virtue; and why? Because she came in faith. Faith alone, attracts and receives the energetic influence of God at all times. There would be

A. M. 4031. 47 And when the woman
A. D. 27. saw that she was not hid,
An. Olymp. she came trembling, and fall-
CCI. 3. ing down before him, she declared unto
him before all the people, for what
cause she had touched him, and how
she was healed immediately.

48 And he said unto her, Daughter,
be of good comfort: thy faith hath
made thee whole; go in peace.

49 ¶ While he yet spake, there
cometh one from the ruler of the syna-
gogue's house, saying to him, Thy
daughter is dead; trouble not the
Master.

50 ¶ But when Jesus heard it, he
answered him, saying, Fear not: be-
lieve only, and she shall be made
whole.

* Mark 5. 35.—† John 11. 11, 13.—‡ Ch. 7. 14. John 11. 43.

more miracles, at least of *spiritual* healing,
were there more *faith* among those who are
called *believers*.

Verse 54. *He put them all out*] That is, the
pipers, and those who made a *noise*, weeping
and lamenting. See Matthew ix. 23. Mark v.
33. Pompous funeral ceremonies are ridicu-
lous in themselves, and entirely opposed to
the spirit and simplicity of the religion of
Christ. Every where they meet with his dis-
approbation.

Verse 55. *And he commanded to give her
meat.*] Though she was raised to life by a
miracle, she was not to be preserved by a mira-
cle. Nature is God's great instrument, and he

A. M. 4031. 51 And when he came into
A. D. 27. the house, he suffered no man
An. Olymp. to go in, save Peter, and
CCI. 3. James, and John, and the father and
the mother of the maiden.

52 And all wept, and bewailed her:
but he said, Weep not; she is not
dead, * but sleepeth.

53 And they laughed him to scorn,
knowing that she was dead.

54 And he put them all out, and took
her by the hand, and called, saying,
Maid, † arise.

55 And her spirit came again, and
she arose straightway: and he com-
manded to give her meat.

56 And her parents were astonished:
but ‡ he charged them that they should
tell no man what was done.

* Matt. 8. 4. & 9. 30. Mark 5. 43.

delights to work by it: nor will he do any thing
by his sovereign power in the way of miracle,
that can be effected by his ordinary providence.
Again, God will have us be workers together
with him: he provides food for us, but he does
not eat for us:—we eat for ourselves, and are
thus nourished on the bounty that God has
provided. Without the *food*, man cannot be
nourished: and unless he *eat* the food, it can
be of no use to him. So, God provides salva-
tion for a lost world, and bestows it on every
penitent believing soul; but he neither repents
nor believes for any man. A man repents and
believes for himself, under the succours of
God's grace.

CHAPTER IX.

Christ sends his apostles to preach and work miracles, 1—6. Herod hearing of the fame of Jesus, is perplexed; some suppose that John Baptist is risen from the dead; others, that Elijah or one of the old prophets was come to life, 7—9. The apostles return and relate the success of their mission. He goes to a retired place, and the people follow him, 10, 11. He feeds five thousand men with five loaves and two fishes, 12—17. He asks his disciples what the public think of him, 18—21. Foretells his passion, 22. Shows the necessity of self-denial, and the importance of salvation, 23—25. Threatens those who deny him before men, 26. The transfiguration, 27—36. Cures a demoniac, 37—43. Again foretells his passion, 44, 45. The disciples contend who shall be greatest, 46—48. Of the person who cast out devils in Christ's name, but did not associate with the disciples, 49, 50. Of the Samaritana who would not receive him, 51—56. Of the man who wished to follow Jesus, 57, 58. He calls another disciple, who asks permission first to bury his father, 59. Our Lord's answer, 60—62.

A. M. 4031. **T**HEN ^a he called his
A. D. 27. twelve disciples to-
An. Olymp. gether, and gave them power
CCI. 3. and authority over all devils, and to
cure diseases.

2 And ^b he sent them to preach the

* Matt. 10. 1. Mark 3. 13. & 6. 7.—^b Matt. 10. 7, 8. Mark 6. 12.

NOTES ON CHAPTER IX.

Verse 1. *Power and authority*] *δυναμις και εξουσιας*. The words properly mean here, the power to work miracles; and that authority by which the whole demoniac system was to be subjected to them. The reader will please to observe, 1. That Luke mentions both *demons* and *diseases*; therefore he was either mistaken, or *demons* and *diseases* are not the same. 2. The *treatment* of these two was not the same:—the

A. M. 4031. kingdom of God, and to heal
A. D. 27. the sick.
An. Olymp. CCI. 3.

3 ^c And he said unto them,
Take nothing for *your* journey, neither
staves, nor scrip, neither bread, neither
money; neither have two coats apiece.

Ch. 10. 1, 9.—^c Matt. 10. 9. Mark 6. 8. Ch. 10. 4. & 22. 35

demons were to be *cast out*, the diseases to be
healed. See Matt. x. 1.

Verse 2. *To preach the kingdom of God*] For
an explication of this phrase, see on Matthew
iii. 1.

Verse 3. *Take nothing*] See on Mark vii. 7, 8.
Neither money] See on Matt. x. 9.

Neither have two coats] Show that in all
things ye are ambassadors for God; and go on
his charges.

A. M. 4031. 4 ^d And whatsoever house
A. D. 97. ye enter into, there abide,
An. Olymp. and thence depart.
CCL. 3.

5 ^e And whosoever will not receive
you, when ye go out of that city, 'shake
off the very dust from your feet for a
testimony against them.

6 ^f And they departed, and went
through the towns, preaching the Gos-
pel, and healing every where.

A. M. 4032. 7 ^g ^h Now Herod the tetrarch
A. D. 98. heard of all that was done by
An. Olymp. him : and he was perplexed,
CCL. 4. because that it was said of some, that
John was risen from the dead ;

8 And of some, that Elias had ap-
peared ; and of others, that one of the
old prophets was risen again.

9 And Herod said, John have I be-
headed : but who is this, of whom I
hear such things ? ⁱ And he desired to
see him.

10. ^j ^k And the apostles when they
were returned, told him all that they
had done. ^l And he took them, and
went aside privately into a desert
place belonging to the city called Beth-
saida ;

^d Matt. 10. 11. Mark 6. 10.—^e Matt. 10. 14.—^f Acts 13. 51.
^g Mark 6. 12.—^h Matt. 14. 1. Mark 6. 14.

Verse 4. *There abide and thence depart.*] That is, remain in that lodging, till ye depart from that city. Some MSS. and versions add *μν*, which makes the following sense: *There remain, and depart nor thence.* See the note on Matt. x. 11.

Verse 7. *Herod the tetrarch*] See on Matt. ii. 1. xiv. 1.

By him] This is omitted by BCDL. two others, the Coptic, Sahidic, Armenian, and four of the Itala. It is probable that Luke might have written, *Herod hearing of all the things that were done, &c.* but Matthew says particularly, that it was the *fame of Jesus*, of which he heard : chap. xiv. 1.

He was perplexed] *He was greatly perplexed*—*δινοεῖται* from *δια*, *emphat.* and *νοεῖν*, *I am in perplexity.* It is a metaphor taken from a traveller, who, in his journey, meets with several paths, one only of which leads to the place whither he would go; and not knowing which to take, he is distressed with perplexity and doubt. The verb comes from *α*, *negative*, and *νοεῖν*, a *way* or *passage*. A guilty conscience is a continual pest:—Herod had murdered John, and he is terribly afraid, lest he should arise from the dead, and bring his deeds to light, and expose him to that punishment which he deserved. See Mark vi. 16.

Verse 10. *Told them all*] *Related distinctly*—*διηγοῦντο*, from *δια*, *through*, and *ηγομαι*, *I declare*: hence the whole of this Gospel, because of its relating every thing so *particularly*, is termed *διηγοῖς*, chap. i. 1. a *particular* and

A. M. 4032. 11 And the people, when they
A. D. 98. knew *it*, followed him : and
An. Olymp. he received them, and spake
CCL. 4. unto them of the kingdom of God, and
healed them that had need of healing.

12 ^m And when the day began to
wear away, then came the twelve, and
said unto him, Send the multitude
away, that they may go into the towns
and country round about, and lodge,
and get victuals : for we are here in a
desert place.

13 But he said unto them, Give ye
them to eat. And they said, We have
no more but five loaves and two fishes ;
except we should go and buy meat for
all this people.

14 For they were about five thousand
men. And he said to his disciples,
Make them sit down by fifties in a
company.

15 And they did so, and made them
all sit down.

16 Then he took the five loaves and
the two fishes, and looking up to hea-
ven, he blessed them, and brake, and
gave to the disciples to set before the
multitude.

ⁱ Ch. 23. 8.—^k Mark 6. 30.—^l Matt. 14. 13.—^m Matt. 14. 15.
Mark 6. 35. John 6. 1, 5.

circumstantially detailed narration. See on Mark vi. 30.

Verse 11. *The people—followed him*] Observe here five grand effects of divine grace. 1. The people are drawn to *follow* him. 2. He kindly *receives* them. 3. He *instructs* them in the things of God. 4. He *heals* all their diseases. 5. He *feeds* their bodies and their souls. See *Quesnel*. Reader! Jesus is the same to the present moment. Follow him, and he will *receive, instruct, heal, feed, and save* thy soul unto eternal life.

Verse 12. *Send the multitude away*] See this miracle explained at large, on the parallel places, Matthew xiv. 15—21. Mark vi. 36—44.

Verse 16. *Then he took the five loaves*] A minister of the Gospel who is employed to feed souls, should imitate this conduct of Christ :

1. He ought to exhort the people to hear with *sedate and humble* reverence.

2. He should first take the *bread of life himself*, that he may be *strengthened* to feed others.

3. He ought frequently to *lift* his soul to *God*, in order to draw down the divine blessing on himself and his hearers.

4. He should *break the loaves*—divide rightly the word of truth, and give to all such portions as are suited to their capacities and states.

5. What he cannot perform himself, he should endeavour to effect by the ministry of others; employing every promising talent for the edification of the whole, which he finds among the members of the church of God. Under such a

A. M. 4032. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them saying, Whom say the people that I am?

19 They answering said, ° John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? P Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing;

22 Saying, ° the Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

° Matt. 16. 13. Mark 8. 27.—Matt. 14. 2. Ver. 7, 8.—P Matt. 16. 16. John 6. 69.—Matt. 16. 20.—Matt. 16. 21. & 17. 22. Matt. 10. 38. & 16. 24. Mark 8. 34. Ch. 14. 27.

pastor, the flock of Christ will increase and multiply. See *Quesnel*.

Verse 18. *Whom say the people*] Οἱ ἄλλοι, he common people, i. e. the mass of the people. See this question considered on Matt. xvi. 13, &c.

Verse 20. *But whom say ye that I am?*] Whom do ye tell the people that I am? What do ye preach concerning me? See also on Matt. xvi. 14. and see the observations at the end of this chapter.

The Christ of God.] The Coptic and latter *Persic* read, *Thou art Christ God*. After this comes in Peter's confession of our Lord, as related Matt. xvi. 16, &c. where see the notes: and see also the observations of *Grenville Sharp*, Esq. at the end of this chapter.

Verse 23. *If any man will come after me*] See on Matt. xvi. 24. and on Mark viii. 34. where the nature of *proselytism* among the Jews is explained.

Daily] Καθ' ἡμέραν is omitted by many reputable MSS. versions, and fathers. It is not found in the parallel places, Matt. xvi. 24. Mark viii. 34.

Verse 24. *Will save his life*] See on Matt. xvi. 24, &c.

Verse 25. *Lose himself*] That is, his life or soul. See the parallel places, Matt. xvi. 25.

25 ¶ For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 ¶ For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27 ¶ But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass about eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him.

° Matt. 16. 26. Mark 8. 36.—Matt. 10. 33. Mark 8. 38. 2 Tim. 2. 12.—Matt. 16. 28. Mark 9. 1.—Matt. 17. 1. Mark 9. 2.—Or, things.—Dan. 8. 18. & 10. 9.

Mark viii. 35. and especially the note on the former.

Or be cast away?] *Or receives spiritual damage* — ζημιωθῆναι. I have added the word *spiritual* here, which I conceive to be necessarily implied. Because, if a man received only *temporal* damage in some respect or other, yet *gaining the whole world* must amply compensate him. But if he should receive *spiritual damage*—hurt to his soul in the smallest degree, the possession of the universe could not indemnify him. Earthly goods may repair earthly losses, but they cannot repair any breach that may be made in the *peace* or *holiness* of the soul. See on Matt. xvi. 26.

Verse 26. *Ashamed of me.*] See on Mark viii. 30.

Verse 28. *About an eight days after*] See the whole of this important transaction explained at large on Matt. xvii. 1—13.

Verse 31. *His decease*] Τῆς ἐξόδου αὐτοῦ, that going out (or death) of his. That *peculiar* kind of death—its nature, circumstances, and necessity being considered. Instead of ἐξόδου, thirteen MSS. have δόξης, glory. They spoke of that glory of his, which he was about to fill up (πληροῦν) at Jerusalem. The *Aethiopic* unites both readings. The death of Jesus was his glory, because by it, he gained the victory over sin,

A. M. 4032. A. D. 28. Ap. Olymp. CCI. 4. 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud:

35 And there came a voice out of the cloud, saying, "This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. "And they kept it close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

A. M. 4032. A. D. 28. An. Olymp. CCI. 4. 39 And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out: and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you and suffer you! Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 "Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 "But they understood not this saying, and it was hid from them, that they perceived it not: and they feared

* Matt. 3. 17.—b Acts 3. 22.—c Matt. 17. 9.—d Matt. 17. 14. Mark

9. 14, 17.—e Matt. 17. 22.—f Mark 9. 32. Ch. 2. 50. & 18. 34.

death, and hell, and purchased salvation and eternal glory for a lost world.

Verse 33. *It is good for us to be here*] Some MSS. add παντος, *It is good for us to be ALWAYS here.*

Verse 35. *This is my beloved Son*] Instead of ο αγαπητος, *the beloved one*, some MSS. and versions have εκλεκτος, *the chosen one*; and the Æthiopic translator, as in several other cases, to be sure of the true reading, retains both.

In whom I am well pleased, or have delighted—is added by some very ancient MSS. Perhaps this addition is taken from Matt. xvii. 5.

Verse 37. *Much people*] See on Matt. xvii. 14.

Verse 39. *A spirit taketh him, and he suddenly crieth out*] Πνευμα λαμβανει αυτον. This very phrase is used by heathen writers, when they speak of supernatural influence. The following from Herodotus, will make the matter, I hope, quite plain. Speaking of Scythes, king of the Scythians, who was more fond of Grecian manners and customs, than of those of his countrymen; and who desired to be privately initiated into the Bacchic mysteries, he adds, "Now because the Scythians reproach the Greeks with these Bacchanals, and say, that to imagine a god driving men into paroxysms of madness, is not agreeable to sound reason; a certain Borysthenian, while the king was performing the ceremonies of initiation, went out, and discovered the matter to the Scythian army in these words: 'Ye Scythians ridicule us because we celebrate the Bacchanals, και ημεις ο θεος ΑΜΒΑΝΕΙ, and the GOD POSSESSES US: but now the same demon, ουτος ο δαιμων, has TAKEN POSSESSION, ΔΕΛΑΒΗΚΕ, of your king, for he celebrates the Bacchanals, and

σου μαινεται, is filled with fury by this god.'" Herodotus l. iv. p. 250. edit. Gale.

This passage is exceedingly remarkable. The very expressions which Luke uses here, are made use of by Herodotus. A demon, δαιμων, is the agent in the Greek historian, and a demon is the agent in the case mentioned in the text, ver. 42. In both cases it is said the demon possesses the persons, and the very same word, λαμβανει, is used to express this in both historians. Both historians show that the possessions were real, by the effects produced in the persons: the heathen king rages with fury through the influence of the demon called the god Bacchus; the person in the text screams out (κραζει), is greatly convulsed, and foams at the mouth. Here was a real possession, and such as often took place among those who were worshippers of demons.

Verse 42. *The devil threw him down, and tare him.*] See this case considered at large, on Matt. xvii. 15—18. and on Mark ix. 14—27.

Verse 43. *The mighty power*] This majesty of God, μεγαλιωτητι του θεου. They plainly saw that it was a case, in which any power inferior to that of God could be of no avail: and they were deeply struck with the majesty of God manifested in the conduct of the blessed Jesus.

Verse 44. *Let these sayings sink down into your ears*] Or, *put these words into your ears.* To other words you may lend occasional attention—but to what concerns my sufferings and death, you must ever listen. Let them constantly occupy a place in your most serious meditations and reflections.

Verse 45. *But they understood not*] See the note on Mark ix. 32.

A. M. 4032.
A. D. 23.
An. Olymp.
CCI. 4.

to ask him of that saying.
46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be

g Matt. 12. 1. Mark 9. 34.—h Matt. 10. 40. & 12. 5. Mark 9. 37. John 12. 44. & 13. 20.—i Matt. 23. 11, 12.—k Mark 9. 38. See Numb. 11. 28.

Verse 46. *There arose a reasoning*] Εἰσῆλθε δὲ διαλογισμοί, a dialogue took place—one inquired, and another answered, and so on. See this subject explained on Matt. xviii. 1, &c.

Verse 49. *We forbid him*] See this subject considered on Mark ix. 38, &c.

Verse 51: *That he should be received up*] Bishop PEARCE, says, "I think the word ἀναλίσσει; must signify, of Jesus' retiring or withdrawing himself, and not of his being received up; because the word συμπρωλήγουσθαι here used before it, denotes a time completed, which that of his ascension was not then. The sense is, that the time was come, when Jesus was no longer to retire from Judea and the parts about Jerusalem as he had hitherto done; for he had lived altogether in Galilee, lest the Jews should have laid hold on him, before the work of his ministry was ended, and full proofs of his divine mission given, and some of the prophecies concerning him accomplished. John says, chap. vii. 1. *Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.* Let it be observed, that all which follows here in Luke to chap. xix. 45. is represented by him, as done by Jesus in his last journey from Galilee to Jerusalem."

He steadfastly set his face] That is, after proper and mature deliberation, he chose now to go up to Jerusalem, and firmly determined to accomplish his design.

Verse 52. *Sent messengers*] ἄγγελους, angels literally: but this proves that the word angel signifies a messenger of any kind, whether divine or human. The messengers in this case were probably James and John.

Verse 53. *His face was*] They saw he was going up to Jerusalem to keep the feast, (it was the feast of tabernacles, John vii. 2.) and knowing him thereby to be a Jew, they would afford nothing for his entertainment: for, in re-

received up, he steadfastly set his face to go to Jerusalem, A. M. 4032
A. D. 23.
An. Olymp.
CCI. 4.

52 And sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

1 See Matthew 12. 30. Chapter 11. 23.—m Mark 16. 19. Acts 1. 2.—n John 4. 4, 9.—o 2 Kings 1. 10, 12.—p John 3. 17 & 12. 47.

ligious matters, the Samaritans and Jews had no dealings, see John iv. 9. The Samaritans were a kind of mongrel heathens: they feared Jehovah, and served other gods, 1 Kings xvii. 34. They apostatised from the true religion, and persecuted those who were attached to it. See an account of them, Matt. chap. xvi. 1. Those only who have deserted the truth of God, or who are uninfluenced by it, hate them who embrace and act by it. When a man has once decidedly taken the road to heaven, he can have but little credit any longer in the world, 1 John iii. 1.

Verse 54: *That we command fire*] Vengeance belongs to the Lord. What we suffer for his sake, should be left to himself to reprove or punish. The insult is offered to him, not to us. See the note on Mark iii. 17.

Verse 55. *Ye know not what manner of spirit ye are of.*] Ye do not consider, that the present is a dispensation of infinite mercy and love; and that the design of God is not to destroy sinners, but to give them space to repent, that he may save them unto eternal life. And ye do not consider, that the zeal which you feel, springs from an evil principle, being more concerned for your own honour than for the honour of God. The disciples of that Christ who died for his enemies, should never think of avenging themselves on their persecutors.

Verse 56. *And they went to another village.*] Which probably did entertain them; being, perhaps, without the Samaritan borders.

The words, *Ye know not of what spirit ye are; for the Son of man is not come to destroy men's lives, but to save them, are wanting in ABCEGHLS-V. and in many others. Griesbach leaves the latter clause out of the text.* It is probable, that the most ancient MSS. read the passage thus: *But he turned, and rebuked them, and said, Ye know not of what spirit ye*

A. M. 4032. 57 ¶ And it came to pass,
A. D. 28. that, as they went in the way,
An. Olymp. a certain man said unto him,
CCL. 4. Lord, I will follow thee whithersoever
thou goest.

58 And Jesus said unto him, Foxes
have holes, and birds of the air have
nests; but the Son of man hath not
where to lay his head.

59 ^s And he said unto another, Follow
me. But he said, Lord, suffer me first
to go and bury my father.

r Matt. 8. 19.— Matt. 8. 21.

are. And they went to another village. See the
authorities in GRIESBACH.

Verse 57. *A certain man*] He was a scribe.
See on Matt. viii. 19—22. It is probable that
this took place when Christ was at Capernaum,
as Matthew represents it, and not on the way
to Jerusalem through Samaria.

Verse 61. *Another also said*] This circum-
stance is not mentioned by any of the other
evangelists; and Matthew alone mentions the
former case, ver. 57, 58.

Let me first go bid them farewell which are
at home] *Ἐπιτελει μοι ἀποχαιρεταίς τοῖς ἐν τῷ
οἴκῳ μου*—Permit me to set in order my affairs
at home. Those who understand the Greek
text, will see at once that it will bear this trans-
lation well; and that this is the most natural.
This person seems to have had in view the case
of Elisha, who made a similar request to the
prophet Elijah, 1 Kings xix. 19, 20. which re-
quest was granted by the prophet: but our
Lord, seeing that this person had too much at-
tachment to the earth, and that his return to
worldly employments, though for a short time,
was likely to become the means of stifling the
good desires which he now felt, refused to grant
him that permission. That which we object to
the execution of God's designs, is sometimes
the very thing from which we should immedi-
ately disengage ourselves.

Verse 62. *Put his hand to the plough*] Can
any person properly discharge the work of the
ministry, who is engaged in secular employ-
ments? A farmer and a minister of the Gospel
are incompatible characters. As a person who
holds the plough cannot keep on a straight fur-
row if he look behind him; so he who is em-
ployed in the work of the ministry cannot do
the work of an evangelist, if he turn his desires
to worldly profits. A good man has said, "He
who thinks it necessary to cultivate the favour
of the world, is not far from betraying the in-
terests of God and his church." Such a person
is not fit, *ὀρθῶς, properly disposed*, has not his
mind properly directed toward the heavenly
inheritance, and is not fit to show the way to
others. In both these verses there is a plain
reference to the call of Elisha. See 1 Kings
xix. 19, &c.

1. CONSIDERING the life of mortification and
self-denial which Christ and his disciples led,
it is surprising to find that any one should volun-
tarily offer to be his disciple. But there is
such an attractive influence in truth, and such

60 Jesus said unto him, Let A. M. 4032
the dead bury their dead: A. D. 28.
but go thou and preach the An. Olymp.
kingdom of God. CCL. 4.

61 And another also said, Lord, I
will follow thee; but let me first go bid
them farewell which are at home at
my house.

62 And Jesus said unto him, No
man, having put his hand to the plough,
and looking back, is fit for the king-
dom of God.

1 See 1 Kings 19. 20, 21.— Gen. 19. 17, 21. 2 Pet. 2. 21.

a persuasive influence in the consistent steady
conduct of a righteous man, that the first must
have admirers, and the latter imitators. Chris-
tianity, as it is generally exhibited, has little
attractive in it; and it is no wonder that the
cross of Christ is not prized, as the blessings of
it are not known; and they can be known and
exhibited by him only who follows Christ fully.

2. It is natural for man to wish to do the
work of God in his own spirit: hence he is
ready to call down fire and brimstone from
heaven against those who do not conform to his
own views of things. A spirit of persecution is
abominable. Had man the government of the
world, in a short time, not only sects and parties,
but even true religion itself, would be banished
from the face of the earth. Meekness, long-
suffering, and benevolence, become the follow-
ers of Christ; and his followers should ever
consider, that his work can never be done but
in his own spirit.

Since the notes on Matthew were published,
I have received from Grenville Sharp, Esq. a
short treatise, entitled, *Remarks on an Important
Text*. (viz. Matt. xvi. 18.) which has long
been perverted by the Church of Rome, in sup-
port of her vain and baneful pretensions
to a superiority or supreme dominion over
ALL OTHER

EPISCOPAL CHURCHES.

As I should feel it an honour to introduce the
name of such a veteran in the cause of religion,
liberty, and learning, into my work; so it gives
me pleasure to insert the substance of his tract
here, as forming a strong argument against a
most antichristian doctrine.

"And I also say unto thee. That thou art
PETER; and upon this ROCK I will build
my church, and the gates of hell shall not pre-
vail against it." Matt. xvi. 18.

"The Greek word *πῆτρας* (*Petros*, or *Peter*)
does not mean a rock, though it has, indeed, a
relative meaning to the word *πέτρα*, a rock; for
it signifies only a little piece of a rock, or a
stone, that has been dug out of a rock; whereby
the dignity of the real foundation intended by
our Lord, which he expressed by the propheti-
cal figure of *Petra*, (a rock,) must necessarily
be understood to bear a proportionate superi-
ority of dignity and importance above the other
preceding word *petros*; as *petra*, a real rock,
is comparatively superior to a mere stone, or
particle from the rock; because a rock is the
regular figurative expression in Holy Scripture

for a divine protector: יהוה סלעי *Jehovah* (is) *my rock*, (2 Sam. xxii. 2. and Psal. xviii. 2.) Again, אלוהי סלעי, *my God* (is) *my rock*, (2 Sam. xxii. 2. and Psal. xviii. 2.) and again, וסלעי אלוהי and *who* (is) *a rock*, except our God? 2 Sam. xxii. 32.

"Many other examples may be found throughout the Holy Scriptures; but these six alone are surely sufficient to establish the true meaning of the figurative expression used by our Lord on this occasion; as they demonstrate, that nothing of less importance was to be understood, than that of our Lord's own *divine dignity*, as declared by St. Peter in the preceding context,—*Thou art the Christ, the Son of the living God!*"

"That our Lord really referred to *this declaration of Peter*, relating to his own *divine dignity*, as being the true *rock on which he would build his church*, is established beyond contradiction by our Lord himself, in the clear distinction which he maintained between the *stone* (πέτρος, *petros*) and the *rock*, (πτρεα, *petra*), by the accurate grammatical terms in which both these words are expressly recorded. (For whatsoever may have been the language in which they were really spoken, perhaps in *Chaldee* or *Syriac*, yet in this point the *Greek record* is our only authoritative instructor.) The first word, πέτρος, being a *masculine* noun, signifies merely a *stone*; and the second word, πτρεα, though it is a *feminine* noun, cannot signify any thing of less magnitude and importance than a *rock*, or strong mountain of defence. The true meaning of the name was at first declared by our Lord to be *Cephas, a stone*; and a learned commentator, Edward Leigh, Esq. asserts, that πέτρος doth always signify a *stone*, never a *rock*. *Critica Sacra*, p. 325.

"With respect to the first—The word πέτρος, *petros*, in its highest figurative sense of a *stone*, when applied to *Peter*, can represent only one true believer, or faithful member of Christ's church: that is, one out of the great multitude of true believers in Christ, who, as *figurative stones*, form altogether the glorious spiritual building of Christ's church, and *not* the *foundation* on which that church is built; because that figurative character cannot, consistently with truth, be applied to any other person than to *God*, or to *Christ alone*, as I have already demonstrated by several undeniable texts of Holy Scripture. And though even Christ himself is sometimes, in Holy Scripture, called a *stone*, (λίθος, but not πέτρος,) yet whenever this figurative expression is applied to him, it is always with such a clear distinction of *superiority* over all other *figurative stones*, as will not admit the least idea of any *vicarial stone* to be substituted in his place: as, for instance: He is called *'the head stone of the corner,'* (Psal. cxviii. 22.)—*'in Zion a precious corner stone,'* (Isaiah xxviii. 16.) by whom alone the other *living stones of the spiritual house* are rendered *'acceptable to God,'* as St. Peter himself (previous to his citation of that text of Isaiah,) has clearly declared in his address to the churches, dispersed throughout *Pontus, Galatia, Cappadocia, Asia, and Bithynia*; wherein he manifestly explains that very text of Isaiah, as follows:—*'Ye also* (says the apostle,) *as living stones, are built up a spiritual house, a holy priesthood, to offer up a spiritual sacrifice ACCEPTABLE TO GOD, BY (or through) JESUS*

CHRIST,' (1 Pet. ii. 5.) Thus plainly acknowledging the *true foundation*, on which the other *living stones* of the primitive *catholic church* were built, in order to render them *'acceptable to God,'* as *'a holy priesthood.'*

"And the apostle then proceeds (in the very next verse,) to his citation of the above-mentioned text from Isaiah—*Wherefore also*, (says he, ver. 6.) it is contained in the Scripture, *Behold I lay in Zion a CHIEF CORNER STONE, elect, precious; and he that believeth on him, (ἐπ' αὐτῷ, on him, that is, on Jesus Christ, the only CHIEF CORNER STONE,) shall not be confounded. Unto you, therefore, which believe, (he) IS PRECIOUS; (or, an honour, as rendered in the margin;) but unto them which be disobedient, (he is, ἑ, also) the stone which the builders disallowed, the same (οὐρακ, for there is no other person that can be entitled to this supreme distinction in the church,) is made the HEAD OF THE CORNER.'*

"From this whole argument of St. Peter, it is manifest, that there cannot be any other true *head of the church* than Christ himself; so that the pretence for setting up a *vicarial head on earth*, is not only contrary to St. Peter's instruction to the eastern churches, long after Christ's ascent into heaven: but also (with respect to the inexpediency and impropriety of acknowledging such a *vicar* on earth as the Roman pretender,) is equally contrary to our Lord's own instruction to his disciples, (and, of course, also contrary to the faith of the true *primitive catholic church* throughout the whole world,) when he promised them, that *'Where two or three are gathered together in my name, (said our Lord Jesus, the true rock of the church,) there am I in the midst of them,'* Matt. xviii. 20.

"So that the appointment of any *'vicar on earth,'* to represent that *rock*, or *eternal head of the church*, whose *continual presence*, even with the smallest congregations on earth, is so expressly *promised*, would be not only *superfluous* and *vain*, but must also be deemed a most *ungrateful affront* to the benevolent *promiser* of his *continual presence*; such as must have been suggested by our *spiritual enemies*, to promote an apostasy from the *only sure foundation*, on which the *faith, hope, and confidence* of the *true catholic church*, can be built and supported!

"Thus, I trust, that the true sense of the first noun, πέτρος, a *stone*, is here fairly stated; and also its *relative meaning* to the second noun, πτρεα, a *rock*, as far as it can reasonably be deemed applicable to the apostle *Peter*.

"And a due consideration also of the second noun, πτρεα, a *rock*, will produce exactly the same effect; that is, it will demonstrate that the supreme title of the *rock*, which, in other texts of Holy Scripture, is applied to *Jehovah*, or *God*, alone, (as I have already shown,) most certainly was not intended by our Lord to be understood as applicable to his disciple *Peter*; but only to that true testimony which St. Peter had just before declared concerning the divine dignity of the Messiah—*'Thou art the Christ, the Son of the living God.'*

"I have already remarked, that πτρεα, (a *rock*,) is a *feminine* noun; and a clear distinction is maintained between πέτρος, the *masculine* noun in this text, and the said *feminine* noun πτρεα, the *rock*, by the grammatical terms in which the latter, in its *relatives and articles*,

is expressed, which are all regularly feminine throughout the whole sentence; and thereby they demonstrate that our Lord did not intend that the new appellation, or nominal distinction, which he had just before given to Simon, (viz. *πίτρος*, the masculine noun, in the beginning of the sentence,) should be construed as the character of which he spoke in the next part of the sentence; for, if he had really intended that construction, the same masculine noun *πίτρος*, must necessarily have been repeated in the next part of the sentence with a masculine pronoun, viz. *ἐν ταύτῃ τῇ πέτρῃ*, instead of *ἐν ταύτῃ τῇ πέτρῃ*, the present text; wherein, on the contrary, not only the gender is changed from the masculine to the feminine, but also the figurative character itself, which is as much superior, in dignity, to the apostle *Simon*, and also to his new appellation *πίτρος*, as a rock is superior to a mere stone. For the word *πίτρος* cannot signify any thing more than a stone; so that the popish application to *Peter*, (or *πίτρος*;) as the foundation of *Christ's church*, is not only inconsistent with the real meaning of the appellation, which *Christ*, at that very time, conferred upon him, and with the necessary grammatical construction of it, but also with the figurative importance of the other word, *πίτρος*, the rock; *ἐν ταύτῃ τῇ πέτρῃ*, 'upon this rock;' the declared foundation of the church, a title of dignity, which (as I have already shown by several texts of Scripture,) is applicable only to *God*, or to *Christ*.

"And be pleased to observe farther, that the application of this supreme title (the rock) to *Peter*, is inconsistent (above all) with the plain reference to the preceding context, made by our Lord in the beginning of this very verse—'AND I ALSO SAY UNTO THEE,'—which manifestly points out, (both by the copulative 'and,' and the connective adverb 'also,') the inseparable connexion of this verse with the previous declaration of *Peter*, concerning our Lord's divine dignity in the preceding sentence—'Thou art the Christ, the Son of the living God,'—and thereby demonstrates that our Lord's immediate reply ('AND I ALSO SAY UNTO THEE,' &c.) did necessarily include this declaration of *Peter*, as being the principal object of the sentence—the true foundation or rock, on which alone the catholic church can be properly built; because our faith in *Christ* (that he is truly 'the Son of the living God,') is unquestionably the only security, or rock, of our salvation.

"And *Christ* was also the rock, even of the primitive church of *Israel*; for *St. Paul* testifies, that 'they (i. e. the host of *Israel*) did all drink of that spiritual drink: for they drank of that spiritual rock that followed them, and that rock was *CHRIST*,' 1 *Corinthians* x. 4. And the apostle, in a preceding chapter, (1 *Corinthians* iii. 11.) says, 'Other foundation can no man lay than that is laid, which is *JESUS CHRIST*.'

"In the margin of our English version of 1 *Cor.* x. 4. instead of 'followed them,' we find, 'went with them;' which is not only the literal meaning of the Greek, 'followed them,' but it is also unquestionably true that *Christ* was, in a more particular manner, the rock of their defence, when he 'followed them,' than when he 'went before them,' as related in *Exod.* xiii. 21.—'And the Lord (in the Hebrew, expressly, *Jehovah*;) WENT BEFORE THEM by day in a

pillar of a cloud to LEAD THEM the way, and by night in a pillar of fire,' &c. Yet afterward, a necessary change was made by the protector of the hosts of *Israel*, in his military manœuvres with the two marching armies, as we are informed in the next chapter, xiv. 19. For though, at first, 'he went BEFORE the camp of *Israel*,' yet he afterward 'removed, and went BEHIND them; and the pillar of the cloud removed from before them, and stood (or rather was stationed in the order of marching) behind them.' Which is properly expressed by *St. Paul*, (in the above cited text, 1 *Cor.* x. 4.) as 'the rock that followed them.' For *Christ* was more particularly 'a rock of defence to *Israel*,' by this changed manœuvre in following them; because he thereby prevented the pursuit of their cruel enemies, the standing armies of the Egyptian tyrant.

"I must remark, however, that in the text, which is parallel to *St. Paul's* testimony that *Christ* was the rock which followed, viz. *Exod.* xiv. 19, 20. *Christ* is not mentioned under the supreme title of *Jehovah*, (as in the preceding chapter, ver. 21.) but only as 'an angel of God.' But the angel appointed to this most gracious and merciful purpose of the Almighty, was really of a supreme divine dignity, infinitely superior to all other angels. For (in another parallel text on the same subject, wherein the title of angel is also given, viz. *Exod.* xxiii. 20 to 23.) God declared, saying, 'My name is in him,' (viz. the name *Jehovah*, signifying all time, past, present and future, or the eternal Being)—'Behold, (said God to the hosts of *Israel*) I send AN ANGEL (or a messenger) before thee, to keep thee in the way, (the object of intention before described) 'and to bring thee into the place which I have prepared. Beware of him, (or rather watch (thyself,) or be respectful before him, לפני or in his presence) and obey his voice, (i. e. the word of God, the true character of *Christ*, even before the creation;) provoke him not, (or rather murmur not, against him) for he will not pardon your transgressions, for MY NAME IS IN HIM, (not placed upon him, as the outward tokens of mere temporary authority are given, to be exhibited like the insignia of nobility, or robes of magistrates, but really 'in him,' כְּבֹדוֹ 'within him,' i. e. thoroughly included in his personal existence.) 'But if thou shalt indeed obey HIS VOICE,' (i. e. 'the word of God,') the true figurative character of the Son of God) 'and shalt do all that I SPEAK,' (for it is *Jehovah*, the Lord God, that speaketh in *Christ*) 'then I will be an enemy to thine enemies,' &c. It is therefore unquestionably evident, from the examination of all these texts, that *Christ*, whom *St. Paul* has declared to be 'the rock that followed,' the Israelites, was also the Lord, or *Jehovah*, (as he is expressly called in the first text here cited, *Exod.* xiii. 21.) that 'went before' the Israelites 'by day,' in a pillar of a cloud, to lead them in 'the way, and by night in a pillar of fire,' &c. as expressly declared in the first text cited in this note; and, therefore, an attempt to set up any mere mortal man, as the rock, or foundation, of the true catholic church, must be attributed either to extreme ignorance of the Holy Scriptures, or to extreme wickedness; but certainly, also, to the delusions of spiritual enemies."

That the power of the keys, or of binding

and loosing belonged equally to all the apostles, the author goes on to prove.

“But there is a testimony of high authority, which renders it unquestionable that this declaration of our Lord, respecting the *power of binding and loosing*,” related ‘to them,’ (the other disciples) *as well as to him.*’ Even another declaration, made by our Lord himself, ‘to his disciples,’ respecting the same identical power, which our Lord attributed equally to all the disciples then present.

“The particular discourse of our Lord, to which I now refer, seems to have been made at Capernaum, after the miracle of the fish, (bearing the tribute money in his mouth) which Peter was sent to catch; as related in the 17th chapter of St. Matthew. And in the beginning of the very next chapter (the 18th) we are informed as follows—‘At the SAME TIME came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?’ Our Lord’s answer to this question, (wherein he urges the necessity of a humiliation like that of *little children*, as the proper disposition to qualify mankind for the kingdom of heaven) is continued from the 2d verse to the 14th verse of this chapter; which shows, that the *disciples*, in general, were still present, as they would certainly wait for the desired answer to their own question: and then our Lord immediately afterward proceeded to instruct them (from the 15th to the 17th verse) in the general duty of behaviour toward a brother that has trespassed against us. After which our Lord added, (in the 18th verse) ‘Verily I say unto you, (ὁμι, a plural pronoun, which must refer unto all the disciples that were then assembled) *Whosoever ye shall bind on earth, (δεδωκε, a verb in the second person plural, plainly including all the disciples that were then present) shall be bound in heaven; and whatsoever ye shall loose on earth, (λύετε, another plural verb) shall be loosed in heaven.*’

“This is exactly the *power of the keys*, which the church of Rome has, most absurdly, attributed to St. Peter alone, in order to invest the bishops of Rome (on the vain pretence of their being St. Peter’s successors) with an exclusive claim to all these ecclesiastical privileges of binding and loosing, which our Lord manifestly, in this parallel text, attributed to all his faithful apostles, without any partial distinction.

“But the importance of examining, not only parallel texts, but also more particularly the context of any difficult sentence in Holy Scripture, for a more easy comprehension of the true meaning, is clearly exemplified in the examination of the first text in question, viz. Matt. xvi. 18, 19. for we are informed in the very next verse, the 20th, that our Lord, ‘*THEN charged his disciples, (τοτε, then, that is, immediately after his discourse about the rock and keys) that they should tell no man that he was Jesus the Christ;*’ manifestly referring to the first circumstance of the context concerning himself, viz. the declaration of Peter, ‘*Thou*

art the Christ,’ &c. (Matt. xvi. 16.) in answer to his own question to all the disciples—‘*Whom say ye that I am?*’

“That this question was not addressed to Peter alone, is manifest by the plural pronoun and verb (ὅμις λεγέτε) ‘*Whom say ye that I am?*’ And therefore, St. Peter’s answer must be considered as intended not merely for himself, but also for his brethren, the other faithful witnesses of Christ’s miracles and doctrines; so that the substance of this answer—‘*Thou art the Christ, the son of the living God*’—must necessarily be understood as the true foundation or rock, of the catholic church, revealed to Peter by our heavenly Father, as stated in the 17th and 18th verses.

“This declaration, therefore, that *he was the Christ*, was manifestly the subject of our Lord’s charge to the disciples, that ‘*they should tell no man;*’ that is, not until after the time of his sufferings and death, which were the next topics in the continuation of his discourse. The declaration of Peter, therefore, demonstrated the true foundation, or rock, of the church, which (as Christ himself testified,) our heavenly Father had revealed to Peter. And it is also remarkable, that the very next discourse of our Lord to his disciples, recorded in the context (v. 21.) should produce that severe censure against Peter, which still farther demonstrated that Peter could not be the rock on which Christ’s church was to be built. (Matt. xvi. 21.) ‘*From that time forth, (απο τοτε) began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, (all the predicted consequences of his being the Christ, the character, which Peter himself had declared,) and, (that he should) be raised again the third day.—Then Peter took him, (v. 22.) and began to rebuke him, saying, Be it far from thee, Lord, (or rather, according to the Greek original, as rendered in the margin—‘Pity thyself, Lord’)—this shall not be unto thee. But he (Christ, v. 23.) turned and said unto Peter, [τα πέτρα, the same appellative (signifying a stone, or a small part of a rock,) which was given to Peter by our Lord, in the 18th verse] Get thee behind me, Satan, (said our Lord,) thou art an offence unto me; for thou savourest not the things that be of God; but those that be of men.*’

“Thus a fair examination and comparison of the whole context, completely sets aside the vain supposition of the Romish church, that Peter was the rock of Christ’s church! And I sincerely hope that a similar attention to this whole context, may prevent any future attempts, that might otherwise be prompted, by the prejudices of Roman Catholics, to bring forward again this long disputed question, on which they have vainly set up the pretended supremacy of the Romish church, above all other Episcopal churches; and that it may be silenced, and set at rest, for ever hereafter.”

CHAPTER X.

Christ appoints seventy disciples to go before him, two by two, to preach, heal, &c. 1—12. Pronounces woes on Chorazin and Capernaum, 13—16. The seventy return, and give account of their mission, 17—20. Christ rejoices that the things which were hidden from the wise and prudent, had been revealed unto babes, and shows the great privileges of the Gospel, 21—24. A lawyer inquires how he shall inherit eternal life, and is answered, 25—29. The story of the good Samaritan, 30—37. The account of Martha and Mary, 38—42.

A. M. 4032.
A. D. 28.
An. Olymp.
CCL. 4.

AFTER these things, the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way,

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

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

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

^a Matt. 10. 1. Mark 6. 7.—^b Matt. 9. 37, 38. John 4. 35.
^c 2 Thess. 3. 1.—^d Matt. 10. 16.—^e Matt. 10. 9, 10. Mark 6. 8. Ch. 9. 3.—^f 2 Kings 4. 29.—^g Matt. 10. 12.—^h Matt. 10. 11.

ⁱ 1 Cor. 10. 27.—^k Matt. 10. 10. 1 Cor. 9. 4, &c. 1 Tim. 5. 18.—^l Ch. 9. 2.—^m Matt. 3. 2. & 4. 17. & 10. 7. Ver. 11.
ⁿ Matt. 10. 14. Ch. 9. 5. Acts 13. 51. & 18. 6.

NOTES ON CHAPTER X.

Verse 1. *The Lord appointed other seventy*] Rather, *seventy others*, not *other seventy*, as our translation has it, which seems to intimate that he had appointed seventy before this time, though probably, the word *other*, has a reference to the twelve chosen first: he not only chose twelve disciples to be constantly with him: but he chose seventy others to go before him. Our blessed Lord formed every thing in his church on the model of the Jewish church; and why? Because it was the pattern shown by God himself, the divine form which pointed out the heavenly substance, which now began to be established in its place. As he before had chosen twelve apostles in reference to the twelve patriarchs, who were the chiefs of the twelve tribes and the heads of the Jewish church, he now publicly appointed (for so the word *αντιυμων* means) seventy others, as Moses did the seventy elders whom he associated with himself, to assist him in the government of the people. Exod. xviii. 19. xxiv. 1—9. These Christ sent by two and two; 1. To teach them the necessity of concord among the ministers of righteousness. 2. That in the mouths of two witnesses every thing might be established. And 3. That they might comfort and support each other in their difficult labour. See on Mark vi. 7. Several MSS. and versions have *seventy-two*. Sometimes the Jews chose six out of each tribe; this was the number of the great sanhedrim. The names of these seventy disciples are found in the margin of some ancient MSS. But this authority is questionable.

Verse 2. *That he would send forth*] ΕΞΘΑΛΛΩ. There seems to be an allusion here to the case of reapers, who, though the harvest was perfectly ripe, yet were in no hurry to cut it down. News of this is brought to the lord of the harvest, the farmer, and he is entreated to exert his authority, and hurry them out: and this he does because the harvest is spoiling, for want

of being reaped and gathered in. See the notes on Matt. ix. 37, 38.

Verse 3. *Lambs among wolves.*] See on Matt. x. 16.

Verse 4. *Carry neither purse, nor scrip*] See on Matt. x. 9, &c. and Mark vi. 8, &c.

Salute no man by the way.] According to a canon of the Jews, a man who was about any sacred work, was exempted from all civil obligations for the time; forasmuch as obedience to God was of infinitely greater consequence than the cultivation of private friendships, or the returning of civil compliments.

Verse 5. *Peace be to this house*] See on Matt. x. 12.

Verse 6. *The son of peace*] In the Jewish style, a man who has any good or bad quality is called the son of it. Thus, wise men are called the children of wisdom, Matt. xi. 19. Luke vii. 35. So likewise, what a man is doomed to, he is called the son of, as in Eph. ii. 3. wicked men are styled the children of wrath: so Judas is called the son of perdition, John xvii. 12. and a man who deserves to die, is called, 2 Sam. xii. 5. a son of death. Son of peace in the text, not only means a peaceable, quiet man, but one also of good report for his uprightness and benevolence. It would have been a dishonour to this mission, had the missionaries taken up their lodgings with those who had not a good report among them who were without.

Verse 7. *The labourer is worthy*] See on Matt. x. 8, and 12.

Go not from house to house.] See on Matt. x. 11.

Verse 9. *The kingdom of God is come nigh unto you.*] Εφ' υμας, is just upon you. This was the general text on which they were to preach all their sermons. See it explained, Matt. iii. 2.

Verse 11. *Even the very dust of your city*] See on Matt. x. 14, 15.

A. M. 4032. 12 But I say unto you, that
A. D. 28. ° it shall be more tolerable in
An. Olymp. that day for Sodom, than for
CCL. 4. that city.

13 ^PWo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

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

15 ^SAnd thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 ^VHe that heareth you, heareth me; and ^Whe that despiseth you, despiseth me; ^Xand he that despiseth me,

* Matt. 10. 15. Mark 6. 11.—† Matt. 11. 21.—‡ Ezek. 3. 6. § Matt. 11. 23.—¶ See Gen. 11. 4. Deut. 1. 22. Isai. 14. 13. Jer. 51. 53.—‡ See Ezek. 26. 20. & 32. 18.—‡ Matt. 10. 40. Mark 9. 37. John 13. 20.—‡ 1 Thess. 4. 8.

Verse 13. *Wo unto thee, Chorazin!*] See on Matt. xi. 21—24.

Verse 15. *To hell*] *To hades.* See this explained, Matt. xi. 23.

Verse 16. *He that despiseth you, despiseth me*] “The holy blessed God said: ‘Honour my statutes, for they are my ambassadors.’ and a man’s ambassador is like to himself. If thou honour my precepts, it is the same as if thou didst honour me; and if thou despise them, thou despisest me.” *R. Tancum.* “He that murmurs against his teacher, is the same as if he had murmured against the divine shekinah.” *Sanhedrim*, fol. 110.

Verse 17. *The seventy returned again with joy*] Bishop PEARCE thinks they returned while our Lord was on his slow journey to Jerusalem, and that they had been absent only a few days.

Verse 18. *I beheld Satan*] Or, *Satan himself*, —τοι σαταναι, the very Satan, the supreme adversary: falling, as lightning, with the utmost suddenness, as a flash of lightning falls from the clouds, and at the same time, in the most observable manner. The fall was both very sudden and very apparent. Thus should the fall of the corrupt Jewish state be, and thus was the fall of idolatry in the Gentile world.

Verse 19. *To tread on serpents, &c.*] It is possible that by *serpents* and *scorpions* our Lord means the scribes and Pharisees, whom he calls *serpents* and *a brood of vipers*, Matt. xxiii. 33. (see the note there,) because through the subtlety and venom of the old *serpent*, the devil, they opposed him and his doctrine; and by *trampling* on these, it is likely that he means, they should get a complete victory over such: as it was an ancient custom to trample on the kings and generals who had been taken in battle, to signify the complete conquest which had been gained over them. See Josh. x. 24. See also Rom. xvi. 20. See the notes on Mark xvi. 17, 18.

Verse 20. *Because your names are written in*

despiseth him that sent me. A. M. 4032. 17 ¶ And ^Vthe seventy returned again with joy, saying, A. D. 28. Lord, even the devils are subject unto us through thy name. An. Olymp. CCL. 4.

18 And he said unto them, ^II beheld Satan as lightning fall from heaven.

19 Behold, ^II give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because ^Yyour names are written in heaven.

21 ¶ ^IIn that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and

* John 5. 23.—† Ver. 1.—‡ John 12. 31. & 16. 11. Rev. 9. 1. & 12. 8, 9.—‡ Mark 16. 18. Acts 28. 5.—‡ Exod. 32. 32. Psa. 69. 28. Isai. 4. 3. Dan. 12. 1. Phil. 4. 3. Hcb. 12. 23. Rev. 13. 8. & 20. 12. & 21. 27.—‡ Matt. 11. 25.

heaven.] This form of speech is taken from the ancient custom of writing the names of all the citizens in a public register, that the several families might be known, and the inheritances properly preserved. This custom is still observed even in these kingdoms, though not particularly noticed. Every child that is born in the land, is ordered to be registered, with the names of its parents, and the time when born, baptized, or registered; and this register is generally kept in the parish church, or in some public place of safety. Such a register as this is called in Phil. iv. 3. Rev. iii. 5, &c. *the book of life*, i. e. the book or register where the persons were enrolled as they came into life. It appears also probable, that when any person died, or behaved improperly, his name was sought out and erased from the book, to prevent any confusion that might happen in consequence of improper persons laying claim to an estate, and to cut off the unworthy from the rights and privileges of the peaceable, upright citizens. To this custom of blotting the names of deceased and disorderly persons out of the public registers, there appear to be allusions, Exod. xxxii. 32. where see the note: and Rev. iii. 5. Deut. ix. 14. xxv. 19. xxix. 20. 2 Kings xiv. 27. Psal. lxi. 28. cix. 13. and in other places.

Verse 21. *Rejoiced in spirit*] Was truly and heartily joyous: felt an inward triumph. But τα πνευματι πατρως, the Holy Spirit, is the reading here of BCDKL six others; the three Syriac, latter *Perric*, *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, all the *Itala* except one, and *Augustin* and *Bede*. These might be considered sufficient authority to admit the word into the text.

I thank thee] Bishop PEARCE justly observes, the thanks are meant to be given to God for revealing them to babes, not for hiding them from the others. See on Matt. xi. 25.

Thou hast hid] That is, thou hast not revealed them to the scribes and Pharisees, who idolized

A. M. 4032. prudent, and hast revealed
A. D. 28. them unto babes: even so,
An. Olymp. Father; for so it seemed good
CCL. 4. in thy sight.

22 ^a All ^e things are delivered to me of my Father: and ^f no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, ^g Blessed are the eyes which see the things that ye see:

24 For I tell you, ^h that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, ⁱ Master, what shall I do to inherit eternal life?

^d Matt. 28. 18. John 3. 35. & 5. 27. & 17. 2.—^e Many ancient copies add these words, *And turning to his disciples, he said.*—^f John 1. 18. & 6. 44, 46.

their own wisdom; but thou *hast revealed* them to the simple and humble of heart.

Verse 22. The Codex Alexandrinus, several other very ancient MSS. and some ancient versions, as well as the margin of our own, begin this verse with, *And turning to his disciples, he said.* But as this clause begins ver. 23. it is not likely that it was originally in both. Griesbach has left these words out of the text, and Professor WHITE says, *certissime delenda, "these words should most assuredly be erased."*

Verse 22. *All things are delivered to me;* See on Matt. xii. 27.

Verse 23. *Blessed are the eyes which see the things that ye see;* There is a similar saying to this among the rabbins, in *Sohar. Genes.* where it is said, "Blessed is that generation which the earth shall bear, when the King Messiah cometh."

Verse 24. *Many prophets;* See on Matt. xiii. 11, and 17.

Verse 25. *A certain lawyer;* See on Matt. xxiv. 35.

Verse 27. *Thou shalt love the Lord;* See this important subject explained at large, on Matt. xxii. 37—40.

Thy neighbour as thyself; See the nature of self-love explained on Matt. xix. 19.

Verse 29. *Willing to justify himself;* *Wishing to make it appear that he was a righteous man; and that consequently he was in the straight road to the kingdom of God, said, who is my neighbour;* supposing our Lord would have at once answered; "every Jew is to be considered as such, and the Jews only." Now as he imagined he had never been deficient in his conduct to any person of his own nation, he thought he had amply fulfilled the law. This is the sense in which the Jews understood the word *neighbour*, as may be seen from Lev.

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

27 And he answering, said, ^k Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and ^l thy neighbour as thyself.

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

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

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

31 And by chance there came down a certain priest that way: and when

^k Matt. 13. 16.—^l 1 Pet. 1. 10.—^m Matt. 19. 16. & 23. 35. ⁿ Deut. 6. 5.—^o Lev. 19. 18.—^p Lev. 19. 5. Neh. 9. 29. Ezek. 20. 11, 13, 21. Rom. 10. 5.—^q Ch. 16. 15.

xxix. 15, 16, 17, and 18. But our Lord shows here, that the acts of kindness when a man is bound to perform to his neighbour when in distress, he should perform to any person, of whatever nation, religion, or kindred, whom he finds in necessity. As the word *πλησιον* signifies one who is near, Angl. Sax. *nehtra*, he that is next; this very circumstance makes any person our neighbour, whom we know; and if in distress, an object of our most compassionate regards. If a man came from the most distant part of the earth, the moment he is near you, he has a claim upon your mercy and kindness, as you would have on his, were your dwelling place transferred to his native country. It is evident, that our Lord uses the word *πλησιον* (very properly translated neighbour, from *nae* or *naer*, near, and *buer*, to dwell) in its plain literal sense. Any person whom you know, who dwells hard by, or who passes near you, is your neighbour while within your reach.

Verse 30. *And Jesus answering;* Rather, then *Jesus took him up.* This I believe to be the meaning of the word *προλαβων*; he threw out a challenge, and our Lord took him up on his own ground. See WAKEFIELD'S Testament.

A certain man went down from Jerusalem; Or, *A certain man of Jerusalem going down to Jericho.* This was the most public road in all Judea, as it was the grand thoroughfare between these two cities for the courses of priests, twelve thousand of whom are said to have resided at Jericho. See Lightfoot.

Fell among thieves; At this time the whole land of Judea was much infested with hordes of banditti: and it is not unlikely that many robberies might have been committed on that very road to which our Lord refers.

Verse 31. *And by chance;* *κατα συζημιαν* properly means the coincidence of time and

A. M. 4032: he saw him, ° he passed by
A. D. 28. on the other side.
An. Olymp. CCI. 4.

32 And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side.

33 But a certain ^p Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on *him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

° Psal. 38. 11.—p John 4. 9.

circumstance. At the time in which the poor Jew was half dead, through the wounds which he had received, a priest came where he was. So the *priest's* coming while the *man* was in that state, is the *coincidence* marked out by the original words.

Verses 31 and 32. *Priest* and *Levite* are mentioned here, partly because they were the most frequent travellers on this road, and partly to show that these were the persons who, from the nature of their office, were most obliged to perform works of mercy: and from whom a person in distress had a right to expect immediate succour and comfort; and their inhuman conduct here was a flat breach of the law, Deut. xxii. 1—4.

Verse 33. *Samaritan* is mentioned merely to show that he was a person, from whom a Jew had no right to expect any help or relief: because of the enmity which subsisted between the two nations.

Verse 34. *Pouring in oil and wine*] These, beaten together, appear to have been used formerly, as a common medicine for fresh wounds.

An inn] Πανδοχίον, from παν, all, and δέχομαι I receive, because it receives all comers.

Verse 35. *Two pence*] Two denarii, about fifteen pence, English; and which, probably, were at that time of ten times more value there, than so much is with us now.

Verse 36. *Which—was neighbour*] Which fulfilled the duty which one neighbour owes to another?

Verse 37. *He that showed mercy*] Or, so much mercy. His prejudice would not permit him to name the Samaritan, yet his conscience obliged him to acknowledge that he was the only righteous person of the three.

Go, and do thou likewise.] Be even to thy enemy in distress as kind, humane, and merciful, as this Samaritan was. As the *distress* was on the part of a Jew and the *relief* was afforded by a Samaritan, the lawyer, to be consistent with the decision he had already given, must feel the force of our Lord's inference, that it was his duty to act to any person, of whatever nation or religion he might be, as this Samaritan had acted toward his countryman. It is very likely that what our Lord relates here was a real matter of fact, and not a parable; otherwise the captious lawyer might have objected that no such case had ever existed; and that any inference drawn from it was only begging the ques-

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

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

38 ¶ Now it came to pass, as they

† See Matt. 20. 2.

tion; but as he was, in all probability, in possession of the fact himself, he was forced to acknowledge the propriety of our Lord's inference and advice.

Those who are *determined* to find something allegorical even in the plainest portions of Scripture, affirm that the whole of this relation is to be allegorically considered; and, according to them, the following is the true exposition of the text. The *certain man* means *Adam*—went down, his fall—from Jerusalem, ירושה שלום yoreh shalom, he shall see peace, perfection, &c. meaning his state of primitive innocence and excellence—to Jericho, יריחה yareacho, his moon) the *transitory* and *changeable* state of existence in this world—*Thieves*, sin and Satan—*stripped*, took away his righteousness, which was the clothing of the soul—*wounded*, infected his heart with all evil and hurtful desires, which are the wounds of the spirit—*half dead*, possessing a *living body*, carrying about a *soul dead* in sin.

The *priest*, the moral law—the *Levite*, the ceremonial law—*passed by*, either could not or would not afford any relief; because by the law is the knowledge of sin, not the cure of it. A *certain Samaritan*, Christ; for so he was called by the Jews, John viii. 48.—*as he journeyed*, meaning his coming from heaven to earth; his being *incarnated*—*came where he was*, put himself in man's place, and bore the punishment due to his sins—*had compassion*, it is through the love and compassion of Christ that the work of redemption was accomplished—*went to him*, Christ first seeks the sinner, who through his miserable estate, is incapable of seeking or going to Christ—*bound up his wounds*, gives him comfortable promises, and draws him by his love—*pouring in oil*, pardoning mercy—*wine*, the consolations of the *Holy Ghost*—*set him on his own beast*, supported him *entirely* by his grace and goodness, so that he no longer lives, but Christ lives in him—*took him to an inn*, his church, uniting him with his people—*took care of him*, placed him under the continual notice of his providence and love—*when he departed*, when he left the world and ascended to the Father—*took out two pence*, or denarii, the law and the Gospel; the one to convince of sin, the other to show how it is to be removed—*gave them to the host*, the ministers of the Gospel for the edification of the church of Christ—*take care of him*, as they are God's watchmen and

A. M. 4032. went, that he entered into a
A. D. 28. certain village: and a certain
An. Olymp. woman named "Martha re-
CCI. 4. ceived him into her house.

39 And she had a sister, called Mary,
'which also "sat at Jesus' feet, and
heard his word,

40 But Martha was cumbered about
much serving, and came to him, and
said, Lord dost thou not care that my

A. M. 4032. sister hath left me to serve
A. D. 28. alone? bid her therefore that
An. Olymp. she help me.
CCI. 4.

41 And Jesus answered and said unto
her, Martha, Martha, "thou art care-
ful and troubled about many things;

42 But "one thing is needful: and
Mary hath chosen that good part,
which shall not be taken away from
her.

John 11. 1. & 12. 2, 3.—1 Cor. 7. 32, &c.— Luke 3. 35.
Acts 22. 3.

† Matt. 7. 21. Psal. 27. 4.—Matt. 6. 19, 21. & 16. 26. 2 Cor.
5. 16.

God's stewards, they are to watch over the flock
of Christ, and give to each his portion of meat
in due season. *What thou spendest more, if
thou shouldst lose thy health and life in this
work—when I come again, to judge the world,
I will repay thee, I will reward thee with an
eternity of glory.*

Several primitive and modern fathers treat
the text in this way. What I have given *before*,
is, I believe, the meaning of our blessed Lord.
What I have given here is *generally true* in
itself, but certainly does not follow from the
text. Mr. Baxter's note here is good: "They
who make the wounded man Adam, and the
good Samaritan Christ, abuse the passage." A
practice of this kind cannot be too strongly
reprobated.

Verse 38. *A certain village*] If this village
was Bethany, where Martha and Mary lived,
at less than two miles distance from Jerusalem,
see John xi. 1, 18. xii. 2. then this must have
happened *later* than Luke places it: because in
chap. xix. 29. he represents Jesus as having
arrived before this at Bethany; and what is said
in chap. xiii. 22. and xvii. 11. seems to confirm,
that this visit of Jesus to Martha and Mary
ought to be placed later. Bishop PEARCE.

Received him] *Kindly received, υψιδαξας*,
she received him in a friendly manner under her
roof; and entertained him hospitably. So the
word is used in the best Greek writers. Martha
is supposed by some to have been a widow, with
whom her brother Lazarus and sister Mary
lodged.

Verse 39. *Sat at Jesus' feet*] This was the
posture of the Jewish scholars, while listening
to the instructions of the rabbins. It is in this
sense that St. Paul says he was brought up at
the feet of Gamaliel, Acts xxii. 3.

Verse 40. *Martha was cumbered*] Πιτυοπατο,
perplexed, from πιτυ, about, and παω, I draw.
She was harassed with different cares and em-
ployments at the same time; one drawing one
way, and another, another. A proper descrip-
tion of a worldly mind: but in Martha's favour
it may be justly said, that all her anxiety was
to provide suitable and timely entertainment for
our Lord and his disciples; for this is the sense
in which the word διακονια, *servicing*, should be
taken. And we should not, on the merest sup-
position, attribute earthly-mindedness to a
woman whose character stands unimpeachable
in the Gospel; and who, by entertaining Christ
and his disciples, and providing liberally for
them, gave the highest proof that she was influ-
enced by liberality and benevolence, and not
by parsimony or covetousness.

410

Dost thou not care] Dost thou not think it
wrong, that my sister thus leaves me to provide
and prepare this supper alone?

Help me.] Συνανταβουταί, from συν, *together*,
and αντιλαμβανουμαι, *to support*. The idea is
taken from two pillars meeting together at the
top, exactly over the centre of the distance
between their bases, and thus mutually sup-
porting each other. Order her to *unite* her
skill and strength with mine, that the present
business may be done with that *speed* and in
that order which the necessity and importance
of the case demand.

Verse 41. *Thou art careful and troubled*] *Thou art distracted, μεμυνας, thy mind is divided* (see on Matt. xiii. 22.) in consequence of which, *υεθασας, thou art disturbed*, thy spirit is thrown into a tumult.

About many things] Getting a variety of
things ready for this entertainment, much
more than are necessary on such an occasion.

Verse 42. *One thing is needful*] This is the
end of the sentence, according to Bengel.
"Now Mary hath chosen," &c. begins a new
one. One single dish, the simplest and plainest
possible, is such as best suits me and my disci-
ples, whose meat and drink it is to do the will
of our heavenly Father.

Mary hath chosen that good part] That is,
of hearing my word, of which she shall not be
deprived; it being at present of infinitely
greater importance to attend to my teaching,
than to attend to any domestic concerns.
While thou art busily employed in providing
that portion of perishing food for perishing
bodies, Mary has chosen that spiritual *portion*,
which endures for ever, and which shall not be
taken away from her; therefore I cannot com-
mand her to leave her present employment,
and go and help thee to bring forward a variety
of matters, which are by no means necessary
at this time. Our Lord both preached and
practised the doctrine of self-denial; he and
his disciples were contented with a *little*, and
sumptuous entertainments are condemned by
the spirit and design of his Gospel, *Multos
morbos, nulla ferula fecerunt.* SENECA.
"Many dishes, many diseases."

Bishop PEARCE remarks, that the word
χρησ, needful, is used after the same manner
for *want of food*, in Mark xi. 25. where of
David it is said, *χρησ ισχυ, he had need*, when
it means he was hungry. I believe the above
to be the true meaning of these verses, but
others have taken a somewhat different sense
from them: especially when they suppose that by
one thing needful, our Lord means the *salvation*

of the soul. To attend to this, is undoubtedly the most necessary of all things, and should be the first, the grand concern of every human spirit; but in my opinion it is not the meaning of the words in the text. It is only prejudice from the common use of the words in this way that could make such an interpretation tolerable. ΚΥΡΚΕ in loc. has several methods of interpreting this passage. Many eminent commentators, both ancient and modern, consider the text in the same way I have done. But this is termed by some "a frigid method of explaining the passage;" well, so let it be, but he that fears God will sacrifice every thing at the shrine of TRUTH. I believe this alone to be the true meaning of the place, and I dare not give it any other. Bengelius points the whole passage thus: *Martha, Martha, thou art careful and troubled about many things: but one thing is needful.—Now, Mary hath chosen that good portion, which shall not be taken away from her.*

THAT the salvation of the soul is the first and greatest of all human concerns, every man must acknowledge who feels that he has a soul: and in humility of mind to hear Jesus, is the only

way of getting that acquaintance with the doctrine of salvation without which how can he be saved? While we fancy we are in no spiritual necessity, the things which concern salvation will not appear needful to us! A conviction that we are spiritually poor, must precede our application for the true riches. The whole, says Christ, need not the physician, but those who are sick.—Martha has been blamed by incautious people, as possessing a carnal, worldly spirit; and as Mary Magdalene has been made the chief of all prostitutes, so has Martha of all the worldly-minded. Through her affectionate respect for our Lord and his disciples, and through that alone, she erred. There is not the slightest intimation that she was either worldly-minded, or careless about her soul: nor was she at this time improperly employed, only so far as the abundance of her affection led her to make a greater provision than was necessary on the occasion. Nor are our Lord's words to be understood as a reproof; they are a kind and tender expostulation, tending to vindicate the conduct of Mary. The utmost that can be said on the subject, is; Martha was well employed, but Mary, on this occasion, better.

CHAPTER XI.

Christ teaches his disciples to pray, 1—4. Shows the necessity of importunity in prayer, 5—13. Casts out a dumb demon, 14. The Jews ascribe this to the power of Beelzebub; our Lord vindicates his conduct, 15—23. Miserable state of the Jews, 24—26. Who they are that are truly blessed, 27, 28. He preaches to the people, 29—36. A Pharisee invites him to dine with him, who takes offence because he washed not his hands, 37, 38. Our Lord exposes their hypocrisy, 39—44. He denounces woes against the lawyers, 45—52. The scribes and Pharisees are greatly offended, and strive to entangle him in his words, 53, 54.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, * Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us ^b day by day our daily bread.

* Matt. 6. 9.—^b Or, for the day.

NOTES ON CHAPTER XI.

Verse 1—5. *Teach us to pray*] See the nature of prayer, with an ample explanation of the different parts of the Lord's Prayer, treated of in Matt. vi. 5—15. The prayer related here by Luke is not precisely the same as that mentioned by Matthew; and indeed it is not likely that it was given at the same time. That in Matthew seems to have been given after the second passover, and this in Luke was given probably after the third passover, between the feast of tabernacles, and the dedication. It is thus that Bishop Newcome places them in his Greek Harmony of the Gospels.

There are many variations in the MSS. in this prayer; but they seem to have proceeded principally from the desire of rendering this similar to that in Matthew. Attempts of this nature have given birth to multitudes of the

4 And forgive us our sins; A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:

6 For a friend of mine ^c in his journey is come to me, and I have nothing to set before him?

^c Or, out of his way.

various readings in the MSS. of the New Testament. It should be remarked also, that there is no vestige of the doxology found in Matthew, in any copy of St. Luke's Gospel.

Verse 4. *Lead us not into temptation, &c.*] Dr. Lightfoot believes that this petition is intended against the visible apparitions of the devil, and his actual obsessions: he thinks that the meaning is too much softened by our translation. *Deliver us from evil*, is certainly a very inadequate rendering of *ελευθερωσας ημας απο του πονηρου*; literally, *Deliver us from the wicked one*.

Verse 6. *In his journey is come*] Or, perhaps more literally, *A friend of mine is come to me out of his way, εκ οδου*, which renders the case more urgent—a friend of mine benighted, be-lated, and who has lost his way, is come unto me. This was a strong reason why he should have prompt relief.

A. M. 4033. 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, ^d Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 ^e And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened.

11 ^f If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how

much more shall your heavenly Father give the Holy Spirit to them that ask him?

14 ^g And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, ^h He casteth out devils through ⁱ Beelzebub the chief of the devils.

16 And others, tempting *him*, ^j sought of him a sign from heaven.

17 ^k But ^l he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

^d Ch. 18. 1, &c.—^e Matt. 7. 7. & 21. 22. Mark 11. 24. John 15. 7. James 1. 6. 1 John 3. 22.—^f Matt. 7. 9.—^g Gr. *give*. ^h Matt. 9. 32. & 12. 22.

ⁱ Matt. 9. 34. & 12. 24.—^j Gr. *Beelzebub*, and so Ver. 18, 19.—^k Matt. 12. 28. & 16. 1.—^l Matt. 12. 25. Mark 3. 24. ^m John 2. 25.

Verse 7. *My children are with me in bed*] Or, *I and my children are in bed*: this is Bishop PEARCE's translation, and seems to some preferable to the common one. See a like form of speech in 1 Cor. xvi. 11. and in Eph. iii. 18.—However, we may conceive that he had his little children *τα παιδια* in bed with him; and this heightened the difficulty of yielding to his neighbour's request.

But if he persevere knocking; (*At si ille perseveraverit pulsans*.) This sentence is added to the beginning of ver. 8. by the *Armenian, Vulgate*, four copies of the *Itala, Ambrose, Augustin*, and *Bede*. On these authorities, (as I find it in no Greek MS.) I cannot insert it as a part of the original text; but it is necessarily implied; for as Bishop Pearce justly observes, unless the man in the parable be represented as continuing to solicit his friend, he could not possibly be said to use importunity: once only to ask, is not to be importunate.

Verse 9. *And (or, therefore) I say unto you, Ask*] Be importunate with God, not so much to prevail on *him* to save you, as to get yourselves brought into a proper disposition to receive that mercy which he is ever disposed to give. He who is not importunate for the salvation of his soul, does not feel the need of being saved: and were God to communicate his mercy to such, they could not be expected to be grateful for it; as favours are only prized and esteemed in proportion to the sense men have of their necessity and importance. See this subject explained, Matt. vii. 7, 8.

Verse 12. *Offer him a scorpion?*] *Σκορπιον*, the Greek etymologists derive the name from *σκορπι* *σκορπιον*, scattering the poison. But is

there any similitude between a scorpion and an egg, that the one might be given and taken in the place of the other? We know there is the utmost similitude between some fish, especially those of the eel kind, and serpents: and that there are stones exactly similar to bread, in their appearance; from which we may conjecture that our Lord intended to convey the same idea of similitude between an egg and a scorpion. Perhaps the word scorpion here may be used for any kind of serpent that proceeds from an egg, or the word egg may be understood: the common snake is oviparous; it brings forth a number of eggs, out of which the young ones are hatched. If he ask an egg, will he for one that might nourish him, give him that of a serpent. But Bochart states that the body of a scorpion is like to an egg, especially if it be a white scorpion, which sort Nicander, Elian, Avicenna, and others, maintain to be the first species. Nor do scorpions differ much in size from an egg in Judea, if we may credit what the monks of Messua say, that there are about Jerusalem, and through all Syria, great scorpions, &c. Hieron. l. iv. cap. xxix. col. 641. edit. 1692. To this it may be said, there may be such a similitude between a white scorpion and an egg, if the legs and tail of the former be taken away; but how there can be a resemblance any other way, I know not.

Verse 13. *The Holy Spirit*] Or, as several MSS. have it, *αγαθη πνευμα*, the good spirit. See on Matt. vii. 11.

Verse 14. *Casting out a devil*] See on Matt. xii. 22.

Verse 19. *Beelzebub*] See on Matthew x. 25.

A. M. 4033. 20 But if I ° with the finger
A. D. 29. of God cast out devils, no
An. Olymp. doubt the kingdom of God is
CCII. 1. come upon you.

21 P When a strong man armed keep-
eth his palace, his goods are in peace :

22 But r when a stronger than he
shall come upon him, and overcome
him, he taketh from him all his armour
wherein he trusted, and divideth his
spoils.

23 s He that is not with me is against
me : and he that gathereth not with me
scattereth.

24 t When the unclean spirit is gone
out of a man, he walketh through dry
places, seeking rest ; and finding none,
he saith, I will return unto my house
whence I came out.

25 And when he cometh, he findeth
it swept and garnished.

26 Then goeth he, and taketh to him
seven other spirits more wicked than
himself ; and they enter in, and dwell
there : and u the last state of that man
is worse than the first.

27 ¶ And it came to pass, as he spake
these things, a certain woman of the
company lifted up her voice, and said
unto him, v Blessed is the womb that
bare thee, and the paps which thou hast
sucked.

28 But he said, Yea, w rather, blessed
are they that hear the word of God,
and keep it.

° Exod. 8. 19.—p Matt. 12. 27. Mark 3. 29.—r Isai. 53. 12.
Col. 2. 15.—s Matt. 12. 30.—t Matt. 12. 43.—u John 5. 14.
Hebr. 6. 4. & 10. 26. 2 Pet. 2. 20.—v Ch. 1. 28, 48.—w Matt.

Verse 20. *Finger of God*] See on Exod.
viii. 19.

Verse 24. *When the unclean spirit*] See on
Matt. xii. 43.

Verse 27. *A certain woman—lifted up her
voice and said*] It was very natural for a
woman, who was probably a mother, to exclaim
thus. She thought that the happiness of the
woman who was mother to such a son, was
great indeed : but our blessed Lord blows her
that even the holy Virgin could not be benefited
by her being the mother of his human nature :
and that they only were happy who carried
Christ in their hearts. True happiness is found
in hearing the glad tidings of salvation by
Christ Jesus, and keeping them in a holy
heart, and practising them in an unblameable
life.

Verse 29. *This is an evil generation*] Or,
This is a wicked race of men. See on Matt. xii.
38—42.

Verse 31. *The queen of the south, &c.*] Per-
haps it would be better to translate, *A queen of
the south, and the men of this race shall rise up*

29 ¶ * And when the peo- A. M. 4033.
ple were gathered thick to- A. D. 29.
gether, he began to say, This An. Olymp.
CCII. 1.
is an evil generation ; they seek a sign ;
and there shall no sign be given it, but
the sign of Jonas the prophet.

30 For as v Jonas was a sign unto the
Ninevites, so shall also the Son of man
be to this generation.

31 s The queen of the south shall rise
up in the judgment with the men of
this generation, and condemn them :
for she came from the utmost parts of
the earth to hear the wisdom of Solo-
mon ; and, behold, a greater than So-
lomon is here.

32 The men of Nineveh shall rise up
in the judgment with this generation,
and shall condemn it : for s they re-
pented at the preaching of Jonas ; and
behold, a greater than Jonas is here.

33 b No man, when he hath lighted a
candle, putteth it in a secret place,
neither under a c bushel, but on a can-
dlestick, that they which come in may
see the light.

34 d The light of the body is the eye :
therefore when thine eye is single, thy
whole body also is full of light : but
when thine eye is evil, thy body also is
full of darkness.

35 Take heed therefore that the light
which is in thee be not darkness.

36 If thy whole body therefore be full
of light, having no part dark, the whole

7. 21. Ch. 8. 21. James 1. 25.—x Matt. 12. 38, 39.—y Jonah 1.
17. 2. 10.—z 1 Kings 10. 1.—a Jonal. 3. 5.—b Matt. 5. 15. Mark
4. 21. Chap. 8. 16.—c See Matt. 5. 15.—d Matt. 6. 22.

in judgment, &c. See the note on ver. 7. The
32d verse may be read in the same way.

Verse 33. *No man, when he hath lighted, &c.*] See on Matt. v. 15. Our Lord intimates that
if he worked a miracle among such an obstinate
people, who were determined to disbelieve
every evidence of his Messiahship ; he should
act as a man who lighted a candle and then
covered it with a bushel, which must prevent
the accomplishment of the end for which it was
lighted. See also on Mark iv. 21, &c.

Verse 34. *The light of the body is the eye*] Or,
the eye is the lamp of the body. See on Matt.
vi. 22, &c.

The 35th and 36th verses are wanting in some
MSS and are variously read in others.

Verse 36. *The whole shall be full of light*] Or,
altogether enlightened ; i. e. when the eye
is perfect, it enlightens the whole body. Every
object within the reach of the eye, is as com-
pletely seen as if there was an eye in every
part. So the eye is to every part of the
body, what the lamp is to every part of the
house.

A. M. 4033 shall be full of light, as when
A. D. 29. ^e the bright shining of a candle
An. Olymp. doth give thee light.
CCII. 1.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And ^f when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 ^g And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but ^h your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 ⁱ But rather give alms ^k of such things as ye have; and, behold, all

^c Gr. a candle by its bright shining.—(Mark 7. 3.—Matt. 23. 25.—Tit. 1. 15.—Isai. 58. 7. Dan. 4. 27. Ch. 12. 33.

When the light of Christ dwells fully in the heart, it extends its influence to every thought, word, and action; and directs its possessor how he is to act, in all places and circumstances. It is of the utmost importance to have the soul properly influenced by the wisdom that comes from above. The doctrine that is contrary to the Gospel may say, *ignorance is the mother of devotion*; but Christ shows that there can be no devotion without heavenly light. Ignorance is the mother of superstition; but with this the heavenly light has nothing to do.

Verse 37. To dine] *ὄρας ἀριστον*. The word *ἀριστον* signifies the first eating of the day.—The Jews made but two meals in the day: their *ἀριστον*, may be called their breakfast or their dinner, because it was both, and was but a slight meal. Their chief meal was their *δευτερον* or supper, after the heat of the day was over; and the same was the principal meal among the Greeks and Romans. Josephus in his life, says, sect. 54. that the legal hour of the *ἀριστον*, on the sabbath was the sixth hour, or at twelve o'clock at noon, as we call it. What the hour was on the other days of the week, he does not say; but probably it was much the same. Bishop Pearson.

Verse 38. First washed] See on Mark vii. 2-4.

Verse 39. Ye—make clean the outside] See on Matt. xxiii. 25.

Verse 40. Did not he that made that which is without] Did not the maker of the dish form it so both outwardly and inwardly, as to answer the purpose for which it was made? And can it answer this purpose, without being clean in the inside as well as on the outside? God has made you such, both as to your bodies and souls, as he intended should show forth his praise; but can you think that the purpose of God can be accomplished by you, while you only attend to external legal purifications, your hearts being full of rapine and wickedness? How unthinking are you to imagine, that God can be pleased with this outward purification, when all within is unholy!

things are clean unto you.

42 ^l But wo unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 ^m Wo unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 ⁿ Wo unto you, scribes and Pharisees, hypocrites! ^o for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Wo unto you also, ye lawyers! ^p for ye lade men with burdens

^k Or, as you are able.—(Matt. 23. 23.—Matt. 23. 6. Mark 12. 38, 39.—Matt. 23. 27.—Psa. 5. 9.—Matt. 23. 4.

Verse 41. Give alms of such things as ye have] Meaning, either what was within the dishes spoken of before; or what was within their houses, or power; or what they had at hand, for so *τα νοητα* is used by the purest Greek writers. Cease from rapine: far from spoiling the poor by wicked exactions, rather give them alms of every thing you possess: and when a part of every thing you have is sincerely consecrated to God, for the use of the poor, then all that remains will be clean unto you; you will have the blessing of God in your basket and store, and every thing will be sanctified to you. These verses are very difficult, and are variously translated and interpreted by critics and divines. I have given what I believe to be our Lord's meaning, in the preceding paraphrase. For a description of the rapine, &c. of the Pharisees, see on Matt. xxiii. 25.

Verse 42. Ye tithe mint and rue] See on Matt. xxiii. 23.

Verse 43. Ye love the uppermost seats] Every one of them affected to be a ruler in the synagogues. See on Matt. xxiii. 5.

Verse 44. Ye are as graves which appear not] In Matt. xxiii. 27. our Lord tells them that they exactly resembled whitewashed tombs, they had no fairness but on the outside: (see the note there,) but here he says they are like hidden tombs, graves which were not distinguished by any outward decorations, and were not elevated above the ground, so that those who walked over them, did not consider what corruption was within: so they, under the veil of hypocrisy, covered their iniquities, so that those who had any intercourse or connexion with them, did not perceive what accomplished knaves they had to do with.

Verse 45. Thou reproachest us] He alone who searches the heart, could unmask these hypocrites; and he did it so effectually that their own consciences acknowledged their guilt, and re-echoed their own reproach.

Verse 46. Ye lade men with burdens] By insisting on the observance of the traditions of the elders, to which it appears, by the way, they

A. M. 4033. grievous to be borne, and ye
A. D. 29. yourselves touch not the bur-
An. Olymp. dens with one of your fingers.
CCII. 1.

47 ^r Wo unto you! for ye build the
sepulchres of the prophets, and your fa-
thers killed them.

48 Truly ye bear witness that ye al-
low the deeds of your fathers: for they
indeed killed them, and ye build their
sepulchres.

49 Therefore also said the wisdom of
God, ^r I will send them prophets and
apostles, and *some* of them they shall
slay and persecute:

50 That the blood of all the prophets
which was shed from the foundation of
the world, may be required of this ge-
neration;

^r Matt. 23. 29.—^r Matt. 23. 34.—^r Gen. 4. 8.—^r 2 Chron. 24. 20, 21.

paid no great attention themselves. See on
Matt. xxiii. 4.

Verse 47. *Ye build the sepulchres*] That is,
ye rebuild and beautify them. See on Matt.
xxiii. 29.

Verse 48. *Truly ye bear witness*] Ye acknow-
ledge that those of old who killed the prophets,
were your *fathers*, and ye are about to show by
your conduct toward me and my apostles, that
ye are not *degenerated*, that ye are as capable
of murdering a prophet *now*, as they were of
old.

Verse 49. *The wisdom of God*] These seem
to be Luke's words, and to mean, that Jesus,
the wisdom of God, (as he is called, 1 Cor. i. 24.)
added the words which follow here, on that oc-
casion: and this interpretation of the words is
agreeable to that of Matthew, who makes Jesus
speak in his own person: *wherefore behold, I
send you prophets, &c.* Matt. xxiii. 34. See the
note there, and see Bishop PEARCE.

Verse 50. *That the blood*] That the particle
ita, may be translated *so that*, pointing out the
event only, not the *design* or *intention*. Bishop
Pearce has well shown in his note on this place,
where he refers to a like use of the word in
chap. ix. 45. xiv. 10. John x. 17. Rom. v. 20.
xi. 11. 1 Cor. i. 15, 31, &c.

Verse 51. *From the blood of Abel*] See this
subject explained at large on Matt. xxiii. 34.

Required] *Εχρηθηνοισται*, may be translated
either by the word, *visited* or *revenged*, and the
latter word evidently conveys the meaning of
our Lord. They are here represented as having
this blood among them; and, it is intimated,
that God will come by and by to *require* it, and
to *inquire* how it was shed, and to *punish* those
who shed it.

Verse 52. *Ye have taken away the key of
knowledge*] By your traditions ye have taken
away the true method of interpreting the pro-
phesies; ye have given a wrong meaning to
those scriptures which speak of the kingdom of
the Messiah, and the people are thereby hin-
dered from entering into it. See on Matt.
xxiii. 13.

51 ^r From the blood of Abel ^{A. M. 4033}
unto ^{A. D. 29.} the blood of Zacharias, ^{An. Olymp.}
which perished between the ^{CCII. 1.}
altar and the temple: verily I say unto
you, It shall be required of this gene-
ration.

52 ^v Wo unto you, lawyers! for ye
have taken away the key of knowledge:
ye enter not in yourselves, and them
that were entering in ye ^r hindered.

53 And as he said these things unto
them, the scribes and the Pharisees
began to urge *him* vehemently, and
to provoke him to speak of many
things:

54 Laying wait for him, and ^r seeking
to catch something out of his mouth,
that they might accuse him.

^v Matt. 23. 13.—^v Or, *forbad*.—^r Mark 12. 13.

Verse 53. *Began to urge him vehemently*]
Δινας εναντιν, they began to be furious. They
found themselves completely unmasked in the
presence of a vast concourse of people. See
chap. xii. 1. (for we cannot suppose that all this
conversation passed while Christ was at meat
in the Pharisee's house, as Matthew, chap.
xxiii. 25. shows that these words were spoken
on another occasion.) They therefore question
him on a variety of points, and hope, by the
multitude and impertinence of their questions,
to puzzle or irritate him, so as to induce him to
speak rashly (for this is the import of the word
απειροματιζων) that they might find some sub-
ject of accusation against him. See *Welstein*
and *Kypke*.

A MINISTER of the Gospel of God should,
above all men, be continent of his tongue: his
enemies, in certain cases, will crowd question
upon question, in order so to puzzle and con-
found him, that he may speak unadvisedly with
his lips, and thus prejudice the truth he was
labouring to promote and defend. The fol-
lowing is a good prayer, which all who are
called to defend or proclaim the truths of the
Gospel, may confidently offer to their God.
“Let thy wisdom and light, O Lord, disperse
their artifice and my darkness! Cast the bright
beams of thy light upon those who have to de-
fend themselves against subtle and deceitful
men! Raise and animate their hearts that
they may not be wanting to the cause of
truth. Guide their tongue that they may not
be deficient in prudence, nor expose thy truth
by any indiscretions or unseasonable transports
of zeal. Let meekness, gentleness, and long-
suffering, influence and direct their hearts, and
may they ever feel the full weight of that truth,
*the wrath of man worketh not the righteousness
of God!*” The following advice of one of the
ancients is good: *Στηνδι υπαις ως ακρωι τυπτο-
μινος, καλου γαρ αδελφου διγισθαι και νικαν.*
“Stand thou firm as a beaten anvil: for it is the
part of a good soldier to be flayed alive, and yet
conquer.”

CHAPTER XII.

Christ preaches to his disciples against hypocrisy, and against timidity in publishing the Gospel, 1-5. Excites them to have confidence in Divine Providence, 6, 7. Warns them against denying him, or betraying his cause, 8, 9. Of the blasphemy against the Holy Ghost, 10. Promises direction and support in persecution, 11, 12. Warns the people against covetousness, 13-15. Parable of the rich man who pulled down his granaries to build greater, 16-21. Cautions against caring cares and anxieties, 22-32. The necessity of living to God, and in reference to eternity, 33-40. At the request of Peter, he farther explains the preceding discourse, 41-48. The effects that should be produced by the preaching of the Gospel, 49-53. The signs of the times, 54-57. The necessity of being prepared to appear before the judgment-seat of God, 58-59.

A. M. 4033. A. D. 29. An. Olymp. CCII. 1.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, ^b Beware ye of the leaven of the Pharisees, which is hypocrisy.

² For there is nothing covered that shall not be revealed; neither hid that shall not be known.

³ Therefore whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

⁴ And I say unto you, ^a my friends, Be not afraid of them that kill the body, and after that have no more that they can do :

⁵ But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

⁶ Are not five sparrows sold for two

^a Matt. 16. 6. Mark 8. 15.—^b Matt. 16. 12.—^c Matt. 10. 26. Mark 4. 22. Ch. 8. 17.—^d Matt. 10. 28. Iani. 51. 7, 8, 12, 13. Jer. 8.—^e John 15. 14, 15.

NOTES ON CHAPTER XII.

Verse 1. *An innumerable multitude of people*] *των μυριαδων του οχλου, myriads of people.* A myriad is ten thousand, and myriads must, at the very lowest, mean twenty thousand. But the word is often used to signify a crowd or multitude which cannot be readily numbered. There was doubtless a vast crowd assembled on this occasion, and many of them were deeply instructed by the very important discourse which our Lord delivered.

Leaven of the Pharisees] See Matt. xvi. 1-12.

Which is hypocrisy.] These words are supposed by some to be an addition to the text, because it does not appear that it is their *hypocrisy* which Christ alludes to, but their *false doctrines*. They had, however, a large proportion of both.

Verse 2. *There is nothing covered*] See the notes on Matt. v. 15. x. 26, 27. Mark iv. 22.

Verse 4. *Kill the body*] See on Matt. x. 28.

Verse 5. *Fear him*] Even the *friends* of God are commanded to fear God, as a being who has authority to *send both body and soul into hell*. Therefore it is proper even for the most holy persons to maintain a fear of God, as the punisher of all unrighteousness. A man has but one life to lose, and one soul to save; and it is

farthings, and not one of them is forgotten before God?

⁷ But even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows.

⁸ Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God :

⁹ But he that denieth me before men, shall be denied before the angels of God.

¹⁰ And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

¹¹ And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer; or what ye shall say :

¹² For the Holy Ghost shall teach you in the same hour what ye ought to say.

¹ See Matt. 10. 29.—² Matt. 10. 32. Mark 8. 38. 2 Tim. 2. 12. 1 John 2. 23.—³ Matt. 18. 31, 32. Mark 3. 28. 1 John 5. 16.—⁴ Matt. 10. 19. Mark 13. 11. Ch. 21. 14.

madness to sacrifice the salvation of the soul, to the preservation of the life.

Verse 6. *Are not five sparrows sold for two farthings?*] See this explained on Matt. x. 29. from which place we learn that two sparrows were sold for one farthing, and here that five were sold for two farthings: thus we find a certain proportion: for *one farthing* you could get but *two*, while for *two farthings*, you could get *five*.

Verse 7. *Fear not, therefore*] Want of faith in the providence and goodness of God, is the source of all human iniquities and fears. He has undertaken to save and defend those to the uttermost who trust in him. His *wisdom* cannot be surprised, his *power* cannot be forced, his *love* cannot forget itself. Man distrusts God, and fears that he is forgotten by him, because he judges of God by himself; and he knows that he is apt to forget his Maker, and be unfaithful to him. See on Matt. x. 29-31.

Verse 8. *Shall confess*] See on Matthew x. 32, 33.

Verse 10. *Them that blasphemeth*] See the sin against the Holy Ghost explained, Matt. xii. 32.

Verse 11. *Unto magistrates and powers*] See Matt. x. 17-20.

Take ye no thought] See Matthew vi. 25. x. 19.

A. M. 4033. 13 ¶ And one of the com-
A. D. 29. pany said unto him, Master,
An. Olymp. speak to my brother, that he
CCL. I. divide the inheritance with me.

14 And he said unto him, ^kMan, who made me a judge or a divider over you?

15 And he said unto them, ^lTake heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself,

A. M. 4033. saying, What shall I do, be-
A. D. 29. cause I have no room where
An. Olymp. to bestow my fruits?
CCL. I.

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, ^mSoul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.

20 But God said unto him, *Thou fool*, this night ⁿthy ^osoul shall be required of thee: ^pthen whose shall those things be which thou hast provided?

^k John 18. 36.—^l 1 Tim. 6. 7, &c.—^m Eccles. 11. 9. Eccles. 11. 19. 1 Cor. 15. 32. James 5. 5.

ⁿ Or, do they require thy soul.—^o Job 20. 22. & 27. 8. Psa. 52. 7. James 4. 14.—^p Psa. 39. 6. Jer. 17. 11.

Verse 13. *Speak to my brother, that he divide*] Among the Jews, the children had the inheritance of their fathers divided among them: the eldest had a double portion, but all the rest had equal parts. It is likely the person complained of in the text, was the elder brother; and he wished to keep the whole to himself, a case which is far from being uncommon. The spirit of *covetousness* cancels all bonds and obligations; makes wrong right, and cares nothing for father or brother.

Verse 14. *A judge*] Without some judgment given in the case, no division could be made, therefore Jesus added the word *judge*. PEARCE. A minister of Christ ought not to concern himself with *secular* affairs, any farther than charity and the order of discipline require it. Our Lord could have decided this difference in a moment; but the example of a perfect disengagement from worldly things was more necessary for the ministers of his church, than that of a charity applying itself to temporal concerns. He who preaches salvation to all should never make himself a *party man*; otherwise he loses the confidence, and consequently the opportunity of doing good to the party against whom he decides. Better to leave all these things to the civil magistrate, unless where a lawsuit may be prevented, and the matter decided to the satisfaction or acquiescence of both parties.

Verse 15. *Beware of covetousness*] Or rather, *beware of all inordinate desires*. I add *φασίς*, all, on the authority of ABDKLM—*Q. twenty-three others*, both the *Syriac*, all the *Persic*, all the *Arabic*, *Coptic*, *Aethiopic*, *Armenian*, *Vulgate*, all the *Itala*, and several of the *primitive fathers*.

Inordinate desires. Πλεονεξία, from φλιον, more, and χλι, to have, the desire to have more and more, let a person possess whatever he may. Such a disposition of mind is never satisfied; for as soon as one object is gained, the heart goes out after another.

Consisteth not in the abundance] That is, *dependeth not on the abundance*. It is not *superfluities* that support man's life, but *necessaries*. What is necessary, God gives liberally: what is *superfluous*, he has not promised. Nor can a man's life be preserved by the abundance of

his possessions: to prove this he spoke the following parable.

Verse 16. *The ground of a certain rich man, &c.*] He had generally what is called good luck in his farm, and this was a remarkably plentiful year.

Verse 17. *He thought within himself*] Began to be puzzled in consequence of the increase of his goods. *Riches*, though ever so well acquired, produce nothing but vexation and embarrassment.

Verse 18. *I will pull down, &c.*] The rich are full of *designs*, concerning this life, but in general take no thought about eternity till the time that their *goods* and their *lives* are both taken away.

Verse 19. *Soul, thou hast much goods*] Great possessions are generally accompanied with *pride*, *illness*, and *luxury*; and these are the greatest enemies to salvation. Moderate poverty, as one justly observes, is a great talent in order to salvation; but it is one which nobody desires.

Take thine ease, eat, drink, and be merry.] This was exactly the creed of the ancient Atheists and Epicureans. *Ede, bibe, lude; post mortem nulla voluptas*. What a wretched portion for an immortal spirit! and yet those who know not God have no other, and many of them not even this.

Verse 20. *Thou fool!*] To imagine that a man's comfort and peace can depend upon *temporal* things! or to suppose that these can satisfy the wishes of an immortal spirit.

This night!] How awful was this saying! He had just made the necessary arrangements for the gratification of his sensual appetites; and in the very night in which he had finally settled all his plans, his soul was called into the eternal world! What a dreadful awakening of a soul, long asleep in sin! He is now hurried into the presence of his Maker, none of his worldly goods can accompany him, and he has not a particle of heavenly treasure! There is a passage much like this in the book of Ecclesiasticus, chap. xi. 18, 19.—*There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not*

A. M. 4033. 21 So is he that layeth up
A. D. 29. treasure for himself, and is
An. Olymp. not rich toward God.
CCII. 1

22 ¶ And he said unto his disciples,
Therefore I say unto you, Take no
thought for your life, what ye shall eat;
neither for the body, what ye shall
put on.

23 The life is more than meat, and
the body is more than raiment.

24 Consider the ravens, for they nei-
ther sow nor reap; which neither have
store-house nor barn; and God feed-
eth them: how much more are ye bet-
ter than the fowls?

25 And which of you with taking
thought can add to his stature one
cubit?

26 If ye then be not able to do that
thing which is least, why take ye thought
for the rest?

27 Consider the lilies how they grow:
they toil not, they spin not; and yet I
say unto you, that Solomon in all his

A. M. 4033. glory was not arrayed like one
A. D. 29. of these.
An. Olymp. CCLII. 1

28 If then God so clothe the
grass, which is to-day in the field, and
to-morrow is cast into the oven; how
much more will he clothe you, O ye of
little faith?

29 And seek not ye what ye shall eat,
or what ye shall drink, neither be ye
of doubtful mind.

30 For all these things do the nations
of the world seek after: and your Fa-
ther knoweth that ye have need of
these things.

31 But rather seek ye the kingdom
of God; and all these things shall be
added unto you.

32 Fear not, little flock; for it is
your Father's good pleasure to give
you the kingdom.

33 ¶ Sell that ye have, and give
alms; provide yourselves bags which
wax not old, a treasure in the hea-
vens that faileth not, where no thief

† Matt. 6. 20. Ver. 33. 1 Tim. 6. 18, 19. James 2. 5.—† Matt. 6. 25.—† Job 38. 41. Psalms 147. 9.—† Or, live not in careful suspense.

† Matthew 6. 33.—† Matthew 11. 25, 26.—† Matthew 19. 21. Acts 2. 45. & 4. 34.—† Matthew 6. 20. Chap. 16. 2 1 Tim. 6. 19.

what time shall come upon him; and that he must leave those things to others, and die. We may easily see whence the above is borrowed.

Verse 21. So is he] That is, thus will it be. This is not an individual case; all who make this life their portion, and who are destitute of the peace and salvation of God, shall, sooner or later, be surprised in the same way.

Layeth up treasure for himself] This is the essential characteristic of a covetous man; he desires riches; he gets them; he lays them up, not for the necessary uses to which they might be devoted, but for himself; to please himself, and to gratify his avaricious soul. Such a person is commonly called a miser, i. e. literally, a wretched, miserable man.

Verse 22. Take no thought] Be not anxiously careful. See on Matt. vi. 25.

Verse 25. To his stature one cubit?] See on Matt. vi. 27.

Verse 28. Into the oven] See the note on Matt. vi. 30.

Verse 29. Neither be ye of doubtful mind.] Or, in anxious suspense, μη μεταωριζισθε. Raphaelius gives several examples to prove that the meaning of the word is, to have the mind agitated with useless thoughts and vain imaginations concerning food, raiment, and riches, accompanied with perpetual uncertainty.

Verse 30. The nations of the world seek after] Or, earnestly seek, επιζητι, from επι, above, over, and ζητω, I seek; to seek one thing after another, to be continually and eagerly coveting. This is the employment of the nations of this world, utterly regardless of God and eternity! It is the essence of heathenism to live only for this life; and it is the property of christianity to lead men to live here in reference to

another and better world. Reader! how art thou living?

Dr. Lightfoot observes on this place, that κοσμος, the world, and αιων, world or age, have a meaning in the Sacred Writings which they have not in profane authors. Αιων has relation to the Jewish ages, and κοσμος to the ages that are not Jewish: hence by συνταγμα του αιωνος, Matt. xxiv. 3. is meant the end of the Jewish age or world: and προ χρονου αιωνων, Tit. i. 2. means before the Jewish world began; and hence it is that the term world is very often, in the New Testament, to be understood only of the Gentiles.

Verse 32. Fear not, little flock] Or, very little flock, το μικρον ποσμητιον. This is what some term a double diminutive, and literally translated, is, little little flock. Though this refers solely to the apostles and first believers, of whom it was literally true, yet we may say that the number of genuine believers has been, and is still, small in comparison of heathens and false Christians.

It is your Father's good pleasure] Ευδοκασα, it hath pleased, &c. though this tense joined with an infinitive, has often the force of the present. Our Lord intimates, God has already given you that kingdom which consists in righteousness, peace, and joy in the Holy Ghost, and has undertaken to protect and save you to the uttermost; therefore fear not, the smallness of your number cannot hurt you, for omnipotence itself has undertaken your cause.

Verse 33. Sell that ye have] Dispose of your goods. Be not like the foolish man already mentioned, who laid up the produce of his fields, without permitting the poor to partake of God's bounty: turn the fruits of your fields (which

A. M. 4033. approacheth, neither moth
A. D. 29. corrupteth.

An. Olymp. CCLII. 1. 34 For where your treasure
is, there will your heart be also.

35 ¶ Let your loins be girded about,
and your lights burning;

36 And ye yourselves like unto men
that wait for their lord, when he will
return from the wedding; that when he
cometh and knocketh, they may open
unto him immediately.

37 ^b Blessed are those servants, whom
the lord when he cometh shall find
watching: verily I say unto you, that
he shall gird himself, and make them to
sit down to meat, and will come forth
and serve them.

38 And if he shall come in the second
watch, or come in the third watch, and
find them so, blessed are those servants.

39 ^c And this know, that if the good
man of the house had known what
hour the thief would come, he would
have watched, and not have suffered
his house to be broken through.

^a Eph. 6. 14. 1 Peter 1. 13.—^b Matt. 25. 1, &c.—^c Matt. 24. 46.—^d Matt. 24. 43. 1 Thess. 5. 2. 2 Peter 3. 10. Rev. 3. 3. & 16. 15.

are beyond what you need for your own support) into money, and give it in alms, and the treasure thus laid out, shall be as laid up for yourselves and families in heaven. This purse shall not grow old, and this treasure shall not decay. Ye shall, by and by, find both the place where you laid up the treasure, and the treasure itself in the place; for he who hath pity on the poor, lendeth unto the Lord; and he may rest assured, that whatever, for Christ's sake, he thus lays out, it will be paid him again.

Verse 34. *Where your treasure is*] Men fix their hearts on their treasures, and often resort to the place where they have deposited them, to see that all is safe and secure. Let God be the treasure of your soul, and let your heart go frequently to the place where his honour dwelleth. There is a curious parallel passage to this in *Plautus*, quoted by Bishop *Pearce*, on Matt. vi. 21. *Nam ego sum hic; animus domi est, sc. cum argento meo.* "I am here; but my heart is at home, i. e. with my money."

Verse 35. *Let your loins*] Be active, diligent, determined, ready; let all hindrances be removed out of the way; and let the candle of the Lord be always found burning brightly in your hand. See on ver. 37.

Verse 36. *That wait for their lord*] See the notes on Matt. xxv. 1, &c.

The wedding] How the Jewish weddings were celebrated, see in the notes on Matt. viii. 12. xxii. 13.

Verse 37. *He shall gird himself*] Alluding to the long garments which were worn in the eastern countries; and which, in travelling and serving, were tucked up in their bells. That those among the Romans who waited on the

A. M. 4033. Be ye therefore ready also: for the Son of man
A. D. 29. cometh at an hour when ye
An. Olymp. CCLII. 1. think not.

41 ¶ Then Peter said unto him, Lord,
speakest thou this parable unto us, or
even to all?

42 And the Lord said, ° Who then is
that faithful and wise steward, whom
his lord shall make ruler over his house-
hold, to give them their portion of meat
in due season!

43 Blessed is that servant, whom his
Lord when he cometh shall find so
doing.

44 ^r Of a truth I say unto you, that he
will make him ruler over all that he
hath.

45 ^s But and if that servant say in his
heart, My lord delayeth his coming;
and shall begin to beat the men-ser-
vants and maidens, and to eat and
drink, and to be drunken;

46 The lord of that servant will come
in a day when he looketh not for him,

^d Matt. 24. 44. & 25. 13. Mark 13. 33. Ch. 21. 34, 36. 1 Thess. 5. 6. 2 Peter 3. 12.—^e Matt. 24. 45. & 25. 21. 1 Cor. 4. 2.—^f Matt. 24. 47.—^g Matt. 24. 48.

company at table were girded, and had their clothes tucked up, appears from what *Horace* says, Sat. b. vi. l. 107. *veluti succinctus cur-sitat hospes*, he runs about like a girded waiter; the host himself often performed this office. And *ibid.* viii. 10. *puer allè cinctus*: and that the same custom prevailed among the Jews, appears from *John* xiii. 4, 5. and *Luke* xvii. 8. From this verse we may gather likewise, that it was the custom of those days, as it was not long since, among us, for the bridegroom, at the wedding supper, to wait as a servant upon the company. See Bishop *PEARCE*.

Verse 38. *If he shall come in the second watch*] See the note on Matt. xiv. 25.

Verse 40. *Be ye therefore ready also*] It is pretty evident that what is related here from verse 35 to 49. was spoken by our Lord at another time. See Matt. xxiv. 42, &c. and the notes there.

Verse 42. *Faithful and wise steward*] See on Matt. xxiv. 45. where the several parts of the steward's office are mentioned and explained. Those appear to have been stewards among the Jews, whose business it was to provide all the members of a family, not only with food, but with raiment.

Verse 45. *Begin to beat, &c.*] See the different parts of this bad minister's conduct pointed out on Matt. xxiv. 48, 49.

Verse 46. *With the unbelievers.*] Or rather, the unfaithful: *οὐ πιστῶν*. Persons who had the light and knowledge of God's word; but made an improper use of the privileges they received. The persons mentioned here, differ widely from unbelievers or infidels, viz. those who were in a state of heathenism, because they

A. M. 4033. and at an hour when he is
A. D. 29. not aware, and will ^b cut him
An. Olymp. in sunder, and will appoint
CCL. I. him his portion with the unbelievers.

47 And ¹ that servant, which knew his lord's will, and prepared not *himself*; neither did according to his will, shall be beaten with many *stripes*.

48 ^k But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ ¹ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But ^m I have a baptism to be baptized with; and how am I ⁿ straitened till it be accomplished!

51 ^o Suppose ye that I am come to give peace on earth? I tell you, Nay; ^p but rather division:

h Or, cut him off. Matt. 24. 51.—i Numb. 15. 30. Deut. 25. 2. John 9. 41. & 15. 22. Acts 17. 30. James 4. 17.—k Lev. 5. 17. 1 Tim. 1. 13.—l Ver. 51.

had not the revelation of the Most High; the latter knew not the will of God, ver. 48. and though they acted against it, did not do it in obstinacy: the former knew that will, and daringly opposed it. They were *unfaithful*, and therefore heavily punished.

Verse 47. *Shall be beaten with many stripes.*] Criminals among the Jews could not be beaten with more than forty stripes; and as this was the sum of the severity to which a whipping could extend, it may be all that our Lord here means.—But in some cases a man was adjudged to receive fourscore stripes! How could this be, when the law had decreed only forty? Answer. By doubling the crime. He received forty for each crime, if he were guilty of two offences, he might receive fourscore. See *Lightfoot*.

Verse 48. *Shall be beaten with few*] For petty offences the Jews in many cases inflicted so few as *four, five, and six stripes*. See examples in *Lightfoot*.

From this and the preceding verse we find, that it is a crime to be ignorant of God's will; because to every one God has given less or more of the means of instruction. Those who have had much light, or the opportunity of receiving much, and have not improved it to their own salvation, and the good of others, shall have punishment proportioned to the light they have abused. On the other hand, those who have had little light, and few means of improvement, shall have few stripes, shall be punished only for the abuse of the knowledge they possessed.—See at the end of the chapter.

Verse 49. *I am come to send fire*] See this subject largely explained on Matt. x. 34, &c. From the connexion in which these words stand,

A. M. 4033. 52 ^r For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother: the mother-in-law against her daughter-in-law, and the daughter-in-law, against her mother-in-law.

54 ¶ And he said also to the people, ^s When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 ¶ Yea, and why even of yourselves judge ye not what is right?

58 ^t When thou goest with thine ad-

m Matt. 20. 22. Mark 10. 38.—n Or, pained.—o Matt. 10. 34. Ver. 49.—p Mic. 7. 6. John 7. 43. & 9. 16. & 10. 19.—r Matt. 10. 35.—s Matt. 16. 2.—t Prov. 25. 8. Matt. 5. 25.

both in this place and in Matthew, it appears as if our Lord intended by the word *fire*, not only the consuming influence of the Roman sword; but also the influence of his own *spirit* in the destruction of sin. In both these senses this fire was already kindled: as yet, however, it appeared but as a *spark*, but was soon to break out into an all-consuming flame.

Verse 50. *But I have a baptism*] The fire, though already kindled, cannot *burn up* till after the Jews have put me to death: then the Roman sword shall come, and the *spirit* of judgment, burning and purification shall be poured out.

Verse 51. *To give peace*] See Matt. x. 34.

Verse 52. *Five in one house divided*] See on Matt. x. 35, 36.

Verse 54. *A cloud rise*] See on Matt. xvi. 2, 3.

Verse 56. *This time?*] Can ye not discover from the writings of the prophets, and from the events which now take place, that this is the time of the Messiah, and that I am the very person foretold by them?

Verse 57. *And why—judge ye*] Even without the express declarations of the prophets, ye might, from what ye see and hear yourselves, discern that God has now visited his people in such a manner as he never did before.

Verse 58. *When thou goest with thine adversary*] This and the next verse are a part of our Lord's sermon upon the mount. See them explained Matt. v. 25, 26. St. Luke is very particular in collecting and relating every word and action of our blessed Lord, but seldom gives them in the order of time in which they were spoken or done. See the *preface* to this Gospel.

A. M. 4033.
A. D. 29.
An. Olymp.
CCH. 1.
versary to the magistrate, ^a as thou art in the way, give diligence that thou mayest be delivered from him ! lest he hale thee to the judge, and the judge deliver

^a See Psa. 32. 6. Isai. 53. 6.

Give diligence] Δος εργασιαν, give labour, do every thing in thy power to get free before a suit commences.

The officer] Πρακτωρ properly signifies such an officer as was appointed to levy the fines imposed by the law for a violation of any of its precepts. See *Kypke*.

Verse 59. *Till thou hast paid the very last mite.*] And when can this be, if we understand the text spiritually? Can weeping, wailing, and gnashing of teeth, pay to divine justice the debt a sinner has contracted? This is impossible: let him who readeth understand.

THE subject of the 47th and 48th verses has been greatly misunderstood, and has been used in a very dangerous manner. Many have thought that their ignorance of divine things would be a sufficient excuse for their crimes; and that they might have but few stripes, they voluntarily continued in ignorance. But such persons should know that God will judge them for the knowledge they might have received,

to the officer, and the officer cast thee into prison.

A. M. 4033.
A. D. 29.
An. Olymp.
CCH. 1.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last ^v mite.

^v See Mark 12. 42.

but refused to acquire. No criminal is excused, because he has been ignorant of the laws of his country, and so transgressed them, when it can be proved that those very laws have been published throughout the land. Much knowledge is a dangerous thing, if it be not improved; as this will greatly aggravate the condemnation of its possessor. Nor will it avail a person, in the land of light and information, to be ignorant, as he shall be judged for what he might have known, and, perhaps in this case, the punishment of this voluntarily ignorant man will be even greater than that of the more enlightened; because his crimes are aggravated by this consideration, that he refused to have the light that he might neither be obliged to walk in the light, nor account for the possession of it. So we find that the plea of ignorance is a mere refuge of lies, and none can plead it who has the book of God within his reach; and lives in a country blessed with the preaching of the Gospel of Jesus Christ.

CHAPTER XIII.

Christ preaches the necessity of repentance, from the punishment of the Galileans massacred by Pilate, 1—3. And by the death of those on whom the tower in Siloam fell, 4, 5. The parable of the barren fig-tree, 6—9. Christ cures a woman who had been afflicted eighteen years, 10—13. The ruler of the synagogue is incensed, and is reproved by our Lord, 14—17. The parable of the mustard-seed, 18, 19; of the leaven, 20, 21. He journeys toward Jerusalem, and preaches, 22. The question: Are there few saved? and our Lord's answer, with the discourse thereon, 23—30. He is informed that Herod purposes to kill him, 31, 32. Predicts his own death at Jerusalem, and denounces judgments on that impenitent city, 33—35.

A. M. 4033.
A. D. 29.
An. Olymp.
CCH. 1.
THERE were present at that season some that told him of the ^a Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were ^b sinners above all the Galileans,

^a Acts 5. 37. Ch. 23. 6—12.—^b John 9. 2. Acts 23. 4.—^c Eccles. 9.

NOTES ON CHAPTER XIII.

Verse 1. *At that season*] At what time this happened is not easy to determine; but it appears that it was now a piece of news which was told to Christ and his disciples for the first time.

Whose blood Pilate had mingled] This piece of history is not recorded (as far as I find) by Josephus: however, he states that the Galileans were the most seditious people in the land: they belonged properly to Herod's jurisdiction, but as they kept the great feasts at Jerusalem, they probably, by their tumultuous behaviour at some one of them, gave Pilate, who was a mortal enemy to Herod, a pretext to fall upon and slay many of them: and thus perhaps sacrifice the people to the resentment he had against the prince. Archelaus is represented by Josephus as sending his soldiers into the temple, and slaying 3000 men while they were employed in offering sacrifices. Josephus, War, b. ii. c.

because they suffered such things?

A. M. 4033.
A. D. 29.
An. Olymp.
CCH. 1.

3 I tell you, ^c Nay: but except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were ^d sinners above

2. Rom. 2. 8, 9. & 11. 22.—^d Or, debtors. Matt. 18. 24. Ch. 11. 4.

l. s. 3. and ii. c. 5. Some suppose that this refers to the followers of Judas Gaulonites, (see Acts v. 37.) who would not acknowledge the Roman government, a number of whom Pilate surrounded, and slew while they were sacrificing in the temple. See Josephus, Antiq. lib. 18. but this is not very certain.

Verse 4. *The tower in Siloam*] This tower was probably built over one of the porticoes near the pool, which is mentioned John ix. 7. See also Neh. iii. 15.

Debtors, οφειλται, a Jewish phrase for sinners. Persons professing to be under the law, are bound by the law to be obedient to all its precepts; those who obey not are reckoned debtors to the law, or rather to that divine justice from which the law came. A different word is used when speaking of the Galileans, they are termed αμαρτωλοι, as this word is often used to signify *heathens*; see the notes on chap. vii. 37. it is probably used here in nearly a

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

all men that dwelt in Jerusalem?

5 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; * A certain man had a fig-tree planted in his vineyard: and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and

† Isaiah 5. 2.

similar sense. "Do ye who live in Jerusalem, and who consider yourselves peculiarly attached to the law, and under the strongest obligations to obey it; do ye think that those Galileans were more *heathenish* than the rest of the Galileans, because they suffered such things? No. It was not on this account that they perished: both these cases exhibit a *specimen* of the manner in which ye shall all perish, if ye do not speedily repent, and turn to God."

Verse 5. *Ye shall all likewise perish.*] *ὁμοίως, ὁμοίως, in a like way, in the same manner.* This prediction of our Lord was literally fulfilled. When the city was taken by the Romans, multitudes of the priests, &c. who were going on with their sacrifices, were slain, and their blood mingled with the blood of their victims; and multitudes were buried under the ruins of the walls, houses, and temples. See Josephus, War. b. vi. ch. iv, v, vi. and see the notes on Matt. xxiv.

It is very wrong to suppose that those who suffer by the *sword*, or by natural accidents, are the most culpable before God. An adequate punishment for sin cannot be inflicted in *this world*; what God does *here*, in this way, is in general, 1st. Through mercy to alarm others; 2. To show his hatred to sin; 3. To preserve in men's minds a proper sense of his providence and justice; and 4. To give sinners, in one or two particular instances, a *general specimen* of the punishment that awaits all the perseveringly impenitent.

Verse 6. *A certain man*] Many meanings are given to this parable, and divines may abound in them; the sense which our Lord designed to convey by it, appears to be the following.

1. *A person, &c.*, God Almighty. 2. *Had a fig-tree*, the Jewish church. 3. *Planted in his vineyard*, established in the land of Judea. 4. *He came seeking fruit*, he required that the Jewish people should walk in righteousness, in proportion to the spiritual culture he bestowed on them. 5. *The vine-dresser*, the Lord Jesus, for God hath committed all judgment to the Son, John v. 22. 6. *Cut it down*, let the Roman sword be unsheathed against it. 7. *Let it alone*; Christ is represented as *intercessor* for sinners, for whose sake the day of their probation is often lengthened; during which time he is constantly employed in doing every thing that has a tendency to promote their salvation. 8. *Thou shalt cut it down*: a time will come, that those who have not turned at God's invi-

422

find none: cut it down; why A. M. 4033.
cumbereth it the ground? A. D. 29.
An. Olymp.
CCII. 1.

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it.

9 And if it bear fruit, *well*: and if not, then after that thou shalt cut it down.

10 ¶ And he was teaching in one of the synagogues on the sabbath.

11 And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and

† Matt. 21. 19.

tations and reproofs, shall be cut off, and numbered with the transgressors.

Verse 7. *Behold, these three years*] From this circumstance in the parable, it may be reasonably concluded that Jesus had been, at the time of saying this, exercising his ministry for three years past, and, from what is said in ver. 8. of letting it alone this year also, it may be concluded likewise that this parable was spoken about a year before Christ's crucifixion; and if both these conclusions are reasonable, we may thence infer that this parable was not spoken at the time which appears to be assigned to it; and that the whole time of Christ's public ministry was about four years. See Bishop Pearce. But it has already been remarked that St. Luke never studies chronological arrangement. See the *preface* to this Gospel.

Why cumbereth it the ground?] Or in other words, *why should the ground be also useless.* The tree itself brings forth no fruit; let it be cut down that a more profitable one may be planted in its place. *Cut it down.* The Codex Bezae has added here, *φίετ τὴν ἀξίνην*, bring the axe and cut it down. If this reading be genuine, it is doubtless an allusion to Matt. iii. 10. *Now the axe lieth at the root of the trees*; if the writer has added it on his own authority, he probably referred to the place abovementioned. See the note on the above text.

Verse 11. *A woman which had a spirit of infirmity*] Relative to this subject three things may be considered.

I. The woman's infirmity.
II. Her cure. And,
III. The conduct of the ruler of the synagogue on the occasion.

I. The woman's infirmity.
1. What was its *origin*? *SIN*. Had this never entered into the world, there had not been either pain, distortion, or death.

2. Who was the *agent* in it? *Satan*; ver. 16. God has often permitted demons to act on and in the bodies of men and women; and it is not improbable that the principal part of unaccountable, and inexplicable disorders, still come from the same source.

3. What was the *nature* of this infirmity? She was *bowed together*, bent down to the earth, a situation equally painful and humiliating; the *violence* of which she could not support, and the *shame* of which she could not conceal.

4. What was the *duration* of this infirmity? *Eighteen years.* A long time to be under the constant and peculiar influence of the *devil*.

A. M. 4033. could in nowise lift up herself.
A. D. 29. 12 And when Jesus saw her,
An. Olymp. he called her to him, and said
CCII. 1.

unto her, Woman, thou art loosed from thine infirmity.

13 † And he laid his hands on her : and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day ; and said unto the people, † There are six days in which men ought to work ; in them therefore come and be healed, and † not on the sabbath day.

15 The Lord then answered him and said, Thou hypocrite, † doth not each one of you on the sabbath loose his ox

or his ass from the stall, and lead him away to watering ?

16 And ought not this woman, † being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day ?

17 And when he had said these things, all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.

18 † Then said he, Unto what is the kingdom of God like ? and whereunto shall I resemble it ?

19 It is like a grain of mustard-seed, which a man took, and cast into his garden ; and it grew, and waxed a great tree ; and the fowls of the air lodged in the branches of it.

† Mark 16. 18. Acts 9. 17.—‡ Exod. 20. 9.—‡ Matt. 12. 10. Mark 3. 2. Ch. 6. 7. & 14. 3.

† Chapter 14. 5.—‡ Chapter 19. 9.—‡ Matthew 13. 31. Mark 4. 30.

5. What was the effect of this infirmity? The woman was so bowed together, that she could in no case stand straight, or look toward heaven.

II. The woman's cure.

1. Jesus saw her, ver. 12. Notwithstanding her infirmity was great, painful, and shameful, she took care to attend the synagogue. While she hoped for help from God, she saw it was her duty to wait in the appointed way, in order to receive it. Jesus saw her distress, and the desire she had both to worship her Maker, and to get her health restored, and his eye affected his heart.

2. He called her to him. Her heart and her distress spoke loudly, though her lips were silent; and as she was thus calling for help, Jesus calls her to himself that she may receive help.

3. Jesus laid his hands on her. The hand of his holiness terrifies, and the hand of his power expels the demon. Ordinances, however excellent, will be of no avail to a sinner, unless he apprehend Christ in them.

4. Immediately she was made straight, ver. 13. This cure was, 1. A speedy one—it was done in an instant. 2. It was a perfect one—she was made completely whole. 3. It was a public one—there were many to attest and render it credible. 4. It was a stable and permanent one—she was loosed, for ever loosed from her infirmity. 5. Her soul partook of the good done to her body—she glorified God. As she knew before, that it was Satan who had bound her, she knew also that it was God only that could loose her; and now, feeling that she is loosed, she gives God that honour which is due to his name.

III. The conduct of the ruler of the synagogue on the occasion.

1. He answered with indignation, ver. 14. It would seem as if the demon who had left the woman's body, had got into his heart. It is not an infrequent case to find a person filled with rage and madness, while beholding the effects

of Christ's power upon others. Perhaps, like this ruler, he pretends zeal and concern for the honour of religion : " these preachings, prayer-meetings, convictions, conversions, &c. are not carried on in his way, and therefore they cannot be of God." Let such take care, lest while denying the operation of God's hand, they be given up to demonic influence.

2. He endeavours to prevent others from receiving the kind help of the blessed Jesus—He said unto the people, &c. ver. 14. Men of this character, who have extensive influence over the poor, &c. do immense harm: they often hinder them from hearing that word which is able to save their souls. But for this also, they must stand before the judgment-seat of Christ. Reader, hast thou ever acted in this way ?

3. Jesus retorts his condemnation with peculiar force: ver. 15, 16. Thou hypocrite—to pretend zeal for God's glory, when it is only the workings of thy malicious, unfeeling, and uncharitable heart. Wouldst thou not even take thy ass to water upon the sabbath day? and wouldst thou deprive a daughter of Abraham, (one of thy own nation and religion,) of the mercy and goodness of God upon the sabbath? Was not the sabbath instituted for the benefit of man?

4. His adversaries were ashamed, ver. 17. The mask of their hypocrisy, the only covering they had, is taken away; and now they are exposed to the just censure of that multitude whom they deceived, and from whom they expected continual applause.

5. His indignation and uncharitable censure not only turn to his own confusion, but are made the instruments of the edification of the multitude—they rejoiced at all the glorious things which he did. Thus, O Lord! the wrath of man shall praise thee, and the remainder thereof thou shalt restrain.

A preacher will know how to apply this subject to general edification.

Verses 18, 19. The kingdom—is like a grain of mustard-seed] See on Matt. xiii. 31.

A. M. 4033. 20 ¶ And again he said,
A. D. 29. Whereunto shall I liken the
An. Olymp. kingdom of God ?
CCL. 1.

21 It is like leaven, which a woman took and hid in three ^m measures of meal, till the whole was leavened.

22 ⁿ And he went through the cities and villages teaching, and journeying toward Jerusalem.

23 ¶ Then said one unto him, Lord, ^o Are there few that be saved ? And he said unto them,

24 ^p Strive to enter in at the strait gate : for ^r many, I say unto you, will seek to enter in, and shall not be able.

25 ^a When once the master of the house is risen up, and ^t hath shut to the door, and ye begin to stand without, and to knock at the door, saying, " Lord, Lord, open unto us ; and he shall answer and say unto you, ^v I know you not whence ye are :

26 Then shall ye begin to say, We have eaten and drunk in thy presence,

^m See Matt. 13. 33.—ⁿ Matt. 9. 35. Mark 6. 6.—^o 9. Esd. 8. 1. 3.—^p Matt. 7. 13.—^r See John 7. 34. & 8. 21. & 13. 33. Rom. 9. 31.—^s Psa. 32. 6. Isai. 55. 6.—^t Matt. 25. 10.—^u Ch. 6. 46.

Verse 21. *Like leaven*] See this explained, Matt. xiii. 33.

Verse 22. *Journeying toward Jerusalem.*] Luke represents all that is said, from chap. ix. 51. as having been done and spoken while Christ was on his last journey to Jerusalem. See the note on chap. ix. 51. and xii. 58. and see the preface.

Verse 23. *Are there few that be saved ?*] A question either of impertinence or curiosity, the answer to which can profit no man. The grand question is, *Can I be saved ?* Yes. *How ?* strive earnestly to enter in through the strait gate—*αγωνίζομαι*, agonize—exert every power of body and soul—let your salvation be the grand business of your whole life.

Verse 24. *Many—will seek*] They seek—wish and desire ; but they do not strive : therefore, because they will not agonize—will not be in earnest, they shall not get in. See this subject more particularly explained on Matt. vii. 13. 14.

Verse 25. *And hath shut to the door*] See the notes on Matt. vii. 22, 23. and xxv. 10, 11—41.

Verse 26. *Abraham, and Isaac, &c.*] See on Matt. viii. 12. where the figures and allusions made use of here are particularly explained.

Verse 29. *They shall come*] That is, the Gentiles in every part of the world, shall receive the Gospel of the grace of God, when the Jews shall have rejected it.

Verse 30. *There are last which shall be first*] See on Matt. xix. 30.

Verse 31. *Depart hence, &c.*] It is probable that the place from which Christ was desired to depart was Galilee or Perea ; for beyond this, Herod had no jurisdiction. It can scarcely mean Jerusalem, though it appears from chap.

and thou hast taught in our streets.

27 ^w But he shall say, I tell you, I know you not whence ye are : ^x depart from me, all ye workers of iniquity.

28 ^y There shall be weeping and gnashing of teeth, ^z when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 ^a And behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence ; for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils,

^y Matt. 7. 23. & 25. 12.—^z Matt. 7. 23. & 25. 41. Ver. 25. * Psa. 6. 8. Matt. 25. 41.—^x Matt. 8. 12. & 13. 42. & 24. 51. * Matt. 8. 11.—^a Matthew 19. 30. & 20. 16. Mark 10. 31.

xxiii. 7. that Herod Antipas was there, at the time of our Lord's crucifixion.

Herod will kill thee.] Lactantius says, that this Herod was the person who chiefly instigated the Jewish rulers to put our Lord to death : *Tum Pontius, et illorum clamoribus, et Herodis tetrarchæ instigatione, metuentis ne regno pelleretur, victus est* :—fearing lest himself should be expelled from the kingdom, if Christ should be permitted to set up his. See LACT. *Inst. Div. lib. iv. c. xviii.* and Bishop Pearce on Luke xxiii. 7.

Verse 32. *Tell that fox*] Herod was a very vicious prince, and lived in public incest with his sister-in-law, Mark vi. 17. If our Lord meant him here, it is hard to say why the character of fox, which implies cunning, design, and artifice, to hide evil intentions, should be attributed to him, who never seemed studious to conceal his vices. But we may suppose that Christ, who knew his heart, saw that he covered his desire for the destruction of our Lord, under the pretence of zeal for the law, and welfare of the Jewish people. A fox, among the Jews, appears to have been the emblem of a wicked ruler, who united cunning with cruelty ; and was always plotting how he might aggrandize himself, by spoiling the people. See a quotation in Schoetgen.

The following observation from the judicious Bishop Pearce, deserves attention. " It is not certain," says he, " that Jesus meant Herod here : he might only have intended to call that man so, from whom the advice of departing came. (whether from the speaker himself, or the person who sent him ;) for it is probable that the advice was given craftily, and with design to frighten Jesus, and make him go from that place."

A. M. 4033. and I do cures to-day and
A. D. 29. to-morrow, and the third day
An. Olymp. b I shall be perfected.
CCII. 1.

33 Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often

^b Hebr. 2. 10.—Matt. 23. 37.—Lev. 26. 31, 32. Psa. 69. 25. Isai. 1. 7. Dan. 9. 27. Micah 3. 12.

To-day and to-morrow] I am to work miracles for two days more, and on the third day I shall be put to death. But it is probable that this phrase only means, that he had but a short time to live, without specifying its duration.

Perfected.] Or, *finished*, τελειουμαι. I shall then have accomplished the purpose for which I came into the world, leaving nothing undone, which the council of God designed me to complete. Hence, in reference to our Lord, the word implies his dying; as the plan of human redemption was not finished, till he bowed his head, and gave up the ghost on the cross, see John xix. 30. where the same word is used. It is used also in reference to Christ's death, Heb. ii. 10. v. 9. see also Acts xx. 24. and Heb. xii. 23. The word *finish*, &c. is used in the same sense both by the Greeks and Latins. See KYRKE.

Verse 33. *I must walk, &c.*] I must continue to work miracles, and teach for a short time yet, and then I shall die in Jerusalem: therefore I cannot depart according to the advice given me, (ver. 31.) nor can a hair of my head fall to the ground till my work be all done.

To-day and to-morrow, &c.] Kypke contends, that the proper translation of the original is, *I must walk to-day and to-morrow* IN THE NEIGHBOURING COASTS: and that εχουμεν is often understood in this way: see Mark i. 38. and his notes there. That Christ was now in the jurisdiction of Herod, as he supposes, is evident from ver. 31. that he was on his last journey to Jerusalem, ch. ix. 51. that he had just passed through Samaria, ch. ix. 52, 56. that as Samaria and Judea were under the Roman procurator, and Perea was subject to Herod Antipas, therefore he concludes that Christ was at this time in Perea; which agrees with Matt. xix. 1. and

would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

^a Psalms 118. 26. Matthew 21. 9. Mark 11. 10. Chap. 19. 38. John 12. 13.

Mark x. 1. and Luke xvii. 11. He thinks if the words be not understood in this way, they are contrary to ver. 32. which says, that on it Christ is to die, while this says he is to live and act.

Perish out of Jerusalem.] A man who professes to be a prophet, can be tried, on that ground, only by the grand sanhedrim, which always resides at Jerusalem: and as the Jews are about to put me to death, under the pretence of my being a false prophet, therefore my sentence must come from this city, and my death take place in it.

Verse 34. *O Jerusalem, Jerusalem*] See the notes on Matt. xxiii. 37—39. where the metaphor of the hen is illustrated from the Greek anthology.

Verse 35. *Your house*] Ο οικος, the temple—called here *your house*, not *my house*—I acknowledge it no longer, I have abandoned it, and will dwell in it no more for ever. So he said 2 Chron. xxxvi. 17. when he delivered the temple into the hands of the Chaldeans—the house of your sanctuary. A similar form of speech is found Exod. xxxii. 7. where the Lord said to Moses, ΤΗΥ people, &c. to intimate that he acknowledged them no longer for his followers. See the notes on Matt. xxiii. 21, 38. But some think that our Lord means not the temple, but the whole commonwealth of the Jews.

The principal subjects in this chapter, may be found considered at large, on the parallel places in Matthew and Mark, to which the reader is referred. As to the account of the woman with the spirit of infirmity, which is not mentioned by any other of the evangelists, see it largely illustrated in the notes on ver. 10, &c.

CHAPTER XIV.

Christ heals a man ill of the dropsy, on a sabbath day, 1—6. He inculcates humility by a parable, 7—11. The poor to be fed, and not the rich, 12—14. The parable of the great supper, 15—24. How men must become disciples of Christ, 25—27. The parable of the prudent builder, who estimates the cost before he commences his work, 28—30. And of the prudent king, 31, 32. The use of these parables, 33. The utility of salt, while in its strength and perfection; and its total uselessness when it has lost its savour, 34, 35.

A. M. 4033. AND it came to pass, as
A. D. 29. he went into the house
An. Olymp. of one of the chief Phari-
CCII. 1.

sees to eat bread on the sabbath day, that they watched him.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

^a Job 5. 13, 15. Psa. 37. 32. & 140. 5.

Jer. 20. 10. Mark 3. 2. Luke 6. 7. & 11. 37.

NOTES ON CHAPTER XIV.

Verse 1. *Chief Pharisees*] Or, *one of the rulers of the Pharisees*. A man who was of the sect of the Pharisees, and one of the rulers of the people.

To eat bread on the sabbath day] But why is it that there should be an invitation or dinner given on the sabbath day? Answer. The Jews purchased and prepared the best viands they could procure for the sabbath day, in order to

A. M. 4033. 2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, ^b Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, ^c Which

A. M. 4033. of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

^b Matt. 12. 10.—^c Exod. 23. 5.

Deut. 22. 4. Ch. 13. 15.

do it honour. See several proofs in Lightfoot. As the sabbath is intended for the benefit both of the body and soul of man, it should not be a day of austerity or fasting, especially among the labouring poor. The most wholesome and nutritive food should be then procured if possible; that both body and soul may feel the influence of this divine appointment, and give God the glory of his grace. On this blessed day, let every man eat his bread with gladness and singleness of heart, praising God.—In doing this, surely there is no reason that a man should feed himself without fear. If the sabbath be a festival, let it be observed unto the Lord; and let no unnecessary acts be done; and avoid that bane of religious solemnity, giving and receiving visits on the Lord's day.

They watched him.] Or, were maliciously watching, *παρεστηροῦντες*—from *παρα*, intens. or denoting ill, and *τεωω*, to observe, watch. Raphaelius, on Mark iii. 2. has proved, from a variety of authorities, that this is a frequent meaning of the word:—*clam et insidiosè observare, quid alter agat*—to observe privately and insidiously what another does. The context plainly proves that this is the sense in which it is to be taken here. The conduct of this Pharisee was most execrable. Professing friendship and affection, he invited our blessed Lord to his table, merely that he might have a more favourable opportunity of watching his conduct, that he might accuse him, and take away his life. In eating and drinking, people feel generally less restraint than at other times, and are apt to converse more freely. The man who can take such an advantage over one of his own guests, must have a baseness of soul and fellness of malice, of which, we would have thought, for the honour of human nature, that devils alone were capable. Among the Turks, if a man only taste salt with another, he holds himself bound in the most solemn manner never to do that person any injury. I shall make no apology for inserting the following anecdote.

A public robber in Persia, known by the name of Yacoub, *ibn Leits Saffer*, broke open the treasury of *Dirhem*, the governor of *Sistan*. Notwithstanding the obscurity of the place, he observed, in walking forward, something that sparkled a little: supposing it to be some precious stones, he put his hand on the place, and taking up something, touched it with his tongue, and found it to be salt. He immediately left the treasury, without taking the smallest article with him! The governor finding in the morning that the treasury had been broken open, and that nothing had been carried off, ordered it to be published, that, "Whoever the robber

was, who had broke open the treasury, if he declared himself, he should be freely pardoned, and that he should not only receive no injury, but should be received into the good graces of the governor." Confiding in the promise of *Dirhem*, Yacoub appeared. The governor asked him, how it came to pass, that after having broken open the treasury, he took nothing away? Yacoub related the affair as it happened, and added, "I believed that I was become your friend in eating of your salt, and that the laws of that friendship would not permit me to touch any thing that appertained to you."—*D'Herbelot*, Bib. Orient. p. 415. How base must that man be who professes Christianity, and yet makes his own table a snare for his friend.

Verse 2. The dropsy.] *Ἰδρωτικός*, dropical; from *ἵδωρ*, water, and *ὄψ*, the countenance, because in this disorder the face of the patient is often very much bloated. Probably the insidious Pharisee had brought this dropical man to the place, not doubting that our Lord's eye would affect his heart, and that he would instantly cure him; and then he could most plausibly accuse him for a breach of the sabbath. If this were the case, and it is likely, how deep must have been the perfidy and malice of the Pharisee!

Verse 4. They held their peace.] They could not answer the question but in the affirmative; and as they were determined to accuse him, if he did heal the man, they could not give an answer but such as would condemn themselves, and therefore they were silent.

Verse 5. An ass or an ox] See on chap. xiii. 15.

Verse 7. They chose out the chief rooms] When custom and law have regulated and settled places in public assemblies, a man who is obliged to attend, may take the place which belongs to him, without injury to himself or to others: when nothing of this nature is settled, the law of humility, and the love of order, are the only judges of what is proper. To take the highest place when it is not our due, is public vanity: obstinately to refuse it when offered, is another instance of the same vice, though private and concealed. Humility takes as much care to avoid the ostentation of an affected refusal, as the open seeking of a superior place. See *Quesnel*. In this parable, our Lord only repeats advices which the rabbins had given to their pupils, but were too proud to conform to themselves. Rabbi Akibi said, Go two or three seats lower than the place that belongs to thee, and sit there till they say unto thee, go up higher: but do not take the uppermost seat,

A. M. 4033. 8 When thou art bidden of
A. D. 29. any man to a wedding, sit not
An. Olymp. down in the highest room, lest
CCII. 1. a more honourable man than thou be
bidden of him;

9 And he that bade thee and him,
come and say to thee, Give this man
place; and thou begin with shame to
take the lowest room.

10 ^d But when thou art bidden, go
and sit down in the lowest room; that
when he that bade thee cometh, he
may say unto thee, Friend, go up
higher: then shalt thou have worship
in the presence of them that sit at meat
with thee.

11 ^e For whosoever exalteth himself
shall be abased; and he that humbleth
himself shall be exalted.

12 ¶ Then said he also to him that
bade him, When thou makest a dinner
or a supper, call not thy friends, nor
thy brethren, neither thy kinsmen,
nor thy rich neighbours; lest they also
bid thee again, and a recompense be
made thee.

13 But when thou makest a feast, call
the poor, the maimed, the lame, the
blind:

14 And thou shalt be blessed; for
they cannot recompense thee: for thou
shalt be recompensed at the resurrec-
tion of the just.

^d Prov. 25. 6, 7.—^e Job 22. 29. Psa. 18. 27. Prov. 29. 23.
Matt. 23. 12. Ch. 18. 14. James 4. 6. 1 Pet. 5. 5.

lest they say unto thee, *come down*; for it is
better that they should say unto thee, *go up*,
go up: than that they should say, *come down*,
come down. See Schoelegen.

Verse 11. *For whosoever exalteth himself,*
&c.] This is the unchangeable conduct of God:
he is ever abasing the proud, and giving grace,
honour, and glory to the humble.

Verse 12. *Call not thy friends, &c.*] Our
Lord certainly does not mean that a man should
not entertain, at particular times, his friends,
&c.; but what he inculcates here, is *charity to*
the poor: and what he condemns, is those enter-
tainments which are given to the rich, either
to flatter them, or to procure a similar return;
because the money that is thus criminally laid
out, properly belongs to the poor.

Verse 14. *For they cannot recompense thee*]
Because you have done it for God's sake only,
and they cannot make you a recompense, there-
fore God will consider himself your debtor:
and will recompense you in the resurrection of
the righteous. There are many very excellent
sayings among the rabbins on the excellence
of charity. They produce both Job and Abra-
ham as examples of a very merciful disposi-
tion.—“Job, say they, had an open door on

15 ¶ And when one of them **A. M. 4033.**
that sat at meat with him **A. D. 29.**
heard these things, he said **An. Olymp.**
unto him, ^e Blessed is he that shall eat
bread in the kingdom of God.

16 ^h Then said he unto him, A certain
man made a great supper, and bade
many:

17 And ⁱ sent his servant at sup-
per time to say to them that were
bidden, Come, for all things are now
ready.

18 And they all with one consent be-
gan to make excuse. The first said
unto him, I have bought a piece of
ground, and I must needs go and see it:
I pray thee have me excused.

19 And another said, I have bought
five yoke of oxen, and I go to prove
them: I pray thee have me excused.

20 And another said, I have mar-
ried a wife, and therefore I cannot
come.

21 So that servant came, and showed
his lord these things. Then the mas-
ter of the house being angry, said to his
servant, Go out quickly into the streets
and lanes of the city, and bring in hither
the poor, and the maimed, and the halt,
and the blind.

22 And the servant said, Lord, it is
done as thou hast commanded, and yet
there is room.

^f Neh. 8. 10, 12. Tob. 5. 2. & 4. 7.—^g Rev. 19. 9.—^h Matt.
22. 2.—ⁱ Prov. 9. 2, 5.

each of the four quarters of his house, that the
poor, from whatever direction they might come,
might find the door of hospitality open to receive
them.—But Abraham was more charitable than
Job, for he travelled over the whole land in
order to find out the poor, that he might con-
duct them to his house.”

Verse 15. *That shall eat bread in the kingdom*
of God.] This is spoken in conformity to the
general expectation of the Jews, who imagined
that the kingdom of the Messiah should be
wholly of a secular nature. Instead of *apros*,
bread, EKMS—V. more than one hundred
others, with some *versions* and *fathers*, read
agisor, a dinner. This is probably the best
reading, as it is likely it was a dinner at which
they now sat: and it would be natural for the
person to say, *happy is he who shall dine in the*
kingdom of God. It does not appear that there
was any but this person present, who was ca-
pable of relishing the conversation of our
Lord, or entering at all into its spiritual refer-
ence.

Verse 16—24. *A certain man made a great*
supper, &c.] See a similar parable to this,
though not spoken on the same occasion, ex-
plained, Matt. xxii. 1—14.

A. M. 4033. 23 And the lord said unto
A. D. 29. the servant, Go out into the
An. Olymp. highways and hedges, and
CCII. 1. compel *them* to come in, that my house
may be filled.

24 For I say unto you, ^k That none
of those men which were bidden, shall
taste of my supper.

25 ¶ And there went great multitudes
with him: and he turned, and said unto
them,

26 ^l If any *man* come to me, ^m and
hate not his father, and mother, and
wife and children, and brethren, and
sisters, ⁿ yea, and his own life also, he
cannot be my disciple.

27 And ^o whosoever doth not bear his
cross, and come after me, cannot be
my disciple.

28 For ^p which of you, intending to
build a tower, sitteth not down first,
and counteth the cost, whether he have
sufficient to finish it?

29 Lest haply, after he hath laid the

foundation, and is not able to
finish it, all that behold it,
begin to mock him,

30 Saying, This man began to build,
and was not able to finish.

31 Or what king going to make war
against another king, sitteth not down
first, and consulteth whether he be able
with ten thousand to meet him that
cometh against him with twenty thou-
sand?

32 Or else, while the other is yet a
great way off, he sendeth an ambassage,
and desireth conditions of peace.

33 So likewise, whosoever he be of
you that forsaketh not all that he hath,
he cannot be my disciple.

34 ¶ ^r Salt is good: but if the salt
have lost his savour, wherewith shall it
be seasoned?

35 It is neither fit for the land, nor
yet for the dunghill; *but* men cast it
out. He that hath ears to hear, let
him hear.

^k Matt. 21. 43. & 22. 8. Acts 13. 46.—^l Deut. 13. 6. & 33. 9.
Matt. 10. 37.—^m Rom. 9. 13.—ⁿ Rev. 12. 11.

^o Matt. 16. 24. Mark 8. 34. Ch. 9. 23. 2 Tim. 3. 12.—^p Prov.
24. 27.—^r Matt. 5. 13. Mai. 3. 9. 50.

Verse 23. *Compel them to come in*] *Ἀναγκάζω*, prevail on them by the most earnest entreaties. The word is used by Matthew, chap. xiv. 22. and by Mark, chap. vi. 45. In both which places, when Christ is said, *ἀναγκάζω*, to constrain his disciples to get into the vessel, nothing but his *commanding* or *persuading* them to do it, can be reasonably understood. The Latins use *cogo*, and *compello*, in exactly the same sense, i. e. to prevail on by prayers, counsels, entreaties, &c. See several examples in Bishop PEARCE, and in KYPKE. No other kind of constraint is ever recommended in the Gospel of Christ; every other kind of compulsion is antichristian, can only be submitted to by cowards and knaves, and can produce nothing but hypocrites. See at the end of the chapter.

Verse 26. *And hate not*] Matthew, chap. x. 37. expresses the true meaning of this word, when he says, *he who loveth his father and mother more than me*. In chap. vi. 24. he uses the word *hate* in the same sense. When we read, Rom. ix. 13. *Jacob have I loved, but Esau have I hated*, the meaning is simply, I have loved Jacob—the Israelites; more than Esau—the Edomites: and that this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, appears from what is said on Gen. xxix. 30, 31. where Leah's being *hated* is explained by Rachel's being *loved more than Leah*. See also Deut. xxi. 15—17. and Bishop PEARCE on this place. See also the notes on Matt. x. 37.

Verse 27. *Doth not bear his cross*] See on Matt. x. 38. xvi. 24.

Verse 28. *To build a tower*] Probably this means no more than a *dwelling-house*, on the top of which, according to the Asiatic manner,

batlements were built both to take the fresh air on, and to serve for refuge from, and defence against an enemy. It was also used for prayer and meditation.

This parable represents the absurdity of those who undertook to be disciples of Christ, without considering what difficulties they were to meet with, and what strength they had to enable them to go through with the undertaking. He that will be a true disciple of Jesus Christ, shall require no less than the mighty power of God to support him; as both hell and earth will unite to destroy him.

Verse 33. *Whosoever he be of you*] This seems to be addressed particularly to those who were *then*, and who were *to be* preachers of his Gospel; and who were to travel over all countries, publishing salvation to a lost world.

Verse 34. *Salt is good*] See on Matt. v. 13. and Mark ix. 51.

ON the subject referred to this place from ver. 23. *Compel them to come in*, which has been adduced to favour religious persecution: I find the following sensible and just observations in Dr. Dodd's notes.

“1st. Persecution for conscience sake, that is, inflicting penalty upon men merely for their religious principles or worship, is plainly founded on a supposition that one man has a right to *judge for another* in matters of religion, which is manifestly absurd, and has been fully proved to be so by many excellent writers of our church.

“2d. Persecution is most evidently inconsistent with that fundamental principle of morality; that we should do to others as we could reasonably wish they should do to us; a rule which carries its own demonstration with it,

and was intended to take off that bias of self-love, which would divert us from the straight line of equity, and render us partial judges between our neighbours and ourselves. I would ask the advocate of *wholesome severities*, how he would relish his own arguments if turned upon himself? What if he were to go abroad into the world among Papists, if he be a Protestant; among Mahometans, if he be a Christian? supposing he was to behave like an honest man, a good neighbour, a peaceable subject, avoiding every injury, and taking all opportunities to serve and oblige those about him; would he think that merely because he refused to follow his neighbours to their altars or their mosques, he should be seized and imprisoned, his goods confiscated, his person condemned to tortures or death? Undoubtedly he would complain of this as a very great hardship, and soon see the absurdity and injustice of such a treatment when it fell upon him, and when such *measure* as he would *mete* to others, was measured to him again.

“3d. Persecution is absurd, as being by no means calculated to answer the end which its patrons profess to intend by it; namely, the glory of God, and the salvation of men. Now if it does any good to men at all, it must be by making them truly religious; but religion is not a mere name or a ceremony. True religion imports an entire change of the heart, and it must be founded in the inward conviction of the mind; or it is impossible it should be what yet it must be, a *reasonable service*. Let it only be considered, what violence and persecution can do toward producing such an inward conviction. A man might as reasonably expect to bind an immaterial spirit with a cord, or to beat down a wall with an argument, as to convince the understanding by threats and tortures. Persecution is much more likely to make men hypocrites, than sincere converts. They may perhaps, if they have not a firm and heroic courage, change their profession while they retain their sentiments; and supposing them before to be unwarily in the wrong, they may learn to add falsehood and villainy to error. How glorious a prize! especially when one considers at what an expense it is gained. But,

“4th. Persecution tends to produce much mischief and confusion in the world. It is mischievous to those on whom it falls; and in its consequences so mischievous to others, that one would wonder any wise princes should ever have admitted it into their dominions, or that they should not have immediately banished it thence; for even where it succeeds so far as to produce a change in men's *forms* of worship, it generally makes them no more than hypocritical professors of what they do not believe, which must undoubtedly debauch their characters; so that having been villains in one respect, it is very probable that they will be so in another; and having brought deceit and falsehood into their religion, that they will easily bring it into their conversation and commerce. This will be the effect of persecution where it is yielded to, and where it is opposed (as it must often be by upright and conscientious men, who have the greater claim upon the protection and

favour of government) the mischievous consequences of its fury will be more flagrant and shocking. Nay, perhaps, where there is no true religion, a native sense of honour in a generous mind may stimulate it to endure some hardships for the cause of truth. ‘Obstinacy,’ as one well observes, ‘may rise as the understanding is oppressed, and continue its opposition for a while, merely to avenge the cause of its injured liberty.’

“Nay, 5th. The cause of truth itself must, humanly speaking, be not only obstructed, but destroyed, should persecuting principles universally prevail. For even upon the supposition, that in some countries it might tend to promote and establish the *purity* of the Gospel, yet it must surely be a great impediment to its *progress*. What wise heathen or Mahometan prince would ever admit Christian preachers into his dominions, if he knew it was a principle of their religion, that as soon as the majority of the people were converted by arguments, the rest, and himself with them, if he continued obstinate, must be proselyted or extirpated by fire and sword? If it be, as the advocates for persecution have generally supposed, a dictate of the law of nature to propagate the true religion by the sword; then certainly a Mahometan or an idolator, with the same notions, supposing him to have truth on his side, must think himself obliged in conscience to arm his powers for the extirpation of Christianity; and thus a holy war must cover the face of the whole earth, in which nothing but a miracle could render Christians successful against so vast a disproportion in numbers. Now it seems hard to believe that to *use a truth* which would naturally lead to the extirpation of truth in the world; or that a divine religion should carry in its own bowels the principle of its own destruction.

“But, 6th. This point is clearly determined by the lip of truth itself; and persecution is so far from being encouraged by the Gospel, that it is most directly contrary to many of its precepts, and indeed to the whole genius of it. It is condemned by the example of Christ, *who went about doing good; who came not to destroy men's lives, but to save them; who waved the exercise of his miraculous power against his enemies, even when they most unjustly and cruelly assaulted him, and never exerted it to the corporal punishment, even of those who had most justly deserved it. And his doctrine also, as well as his examples, has taught us to be harmless as doves: to love our enemies; to do good to them that hate us; and pray for them that despitefully use and persecute us.*”

From all this we may learn, that the church which tolerates, encourages, and practices persecution, under the pretence of *concern for the purity of the faith, and zeal for God's glory; is not the church of Christ*: and that no man can be of *such a church*, without endangering his salvation. Let it ever be the glory of the *Protestant church*, and especially of the church of England, that it discountenances and abhors all persecution on a religious account; and that it has diffused the same benign temper through that *STATE*, with which it is associated.

CHAPTER XV.

Publicans and sinners draw near to hear our Lord, at which the Pharisees are offended, 1, 2. Christ vindicates his conduct in receiving them by the parable of the lost sheep, 3—7. The parable of the lost piece of money, 8—10; and the affecting parable of the prodigal son, 11—32.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

THEN ^a drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, ^b and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 ^c What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ?

^a Matt. 9. 10.—^b Acts 11. 3. Gal. 2. 12.

NOTES ON CHAPTER XV.

Verse 1. *Publicans and sinners*] *Τελωναι και αμαρταντοι*, *tax-gatherers and heathens*; persons who neither believed in Christ nor in Moses. See the note on chap. vii. 36. Concerning the *tax-gatherers*, see the note on Matt. v. 46.

Verse 2. *Receiveth sinners*] *Προσδιχηται*. He receives them *cordially, affectionately*—takes them to *his bosom*; for so the word implies. What mercy! Jesus receives sinners in the most *loving, affectionate* manner, and saves them unto eternal life! Reader, give glory to God for ever!

Verse 4. *What man of you*] Our Lord spoke this and the following parable to justify his conduct in receiving and conversing with sinners, or *heathens*.

A hundred sheep] Parables similar to this are frequent among the Jewish writers. The whole flock of mankind, both *Jews and Gentiles*, belongs unto this divine Shepherd; and it is but reasonable to expect, that the gracious proprietor will look after those who are gone astray, and bring them back to the flock. The *lost sheep* is an emblem of a *heedless, thoughtless* sinner: one who follows the corrupt dictates of his own heart, without ever reflecting upon his conduct, or considering what will be the issue of his unholy course of life. No creature strays more easily than a sheep; none is more heedless; and none so incapable of finding its way back to the flock, when once gone astray: it will bleat for the flock, and still run on in an opposite direction to the place where the flock is: this I have often noticed. No creature is more *defenceless* than a sheep, and more exposed to be devoured by *dogs and wild beasts*. Even the *fowls* of the air, seek their destruction. I have known ravens often attempt to destroy lambs by picking out their eyes, in which, when they have succeeded, as the creature does not *see* whether it is going, it soon falls an easy prey to its destroyer. Satan is ever going about as a roaring lion seeking whom he may devour: in order to succeed, he *blinds* the understanding of sinners, and then finds it an easy matter to tumble them into the pit of perdition. Who but a *Pharisee* or a *devil* would find fault with the shepherd who endea-

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep ^d which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, ^e more than over ninety and nine just persons, which need no repentance.

^c Matt. 18. 12.—^d 1 Pet. 2. 10, 25.—^e Ch. 5. 32.

vours to rescue his sheep from so much danger and ruin.

Verse 7. *Just persons, which need no repentance.*] Who do not require *such a change of mind and purpose* as these do—who are not so profligate, and cannot repeat of sins they have never committed. Distinctions of this kind frequently occur in the Jewish writings. There are many persons who have been brought up in a sober and regular course of life, attending the ordinances of God, and being true and just in all their dealings; these most materially differ from the heathens, mentioned ver. 1. because they believe in God, and attend the means of grace: they differ also essentially from the tax-gatherers, mentioned in the same place, because they *wrong no man*, and are upright in their dealings. Therefore they cannot repent of the sins of a *heathen*, which they have not practised; nor of the *rapine* of a *tax-gatherer*, of which they have never been guilty. As therefore these *just persons* are put in opposition to the *tax-gatherers and heathens*, we may at once see the scope and design of our Lord's words: *these needed no repentance*, in comparison of the others, as not being guilty of their crimes. And as these belonged, by outward profession at least, to the flock of God, and were sincere and upright according to their light; they are considered as being in no danger of being *lost*: and as they fear God, and work righteousness according to their light, he will take care to make those farther discoveries to them, of the purity of his nature, the holiness of his law, and the necessity of the atonement, which he sees to be necessary. See the case of *Cornelius*, Acts x. 1, &c. On this ground, the owner is represented as feeling more joy in consequence of finding *one sheep that was lost*, there having been almost no hope of its recovery, than he feels, at seeing ninety and nine, still safe under his care. "Men generally rejoice more over a small *unexpected* advantage, than over a much greater good, to which they have been accustomed." There are some, and their opinion need not be hastily rejected, who imagine that by the *ninety and nine just persons*, our Lord means the *angels*—that they are in *proportion* to men, as *ninety-nine* are to *one*,

A. M. 4033. 8 ¶ Either what woman
A. D. 29. having ten ^r pieces of silver,
An. Olymp. if she lose one piece, doth not
CCL. 1. light a candle, and sweep the house,
and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

¹ *Drachma*, here translated a *piece of silver*, is the eighth part of an ounce, which cometh to seven pence halfpenny, and is equal to the Roman penny. Matt. 18. 28.

and that the Lord takes more pleasure in the return and salvation of one sinner, than in the uninterrupted obedience of ninety-nine holy angels: and that it was through his superior love to fallen man, that he took upon him *his* nature, and not the nature of *angels*. I have met with the following weak objection to this: *viz.* "The text says *just persons*; now *angels* are not *persons*, therefore *angels* cannot be meant." This is extremely foolish: there may be the *person* of an *angel*, as well as of a *man*: we allow *persons* even in the godhead: besides, the original word *δικαιοις*, means simply just ones, and may be, with as much propriety applied to *angels*, as to *men*. After all, our Lord may refer to the *Essenes*, a sect among the Jews, in the time of our Lord, who were strictly and conscientiously moral; living at the utmost distance from both the hypocrisy and pollutions of their countrymen. These, when compared with the great mass of the Jews, needed no repentance. The reader may take his choice of these interpretations; or make a better for himself. I have seen other methods of explaining these words, but they have appeared to me either too absurd, or too improbable, to merit particular notice.

Verse 8. *Ten pieces of silver*] *δραχμας δίκαια*, *ten drachmas*. I think it always best to retain the names of these ancient coins, and to state their value in English money. Every reader will naturally wish to know by what *names* such and such coins were called in the countries in which they were current. The Grecian *drachma* was worth about *seven pence three farthings* sterling; being about the same value as the Roman *denarius*.

The *drachma* that was lost, is also a very expressive emblem of a sinner who is estranged from God, and enslaved to habits of iniquity. The longer a piece of money is lost, the less probability is there of its being again found, as it may not only lose its *colour*, and not be easily *observed*, but will continue to be more and more covered with *dust* and *dirt*: or its *value* may be vastly *lessened* by being so trampled on, that a part of the *substance*, together with the *image* and *superscription*, may be worn off. So the sinner sinks *deeper* and *deeper* into the impurities of sin, loses even his *character* among men, and gets the *image* and *superscription* of his Maker defaced from his heart. He who wishes to find the image of God which he has lost by

11 ¶ And he said, a certain A. M. 4033.
man had two sons: A. D. 29.

12 And the younger of them An. Olymp.
said to *his* father, Father, ^ggive me the CCL. 1.
portion of goods that falleth to *me*.
And he divided unto them ^b*his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there ^lwasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land;

^g Deuteronomy 21. 16. Psalms 17. 14. Proverbs 19. 13, 14.—^b Mark 12. 44.—^l Psalms 73. 27. Proverbs 29. 3. 1 Peter 4. 3.

sin; must attend to that word which will be a *lantern* to his steps, and receive that *spirit* which is a *light* to the soul, to convince of sin, righteousness, and judgment. He must *sweep the house*—put away the evil of his doings, and *seek diligently*—use every mean of grace, and cry incessantly to God till he restore to him the light of his countenance. Though parables of this kind must not be obliged to *go on all fours*, as it is termed; yet they afford many useful hints to preachers of the Gospel, by which they may edify their hearers. Only let all such take care not to *force* meanings on the words of Christ, which are contrary to their *gravity* and *majesty*.

Verse 12. *Give me the portion of goods*] It may seem strange that such a demand should be made, and that the parent should have acceded to it, when he knew, that it was to minister to his debauches, that his profligate son made the demand here specified. But the matter will appear plain, when it is considered, that it has been an immemorial custom in the East, for sons to demand and receive their portion of the inheritance during their father's lifetime: and the parent however aware of the dissipated inclinations of the child could not *legally* refuse to comply with the application. It appears indeed that the spirit of this law was to provide for the child in case of ill treatment by the father, yet the demand must *first* be acceded to before the matter could be legally inquired into: and then "if it was found, that the father was irreproachable in his character, and had given no just cause for the son to separate from him: in that case, the civil magistrate fined the son in two hundred puns of cowries." See Code of Gentoo laws, pr. disc. p. 56. see also do. chap. ii. sec. 9. p. 81, 82. xxi. sec. 10. p. 301.

Verse 13. *Not many days after*] He probably hastened his departure for fear of the fine which he must have paid, and the reproach to which he must have been subjected, had the matter come before the civil magistrate. See above.

Riotous living.] *ῥυοῦσθαι*; in a course of life that led him to *spend all*: from *α*, *not*, and *σῶω*, *I save*. And this we are informed, ver. 30. was among *harlots*; the readiest way in the world to exhaust the *body*, debase the *mind*, ruin the *soul*, and destroy the *substance*.

Verse 14. *A mighty famine in that land*] As

A. M. 4033. and he began to be in want.
A. D. 29. 15 And he went and joined
An. Olymp. himself to a citizen of that
CCII. 1. country ; and he sent him into his fields
to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger.

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven and before thee,

19 And am no more worthy to be called thy son : make me as one of thy hired servants.

* Acts 2. 30. Ephes. 2. 13, 17.—1 Psa. 51. 4.

he was of a profligate turn of mind himself, it is likely he sought out a place where riot and excess were the ruling characteristics of the inhabitants ; and as poverty is the sure consequence of prodigality, it is no wonder that famine preyed on the whole country.

Verse 15. *To feed swine*] The basest and vilest of all employments ; and, to a Jew, peculiarly degrading. Shame, contempt, and distress, are wedded to sin, and can never be divorced. No character could be meaner in the sight of a Jew than that of a *swineherd* ; and *Herodotus* informs us, that in Egypt, they were not permitted to mingle with civil society, nor to appear in the worship of the gods, nor would the very dregs of the people have any matrimonial connexion with them. *HEROD. lib. ii. cap. 47.*

Verse 16. *With the husks*] *Κερατια*. *Bochart*, I think, has proved that *κερατια* does not mean *husks* : to signify which the Greek botanical writers use the word *λοβοι* ; several examples of which he gives from *Theophrastus*. He shows also, that the original word means the fruit of the *ceratonia* or *charub* tree, which grows plentifully in Syria. This kind of pulse, *Columella* observes, was made use of to feed swine. See *BOCHART, Hieroz. lib. ii. cap. lvi. col. 707—10.*

Verse 17. *When he came to himself*] A state of *sin* is represented in the Sacred Writings, as a course of *folly* and *madness* : and *repentance* is represented as a restoration to *sound sense*. See this fully explained on *Matt. iii. 2.*

I perish with hunger !] Or, *I perish HERE.*—*nds, here,* is added by *BDL. Syriac,* all the *Arabic* and *Persic, Coptic, Æthiopic, Gothic, Saxon, Vulgate,* all the *Itala,* and several of the fathers.

Verse 18. *Against heaven*] *Εις τον ουρανον* ; that is, *against God.* The Jews often make use of this periphrasis in order to avoid mentioning the *name* of God, which they have ever treated with the utmost reverence. But some contend that it should be translated, *even unto heaven* : a Hebraism for, I have sinned exceedingly—beyond all description.

Verse 20. *And kissed him.*] Or, *kissed him*

432

20 And he arose, and came to his father. But ^k when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, ^l and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet :

23 And bring hither the fatted calf, and kill it ; and let us eat, and be merry :

24 ^m For this my son was dead, and

m Ver. 32. Ephes. 2. 1. & 5. 14. Rev. 3. 1.

again and again ; the proper import of *κατεφιλσεν αυτον*. The father thus showed his great tenderness toward him, and his great affection for him.

Verse 21. *Make me as one of thy hired servants,* is added here by several MSS. and versions ; but it is evident this has been added, merely to make his conduct agree with his resolution, ver. 19. But by this a very great beauty is lost : for the design of the inspired penman is to show, not merely the *depth* of the profligate son's *repentance*, and the *sincerity* of his *conversion*, but to show the *great affection* of the father, and his *readiness* to forgive his disobedient son. His tenderness of heart cannot wait till the son has made his confession ; his bowels yearn over him, and he cut short his tale of contrition, and self-reproach, by giving him the most plenary assurances of his pardoning love.

Verse 22. *Bring forth the best robe*] *Bring out that chief garment, της στολων της σεβαν,* the garment which was laid by, to be used only on *birth-days* or *festival* times. Such as that which Rebecca had laid by for Esau, and which she put on Jacob, when she made him personate his brother. See the notes on *Gen. xxvii. 15.*

Put a ring on his hand] Giving a ring was in ancient times a mark of *honour* and *dignity*.—See *Gen. xli. 42. 1 Kings xxi. 8. Esth. viii. 2. Dan. vi. 17. James ii. 2.*

Shoes on his feet] Formerly those who were captivated had their shoes taken off, *Isa. xx. 1.* and when they were restored to liberty, their shoes were restored. See *2 Chron. xxviii. 15.*

Verse 23. *The fatted calf, and kill it*] *Θεωρει, sacrifice it.* In ancient times the animals provided for public feasts were first sacrificed to God. The blood of the beast being poured out before God, by way of atonement for sin, the flesh was considered as *consecrated*, and the guests were considered as feeding on divine food. This custom is observed among the Asiatics to this day.

Verse 24. *Was dead*] Lost to all good, given up to all evil. In this figurative sense the word is used by the best Greek writers. See many examples in *Kypke.*

A. M. 4033. is alive again ; he was lost,
A. D. 29. and is found. And they be-
An. Olymp. gan to be merry.
CCII. 1.

25 Now his elder son was in the field :
and as he came and drew nigh to the
house, he heard music and dancing.

26 And he called one of his ser-
vants, and asked what these things
meant.

27 And he said unto him, Thy brother
is come ; and thy father hath killed
the fatted calf, because he hath received
him safe and sound.

28 And he was ⁿangry, and would
not go in ; therefore came his father
out, and entreated him.

29 And he answering, said to his fa-

* Matt. 20. 15. Acts 14. 46. Rom. 11. 25, 31.— Gen. 31. 38,
41.—p Matt. 6. 2. & 15. 8. Ch. 16. 15. & 18. 11.

Verse 25. *His elder son*] Meaning probably
persons of a *regular moral life*, who needed no
repentance in comparison of the prodigal already
described.

In the field] Attending the concerns of the
farm.

He heard music] Συμφονας, a number of
sounds mingled together, as in a concert.

Dancing.] Χορον. But Le Clerc denies that
the word means *dancing* at all, as it properly
means a *choir of singers*. The *symphony*
mentioned before, may mean the musical in-
struments, which accompanied the choirs of
singers.

Verse 28. *He was angry*] This refers to the
indignation of the scribes and Pharisees, men-
tioned ver. 1, 2. In every point of view, the
anger of the old son was *improper and unrea-
sonable*. He had already received *his part* of
the inheritance, see verse 12. and his profligate
brother had received no more than what was
his just dividend. Besides, what the father had
acquired *since* that division, he had a right to
dispose of as he pleased, even to give it all to
one son, nor did the ancient customs of the
Asiatic countries permit the *other* children to
claim any share in such property thus disposed
of. The following is an institute of the GENTOO
Law on this subject, (CONE, chap. ii. sec. 9. p.
79.) "If a father gives by his own choice, land,
houses, orchards, and the earning of his own
industry, to one of his sons, the other sons shall
not receive any share of it." Besides, whatever
property the father had acquired *after* the above
division, the son or sons, as the prodigal in the
text, could have no claim at all on, according
to another institute in the above Asiatic laws,
see chap. ii. sect. ii. p. 85. but the father might
divide it among those who remained with him :
therefore is it said in the text, "Son, thou art
ALWAYS *with me*, and ALL that I have is
THINE," ver. 31.

Verse 29. *Never—a kid*] It is evident from
ver. 12. that the father gave him his portion
when his profligate brother claimed his ; for he
divided his whole substance between them. And
though he had not claimed it, so as to separate
from, and live independently of his father, yet

ther, ° Lo, these many years A. M. 4033
do I serve thee, neither trans- A. D. 29.
gressed I P at any time thy Au. Olymp
commandment ; and yet thou never CCH. 1.
gavest me a kid, that I might make
merry with my friends :

30 But as soon as this thy son was
come, which hath devoured thy living
with harlots, thou hast killed for him
the fatted calf.

31 And he said unto him, ° Son, thou
art ever with me, and all that I have is
thine.

32 It was meet that we should make
merry, and be glad : ° for this thy bro-
ther was dead, and is alive again ; and
was lost, and is found.

r Isaiah 5. 4. Matt. 20. 12.— Verse 24. Psalms 119. 76.
Matt. 18. 12.

he might have done so, whenever he chose ;
and therefore his complaining was both *un-
dutiful* and *unjust*.

Verse 30. *This thy son*] THIS SON OF THINE
—words expressive of supreme contempt ; THIS
son—he would not condescend to call him by
his name, or to acknowledge him for his brother ;
and at the same time, bitterly reproaches his
amiable father, for his affectionate tenderness
and readiness to receive his once undutiful, but
now penitent child !

For him] I have marked those words in
small capitals which should be strongly ac-
cented in the pronunciation : this last word
shows how supremely he despised his poor un-
fortunate brother.

Verse 31. *All that I have is thine.*] See on
ver. 28.

Verse 32. *This thy brother*] Or, THIS brother
of THINE. To awaken this ill-natured, angry,
inhumane man, to a proper sense of his duty,
both to his parent and brother, this amiable
father returns him his *own unkind words*, but
in a widely different spirit. *This son of mine*
to whom I show mercy, is *thy brother*, to whom
thou shouldst show bowels of tenderness and
affection ; especially as he is no longer the *per-
son he was* ; he was dead in sin—he is *quickened*
by the power of God : he was *lost* to thee, to
me, to himself, and to our God, but now he is
found : and he will be a comfort to me, a help
to thee, and a standing proof to the honour of
the Most High, that God receiveth sinners.
This, as well as the two preceding parables,
was designed to vindicate the conduct of our
blessed Lord in receiving tax-gatherers and
heathens : and as the Jews, to whom it was ad-
dressed, could not but approve of the conduct
of this benevolent father, and reprobate that of
his *elder son*, so they could not but justify the
conduct of Christ toward those outcasts of men,
and at least in the silence of their hearts, pass
sentence of condemnation upon themselves.
For the *sublime*, the *beautiful*, the *pathetic*, and
the *instructive history* of Joseph in the Old
Testament, and the *parable of the prodigal son*
in the New, have no parallels either in sacred
or profane history.

THE following reflections, taken chiefly from pious *Quesnel*, cannot fail making this *incomparable parable* still more instructive.

Three points may be considered here, I. The degrees of his fall. II. The degrees of his restoration; and, III. The consequence of his conversion.

I. The prodigal son is the emblem of a sinner who refuses to depend on, and be governed by the Lord. How dangerous is it for us to desire to be at our own disposal, to live in a state of independence, and to be our own governors. God cannot give to wretched man a greater proof of his wrath, than to abandon him to the corruption of his own heart.

Not many days, &c. ver. 13. The misery of a sinner has its *degrees*; and he soon arrives, *step by step*, at the highest *pitch* of his wretchedness.

The *first degree* of his misery is, that he loses sight of God, and removes at a *distance* from him. There is a boundless distance between the love of God, and impure self-love; and yet, strange to tell, we pass in a moment from the one to the other!

The *second degree* of a sinner's misery is, that the *love of God* being no longer retained in the heart, *carnal love* and impure desires necessarily enter in, reign there, and corrupt all his actions.

The *third degree* is, that he squanders away all spiritual riches, and *wastes* the substance of his gracious father in riot and debauch.

When he had spent all, &c. ver. 14. The *fourth degree* of an apostate sinner's misery is, that having forsaken God, and lost his grace and love, he can now find nothing but poverty, misery, and want. How *empty* is that soul which God does not fill! What a *funine* is there in that heart which is no longer nourished by the bread of life!

In this state he *joined himself*—*εκολληθη*, he cemented, closely united himself, and *servently cleaved to a citizen of that country*, ver. 15.

The *fifth degree* of a sinner's misery is, that he renders himself a slave to the devil, is made partaker of his nature, and incorporated into the infernal family. The *farther* a sinner goes from God, the *nearer* he comes to eternal ruin.

The *sixth degree* of his misery is, that he soon finds by experience, the hardship and rigour of his slavery. There is no *master* so cruel as the *devil*; no *yoke* so heavy as that of *sin*; and no *slavery* so *mean* and *vile* as for a man to be the drudge of his own carnal, shameful, and brutish *passions*.

The *seventh degree* of a sinner's misery is, that he has an insatiable hunger and thirst after happiness; and as this can be had only in God, and he seeks it in the creature, his misery must be extreme. He *desired to fill his belly with the husks*, ver. 16. The pleasures of sense and appetite are the pleasures of *vine*, and to such creatures is he resembled, who has frequent recourse to them, 2 Pet. ii. 22.

II. Let us observe, in the next place, the several *degrees* of a sinner's *conversion* and *salvation*.

The *first* is, he begins to know and feel his misery, the guilt of his conscience, and the corruption of his heart. He *comes to himself*, because the Spirit of God *first comes to him*, ver. 17.

The *second* is, that he *resolves* to forsake sin,

and all the occasions of it; and firmly purposes in his soul to return immediately to his God. *I will arise*, &c. ver. 18.

The *third* is, when under the influence of the spirit of faith, he is enabled to look toward God as a compassionate and tender-hearted *father*. *I will arise and go to my father*.

The *fourth* is, when he makes a confession of his sin, and feels himself utterly *unworthy* of all God's favours, ver. 19.

The *fifth* is, when he comes in the spirit of obedience, determined through grace to submit to the authority of God; and to take his *word* for the rule of all his actions, and his spirit for the guide of all his affections and desires.

The *sixth* is, his putting his holy resolutions into *practice* without delay; using the light and power already mercifully restored to him, and seeking God in his appointed ways. *And he arose and came*, &c. ver. 20.

The *seventh* is, God tenderly receives him with the kiss of peace and love, blots out all his sins, and restores him to, and reinstates him in, the heavenly family. *His father—fell on his neck, and kissed him*, ib.

The *eighth* is, his being clothed with holiness, united to God, *married* as it were to Christ Jesus, 2 Cor. xi. 2. and having his feet shod with the shoes of the preparation of the Gospel of peace, Eph. vi. 15. so that he may run the ways of God's commandments with alacrity and joy. *Bring the best robe—put a ring—and shoes*, &c. ver. 22.

III. The *consequences* of the sinner's restoration to the favour and image of God are, *first*, the sacrifice of thanksgiving is offered to God in his behalf; he enters into a covenant with his Maker, and feasts on the fatness of the house of the Most High.

Secondly, The whole heavenly family are called upon to share in the general joy, the church above and the church below both triumph; for there is joy, (peculiar joy,) in the presence of the angels of God, over one sinner that repenteth. See ver. 10.

Thirdly, God publicly acknowledges him for his son, not only by enabling him to abstain from every appearance of evil, but to walk before him in *newness of life*, ver. 24. The tender-hearted father repeats these words at ver. 32. to show more particularly, that the soul is *dead* when *separated* from God; and that it can only be said to be *alive*, when *united* to him through the Son of his love. A Christian's sin, is a brother's *death*; and in proportion to our concern for this, will our *joy* be at his *restoration* to spiritual life. Let us have a brotherly heart toward our brethren, as God has that of a father toward his children; and seems to be afflicted at their *loss*, and to rejoice at their being *found* again, as if they were necessary to his happiness.

In this parable, the *younger* profligate son may represent the *Gentile* world; and the *elder son*, who so long *served his father*, ver. 29. the *Jewish people*. The *anger* of the *elder son* explains itself at once—it means the *indignation* evidenced by the Jews, at the *Gentiles* being received into the *favour* of God, and made, with them, fellow-heirs of the kingdom of heaven.

It may also be remarked, that those who were since called Jews and Gentiles, were at first one family, and children of the same father:

that the descendants of Ham and Japhet, from whom the principal part of the Gentile world was formed, were, in their progenitors, of the primitive great family, but had afterward fallen off from the true religion : and that the parable

of the prodigal son may well represent the conversion of the Gentile world, in order that, in the fulness of time, both Jews and Gentiles may become one fold, under one Shepherd and Bishop of all souls.

CHAPTER XVI.

The parable of the unjust steward, 1-8. Christ applies this to his hearers, 9-13. The Pharisees take offence, 14. Our Lord reproves them, and shows the immutability of the law, 15-17. Counsels against divorce, 18. The story of the rich man and the beggar, commonly called Dives and Lazarus, 19-31.

A. M. 4093.
A. D. 29.
An. Olymp.
CCII. 1.

AND he said also unto his disciples, There was a certain rich man, which had a steward ; * and the same was accused unto him that he had wasted his goods.

2 And he called him, ^b and said unto him, How is it that I hear this of thee ? give an account of thy stewardship ; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship : I cannot dig ; to beg I am ashamed.

4 I am resolved what to do, that,

when I am put out of the stewardship, they may receive me into their houses.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord ?

6 And he said, A ^c hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou ? And he said, A hundred ^d measures of wheat. And he said unto him, Take thy bill, and write fourscore.

* Genesis 18. 20.—^b Psalms 50. 10. Ecclesiastes 12. 14.
^c The word *Batus*, in the original containeth nine gallons three quarts : See Ezek. 45. 10, 11, 14.

^d The word here interpreted a *measure*, in the original containeth about fourteen bushels and a pottle. Revelations 6. 6.

NOTES ON CHAPTER XVI.

Verse 1. *A steward*] Οικονομος, from οικος, a house, or οικια, a family, and νημι, I administer; one who superintends domestic concerns, and ministers to the support of the family, having the products of the field, business, &c. put into his hands for this very purpose. See on chap. viii. 3.

There is a parable very like this in Rab. Dav. Kimchi's comment on Isaiah, chap. xl. 21. "The whole world may be considered as a house builded up: heaven is its roof, the stars its lamps; and the fruits of the earth, the table spread. The owner and builder of this house, is the holy blessed God; and man is the steward, into whose hands all the business of the house is committed. If he considers in his heart that the master of the house is always over him, and keeps his eye upon his work; and if, in consequence, he act wisely, he shall find favour in the eyes of the master of the house: but if the master find wickedness in him, he will remove him, מן פקידתו min pakidato, from his stewardship. The foolish steward doth not think of this: for as his eyes do not see the master of the house, he saith in his heart, 'I will eat and drink what I find in this house, and will take my pleasure in it, nor shall I be careful whether there be a Lord over this house or not.' When the Lord of the house marks this, he will come and expel him from the house, speedily, and with great anger. Therefore it is written, He bringeth the princes to nothing." As is usual, our Lord has greatly improved this parable, and made it in every circumstance more striking and impressive. Both in the Jewish and Christian edition, it has great beauties.

Wasted his goods.] Had been profuse and profligate; and had embezzled his master's substance.

Verse 2. *Give an account of thy, &c.*] Produce thy books of receipts and disbursements, that I may see whether the accusation against thee be true or false. The original may be translated, Give up the business, τον λογον, of the stewardship.

Verse 3. *I cannot dig*] He could not submit to become a common day-labourer, which was both a severe and base employment: To beg I am ashamed. And as these were the only honest ways left him to procure a morsel of bread, and he would not submit to either, he found he must continue the system of knavery, in order to provide for his idleness and luxury, or else starve. Wo to the man who gets his bread in this way! the curse of the Lord must be on his head, and on his heart; in his basket, and in his store.

Verse 4. *They may receive me*] That is, the debtors and tenants, who paid their debts and rents, not in money, but in kind; such as wheat, oil, and other produce of their lands.

Verse 6. *A hundred measures of oil*] εκατον βαρων, a hundred baths. The *me bath* was the largest measure of capacity among the Hebrews, except the homer, of which it was the tenth part: see Ezek. xiv. 11, 14. It is equal to the ephah, i. e. to seven gallons and a half of our measure.

Take thy bill] Thy account—το γραμμα. The writing in which the debt was specified, together with the obligation to pay so much, at such and such times. This appears to have been in the hand writing of the debtor, and probably signed by the steward: and this precluded imposition on each part. To prevent all appearance of forgery in this case, he is desired to write it over again, and to cancel the old engagement.

Verse 7. *A hundred measures of wheat*]

A. M. 4033. 8 And the Lord commended
A. D. 29. the unjust steward, because
An. Olymp. he had done wisely: for the
CCL. I. children of this world are, in their generation, wiser than the children of light.

9 And I say unto you, 'Make to yourselves friends of the mammon of

John 12. 36. Ephesians 5. 8. 1 Thessalonians 5. 5. Daniel 4. 27. Matthew 6. 19. & 19. 21. Chapter 11. 41.

ἑκατόν κογούς, a hundred cors. Kogor, from the Hebrew קור, was the largest measure of capacity among the Hebrews, whether for solids or liquids. As the bath was equal to the ephah, so the cor was equal to the homer. It contained about seventy-five gallons and five pints English. For the same reason for which I preserve the names of the ancient coins, I preserve the names of the ancient measures. What idea can a mere English reader have of the word *measure* in this and the preceding verse, when the original words are not only totally different, but the quantity is as seven to seventy-five? The original terms should be immediately inserted in the text, and the contents inserted in the margin. The present marginal reading is incorrect. I follow Bishop Cumberland's weights and measures. See on chap. xv. 8.

In the preceding relation, I have no doubt our Lord alluded to a custom frequent in the Asiatic countries; a custom which still prevails, as the following account taken from Capt. Hadley's Hindostan Dialogues sufficiently proves. A person thus addresses the Captain: "Your Sirkar's deputy, whilst his master was gone to Calcutta, established a court of justice.

"Having searched for a good many debtors and their creditors, he learned the accounts of their bonds.

"He then made an agreement with them to get the bonds out of the bondsmen's hands for half the debt, if they would give him one fourth.

"Thus, any debtor for a hundred rupees, having given fifty to the creditor, and twenty-five to this knave, got his bond for seventy-five rupees.

"Having seized and flogged 125 bondholders, he has in this manner determined their loans, and he has done this business in your name." *Hudley's Gram. Dialogues*, p. 79. 5th edit. 1801.

Verse 8. *The Lord commended*] Viz. the master of this unjust steward. He spoke highly of the address and cunning of his iniquitous servant. He had, on his own principles, made a very prudent provision for his support; but his master no more approved of his conduct in this, than he did in his wasting his substance before. From the ambiguous and improper manner in which this is expressed in the common English translation, it has been supposed that our blessed Lord commended the conduct of this wicked man: but the word *κωγός*, there translated *lord*, simply means the master of the unjust steward.

The children of this world] Such as mind worldly things only, without regarding God or their souls. A phrase by which the Jews always designate the *Gentiles*.

Children of light] Such as are illuminated by the Spirit of God, and regard worldly things

unrighteousness: that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been

1 Timothy 6. 17, 18, 19.—Or, riches.—Matthew 25. 21. Chapter 19. 17.

only as far as they may *subserve* the great purposes of their salvation, and become the instruments of good to others. But ordinarily, the former, evidence more carefulness and prudence, in providing for the support and comfort of this life, than the latter do, in providing for another world.

Verse 9. *The mammon of unrighteousness*] Μαμωνά τῆς ἀδικίας—literally, the mammon or riches, of injustice. Riches promise much, and perform nothing: they excite hope and confidence, and deceive both: in making a man depend on them for happiness, they rob him of the salvation of God, and of eternal glory. For these reasons, they are represented as unjust and deceitful. See the note on Matt. vi. 24. where this is more particularly explained. It is evident that this must be the meaning of the words, because the false or deceitful riches here, are put in opposition to the true riches, ver. 11. i. e. those divine graces and blessings which promise all good, and give what they promise; never deceiving the expectation of any man. To insinuate, that if a man have acquired riches by unjust means, that he is to sanctify them, and provide himself a passport to the kingdom of God, by giving them to the poor, is a most horrid and blasphemous perversion of our Lord's words. Ill gotten gain must be restored to the proper owners: if they are dead, then to their successors.

When ye fail] That is, when ye die. The Septuagint use the word *κλιεῖσθαι* in this very sense, Jer. xlii. 17, 22. See the note on Gen. xxv. 8. So does Josephus, War, chap. iv. 1, 9.

They may receive you] That is, say some, the angels. Others, the poor whom ye have relieved will welcome you into glory. It does not appear that the poor are meant, 1. Because those who have relieved them may die a long time before them; and therefore they could not be in heaven to receive them on their arrival. 2. Many poor persons may be relieved who will live and die in their sins, and consequently never enter into heaven themselves. The expression seems to be a mere *Hebraism*:—they may receive you, for, ye shall be received; i. e. God shall admit you, if you make a faithful use of his gifts and graces. He who does not make a faithful use of what he has received from his Maker, has no reason to hope for eternal felicity. See Matt. xxv. 33. and for similar *Hebraisms* consult in the original, chap. vi. 38. xii. 20. Rev. xii. 6. xvi. 15.

Verse 10. *He that is faithful in that which is least, &c.*] He, who has the genuine principles of fidelity in him, will make a point of conscience of carefully attending to even the smallest things: and it is by habituating himself to act uprightly in little things that he acquires the

A. M. 4033. faithful in the unrighteous
 A. D. 29. mammon, who will commit
 An. Olymp. to your trust the true riches?
 CCH. 1.

12 And if ye have not been faithful
 in that which is another man's, who
 shall give you that which is your own?

13 No servant can serve two mas-
 ters: for either he will hate the one,
 and love the other; or else he will
 hold to the one, and despise the other.
 Ye cannot serve God and mammon.

14 And the Pharisees also, who
 were covetous, heard all these things:
 and they derided him.

15 And he said unto them, Ye are
 they which justify yourselves before
 men; but God knoweth your hearts:

ⁱ Or, riches.—^h Matt. 6. 24.—ⁱ Matt. 23. 14.—^m Ch. 10. 29.
ⁿ Psalms 7. 9.—^o 1 Sam. 16. 7.—^p Matt. 4. 17. & 11. 12, 13.
 Luke 7. 29.

gracious habit of acting with propriety, fidelity,
 honour, and conscience, in matters of the
 greatest concern. On the contrary, he who
 does not act uprightly in small matters, will
 seldom feel himself bound to pay much atten-
 tion to the dictates of honour and conscience,
 in cases of high importance. Can we reason-
 ably expect, that a man who is continually
 falling by little things, has power to resist
 temptations to great evils?

Verse 12. *That which is another man's*] Or
 rather, another's, τῶ ἀλλοτρίῳ. That is, worldly
 riches, called another's. 1. Because they belong
 to God, and he has not designed that they
 should be any man's portion. 2. Because they
 are continually changing their possessors,
 being in the way of commerce, and in provid-
 ence going from one to another. This prop-
 erty of worldly goods is often referred to by
 both sacred and profane writers. See a fine
 passage in *Horace*, Sat. i. ii. s. 2. v. 129.

*Nam propria telluris horum natura neque illum,
 Nec mare, nec quemquam statuit.*
 Nature will no perpetual heir assign,
 Nor make the furm his property, or mine.—*Francis.*

And the following, in one of our own poets:

"Who steals my purse steals trash; 'tis something, nothing;
 'Twas mine, 'tis his, and has been slave to thousands."

That which is your own?] Grace and glory,
 which God has particularly designed for you—
 which are the only proper satisfying portion for
 the soul; and which no man can enjoy in their
 plenitude, unless he be faithful to the first small
 motions and influences of the divine spirit.

Verse 13. *No servant can serve two masters*]
 The heart will be either wholly taken up with
 God, or wholly engrossed with the world. See
 on Matt. vi. 24.

Verse 14. *They derided him.*] Or, rather,
they treated him with the utmost contempt. So
 we may translate the original words, ἐξευκτε-
 ρίζον αὐτόν, which literally signifies, in *illum*
emunerunt—but must not be translated into
 English, unless, to come a little near it, we say,
they turned up their noses at him;—and why?
 because they were lovers of money, and he
 showed them that all such were in danger of

for that which is highly
 esteemed among men, is abo-
 mination in the sight of God.

16 The law and the prophets were
 until John: since that time, the king-
 dom of God is preached, and every
 man presseth into it.

17 And it is easier for heaven and
 earth to pass, than one tittle of the
 law to fail.

18 Whosoever putteth away his
 wife, and marieth another, commit-
 teth adultery: and whosoever marieth
 her that is put away from her husband
 committeth adultery.

19 There was a certain rich man,
 which was clothed in purple and fine

^r Psal. 102. 26, 27. Isai. 40. 8. & 51. 6. Matt. 5. 18. 1 Pet.
 1. 25.—^s Matt. 5. 32. & 19. 9. Mark 10. 11. 1 Cor. 7. 10, 11.
^t Prov. 31. 32. 1 Mac. 10. 62. 1 Pet. 3. 3, 4.

perdition. As they were wedded to *this* life
 and not concerned for the *other*, they con-
 sidered him one of the most absurd and foolish
 of men, and worthy only of the most sovereign
 contempt, because he taught that *spiritual* and
eternal things should be preferred before the
 riches of the universe. And how many thou-
 sands are there of the very same sentiment to
 the present day!

Verse 15. *Ye—justify yourselves*] *Ye declare*
yourselves to be just. Ye endeavour to make it
 appear to men, that ye can still feel an insatiable
 thirst after the present world, and yet secure
 the blessings of another:—that ye can reconcile
 God and mammon; and serve two masters with
 equal zeal and affection; but God knoweth
 your hearts: and he knoweth that ye are *alive*
to the world, and dead to God and goodness.
 Therefore, howsoever ye may be esteemed
 among men, ye are an abomination before him.
 See the note on chap. vii. 29.

Verse 16. *The law and the prophets were*
until John] The law and the prophets con-
 tinued to be the sole teachers till John came,
 who first began to proclaim the glad tidings of
 the kingdom of God: and now he who wishes to
 be made a partaker of the blessings of that
 kingdom, must rush speedily into it: as there
 will be but a short time before an utter de-
 struction shall fall upon this ungodly race.
 They who wish to be saved, must imitate those
 who take a city by storm—rush into it, without
 delay, as the Romans are about to do into Jeru-
 salem. See also on Matt. xi. 12.

Verse 17. *For heaven and earth to pass*] See
 on Matt. v. 17, 18.

Verse 18. *Putteth away (or divorceth) his*
wife] See on Matt. v. 31, 32. xix. 9, 10. Mark
 x. 12. where the question concerning divorce
 is considered at large. These verses, from the
 13th to the 18th inclusive, appear to be part of
 our Lord's sermon on the mount; and stand in
 a much better connexion there than they do
 here: unless we suppose our Lord delivered
 the same discourse at different times and places,
 which is very probable.

Verse 19. *There was a certain rich man*] In

A. M. 4033. linen, and fared sumptuously
A. D. 39. every day :
An. Olymp. CCH. I. 20 And there was a "cer-
tain beggar, named Lazarus, which
was laid at his gate, full of sores,

u Job 2. 7. Eccles. 9. 2.

the scholia of some MSS. the name of this person is said to be *Ninive*. This account of the rich man and Lazarus, is either a *parable* or a *real history*. If it be a *parable*, it is what may be: if it be a *history*, it is that which has been. Either; a man may live as is here described, and go to perdition when he dies: or, some have lived in this way, and are now suffering the torments of an eternal fire. The account is equally instructive, in whichsoever of these lights it is viewed. Let us carefully observe all the circumstances offered here to our notice, and we shall see, I. The CRIME of this man; and II. His PUNISHMENT.

1. *There was a certain rich man in Jerusalem.* Provided this be a real history, there is no doubt our Lord could have mentioned his name; but as this might have given great offence, he chose to suppress it. His being rich is, in Christ's account, the first part of his sin. To this circumstance our Lord adds nothing: he does not say that he was born to a large estate, or that he acquired one by improper methods; or that he was haughty or insolent in the possession of it. Yet here is the first degree of his reprobation—he got all he could, and kept all to himself.

2. *He was clothed with purple and fine linen.* Purple was a very precious and costly stuff; but our Lord does not say, that in the use of it he exceeded the bounds of his income, nor of his rank in life: nor is it said, that he used his superb dress to be an agent to his crimes, by corrupting the hearts of others. Yet our Lord lays this down as a second cause of his perdition.

3. *He fared sumptuously every day.* Now let it be observed, that the law of Moses, under which this man lived, forbade nothing on this point, but excess in eating and drinking: indeed it seems as if a person was authorised to taste the sweets of an abundance, which that law promised as a reward of fidelity. Besides, this rich man is not accused of having eaten food which was prohibited by the law, or of having neglected the abstinences and fasts prescribed by it. It is true, he is said to have feasted sumptuously every day, but our Lord does not intimate that this was carried to excess, or that it ministered to debauch. He is not accused of licentious discourse, of gaming, of frequenting any thing like our modern plays, balls, masquerades, or other impure and unholy assemblies; of speaking an irreverent word against divine revelation, or the ordinances of God. In a word, his *probity* is not attacked, nor is he accused of any of those crimes which pervert the soul, or injure civil society. As Christ has described this man, does he appear culpable? What are his crimes? Why, 1. He was rich. 2. He was finely clothed. And 3. He feasted well. No other evil is spoken of him. In comparison of thousands, he was not only blameless, but he was a virtuous man.

4. But it is intimated by many, that "he

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came, and licked his sores.

Acts 3. 2. 1 Pet. 4. 17.

was an uncharitable, hard-hearted, unfeeling wretch." Yet of this there is not a word spoken by Christ. Let us consider all the circumstances, and we shall see that our blessed Lord has not represented this man as a monster of inhumanity, but merely as an indolent man, who sought, and had his portion in this life, and was not at all concerned about another.

Therefore we do not find that when Abraham addressed him on the cause of his reprobation, ver. 25. that he reproached him with *hard-heartedness*, saying, "Lazarus was hungry, and thou gavest him no meat; he was thirsty, and thou gavest him no drink," &c. but he said simply, *Son, remember that thou didst receive thy good things in thy lifetime*, ver. 25.—"Thou hast sought thy consolation upon the earth, thou hast borne no cross, mortified no desire of the flesh, received not the salvation God had provided for thee—thou didst not belong to the people of God upon earth, and thou canst not dwell with them in glory."

There are few who consider, that it is a crime for those called Christians to live without Christ, when their lives are not stained with transgression. If Christianity only required men to live without gross outward sin, paganism could furnish us with many bright examples of this sort. But the religion of Christ requires a conformity, not only in a man's conduct, to the principles of the Gospel; but also a conformity in his heart, to the spirit and mind of Christ.

Verse 20. *There was a certain beggar, named Lazarus*] His name is mentioned, because his character was good, and his end glorious; and because it is the purpose of God, that the righteous shall be had in everlasting remembrance. *Lazarus* לָאָזָר is a contraction of the word עֲלִיזָר *Eliazar*, which signifies the help or assistance of God—a name properly given to a man, who was both poor and afflicted, and had no help but that which came from heaven.

Verse 21. *And desiring to be fed with the crumbs*] And it is likely this desire was complied with, for it is not intimated that he spurned away the poor man from the gate, or that his suit was rejected. And as we find, ver. 24. that the rich man desired that Lazarus should be sent with a little water to him, it is a strong intimation, that he considered him under some kind of obligation to him: for had he refused him a few crumbs in his lifetime, it is not reasonable to suppose, that he would now have requested such a favour from him: nor does Abraham glance at any such uncharitable conduct on the part of the rich man.

We may now observe,

II. In what the punishment of this man consisted.

1. Lazarus dies, and is carried into Abraham's bosom. By the phrase *Abraham's bosom*, an allusion is made to the custom of Jewish feasts, when three persons reclining on their left elbows on a couch, the person whose head

A. M. 4033. 29 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom :

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst

A. M. 4033. thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house :

28 For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

† Zech. 14. 12.—† Isai. 66. 24. Mark 9. 44, &c.

‡ Job 21. 13. Ch. 6. 24.

came near the breast of the other, was said to lie in his bosom. So it is said of the beloved disciple, John xiii. 25. *Abraham's bosom* was a phrase used among the Jews to signify the paradise of God. See Josephus' account of the Maccabees, chap. xiii.

Verse 22. *The rich man also died, and was buried*] There is no mention of this latter circumstance in the case of Lazarus ; he was buried, no doubt—necessity required this ; but he had the burial of a pauper, while the pomp and pride of the other followed him to the tomb. But what a difference in these burials, if we take in the reading of my old MS. Bible, which is supported by several versions : *Forsothe the riche man is deed : and is buried in helle.* And this is also the reading of the Anglo-Saxon, *Ʒ þar on helle gebryged, and was in hell buried.* In some MSS. the point has been wanting after *εταρς*, he was buried ; and the following *και*, and, removed and set before *εταρς*, he lifted up : so that the passage reads thus, *The rich man died also, and was buried in hell ; and lifting up his eyes, being in torment, he saw, &c.* But let us view the circumstances of this man's punishment.

Scarcely had he entered the place of his punishment, when he lifted up his eyes on high ; and what must his surprise be, to see himself separated from God, and to feel himself tormented in that flame ! Neither himself nor friends, ever suspected that the way in which he walked, could have led to such a perdition.

1. *And seeth Abraham afar off, and Lazarus in his bosom*, ver. 23. He sees Lazarus clothed with glory and immortality—this is the first circumstance in his punishment. What a contrast ! what a desire does he feel to resemble him, and what rage and despair because he is not like him ! We may safely conclude, that the view which damned souls have in the gulf of perdition, of the happiness of the blessed, and the conviction that they themselves might have eternally enjoyed this felicity, from which, through their own fault, they are eternally excluded, will form no mean part of the punishment of the lost.

2. The presence of a good to which they never had any right, and of which they are now deprived, affects the miserable less than the presence of that to which they had a right,

and of which they are now deprived. Even in hell, a damned spirit must *abhor the evil* by which he is tormented, and *desire that good* that would free him from his torment. If a lost soul could be reconciled to its torment, and to its situation, then of course, its punishment must cease to be such. An eternal desire to escape from evil, and an eternal desire to be united with the supreme good, the gratification of which is for ever impossible, must make a second circumstance in the misery of the lost.

3. *Son, remember, that in thy lifetime thou receivedst thy good things*, ver. 25. The remembrance of the good things possessed in life, and now to be enjoyed no more for ever, together with the remembrance of grace offered or abused, will form a third circumstance in the perdition of the ungodly. *Son, remember, that in thy lifetime, &c.*

4. The torments which a soul endures in the hell of fire, will form, through all eternity, a continual present source of indescribable wo. Actual torment in the flames of the bottomless pit, forms a fourth circumstance in the punishment of the lost. *I am tormented in this flame*, ver. 24.

5. The known impossibility of ever escaping from this place of torment, or to have any alleviation of one's misery in it, forms a fifth circumstance in the punishment of ungodly men. *Besides all this, between us and you there is a great gulf*, ver. 26. The eternal purpose of God, formed on the principles of eternal reason, separates the persons, and the places o. abode, of the righteous and the wicked, so that there can be no intercourse—they who wish to pass over hence to you, cannot ; neither can they pass over, who would come from you hither. A happy spirit cannot go from heaven to alleviate their miseries, nor can any of them escape from the place of their confinement, to enter among the blessed. There may be a discovery from hell of the paradise of the blessed ; but there can be no intercourse nor connexion.

6. The iniquitous conduct of relatives and friends, who have been perverted by the bad example of those who are lost, is a source of present punishment to them ; and if they come also to the same place of torment, must be to those, who were the instruments of bringing them thither, an eternal source of anguish.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from

the dead, they will repent, A. M. 4033.
31 And he said unto him, if A. D. 29.
they hear not Moses and the An. Olymp.
prophets, neither will they be CCII. 1.
persuaded, though one rose from the dead.

Ysaï. 8. 20. & 34. 16. John 5. 39, 45.

Acts 15. 21. & 17. 11.—John 12. 10, 11.

Send Lazarus to my father's family, for I have five brothers, that he may earnestly testify (διαμαρτυρησαι) to them, that they come not into this place of torment. These brothers had probably been influenced by his example to content themselves with an earthly portion, and to neglect their immortal souls.—Those who have been instruments of bringing others into hell, shall suffer the deeper perdition on that account.

Verse 29. They have Moses and the prophets] This plainly supposes they were all Jewish believers—they had these writings in their hands, but they did not permit them to influence their lives.

Verse 30. If one went unto them from the dead, &c.] Many are desirous to see an inhabitant of the other world, and converse with him, in order to know what passes there. Make way! here is a damned soul, which Jesus Christ has evoked from the hell of fire! hear him! Hear him tell of his torments! hear him utter his regrets! "But we cannot see him." No: God has, in his mercy, spared you for the present, this punishment. How could you bear the sight of this damned spirit? Your very nature would fail at the appearance. Jesus keeps him as it were behind the curtain, and holds a conversation with him in your hearing, which you have neither faith nor courage sufficient to hold with him yourselves.

Verse 31. If they hear not Moses, &c.] This answer of Abraham contains two remarkable propositions. 1. That the Sacred Writings contain such proofs of a divine origin, that though all the dead were to arise, to convince an unbeliever of the truths therein declared; the conviction could not be greater, nor the proof more evident, of the divinity and truth of these Sacred Records, than that which themselves afford. 2. That to escape eternal perdition, and get at last into eternal glory, a man is to receive the testimonies of God, and to walk according to their dictates. And these two things show the sufficiency and perfection of the Sacred Writings. What influence could the personal appearance of a spirit have on an unbelieving and corrupted heart? None, except to terrify it for the moment—and afterward to leave it ten thousand reasons for uncertainty and doubt. Christ caused this to be exemplified in the most literal manner, by raising Lazarus from the dead. And did this convince the unbelieving Jews? No. They were so much the more enraged; and from that moment, conspired both the death of La-

zarus and of Christ! Faith is satisfied with such proofs as God is pleased to afford; infidelity never has enough. See a sermon on this subject, by the author of this work.

To make the parable of the unjust steward still more profitable, let every man consider, 1. That God is his master, and the author of all the good he enjoys, whether it be spiritual or temporal.

2. That every man is only a steward, not a proprietor of those things.

3. That all must give an account to God, how they have used or abused the blessings with which they have been entrusted.

4. That the goods which God has entrusted to our care, are goods of body and soul: goods of nature and grace: of birth and education: His word, spirit, and ordinances: goods of life, health, genius, strength, dignity, riches; and even poverty itself, is often a blessing from the hand of God.

5. That all these may be improved to God's honour, our good, and our neighbour's edification and comfort.

6. That the time is coming, in which we shall be called to an account before God, concerning the use we have made of the good things with which he has entrusted us.

7. That we may even now be accused before our Maker, of the awful crime of wasting our Lord's substance.

8. That if this crime can be proved against us, we are in immediate danger of being deprived of all the blessings which we have thus abused; and of being separated from God and the glory of his power for ever.

9. That on hearing of the danger to which we are exposed, though we cannot dig to purchase salvation; yet we must beg, incessantly beg, at the throne of grace, for mercy to pardon all that is past.

10. That not a moment is to be lost—the arrest of death may have gone out against us; and this very night—hour—minute, our souls may be required of us. Let us therefore learn wisdom from the prudent despatch which a worldly-minded man would use to retrieve his ruinous circumstances: and watch and pray, and use the little spark of the divine light which yet remains, but which is ready to die, that we may escape the gulf of perdition, and get into some humble place of the heaven of glory. Our wants are pressing; God calls loudly; and eternity is at hand!

CHAPTER XVII.

Christ teaches the necessity of avoiding offences, 1, 2. How to treat an offending brother, 3, 4. The efficacy of faith, 5, 6. No man by his services or obedience, can profit his Maker, 7—10. He cleanses ten lepers, 11—19. The Pharisees inquire when the kingdom of God shall commence? Christ answers them, and corrects their improper views of the subject, 20—37.

A. M. 4033.
A. D. 39.
An. Olymp.
CCL. I.

THEN said he unto the disciples, ^a It is impossible but that offences will come; but ^b *we unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves; ^b If thy brother trespass against thee, ^c rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day return again to thee, saying, I repent; thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, Increase our faith.

6 ^d And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou

plucked up by the root, and ^e be thou planted in the sea; and it should obey you.

7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, ^e and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant, because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are ^f unprofitable servants: we have done that which was our duty to do.

^a Matthew 18. 6, 7, Mark 9. 42. 1 Corinthians 11. 19. ^b Matthew 18. 15, 21.—^c Leviticus 19. 17. Proverbs 17. 10. James 5. 19.

^d Matt. 17. 20. & 21. 21. Mark 9. 23. & 11. 23.—^e Ch. 12. 37.—^f Job 22. 3. & 35. 7. Psa. 16. 2. Matt. 25. 30. Rom. 3. 12. & 11. 35. 1 Cor. 9. 16, 17. Philemon 11.

NOTES ON CHAPTER XVII.

Verse 1. *It is impossible but that offences will come*] Such is the corrupt state of the human heart, that notwithstanding all the influences of grace, and the promises of glory, men will continue to sin against God: and his justice must continue to punish. See on Matt. xviii. 6.

Verse 2. *A millstone*] That drowning a person, with a stone tied about the neck, was an ancient mode of punishment, see proved in the note on Matt. xviii. 6, 7. to which let the following be added. To have a *millstone hanged about the neck*, was a common proverb. "Samuel saith, A man may marry, and after that addict himself to the study of the law. Rab. Jochanan saith, No: shall he addict himself to the study of the law with a millstone about his neck?"

The place in Aristophanes, to which the reader is referred in the note on Matt. xviii. 6. is the following:

Ἀγὰρ μάλιστα εἰς τὸ βῆραθρον ἰμβαλῶ, ἢ Ἐκ τοῦ λάρυγγος ἰκκερμύσας ὑπὲρ βολον.

"Lifting him up into the air, I will plunge him into the deep: a great stone being hung about his neck."

Aristoph. in Equit. ver. 1359.

Verses 3, 4. *If thy brother trespass*] See the notes on Matt. xviii. 21, 22.

Verse 5. *Increase our faith.*] This work of pardoning every offence, of every man, and that continually, seemed so difficult, even to the disciples themselves, that they saw, without an extraordinary degree of faith, they should never be able to keep this command. But some think that this and what follows, relate to what Matthew has mentioned, chap. xvii. 19, 20.

Verse 6. *As a grain of mustard-seed*] A faith that increases and thrives as that is described to do, Matt. xiii. 32. where see the note. See also Matt. xvii. 20.

This sycamine] The words seem to intimate,

that they were standing by such a tree. The *sycamine* is probably the same as the *sycamore*. Sycamore with us, says Mr. Evelyn, is falsely so called, being our *acer majus*, greater maple. The true *sycamore* is the *ficus Pharaonis*, or *Egyptia*, *Pharaoh's* or *Egyptian fig-tree*; called also from its similitude in leaves and fruit, *morosycus*, or *mulberry fig-tree*. The Arabians call it *guimez*: it grows in Cyprus, Caria, Rhodes, and in Judea and Galilee, where our Lord at this time was: see ver. 11. St. Jerom. who was well acquainted with these countries, translates the word *mulberry-tree*.

Be thou plucked up by the root] See the note on Matt. xxi. 21. where it is shown that this mode of speech refers to the accomplishment of things very difficult, but not impossible.

Verse 7—9. *Which of you, having a servant*] It is never supposed that the master waits on the servant—the servant is bound to wait on his master, and to do every thing for him to the uttermost of his power; nor does the former expect thanks for it, for he is bound by his agreement to act thus, because of the stipulated reward, which is considered as being equal in value to all the service that he can perform.

Verse 10. *We are unprofitable servants*] This text has often been produced, to prove that no man can live without committing sin against God. But let it be observed, the text says *unprofitable* servants, not *sinful* servants. If this text could be fairly construed to countenance *sinful imperfection*, it would be easy to demonstrate, that there is not one of the spirits of just men made perfect, in paradise, nor a ministering angel at the throne of God, but is *sinfully imperfect*: for none of these can work righteousness in the smallest degree, beyond those powers which God has given them: and justice and equity require, that they should exert those powers to the uttermost in the service of their *Maker*: and after having acted

A. M. 4033. 11 † And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, ^b which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, ¹ Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw

A. M. 4033. that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 ¹ And he said unto him, Arise, go thy way: thy faith hath made thee whole.

† Luke 9. 51, 52. John 4. 4.—b Lev. 13. 46.—1 Lev. 13. 2. & 14. 2. Matt. 8. 4. Ch. 5. 14.

† Matt. 9. 22. Mark 5. 34. & 10. 52. Chap. 7. 50. & 8. 48. & 18. 42.

thus, it may be justly said, *they have done only what it was their duty to do.* The nature of God is illimitable, and all the attributes of that nature are infinitely glorious: they cannot be lessened by the transgressions of his creatures, nor can they be increased by the uninterrupted eternal obedience, and unceasing *hallelujahs* of all the intelligent creatures that people the whole vortex of nature. When ages, beyond the power of arithmetic to sum up, have elapsed, it may be said of the most pure and perfect creatures, "Ye are unprofitable servants." Ye have derived your being from the infinite fountain of life; Ye are upheld by the continued energy of the Almighty; His glories are infinite and eternal, and your obedience and services, however excellent in themselves, and profitable to you, have added nothing, and can add nothing, to the absolute excellencies and glories of your God.

Verse 11. *He passed through the midst of Samaria, and Galilee.*] He first went through Galilee, whence he set out on his journey: and then through Samaria, of which mention is made, chap. ix. 51, 52. All who went from Galilee to Jerusalem, must have necessarily passed through Samaria, unless they had gone to the westward, a very great way about. Therefore John tells us, chap. iv. 4. that when Jesus left Judea to go into Galilee, it was necessary for him to pass through Samaria; for this plain reason, because it was the only proper road. "It is likely that our Lord set out from Capernaum, traversed the remaining villages of Galilee as far as Samaria: and then passed through the small country of Samaria: preaching and teaching every where, and curing the diseased as usual." Calmet.

Verse 12. *Ten—lepers*] Concerning the leprosy, see the note on Matt. viii. 2. and on Lev. xiii. and xiv.

Which stood afar off.] They kept at a distance, because forbidden by law and custom to come near to those who were sound, for fear of infecting them. See Lev. xiii. 46. Numb. v. 2. 2 Kings xv. 5.

Verse 13. *They lifted up their voices*] They cried with one accord—they were all equally necessitous, and there was but one voice among them all, though ten were engaged in crying at the same time. As they were companions in

suffering, they were also companions in prayer. Prayer should be strong and earnest, when the disease is great and inveterate. Sin is the worst of all leprosy: it not only separates those to whom it cleaves from the righteous, but it separates them from God; and nothing but the pitying heart and powerful hand of Christ Jesus, can set any soul free from it.

Verse 14. *Show yourselves unto the priests*] According to the direction, Lev. xiii. 2, &c. xiv. 2, &c. Our Lord intended that their cure should be received by faith: they depended on his goodness and power, and though they had no promise, yet they went at his command to do that which those only were required by the law to do, who were already healed.

And—as they went] In this spirit of implicit faith; they were cleansed. God highly honours this kind of faith, and makes it the instrument in his hand of working many miracles. He who will not believe, till he receives what he calls a reason for it, is never likely to get his soul saved. The highest, the most sovereign reason that can be given for believing, is, that God has commanded it.

Verse 15. *One of them, when he saw that he was healed, &c.*] It seems that he did not wait to go first to the priest, but turned immediately back, and gave public praise to the kind hand from which he had received his cure.

Verse 16. *He was a Samaritan.*] One who professed a very corrupt religion; and from whom much less was to be expected, than from the other nine, who probably were Jews.

Verse 17. *Where are the nine?*] Where are the numbers that from time to time have been converted to God? Are they still found praising him, with their faces on the dust, as they did at first? Alas! how many are turned back to perdition! and how many are again mingled with the world! Reader, art thou of this number?

Verse 18. *This stranger.*] Often God receives more praise and affectionate obedience from those who had long lived without his knowledge and fear, than from those who were bred up among his people, and who profess to be called by his name. The simple reason is, *Those who have much forgiven, will love much*, ch. vii. 47.

Verse 19. *Thy faith hath made thee whole.*] Thy faith hath been the mean of receiving that influence, by which thou hast been cleansed.

A. M. 4033. 20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation :

21 ^m Neither shall they say, Lo here! or, lo there! for, behold, ^a the kingdom of God is ^o within you.

22 ¶ And he said unto the disciples, ^p The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 ^r And they shall say to you, See here; or, see there; go not after them, nor follow them.

24 ^s For as the lightning, that lighteneth out of the one part under heaven,

A. M. 4033. under heaven: so shall also the Son of man be in his day.

25 ^t But first must he suffer many things, and be rejected of this generation.

26 ^u And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 ^v Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded;

¹ Or, with outward show.—m Verse 23.—p Romans 14. 17. ^o Or, among you, John 1. 26.—r See Matthew 9. 15. John 17. 12.

Verse 20. *Cometh not with observation*] With scrupulous observation. That this is the proper meaning of the original, *μὴ κατὰ ὄρασιν*, ΚΥΡΚΕ and others have amply proved from the best Greek writers. As if he had said, "The kingdom of God, the glorious religion of the Messiah, does not come in such a way as to be discerned only by sagacious critics, or is only to be seen by those who are scrupulously watching for it; it is not of such a nature as to be confined to one place, so that men might say of it, behold, it is only here, or only there, for this very kingdom of God is publicly revealed; and behold it is among you; I proclaim it publicly, and work those miracles which prove that the kingdom of God is come: and none of these things are done in a corner."

Dr. Lightfoot has well observed that there are two senses especially in which the phrase "kingdom of heaven" is to be understood. 1. The promulgation and establishment of the Christian religion. 2. The total overthrow of the Jewish polity. The Jews imagined that when the Messiah should come, he would destroy the Gentiles, and reign gloriously over the Jews: the very reverse of this our Lord intimates should be the case. He was about to destroy the whole Jewish polity, and reign gloriously among the Gentiles. Hence he mentions the case of the general deluge, and the destruction of Sodom and Gomorrhah. As if he had said, "the coming of this kingdom shall be as fatal to you, as the deluge was to the old world: and as the fire and brimstone from heaven were to Sodom and Gomorrhah." Our Lord states, that this kingdom of heaven was within them, i. e. that they themselves should be the scene of these desolations, as through their disobedience and rebellion, they possessed the seeds of these judgments. See on Matt. iii. 2.

Verse 21. *Lo here! or, lo there!*] Perhaps those Pharisees thought, that the Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in

^r Matt. 24. 23. Mark 13. 21. Ch. 21. 8.—s Matt. 24. 27. ^t Mark 8. 31. & 9. 31. & 10. 33. Ch. 9. 22.—u Gen. 7. Matt. 24. 37.—v Gen. 19.

which Joash was by Jehoiada the priest. See the account, 2 Chron. xxiii. 1—11.

Verse 22. *When ye shall desire to see one of the days*] As it was our Lord's constant custom to support and comfort the minds of his disciples, we cannot suppose that he intimates here that they shall be left destitute of those blessings necessary for their support in a day of trial. When he says, *ye shall desire to see one of the days of the Son of man*, he either means, *ye of this nation, ye Jews*, and addresses his disciples as if they should bear witness to the truth of the declaration; intimating that heavy calamities were about to fall upon them; and that they should desire in vain to have those opportunities of returning to God which now they rejected; or he means that such should the distressed state of this people be, that the disciples would through pity and tenderness desire the removal of those punishments from them; which could not be removed because the cup of their iniquity was full. But the former is more likely to be the sense of the place.

Verse 23. *And they shall say*] Or, *And if they shall say*. Two MSS. the Syriac, and Armenian have *say, if*.

See here] KM. sixteen others, and the latter Syriac, have, *ο χριστος, behold, the Christ is here*. This is undoubtedly the meaning of the place. See on Matt. xxiv. 23.

Verse 24. *As the lightning, that lighteneth*] See this particularly explained, Matt. xxiv. 27, 28.

Verse 25. *But first must he suffer many things*] As the cup of the iniquity of this people shall not be full, till they have finally rejected and crucified the Lord of life and glory; so this desolation cannot take place till after my death.

Verse 26. *As it was in the days of Noe*] See on Matt. xxiv. 38.

Verse 27. *They did eat, they drank, &c.*] They spent their whole lives in reference to this world; and made no sort of provision for their immortal souls. So it was when the Romans came to destroy Judea; there was a

A. M. 4033. 29 But ^w the same day that
A. D. 29. Lot went out of Sodom, it
An. Olymp. rained fire and brimstone
CCII. 1. from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man ^x is revealed.

31 In that day, he ^y which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 ^z Remember Lot's wife.

33 ^a Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

^w Gen. 19. 16, 24.—^x 2 Thess. 1. 7.—^y Matt. 24. 17. Mark 13. 15.—^z Gen. 19. 25.—^a Matt. 10. 39. & 16. 25. Mark 8. 33. Ch. 9. 24. John 12. 25.

universal carelessness, and no one seemed to regard the warnings given by the Son of God.

Verse 29. *It rained fire and brimstone*] Instead of *it* rained; Gen. xix. 24. justifies the insertion of the pronoun *he*, as implied in the verb *ἔβρεξε*; for it is there said that *Jehovah rained fire and brimstone from Jehovah out of heaven*.

Verse 31. *He which shall be upon the housetop*] See this explained on Matt. xxiv. 17.

Verse 32. *Remember Lot's wife.*] Relinquish every thing, rather than lose your souls. *She looked back*, Gen. xix. 26. probably she turned back also to carry some of her goods away; for so much the preceding verse seems to intimate; and became a monument of the divine displeasure, and of her own folly and sin. It is a proof that we have loved with a criminal affection, that which we leave with grief and anxiety, though commanded by the Lord to abandon it.

Verse 33. *Whosoever shall seek to save his*

A. M. 4033. 34 ^b I tell you, in that night
A. D. 29. there shall be two men in one
An. Olymp. bed; the one shall be taken,
CCII. 1. and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 [^cTwo men shall be in the field; the one shall be taken, and the other left.]

37 And they answered and said unto him, ^dWhere, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

^b Matthew 24. 40, 41. 1 Thessalonians 4. 17.—^c This 36th verso is wanting in most of the Greek copies.—^d Job 39. 30. Matt. 24. 25.

life] These, or similar words, were spoken on another occasion. See on Matt. x. 39. xvi. 25, 26.

Verses 34 and 36. On the subject of these verses, see Matt. xxiv. 40, 41. The 36th verse is, without doubt, an interpolation; see the margin. It was probably borrowed from Matt. xxiv. 40.

Verse 37. *Where, Lord?*] In what place shall all these dreadful evils fall? The answer, our Lord gives in a figure; the application of which they are to make themselves. Where the *dead carcass* is, there will be the *birds of prey*—where the *sin* is, there will the *punishment* be. See on Matt. xxiv. 28. The following chapter seems to be a continuation of this discourse; at least it is likely they were spoken on the same occasion. Both contain truths which the reader should carefully ponder, and receive in the spirit of prayer and faith; that he may not come into the same condemnation, into which these have fallen.

CHAPTER XVIII.

The parable of the importunate widow, 1—8. Of the Pharisee and the publican, 9—14. Infants brought to Christ, 15—17. The ruler who wished to know how he might inherit eternal life, 18—23. Our Lord's reactions on his case, 24—27. What they shall receive who follow Christ, 28—30. He foretells his approaching passion and death, 31—34. He restores a blind man to sight at Jericho, 35—43.

A. M. 4033. **A**ND he spake a parable
A. D. 29. unto them *to this end*,
An. Olymp. that men ought ^a always to
CCII. 1. pray, and not to faint;

^a Ch. 11. 5. & 21. 36. Rom. 12. 12. Eph. 6. 18.

NOTES ON CHAPTER XVIII.

Verse 1. *Men ought always to pray*] Therefore the plain meaning and moral of the parable are evident; viz. that as afflictions and desolations were coming on the land, and they should have need of much patience and continual fortitude, and the constant influence and protection of the Almighty; therefore they should be instant in prayer. It states farther, that *men should never cease praying for that, the necessity of which God has given them to feel, till they receive a full answer to their prayers*. No other meaning need be searched for in this parable:

A. M. 4033. 2 Saying, There was ^b in a
A. D. 29. city a judge, which feared
An. Olymp. not God, neither regarded
CCII. 1. man:

Col. 4. 2. 1 Thess. 5. 17.—^b Gr. in a certain city.

St. Luke, who perfectly knew his master's meaning, has explained it as above.

Verse 2. *A judge, which feared not God, neither regarded man*] It is no wonder that our Lord calls this person an *unrighteous judge*, ver. 6. No person is worthy to be put in the sacred office of a *judge*, who does not deeply fear God, and tenderly respect his fellow-creatures. Because this person *feared not God*, he paid no attention to the calls of *justice*; and because he *respected not man*, he was unmoved at the complaint of the *widow*. Even among the heathens this was the character of a man

A. M. 4033. 3 And there was a widow in
A. D. 29. that city; and she came unto
An. Olymp. him, saying, Avenge me of
CCII. 1. mine adversary.

4 And he would not for awhile; but afterward, he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

ε Ch. 11. 8.—d Rev. 6. 10.—e Hebr. 10. 37. 2 Pet. 3. 8, 9.

totally abandoned to all evil. So Dion Cassius says of Vitellius, that he neither regarded gods nor men—ουτε των ανδρων, ουτε των θεων φοβουμιζαν.

Verse 3. Avenge me of mine adversary.] The original, εκδικησαι με απο του ανδικου μου, had better be translated, do me justice against, or vindicate me from my adversary. If the woman had come to get revenge, as our common translation intimates, I think our blessed Lord would never have permitted her to have the honour of a place in the sacred records. She desired to have justice, and that only; and by her importunity she got that which the unrighteous judge had no inclination to give, but merely for his own ease.

Verse 4. He said within himself.] How many actions which appear good, have neither the love of God nor that of our neighbour, but only self-love of the basest kind, for their principle and motive.

Verse 5. She weary me.] Τραπωλιαζην με, stun me. A metaphor taken from boxers, who bruise each other, and by beating each other about the face blacken the eyes. See 1 Cor. ix. 27.

Verse 6. Hear what the unjust judge saith.] Our blessed Lord intimates that we should reason thus with ourselves: "If a person of such an infamous character as this judge was, could yield to the pressing and continual solicitations of a poor widow, for whom he felt nothing but contempt; how much more ready must God be, who is infinitely good and merciful, and who loves his creatures in the tenderest manner, to give his utmost salvation to all them who diligently seek it."

Verse 7. And shall not God avenge his own elect.] And will not God the righteous Judge do justice for his chosen? Probably this may refer to the cruel usage which his disciples had met with, and were still receiving, from the disobedient and unbelieving Jews; and which should be finally visited upon them in the destruction of their city, and the calamities which should follow. But we may consider the text as having a more extensive meaning. As God has graciously promised to give salvation to every soul that comes unto him through his Son, and has put his spirit in their hearts, inducing them to cry unto him incessantly for it: the goodness of his nature and the promise of his grace bind him to hear the prayers they offer unto him, and to grant them all that salvation which he

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple

f Ch. 10. 29. & 16. 15.—g Or, as being righteous.

has led them by his promise and spirit to request.

Which cry day and night unto him, &c.] This is a genuine characteristic of the true elect or disciples of Christ. They feel they have neither light, power, nor goodness, but as they receive them from him; and as he is the desire of their soul, they incessantly seek that they may be upheld and saved by him.

Though he bear long with them?] Rather and he is compassionate toward them, and consequently not at all like to the unrighteous judge. Instead of μακροθυμων, and be long-suffering, as in our translation, I read μακροθυμου, he is compassionate, which reading is supported by ABDLQ. and several others. The reason which our Lord gives for the success of his chosen, is, 1. They cry unto him day and night. 2. He is compassionate toward them. In consequence of the first, they might expect justice even from an unrighteous judge: and in consequence of the second, they are sure of salvation, because they ask it from that God, who is toward them a Father of eternal love and compassion. There was little reason to expect justice from the unrighteous judge: 1. Because he was unrighteous: and 2. Because he had no respect for man: no, not even for a poor desolate widow. But there is all the reason under heaven to expect mercy from God; 1. Because he is righteous, and he has promised it; and 2. Because he is compassionate toward his creatures; being ever prone to give more than the most enlarged heart can request of him. Every reader must perceive that the common translation is so embarrassed as to be almost unintelligible; while that in this note, from the above authorities, is as plain as possible, and shows this beautiful parable to be one of the most invaluable pieces in the word of God.

Verse 8. He will avenge them speedily.] Or, he will do them justice speedily—ο ταχυ, instantly, in a trice. 1. Because he has promised it; and 2. Because he is inclined to do it.

When the Son of man cometh.] To require the produce of the seed of the kingdom sown among this people.

Shall he find faith on the earth?] Or rather, shall he find fidelity in this land? Shall he find that the soil has brought forth a harvest proportioned to the culture bestowed on it? no! And therefore he destroyed that land.

Verse 9. Despised.] Εξουβουνησας, disdained, made nothing of others, treated them with sove-

A. M. 4033. to pray; the one a Pharisee,
A. D. 29. and the other a publican.
An. Olymp. CCL. 1. 11 The Pharisee ^b stood
and prayed thus with himself, ¹ God, I
thank thee that I am not as other men
are, extortioners, unjust, adulterers, or
even as this publican.

^b Psal. 135. 2.

reign contempt. Our Lord grants that the Pharisees made clean the outside: but alas! what pride, vain-glory, and contempt for others, were lodged within.

Verse 10. *A Pharisee*] For a description of the Pharisees and their tenets, see on Matt. xvi. 1.

Publican.] See an account of these on Matt. v. 46. Both these persons *went to the temple to pray*, i. e. to worship God: they were probably both *Jews*, and felt themselves led by different motives to attend at the temple, at the *hour of prayer*; the one to return *thanks* for the mercies he had received; the other to implore that grace which alone could redeem him from his sins.

Verse 11. *Stood and prayed thus with himself*] Or, *stood by himself and prayed*, as some would translate the words. He probably supposed it disgraceful to appear to have any connexion with this penitent publican: therefore his conduct seemed to say, "Stand by thyself; I am more holy than thou." He seems not only to have *stood by himself*, but also to have *prayed by himself*; neither associating in person nor in petitions with his poor guilty neighbour.

God, I thank thee, &c.] In Matt. v. 20. our Lord says, *Unless your righteousness abound more than that of the scribes and Pharisees, ye shall not enter into the kingdom of God*: see the note there. Now, the righteousness of the scribes and Pharisees, is described here by a Pharisee himself. We find it was *twofold*; 1. It consisted in doing no harm to others. 2. In attending all the ordinances of God, then established in the Jewish economy: and in these things they were not like *other men*; the bulk of the inhabitants of the land paying little or no attention to them. That the Pharisees were in their origin a *pure and holy* people, can admit of little doubt: but that they had awfully degenerated before our Lord's time, is sufficiently evident. They had lost the *spirit* of their institution; and retained nothing else than its external *regulations*. See on Matt. xvi. 1.

1. This Pharisee did no harm to others—I am not *rapacious*, nor *unjust*, nor an *adulterer*. I seize no man's property through false pretences. I take advantage of no man's ignorance in buying or selling. I avoid every species of uncleanness. In a word, I do to others as I wish them to do to me. How many of those called *Christians*, are not half as good as this Pharisee! and yet, *he* was far from the kingdom of God.

2. He observed the ordinances of religion—I *fast twice in the week*. The Jewish days of fasting in each week, were the *second* and *fifth*; what we call *Monday* and *Thursday*. These were instituted in remembrance of Moses' going up to the mount to receive the law, which they suppose to have been on the *fifth*

446

A. M. 4033. 12 I fast twice in the week,
A. D. 29. I give tithes of all that I pos-
An. Olymp. CCL. 1. sess.

13 And the publican, standing *afar off*, would not lift up so much as *his eyes* unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

ⁱ Isai. 1. 15. & 58. 2. Rev. 3. 17.

day: and of his descent, after he had received the two tables, which they suppose was on the *second day of the week*.

Verse 12. *I give tithes of all that I possess.*] Or, *of all I acquire*, *παραίμα*. *Raphelius* has well observed, that this verb in the *present tense*, signifies to *acquire*—in the *preter*, to *possess*: the Pharisee's meaning seems to be, "As fast as I gain any thing, I give the tenth part of it to the house of God and to the poor. Those who dedicate a certain part of their earnings to the Lord, should never let it rest with themselves, lest *possession* should produce *covetousness*. This was the Pharisee's righteousness, and the ground on which he builded his hope of final salvation. That the Pharisees had a strong opinion of their own *righteousness*, the following history will prove:

"Rabbi Simeon, the son of Jochai, said: The whole world is not worth thirty righteous persons, such as our father Abraham. If there were only thirty righteous persons in the world, I and my son should make two of them: and if there were but twenty, I and my son would be of the number: and if there were but *ten*, I and my son would be of the number: and if there were but *five*, I and my son would be of the five: and if there were but *two*, I and my son would be those two: and if there were but *one*, myself should be that *one*." *Bereshith Rabba*, s. 35. fol. 34. This is a genuine specimen of Pharisaic pride. No wonder that our Lord accused these of pride and vain-glory: they were far from humility, and consequently far from righteousness.

Verse 13. *The publican, standing afar off*] Not because he was a *heathen*, and dared not approach the *holy place*; (for it is likely he was a *Jew*) but because he was a *true penitent*, and felt himself utterly unworthy to appear before God.

Would not lift up—his eyes] Holding down the head with the eyes fixed upon the earth, was, 1. A sign of deep distress. 2. Of a consciousness and confession of guilt. And 3. It was the very *posture* that the Jewish rabbins required in those who prayed to God. See Ezra ix. 6. and *Mishna*, in *Berachoth*, chap. v. and *Kypke's* note here. So the Pharisee appears to have forgotten one of his own precepts.

But smote upon his breast] Smiting the breast was a token of excessive grief, commonly practised in all nations. It seems to intimate a desire in the penitent, to *punish* that *heart*, through the evil propensities of which the sin deplored had been committed. It is still used among the Roman Catholics in their general confessions.

God be merciful to me] *Ἰλασθῆτι μοι*—be propitious toward me through sacrifice—or, let an *atonement* be made for me. I am a

A. M. 4033. 14 I toll you, this man went
 A. D. 29. down to his house justified
 An. Olymp. rather than the other: * for
 CCII. 1 every one that exalteth himself shall
 be abased; and he that humbleth him-
 self shall be exalted.

15 ¶ And they brought unto him also
 infants, that he would touch them; but
 when his disciples saw it, they rebuked
 them.

16 But Jesus called them unto him,
 and said, Suffer little children to come
 unto me, and forbid them not: for ^m of
 such is the kingdom of God.

17 ^a Verily I say unto you, Whoso-
 ever shall not receive the kingdom of
 God as a little child, shall in nowise
 enter therein.

18 ¶ ^o And a certain ruler asked him,

saying, Good Master, what shall I do to inherit eternal life? A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

19 And Jesus said unto him,
 Why callest thou me good? none is
 good, save one, that is, God.

20 Thou knowest the commandments,
^p Do not commit adultery, Do not kill,
 Do not steal, Do not bear false witness,
^r Honour thy father and thy mother.

21 And he said, All these have I kept
 from my youth up.

22 Now when Jesus heard these
 things, he said unto him, Yet lackest
 thou one thing: ^s sell all that thou hast,
 and distribute unto the poor, and thou
 shalt have treasure in heaven: and
 come, follow me.

23 And when he heard this, he was
 very sorrowful: for he was very rich.

^k Job 22. 29. Matt. 23. 12. Ch. 14. 11. James 4. 6. 1 Pet. 5. 5. 6.—
^l Matt. 19. 13. Mark 10. 13.—^m 1 Cor. 14. 20. 1 Pet. 2. 2.—
ⁿ Mark 10. 15.

Many suppose, that the Pharisees thought they could acquire righteousness of themselves, independently of God; and that they did not depend on him for grace or power: but let us not make them worse than they were—for this is disclaimed by the Pharisee in the text, who attributes all the good he had to God: *O God, I thank thee that I am not as others*—it is thou who hast made me to differ. But this was not sufficient: *restraining grace* must not be put in the place of the *great atonement*. Guilt, he had contracted—and this guilt must be blotted out; and that there was no way of doing this but through an atonement, the whole Jewish law declared. See the note on Matthew v. 20.

Verses 14. *Went down to his house justified*] His sin blotted out, and himself accepted.

Rather than the other] *H αἰσῆτος*: that is, the other was *not* accepted, because he *exalted* himself—he made use of the mercies which he acknowledged he owed to God, to make claims on the divine approbation; and to monopolize the salvation of the Most High! *He was abased*, because he *vainly trusted* that he was *righteous*, and depended on what he had been enabled to do; and looked not for a change of heart, nor for reconciliation to God. It is a strange perversion of the human mind, to attempt to make God our debtor, by the very blessings which his mere mercy has conferred upon us! It was a maxim among the Jews, that whoever brought a sacrifice to the temple, returned justified. But our Lord shows, that this depended on the state of mind—if they were not humbled under a sense of sin, they were not justified, though they had even offered a sacrifice.

Verses 15—17. *They brought unto him also infants*] On these verses, the reader is requested to consult the notes on Matt. xix. 13, 14. and on Mark x. 16.

Verses 18—23. *A certain ruler*] See the case of this person largely explained on Matt. xix. 16—22. and Mark x. 21, 22.

A. M. 4033. 24 ¶ And when Jesus saw that he was very sorrowful, he said, 'How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, 'The things which are impossible with men, are possible with God.

28 ¶ 'Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, 'There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 * Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ 'Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things ~~that~~ are written by the prophets concerning the Son of man shall be accomplished.

32 For ^a he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on :

† Prov. 11. 28. Matt. 19. 23. Mark 10. 23.—^a Jer. 32. 17. Zech. 8. 6. Matt. 19. 26. Ch. 1. 37.—^v Matt. 19. 27.—^w Deut. 33. 9.—^x Job 42. 10.—^y Matt. 16. 21. & 17. 22. & 20. 17. Mark 10. 32.

Verse 24. *How hardly shall they that have riches, &c.*] See the notes on this discourse of our Lord, on Matt. xix. 24—30. and Mark x. 30.

Verse 25. *It is easier for a camel*] Instead of *καμήλον*, a camel, S. and four other MSS. read *καμίλιον*, a cable. See the same reading noticed on the parallel place, Matt. xix. 24.

Verse 28. *We have left all*] Our trades, our houses, and families. The reader is desired to consult the notes on Matt. iv. 20. xix. 27, &c.

Verse 29. *That hath left house, or parents, &c.*] See on Matt. xix. 23, 29. and Mark x. 29, 30.

Or brethren] Η ἀδελφαι, OR SISTERS, is added by the Cod. Beza, and some others.

Verse 31. *Behold, we go up to Jerusalem*] See the notes on this discourse, Matt. xx. 17—19. and Mark x. 32.

Verse 33. *And the third day he shall rise again.*] See Hos. vi. 2. and let the reader observe, that the passage should be read thus: *In the third day he will raise him up*, (ἔσται) *and we shall live before him*; his resurrection shall be the pledge, token, and cause of ours.

Verse 34. *They understood none of these things*] Notwithstanding all the information

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 ^b And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ ^c And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou son of David, have mercy on me.*

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: ^d thy faith hath saved thee.

43 And immediately he received his sight, and followed him, ^e glorifying God: and all the people, when they saw *it*, gave praise unto God.

* Psalmus 22. Isaiah 53.—^a Matthew 27. 2. Chapter 23. 1. John 18. 28. Acts 3. 13.—^b Mark 9. 31. Chapter 2. 50. & 9. 45. John 10. 6. & 12. 16.—^c Matthew 20. 29. Mark 10. 46.—^d Chap. 17. 19.—^e Chap. 5. 26. Acts 4. 21. & 11. 18.

which Christ had given them concerning this awful subject, they could not as yet fully comprehend how the Messiah should suffer; or how their Master, whose power they knew was unlimited, should permit the Jews and Gentiles to torment and slay him, as he here intimates they would.

Verse 35. *A certain blind man*] Bartimeus. See this transaction explained at large, on Matt. xx. 29—34. and Mark x. 46, &c.

Verse 40. *And when he was come near*] See the remarkable account of the negro and white man, related on Mark x. 50.

Verse 43. *And all the people—gave praise unto God.*] They saw the finger of God in what was done; and they gave him that praise which was due to his name. The Pharisees either saw not, or would not acknowledge this. The common people are often better judges of the work of God than the doctors themselves. They are more simple, are not puffed up with their pride of learning, and are less liable to be warped by prejudice or self-interest. Happy are those spiritually blind persons to whom Christ has given eyes, that they may know him: feet, that they may follow him: a tongue, that they may praise him: and a heart, that they

may love him! A true conversion which no way contradicts itself, but is followed by an edifying life, makes known the majesty and power of God in a more eminent manner than the greatest external miracles. *Quesnel.*

For a practical use of the principal subjects in this chapter, see the parallel places in Matthew and Mark. How shall I be justified? is a most important question, which the parable of the Pharisee and the publican most distinctly answers. A deep consciousness of sin, humili-

ation of heart, and taking refuge by faith in the great atonement, is the way, and the only way. Even the worst transgressors coming thus to God, are accepted. Blessed news for penitent sinners! for though they cannot boast of a righteousness equal to that of the scribes and Pharisees; yet they find they can, coming as the publican, be justified freely, through the blood of the cross, from all things, from which they could not be justified by the law of Moses. If this be so, how shall they escape who neglect SO GREAT A SALVATION!

CHAPTER XIX.

The conversion of Zaccheus, 1—10. The parable of the nobleman and his ten servants, and the ten pounds, 11—28. Christ sends his disciples for a colt, on which he rides into Jerusalem, 28—40. He weeps over the city, and foretells its destruction, 41—44. Goes into the temple and casts out the buyers and sellers, 45—46. The chief priests and the scribes seek to destroy him, but are afraid of the people, who hear him attentively, 47, 48.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

AND *Jesus* entered and passed through Jericho.

2 And behold, *there was* a man named *Zaccheus*, which was the chief among the *publicans*, and he was rich.

3 And he sought to see *Jesus* who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him: for he was to pass that way.

5 And when *Jesus* came to the place,

* Ezra 2. 9.—Matt. 9. 10.

NOTES ON CHAPTER XIX.

Verse 1. *Entered and passed through*] *Was passing through*—Our Lord had not as yet passed through Jericho—he was only passing through it; for the house of Zaccheus, in which he was to lodge, ver. 5. was in it.

Verse 2. *Zaccheus*] It is not unlikely, that this person was a Jew by birth, see ver. 9. but because he had engaged in a business so infamous in the eyes of the Jews, he was considered as a mere heathen, ver. 7.

Chief among the publicans] Either a farmer-general of the taxes, who had subordinate collectors under him: or else the most respectable and honourable man among that class, at Jericho.

He was rich] And therefore the more unlikely to pay attention to an impoverished Messiah, preaching a doctrine of universal mortification and self-denial.

Verse 3. *And he sought to see Jesus who he was*] So the mere principle of curiosity in him, led to his conversion and salvation; and to that of his whole family, ver. 9.

Verse 4. *He ran before*] The shortness of his stature was amply compensated by his agility and invention. Had he been as tall as the generality of the crowd, he might have been equally unnoticed with the rest. His getting to the tree made him conspicuous: had he not been so low of stature, he would not have done so. Even the imperfections of our persons may become subservient to the grace of God in our eternal salvation. As the passover was at hand, the road was probably crowded with people going to Jerusalem; but the fame of the

VOL. I.

(29)

he looked up, and saw him, and said unto him, *Zaccheus*, make haste and come down; for to-day I must abide at thy house.

6 And he made haste and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, *That he was gone to be guest with a man that is a sinner.*

8 And *Zaccheus* stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

* Luke 23. 8.—Matt. 9. 11. Ch. 5. 30.

cure of the blind man, was probably the cause of the concourse at this time.

Verse 5. *Make haste and come down*] With this invitation, our blessed Lord conveyed heavenly influence to his heart; hence he was disposed to pay the most implicit and cheerful obedience to the call, and thus he received not the grace of God in vain.

Verse 6. *Received him joyfully.*] He had now seen who he was: and he wished to hear what he was: and therefore he rejoiced in the honour that God had now conferred upon him. How often does Christ make the proposal of lodging, not only in our house, but in our heart, without its being accepted! We lose much because we do not attend to the visitations of Christ: he passes by—he blesses our neighbours and our friends—but often, neither curiosity nor any other motive, is sufficient to induce us to go even to the house of God, to hear of the miracles of mercy, which he works in behalf of those who seek him.

Verse 7. *To be guest with a man that is a sinner.*] Meaning that he was a heathen, or, though by birth a Jew, yet as bad as a heathen, because of his unholy and oppressive office.—See the note on chap. vii. 37.

Verse 8. *The half of my goods I give to the poor*] Probably he had already done so for some time past; though it is generally understood that the expressions only refer to what he now purposed to do.

If I have taken any thing—by false accusation] *Ευνοεισθησα*, from *ευνοω*, a fig, and *φαινω*, I show, or declare: for among the primitive Athenians, when the use of that fruit was first

449

A. M. 4033. ^e false accusation, ^f I restore
A. D. 29. *him* fourfold.
An. Olymp. *him* fourfold.
CCH. 1.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as ^ghe also is ^ha son of Abraham.

10 ⁱFor the Son of man is come to seek and to save that which was lost.

11 ¶ And as they heard these things, he added and spake a parable, because

^e Chap. 3. 14.—^f Exod. 22. 1. 1 Sam. 12. 3. 2 Sam. 12. 6. ^g Rom. 4. 11, 12, 16. Gal. 3. 7.—^h Ch. 13. 16.—ⁱ Matt. 18. 11. See Matt. 10. 6. & 15. 24.—^k Acts 1. 6.

found out, or in the time of a dearth, when all sorts of provisions were exceedingly scarce, it was enacted, that *no figs should be exported from Attica*; and this law (not being actually repealed, when a plentiful harvest had rendered it useless, by taking away the reason of it) gave occasion to ill-natured and malicious fellows to accuse all persons they found breaking the *letter* of it; and from them all *busy informers* have ever since been branded with the name of *sycophants*. PORTER'S Antiq. vol. i. c. 21. end.

I restore him fourfold.] This restitution the Roman laws obliged the tax-gatherers to make, when it was proved they had abused their power, by oppressing the people. But here was no such proof; the man, to show the sincerity of his conversion, does it of his own accord. He who has wronged his fellow must make restitution, if he have it in his power. He that does not do so, cannot expect the mercy of God. See the observations at the end of Gen. xlii. and Numb. v. 7.

Verse 9. *Jesus said unto him*] Bishop PEARCE observes, "Probably Luke wrote *αυτου*, not *αυτου*, *said unto them*, i. e. to those who had before called Zaccheus a sinner, (ver. 7.) for Jesus here speaks of Zaccheus in the third person, *he also is a son of Abraham*, and therefore he was not then speaking to him." This conjecture of this respectable prelate, is supported by the margin of the latter Syriac, and by every copy of the *Itala* but *two*.

To this house] *Το οικον τουτου*, *to this very house or family*. As if he had said, "If he be a sinner, he stands in the greater need of salvation, and the Son of man is come to seek and save what was lost, v. 10. and therefore to save this lost soul, is a part of my errand into the world." See the sentiment contained in this verse, explained on Matt. xviii. 11.

Verse 11. *And as they heard these things*] I believe the *participle* of the *present* tense here is used for the *participle* of the *past*; or rather that the *participle* of the *present* conveys sometimes the sense of the *past*: for this discourse appears to have taken place the *next day* after he had lodged at the house of Zaccheus; for the text says, that he was then *drawing nigh* to Jerusalem, from which Jericho was distant nineteen miles. I have not ventured to translate it so, yet I think probably the text should be read thus: And after they had heard these things, he proceeded to speak a parable, because they were *nigh* to Jerusalem.

Immediately appear.] Perhaps the generality of his followers thought, that on his arrival at Jerusalem he would proclaim himself *king*.

450

he was *nigh* to Jerusalem, and A. M. 4033 because ^kthey thought that the kingdom of God should immediately appear. A. D. 29. An. Olymp. CCH. 1.

12 ^lHe said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten ^mpounds, and said

^l Matt. 25. 14. Mark 13. 34.—^m *Mina*, here translated a pound, is twelve ounces and a half, which, according to five shillings the ounce, is three pounds two shillings and sixpence.

Verse 12. *A certain nobleman*] In the following parable there are two distinct morals intended; let it be viewed in these two points of light. 1. The behaviour of the *citizens* to the nobleman; and 2. The behaviour of his own *servants* to him. 1. By the behaviour of the *citizens*, and their punishment, (verses 14, 27.) we are taught that the Jews who were the people of Christ, would reject him, and try to prevent his reigning over them in his spiritual kingdom: and would for that crime be severely punished by the destruction of their state. And this moral is all that answers to the introductory words, ver. 11. *And they thought that the kingdom of God would immediately appear*. 2. The other moral extends itself through the whole of the parable, viz. that the disciples of Christ, who are his *servants*, and who made a good improvement of the favours granted them by the Gospel, should be rewarded in proportion to the improvement made under the means of grace. This latter moral is all that is intended by Matthew in chap. xxiv. 14, &c. who mentions this parable as spoken by Christ after his triumphant entry into Jerusalem; though Luke has here placed that *event* after the parable. See Bishop PEARCE.

The meaning of the different parts of this parable, appears to be as follows:
A certain nobleman—The Lord Jesus, who was to be shortly crucified by the Jews.

Went into a far country] Ascended to the right hand of the Divine Majesty.

To receive a kingdom] To take possession of the mediatorial kingdom, the right to which, as Messiah, he had acquired by his sufferings, see Phil. ii. 3, 9. Heb. i. 3, 3, 9. In these words there is an allusion to the custom of those days, when they who had kingdoms or governments given unto them, went to Rome to receive that dignity from the emperors. Bishop PEARCE.—In proof of this, see Josephus, Ant. l. xiv. c. 14. where we find Herod went to Rome to receive the sanction and authority of the Roman emperor. And from lib. xvii. c. 3. we learn that his successors acted in the same way.

And to return.] To judge and punish the rebellious Jews.

Verse 13. *Ten servants*] All those who professed to receive his doctrine. *Ten* was a kind of sacred number among the Hebrews, as well as *seven*. See chap. xiv. 31. xv. 8. Matt. xv. 1.

Ten pounds] *Ten minas*. The Septuagint use the original word *μνα*, for the Hebrew

(29)

A. M. 4033. unto them, Occupy till I come.
 A. D. 29. 14 ^a But his citizens hated
 An. Olymp. him, and sent a message after
 CCL. I. him, saying, We will not have this
 man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the ^o money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been ^p faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

^a John 1. 11.—^o Gr. *sileo*, and so ver. 23.—^p Matt. 25. 21. Ch. 16. 10.

20 And another came, saying, Lord, Behold, *here is thy pound, which I have kept laid up in a napkin:*

21 ^r For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, ^s Out of thine own mouth will I judge thee, *thou wicked servant.* ^t Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord he hath ten pounds.)

^r Matt. 25. 24.—^s 2 Sam. 1. 16. Job 15. 6. Matt. 12. 37. ^t Matt. 25. 26.

maneh, from which it is evidently derived; and it appears from Ezek. xlv. 12. to have been equal to sixty shekels in money. Now suppose we allow the shekel, with Dean Prideaux, to be 3s. then the *mina* or *maneh* was equal to 9l. English money. The impropriety of rendering the original word *pound*, will easily be seen by the most superficial reader. We should therefore retain the original word for the same reason so often before assigned. Suidas says, "the *talent* was sixty *minas*, the *mina* one hundred *drachmas*, the *drachm* six *oboli*, the *obolus* six *chalchi*, the *chalchos* seven *mites* or *lepta*."

By the *ten minas* given to each, we may understand the Gospel of the kingdom given to every person who professes to believe in Christ, and which he is to improve to the salvation of his soul. The same word is given to all, that all may believe and be saved.

Verse 14. *His citizens*] Or *countrymen*—the Jewish people, who professed to be subjects of the kingdom of God.

Hated him] Despised him for the meanness of his birth, his crucifixion to the world, and for the holiness of his doctrine. Neither mortification nor holiness suits the dispositions of the carnal mind.

Sent a message after him] As in ver. 12. there is an allusion to a person's going to Rome, when elected to be ruler of a province or kingdom, to receive that dignity from the hand of the emperor; so it is here intimated that after the person went to receive this dignity, some of the discontented citizens took the opportunity to send an embassy to the emperor, to prevent him from establishing the object of their hatred in the government.

We will not have this man, &c.] The Jews rejected Jesus Christ; would not submit to his

government, and a short time after this, preferred even a murderer to him. *Like cleaves to like.* No wonder that those who murdered the Lord of glory should prefer a murderer, one of their own temper, to the Redeemer of their souls.

Verse 15. *When he was returned*] When he came to punish the disobedient Jews; and when he shall come to judge the world. See the parable of the *talents*, Matt. xxv. 14, &c.

Verse 16. *Lord, thy pound hath gained ten*] The principal difference between this parable and that of the talents above referred to, is, that the *mina* given to each seems to point out the gift of the Gospel, which is the same to all who hear it: but the talents distributed in different proportions, according to each man's ability, seem to intimate, that God has given different capacities and advantages to men, by which, this one gift of the Gospel may be differently improved.

Verse 17. *Over ten cities.*] This is to be understood as referring to the new kingdom which the nobleman had just received. His former trustiest and most faithful servants he now represents as being made governors under him, over a number of cities, according to the capacity he found in each; which capacity was known by the improvement of the *minas*.

Verse 20. *Lord, behold, here is thy pound*] See Matt. xxv. 13.

Verse 23. *With usury*] *Συρ τόκος*, with its produce, i. e. what the loan of the money is fairly worth, after paying the person sufficiently for using it: for in lent money, both the lender and borrower are supposed to reap profit.

Verse 25. *And they said unto him, Lord, he hath ten pounds.*] This whole verse is omitted by the *Codex Beza*, a few others, and some copies of the *Itala*. It is probably an observa-

A. M. 4033. 26 For I say unto you,
A. D. 29. " That unto every one which
An. Olymp. hath shall be given; and from
CCH. 1. him that hath not, even that he hath
shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, ^v he went before ascending up to Jerusalem.

29 ^w And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

A. M. 4033. 35 And they brought him to Jesus: ^x and they cast their
A. D. 29. garments upon the colt, and
An. Olymp. they set Jesus thereon.
CCH. 1.

36 ^y And as they went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, ^z Blessed *be* the King that cometh in the name of the Lord; ^a peace in heaven, and glory in the highest.

39 And some of the Pharisees, from among the multitude, said unto him, Master, rebuke thy disciples.

40 And he answered, and said unto them, I tell you that if these should hold their peace, ^b the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and ^c wept over it.

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall ^d cast a trench

^u Matt. 13. 12. & 25. 20. Mark 4. 25. Ch. 8. 18.—^v Matt. 10. 32.—^w Matt. 21. 1. Mark 11. 1.—^x 2 Kings 9. 13. Matt. 21. 7. Mark 11. 7. John 12. 14.

^y Matt. 21. 8.—^z Psa. 118. 26. Ch. 13. 35.—^a Ch. 2. 14. Eph. 2. 14.—^b Hab. 2. 11.—^c John 11. 35.—^d Isaiah 29. 3, 4. Jer. 6. 3, 6. Ch. 21. 20.

tion that some person made while our Lord was delivering the parable, with a design to correct him in the distribution: as if he had said, "Why give the mina to that person? he has got ten already; give it to one of those who has fewer."

Verse 26. *And from him that hath not*] See this particularly explained Matt. xiii. 12. Perhaps it would be well, with Bishop PEARCE, to supply the word *gained*—give it to him who hath *gained* ten minas; for *I say unto you, That unto every one who hath gained, shall be given; and from him who hath not gained, even that which he hath received shall be taken away.*

Verse 27. *Those—enemies—bring hither*] The Jews, whom I shall shortly slay by the sword of the Romans.

Verse 28. *He went before*] Joyfully to anticipate his death, say some. Perhaps it means that he walked at the *head* of his disciples; and that he and his disciples kept on the road before other companies who were then also on their way to Jerusalem, in order to be present at the feast.

Verse 29—38. See this triumphant entry into Jerusalem explained at large, on Matt. xxi. 1—11. and Mark xi. 1—10.

Verse 38. *Glory in the highest.*] May thou

receive the uttermost degrees of glory! See on Matt. xxi. 9.

Verse 40. *If these should hold their peace, the stones would—cry out.*] Of such importance is my present conduct to you and to others, being expressly predicted by one of your own prophets, Zech. ix. 9. as pointing out the triumph of humility over pride, and of meekness over rage and malice, as signifying the salvation which I bring to the lost souls of men, that if this multitude were *silent*, God would give even to the stones a voice, that the advent of the Messiah might be duly celebrated.

Verse 41. *And wept over it.*] See on Matt. xxiii. 37.

Verse 42. *The things which belong unto thy peace!*] It is very likely that our Lord here alludes to the *meaning* of the word *Jerusalem*, ירושלים from ירה *yereh*, he shall see; and שָׁלוֹם *shalom*, peace or prosperity. Now because the inhabitants of it had not *seen* this *peace* and salvation, because they had refused to *open* their eyes, and behold this glorious *light* of heaven which shone among them; therefore he said, *now they are hidden from thy eyes*, still alluding to the import of the name.

Verse 43. *Cast a trench about thee*] This was literally fulfilled when this city was besieged by *Titus*. *Josephus* gives a very particular

A. M. 4033. about thee, and compass thee
A. D. 29. round, and keep thee in on
An. Olymp. every side,
CCII. 1.

44 And ^e shall lay thee even with the ground, and thy children within thee; and ^f they shall not leave in thee one stone upon another; ^g because thou knewest not the time of thy visitation.

45 ¶ ^h And he went into the temple, and began to cast out them that sold therein, and them that bought;

^e 1 Kings 9. 7, 8. Micah 3. 12.—^f Matthew 24. 2. Mark 13. 2. Chapter 21. 6.—^g Daniel 9. 24. Chapter 1. 68, 78. 1 Peter 2. 12.

account of the building of this wall, which he says was effected in *three days*, though it was not less than *thirty-nine furlongs* in circumference: and that when this wall and trench were completed, the Jews were so enclosed on every side, that no person could escape out of the city, and no provision could be brought in, so that they were reduced to the most terrible distress by the famine which ensued. The whole account is well worth the reader's attention. See Josephus, War, book v. chap. xii. sec. 1, 2, 3.

Verse 44. *The time of thy visitation*] That is, the time of God's gracious offers of mercy to thee. This took in all the time which elapsed from the preaching of John the Baptist to the coming of the Roman armies, which included a period of above forty years.

Verse 45. *Went into the temple*] See all this transaction explained, Matt. xxi. 12—16.

Verse 47. *And he taught daily in the temple.*] This he did for five or six days before his crucifixion. Some suppose that it was on *Monday* in the passion week that he thus entered into Jerusalem, and purified the temple; and on *Thursday* he was seized late at night: during these four days he taught in the temple, and lodged each night at Bethany. See the note on Matt. xxi. 17.

46 Saying unto them, ⁱ It is written, My house is the house of prayer; but ^k ye have made it a den of thieves.

47 ¶ And he taught daily in the temple. But ^l the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people ^m were very attentive to hear him.

^h Matt. 21. 12. Mark 11. 11, 15. John 2. 14, 15.—ⁱ Isai. 56. 7.—^k Jer. 7. 11.—^l Mark 11. 18. John 7. 19. & 8. 37.—^m Or, *hung on him*, Acts 16. 14.

Verse 48. *Were very attentive to hear him.*] Or, *they heard him with the utmost attention*, ἐξέκλιματο αὐτοῦ ἀκούειν, literally, *They hung upon him, hearing*. The same form of speech is used often by both Greek and Latin writers of the best repute:

Ex vultu dicentis, pendet omnium cultus.
The face of every man hung on the face of the speaker.
—*Penditque iterum narrantis ab ore.*

Virg. Æn. iv. 79.
And she hung again on the lips of the narrator.

The words of the evangelist, mark not only the *deepest attention*, because of the *importance* of the subject, but also the *very high gratification* which the hearers had from the discourse. Those who read or hear the words of Christ in this way, must inevitably become wise to salvation.

The reader is requested to refer to Matt. xxiv. and to Matt. xxv. 14. for more extensive information on the different subjects in this chapter, and to the other parallel places marked in the margin. The prophecy relative to the destruction of Jerusalem is one of the most circumstantial, and the most literally fulfilled of any prediction ever delivered. See this particularly remarked at the conclusion of Matt. chap. xxiv. where the whole subject is amply reviewed.

CHAPTER XX.

The question concerning the authority of Christ, and the baptism of John, 1—8. The parable of the vineyard let out to wicked husbandmen, 9—18. The chief priests and scribes are offended, and lay snares for him, 19, 20. The question about tribute, 21—26. The question about the resurrection of the dead, and our Lord's answer, 27—40. How Christ is the son of David, 41—44. He warns his disciples against the hypocrisy of the scribes, whose condemnation he points out, 45—47.

A. M. 4033. AND ^a it came to pass,
A. D. 29. that on one of those days,
An. Olymp. as he taught the people in the
CCII. 1. temple, and preached the Gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us ^b by what authority doest thou these things? or who is he that gave thee this authority?

^a Matt. 21. 23.

NOTES ON CHAPTER XX.

Verse 1. *One of those days, as he taught the people in the temple*] Supposed to have been one of the four last days of his life, mentioned

3 And he answered and said A. M. 4033. unto them, I will also ask you A. D. 29. one thing; and answer me: An. Olymp. CCII. 1.

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the

^b Acts 4. 7. & 7. 27.

chap. xix. 47. probably Tuesday before the passover.

Verse 2. *By what authority, &c.*] See the note on Matt. xxi. 23—27.

A. M. 4033. people will stone us : ° for they be persuaded that John was a prophet.

A. M. 4033. What is this then that is written, ° The stone which the builders rejected, the same is become the head of the corner ?

7 And they answered, that they could not tell whence it was.

18 Whosoever shall fall upon that stone shall be broken ; but ° on whomsoever it shall fall it will grind him to powder.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him ; and they feared the people : for they perceived that he had spoken this parable against them.

9 Then began he to speak to the people this parable ; ° A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

20 ° And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard : but the husbandmen beat him, and sent him away empty.

21 And they asked him, saying, ° Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God ° truly :

11 And again he sent another servant : and they beat him also, and entreated him shamefully, and sent him away empty.

22 Is it lawful for us to give tribute unto Cæsar, or no ?

12 And again he sent a third : and they wounded him also, and cast him out.

23 But he perceived their craftiness, and said unto them, Why tempt ye me ?

13 Then said the lord of the vineyard, What shall I do ? I will send my beloved son : it may be they will reverence him when they see him.

24 Show me a ° penny. Whose image and superscription hath it ?

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir : come, let us kill him, that the inheritance may be ours.

They answered and said, Cæsar's.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them ?

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

26 And they could not take hold of his words before the people : and they marvelled at his answer, and held their peace.

17 And he beheld them, and said,

27 ¶ ° Then came to him certain of the Sadducees, ° which deny that there is any resurrection ; and they asked him,

° Matt. 14. 5. & 21. 26. Chap. 7. 29.—d Matt. 21. 33. Mark 12. 1.—e Psa. 118. 22. Matt. 21. 42.—f Dan. 2. 34, 35. Matt. 21. 44.

g Matt. 22. 15.—h Matt. 22. 16. Mark 12. 14.—i Or, of a truth.—k See Matt. 18. 28.—l Matt. 22. 23. Mark 12. 18. m Acts 23. 6, 8.

Verse 9. A certain man planted a vineyard, &c.] See this parable largely explained, Matt. xxi. 33—46. See also on Mark xii. 4—9.

in some secret place to spy, listen, catch, or hurt. Hesychius explains the word by ενδεδυομενοι, those who lie in wait, or in ambush, to surprise and slay. Josephus uses the word to signify a person bribed for a particular purpose. See War, b. ii. c. 2. s. 5. and b. vi. c. 5. s. 2. No doubt the persons mentioned in the text were men of the basest principles, and were hired by the malicious Pharisees to do what they attempted in vain to perform.

Verse 16. God forbid.] Or, let it not be, μη γινωσκο. Our phrase, God forbid, answers pretty well to the meaning of the Greek, but it is no translation.

Verse 22. Is it lawful for us to give tribute unto Cæsar?] See this insidious, but important question, considered at large on Matt. xxij. 16—22.

Verse 18. Grind him to powder.] See on Matt. xxi. 44.

Verse 20. They watched him] Παρατηρησαυτες, insidiously watching. See on chapter xiv. 1.

Spies] Εγκλιβητους, from εν, in, and κλιβηται, I let down, to set in ambush. One who crouches

A. M. 4033. 28 Saying, Master, ^a Mo-
 A. D. 29. ses wrote unto us, if any man's
 An. Olymp. brother die, having a wife,
 CCL. I. and he die without children, that his
 brother should take his wife, and raise
 up seed unto his brother.

29 There were therefore seven
 brethren: and the first took a wife,
 and died without children.

30 And the second took her to wife,
 and he died childless.

31 And the third took her; and in
 like manner the seven also: and they
 left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection
 whose wife of them is she? for seven
 had her to wife.

34 And Jesus answering said unto
 them, The children of this world marry,
 and are given in marriage:

35 But they which shall be accounted
 worthy to obtain that world, and the
 resurrection from the dead, neither
 marry, nor are given in marriage:

36 Neither can they die any more:
 for ^o they are equal unto the angels;
 and are the children of God, ^p being the
 children of the resurrection.

37 Now that the dead are raised,

^a Deut. 25. 5.—¹ Cor. 15. 42, 49, 52. ¹ John 3. 2.—^p Rom. 8. 23.
^r Exod. 3. 6.—^r Rom. 6. 10, 11.—^r Matt. 22. 42. Mark 12. 35.

Verse 29. *There were therefore seven brethren*] See on Matt. xxii. 23—33.

Verse 34. *The children of this world*] Men and women in their present state of mortality and probation; procreation being necessary to destroy the waste made by death, and to keep up the population of the earth.

Verse 36. *Equal unto the angels*] Who neither marry nor die. See the Jewish testimonies to the resurrection of the human body, quoted at length on 1 Cor. xv. 42.

Verse 38. *All live unto him*] There is a remarkable passage in *Josaphus'* account of the Maccabees, chap. xvi. which proves that the best informed Jews believed that the souls of righteous men were in the presence of God in a state of happiness. "*They who lose their lives for the sake of God, LIVE unto God, as do Abraham, Isaac, and Jacob, and the rest of the patriarchs.*" And one not less remarkable in *Shemoth Rabba*, fol. 159. "Rabbi Abbin saith, the Lord said unto Moses, find me out ten righteous persons among the people, and I will not destroy thy people. Then said Moses, Behold, here am I, Aaron, Eleazar, Itamar, Phineas, Caleb, and Joshua; but God said here, are but seven, where are the other three? When Moses knew not what to do, he said, O Eternal God, do those live that are dead? Yes, saith God. Then said Moses, if those that are dead do live, remember Abraham, Isaac, and

even Moses showed at the A. M. 4033.
 bush, when he called the Lord A. D. 29.
 the God of Abraham, and the An. Olymp.
 God of Isaac, and the God of Jacob. CCL. I.

38 For he is not a God of the dead,
 but of the living: for ^a all live unto him.

39 Then certain of the scribes answering, said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

41 ¶ And he said unto them, ^t How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, ^u The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ ^v Then in the audience of all the people he said unto his disciples,

46 ^w Beware of the scribes which desire to walk in long robes, and ^x love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 ^y Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

^u Psalms 110. 1. Acts 2. 34.—^v Matt. 23. 1. Mark 12. 38.
^w Matt. 23. 5.—^x Ch. 11. 43.—^y Matt. 23. 14.

Jacob." So the resurrection of the dead, and the immortality and immateriality of the soul, were not strange or unknown doctrines among the Jews.

Verse 40. *They durst not ask*] Or, *did not venture to ask* any other question, for fear of being again confounded as they had already been.

Verse 41. *How say they*] See the note on Matt. xxii. 42—46.

Verse 43. *Thy footstool.*] Literally *the footstool of thy feet.* They shall not only be so far humbled that the feet may be set on them: but they shall be *actually* subjected, and put completely under that Christ whom they now despise, and are about to crucify.

Verse 46. *Beware of the scribes*] Take heed that ye be not seduced by those who should show you the way of salvation. See on Matt. xxiii. 4—14.

1. How it can be supposed that the ancient Jewish church had no distinct notion of the resurrection of the dead, is to me truly surprising. The justice of God, so peculiarly conspicuous under the old covenant, might have led the people to infer that there must be a resurrection of the dead, if even the passage to which our Lord refers had not made a part of our law. As the body makes a part of the man, justice requires, that not only they who are martyrs

for the testimony of God, but also all those who have devoted their lives to his service, and died in his yoke, should have their bodies raised again. The justice of God is as much concerned in the resurrection of the dead, as either his power or mercy. To be freed from earthly incumbrances, earthly passions, bodily infirmities, sickness, and death, to be brought into a state of conscious existence with a refined body and a sublime soul, both immortal, and both ineffably happy; how glorious the privilege! But of this, who shall be counted worthy in that day? Only those who have washed their robes, and made them white in the blood of the Lamb; and who, by patient continuing in well-doing, have sought for glory, and honour, and immortality.

2. A bad example, supported by the authority, reputation, and majesty of religion, is a

very subtle poison, from which it is very difficult for men to preserve themselves. It is a great misfortune for any people to be obliged to beware of those very persons who ought to be their rule and pattern. This is a reflection of pious Father *Quesnel*: and while we admire its depth, we may justly lament that the evil he refers to should be so prevalent, as to render the observation, and the caution on which it is founded, so necessary. But let no man imagine that bad and immoral ministers are to be found among one class of persons only. They are to be found in the branches as well as in the root: in the different sects and parties, as well as in the mother or national churches, from which the others have separated. On either hand there is little room for glorying. *Professors* and *ministers* may change, but the truth of the Lord abideth for ever.

CHAPTER XXI.

The poor widow casting two mites into the treasury, 1-4. The destruction of the temple foretold, 5, 6. The signs of this desolation, 7. False Christs, 8. Wars, 9, 10. Earthquakes and fearful sights, 11. Persecutions against the godly, 12-19. Directions how to escape, 20-22. The tribulation of those times, 23-24. The parable of the fig-tree, illustrative of the time when they may expect these calamities, 29-33. The necessity of sobriety and watchfulness, 34-36. He teaches by day in the temple, and lodges by night in the mount of Olives, and the people come early to hear him, 37, 38.

A. M. 4033.
A. D. 29.
An. Olymp.
CCL. I.

AND he looked up, ^a and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two ^b mites.

3 And he said, Of a truth I say unto you, ^c that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ ^d And as some spake of the temple,

how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which ^e there shall not be left one stone upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come

* Mark 12. 41.—b See Mark 12. 42.—c 2 Cor. 8. 12.—d Matt. 21. 1. Mark 13. 1.

e Chapter 19. 44.—f Matthew 14. 4. Mark 13. 5. Ephesians 5. 6. 2 Thessalonians 2. 3.

NOTES ON CHAPTER XXI.

Verse 1. *The rich men casting their gifts into the treasury.* See all this from verse 1 to 4, explained on Mark xii. 41-44.

Verse 2. *A certain poor widow*] A widow miserably poor; this is the proper import of *πτωχὴν*, and her being miserably poor heightened the merit of the action.

Two mites.] Which Mark says, chap. xii. 42. make a farthing, or quadrans, the fourth part of an as, or penny, as we term it. In Plutarch's time we find the smallest piece of brass coin in use among the Romans was the quadrans, but it appears that a smaller piece of money was in circulation among the Jews in our Lord's time, called here, and in Mark, chap. xii. 42. a *lepton*, i. e. small, diminished, from *λεπτός*, I sail. In ancient times our penny used to be marked with a deep indented cross, dividing the piece into four equal parts, which, when broken in two, made the half-penny, and when broken into four made the fourthing, what we have corrupted into farthing. Probably the Roman quadrans was divided in this way for the convenience of the poor. Our term *mite* seems to have been taken from the animal by that name; for as that appeared to our ancestors to be the smallest of all animals, so this being the smallest

of all coins was called by its name. *Junius* says that *mitte* was a small base coin among the Dutch. Our word *mite* seems to be a contraction of the Latin *minutum*, a small thing, whence the French *miette*, a crumb, a very small morsel. See the note on Mark xii. 41.

Verse 5. *Goodly stones*] Or, costly stones. It has been thought by some, that this relates not so much to the stones of which the temple was built, but to the precious stones with which it was decorated. For an account of the stones of the temple, see on Mark xiii. 1.

And gifts] Or, consecrated things, *αγιασματι*. *Αγιασμα* properly signifies a thing consecrated to sacred uses: *Αγιασμα* signifies a thing devoted to a curse, or to destruction. They both come from the same root, *αγιασμι*, I lay up, separate: and though two meanings cannot be more opposite than those assigned to these words, yet in the words themselves a short vowel (ε) in the place of a long one (α) makes all the difference between blessing and cursing.

Verse 6. *One stone upon another*] This was literally fulfilled. See Matt. xxiv. 2.

Verse 8. *Many shall come in my name*] Usurping my name: calling themselves the Messiah. See Matt. xxiv. 5. Concerning this prediction of the destruction of Jerusalem, and

A. M. 4033. in my name, saying, I am
A. D. 29. *Christ*; and the time draw-
An. Olymp. eth near: go ye not therefore
CCII. 1. after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks,

A. M. 4033. and friends; and some of you shall they cause to be put to
A. D. 29. death.
An. Olymp. CCII. 1.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not a hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But wo unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

* Or, and the time, Matt. 3. 2. & 4. 17.—b Matt. 24. 7. Mark 13. 9. Rev. 2. 10.—k Acts 4. 3. & 5. 18. & 12. 4. & 16. 24.—l Acts 25. 23.—m 1 Pet. 2. 13.—n Phil. 1. 23. 2 Thess. 1. 5.—o Matt. 10. 19. Mark 13. 11. Ch. 12. 11.

p Acts 6. 10.—r Mic. 7. 6. Mark 13. 12.—s Acts 7. 50. & 19. 2.—t Matt. 10. 22.—u Matt. 10. 30.—v Matt. 24. 15. Mark 13. 14.—w Dan. 6. 26, 27. Zech. 11. 1.—x Matt. 24. 19.—y Dan. 9. 27. & 12. 7. Rom. 11. 25.

its literal accomplishment, see the notes on Matt. xxiv. 1—42.

Verse 9. *Commotions*] Seditions and civil dissensions, with which no people were more agitated than the Jews.

Verse 11. *Fearful sights*] What these were the reader will find in detail in the notes on Matt. xxiv. 7.

Verse 12. *Synagogues*] Or, assemblies, &c. See these all explained on Mark xiii. 9.

Verse 13. *It shall turn to you for a testimony.*] That is, it shall turn out on your part for a testimony to them (your persecutors,) that you are thoroughly persuaded of the truth of what you teach: and that you are no impostors.

Verse 14. *Settle it therefore, &c.*] See on Matt. x. 19.

Verse 15. *I will give you a mouth and wisdom*] *Στομα, a mouth,* must appear plain to every person to be used here for a ready utterance, or eloquence in speaking. They shall have an abundance of wisdom to know what to say: and they shall have an irresistible eloquence to say what they ought.

Verse 18. *But there shall not a hair of your head perish.*] A proverbial expression for, ye shall not suffer any essential injury. Every genuine Christian shall escape when this desolation comes upon the Jewish state

Verse 19. *In your patience*] Rather, your perseverance, your faithful continuance in my word and doctrine. *Ye will preserve your souls.* Ye shall escape the Roman sword, and not one of you shall perish in the destruction of Jerusalem. Instead of *ἔχετε, possess, or preserve ye,* I read *ἠκούετε, ye shall preserve.* This reading is supported by AB—B. five others, both the Syriac, all the Arabic, Ethiopic, Vulgate, all the Itala except two, Origen, Macarius, and Tertullian.

Verse 22. *These be the days of vengeance*] See on Matt. xxiv. 21.

Verse 24. *They shall fall by the edge of the sword*] Those who perished in the siege, are reckoned to be not less than eleven hundred thousand. See Matt. xxiv. 22.

And shall be led away captive] To the number of ninety-seven thousand. See Josephus, War, b. vi. c. ix. s. 2, 3. and on Matt. xxiv. 31.

Trodden down of the Gentiles] Judea was so completely subjugated, that the very land itself was sold by Vespasian; the Gentiles possessing it, while the Jews were either nearly all killed or led away into captivity.

Of the Gentiles be fulfilled.] Till the different nations of the earth, to whom God shall have given the dominion over this land, have accomplished all that which the Lord hath

A. M. 4033. 25 ¶² And there shall be signs
 A. D. 29. in the sun, and in the moon,
 An. Olymp. and in the stars; and upon
 CCII. 1. the earth distress of nations, with per-
 plexity: the sea and the waves roaring;

26 Men's hearts failing them for fear,
 and for looking after those things which
 are coming on the earth: ² for the powers
 of heaven shall be shaken.

27 And then shall they see the Son
 of man ^b coming in a cloud, with power
 and great glory.

28 And when these things begin to
 come to pass, then look up, and lift up
 your heads; for ^c your redemption
 draweth nigh.

29 ^d And he spake to them a parable;
 Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye
 see and know of your own selves, that
 summer is now nigh at hand.

31 So likewise ye, when ye see these
 things come to pass, know ye that the
 kingdom of God is nigh at hand.

32 Verily I say unto you, This gene-

^a Matt. 24. 29. Mark 13. 24. 2 Pet. 3. 10, 12.—^b Matt. 24. 29.—^b Matt. 24. 30. Rev. 1. 7. & 14. 14.—^c Rom. 8. 19, 23, 4 Matt. 24. 32. Mark 13. 28.—^d Matt. 24. 35.—^e Rom. 13. 13.

appointed them to do; and till the time of their
 conversion to God take place. But when shall
 this be? We know not. The nations are still
 treading down Jerusalem, and the end is known
 only to the Lord. See note on Matt. xxiv. 31.

Verse 25. *The sea and the waves roaring*]
 Figuratively pointing out the immense Roman
 armies by which Judea was to be overrun and
 destroyed.

Verse 26. *Men's hearts failing them for fear*]
 Or, *men fainting away through fear*, (Ἀποψυ-
 χουσαν) being ready to die.

Coming on the earth] Or, *coming upon this
 land*, οὐρουμένη. See this translation of the word
 vindicated in the note on chap. ii. 1.

Verse 29. *He spake to them a parable*] Illus-
 trated all these predicted facts by the simile of
 a fig-tree. See this explained on Matt. xxiv. 32.

Verse 31. *The kingdom of God is nigh at
 hand.*] After the destruction of the Jewish
 state, the doctrine of Christ crucified shall be
 preached every where, and every where prevail.

Verse 32. *This generation*] This race of
 men; but see on Matt. xxiv. 34. and Mark
 xiii. 30.

Verse 34. *Take heed to yourselves*] See our
 Lord's parable relative to this matter explained,
 Mark xiii. 34.

Be overcharged] Literally *be made heavy*, as
 is generally the case with those who have eaten
 or drunk too much. Take heed that ye be not
 rendered *secure* by an improper use of lawful
 things: do not make this earth your portion:
 expect its dissolution, and prepare to meet your
 God.

Verse 35. *The face of the whole earth.*] Or,
of this whole land. The laud of Judea, on

ration shall not pass away till all be fulfilled.

33 ^e Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ And ^f take heed to yourselves, lest at any time your hearts be over-
 charged with surfeiting and drunken-
 ness, and cares of this life, and so that
 day come upon you unawares.

35 For ^g as a snare shall it come on
 all them that dwell on the face of the
 whole earth.

36 ^h Watch ye therefore, and ⁱ pray
 always, that ye may be accounted
 worthy to escape all these things that
 shall come to pass, and ^k to stand before
 the Son of man.

37 ^l And in the day time he was
 teaching in the temple; and ^m at night
 he went out, and abode in the mount
 that is called *the mount* of Olives.

38 And all the people came early in
 the morning to him in the temple, for
 to hear him.

1 Thess. 5. 6. 1 Pet. 4. 7.—^f 1 Thess. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.—^g Matt. 24. 42. & 25. 13. Mark 13. 33.—^h Ch. 18. 1.—ⁱ Psa. 1. 5. Eph. 6. 13.—^j John 8. 1, 2.—^k Ch. 22. 39.

which these heavy judgments were to fall. See
 ver. 25. see also chap. ii. 1.

Verse 36. *Watch ye therefore, and pray
 always*] Perhaps we should connect *κατα-
 κεισθε*, continually, with *αγρυπνευετε*, watch, as it
 appears to be the most natural order. Indeed
 the word *continually* belongs equally to both
watch and *pray*, and no man is safe, at any time,
 who does not attend to this advice as *literally*
 as possible.

That shall come to pass] That is, the tribu-
 lations which are on their way to overwhelm
 and destroy the Jewish people. These are suf-
 ficiently stated in the preceding verses.

To stand before the Son of man] To be ac-
 quitted, and to be condemned, are expressed in
 Rom. xiv. 4. by *standing* and *falling*. Those who
 were faithful to the grace they had received,
 were not only not destroyed in the destruc-
 tion of Jerusalem, but became heralds of the
 grace and mercy of God to the nations. Thus
 they were counted worthy to *stand before the
 Son of man*—to minister salvation in his name.

Verse 37. *And in the day-time*] Or, *every
 day*—*πας ημερας*. This probably relates to the
 four last days of his life already mentioned.

Abode in the mount] He taught all day in
 the temple, and withdrew every evening, and
 lodged in Bethany; a town at the foot, or on the
 declivity of the mount of Olives. See the note
 on Matt. xxi. 17.

Verse 38. *The people came early*] He re-
 turned early from the mount of Olives, and the
 people came early in the morning to the temple
 to hear his teaching. For practical observa-
 tions on the awful subject of this chapter, see
 Matt. xxiv. at the end.

CHAPTER XXII.

The chief priests and scribes plot our Lord's destruction, 1, 2. Judas, at the instigation of the devil, betrays him, 3-6. He eats his last supper with his disciples, 7-18. Institutes the eucharist, 19, 20. Announces one of his disciples as the traitor, 21-23. The contention which should be greatest, 24-30. Warns Peter against Satan's devices, 31, 32. Peter's resolution, 33. His denial foretold, 34. Tells his disciples to make prudent provision for their own support, 25-37. The two swords, 38. He goes to the mount of Olives, and has his agony in the garden, 39-46. Judas comes with a mob, 47, 48. Peter cuts off the ear of the high priest's servant, which Christ heals by a touch, 49-51. He addresses the chief priests and captains of the temple, 52, 53. They lead him to the high priest's house, and Peter follows and denies his Master, 54-60. Christ looks upon him, he is stung with remorse, and weeps bitterly, 61, 62. Jesus is mocked, and variously insulted, 63-65. The next morning he is questioned before the council, 66, 67. He acknowledges himself to be the Son of God, 68-70. They condemn him, 71.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

NOW^a the feast of unleavened bread drew nigh, which is called the passover.

2 And^b the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶^c Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and cap-

^a Matt. 26. 2. Mark 14. 1.—^b Psa. 2. 2. John 11. 47. Acts 4. 27.—^c Matt. 26. 14. Mark 14. 10. John 13. 2, 27.

NOTES ON CHAPTER XXII.

Verse 1. *The feast of unleavened bread, &c.*] See this largely explained Exod. xxiii. 14. Levit. xxiii. 2-40. and on Matt. xxvi. 2.

Verse 2. *They feared the people.*] The great mass of the people seem to have been convinced, that Christ was at least a prophet sent from God, and it is likely they kept steady in their attachment to him. The multitude, who are represented as clamouring for his blood at the crucifixion, appear to have been a mere mob, formed out of the creatures of the chief priests and Pharisees.

Verse 3. *Then entered Satan into Judas*] The devil filled the heart of Judas with avarice; and that infamous passion led him to commit the crime here specified. This at once accounts for the whole of this most unprincipled and unnatural transaction. None but a devil, or he who is possessed by one, could have been guilty of it:—let the living lay this to heart. A minister of the Gospel, who is a lover of money, is constantly betraying the interests of Christ. He cannot serve two masters; and while his heart is possessed with the love of pelf; the love of God, and zeal for perishing souls, cannot dwell in him. What Satan could not do by the envy and malice of the high priests and Pharisees; he effects by Judas, a false and fallen minister of the Gospel of God. None are so dangerous to the interests of Christianity as persons of this stamp.

Verse 4. *And captains*] Among the priests who were in waiting at the temple, some were appointed φυλακας, for a guard to the temple; and over these were στρατηγοι, commanding officers: both sorts are mentioned by Josephus, War, b. vi. c. 5. s. 3. Bp. PEARCE. See another sense of captains, in the note on Matt. xxvii. 65. Dr. Lightfoot supposes these to have been the captains over the watches; for in three places the priests kept watch and ward in the temple, viz. in Beth Abthenes, in Beth Nilsots, and in Beth Mokad. The Levites also in twenty-one places more, Middoth, chap. 1. Though these watches consisted of several per-

tains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them, ^e in the absence of the multitude.

7 ¶^f Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, say-

^d Zech. 11. 12.—^e Or, without tumult.—^f Matthew 26. 17. Mark 14. 12.

sons in each, there was one set over them, as the captain or head of that watch. He thinks that Matthew, chap. xxvii. 65. refers to one of these: *Ye have a watch of your own*; let some of them be sent to guard the sepulchre. The captain of the temple, he supposes to have been the chief or head of all these watches; and thus he was captain of the captains. In the same Talmudical tract it is said, *The ruler of the mountain of the temple*, (i. e. captain of the temple) takes his walks through every watch with torches lighted before him: if he found any upon the watch, that was not standing on his feet, he said, *Peace be with thee*: but if he found him sleeping, he struck him with a stick, and he might also burn his clothes. And when it was said by others, What noise is that in the court? the answer was, It is the noise of a Levite under correction, whose garments they are burning, because he slept upon his watch. This custom casts light on Rev. xvi. 15. Behold, I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. It is easy to distinguish this captain of the mountain of the temple, from the ruler of the temple or sagan: the former presided only over the guards; the latter over the whole service of the temple. We have them both distinguished Acts iv. 1. there is the captain of the temple; and Annas, who was the sagan. See Lightfoot.

Verse 5. *They—covenanted to give him money.*] Matthew says thirty pieces, or staters, of silver, about £4. 10s. English, the common price of the meanest slave. See the note on Matt. xxvi. 15.

Verse 6. *And he promised*] That is, to do it —εξαμελορησας or, he accepted the proposal.— See Wakefield.

Verse 7. *The passover*] Πασχα, ver. 1. is the name of the festival; το πασχα here, is supposed to be the name of that on which they feasted, viz. the sacrificed paschal lamb. But see the notes on Matt. xxvi. and especially the observations at the end of that chapter.

Verse 8—13. *He sent Peter and John, &c.*]

A. M. 4033. ing, Go and prepare us the
A. D. 29. passover, that we may eat.
An. Olymp. 9 And they said unto him,
CCL. 1.

Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, the Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 ^ε And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, ^h With de-

^κ Matt. 26. 20. Mark 14. 17.—^h Or, *I have heartily desired.*
[•] Ch. 14. 15. Acts 10. 41. Rev. 19. 9.—^k Matt. 26. 29. Mark 14.

See the subject of these verses largely explained on Matt. xxvi. 17—19. and Mark xiv. 13, 15.

Verse 14. *And when the hour was come*] That is, the evening. See Matt. xxvi. 20. and Mark xiv. 17.

Verse 15. *With desire I have desired*] A Hebraism for, *I have desired most earnestly.* Our Lord's meaning seems to be, that having purposed to redeem a lost world by his blood, he ardently longed for the time in which he was to offer himself up. Such love did the holy Jesus bear to the human race. This eucharistic passover was celebrated once by way of anticipation, before the bloody sacrifice of the victim of salvation, and before the deliverance it was appointed to commemorate; as the figurative passover had been likewise once celebrated before the going out of Egypt, and the deliverance of God's chosen people. *Quæmel.*

Verse 16. *Until it be fulfilled in the kingdom of God.*] That is, until that of which the passover is a type, is fulfilled in my death, through which the kingdom of God, or of heaven, (see Matt. iii. 2.) shall be established among men.

Verse 17. *He took the cup*] This was not the sacramental cup, for that was taken after supper, ver. 20. but was the cup which was ordinarily taken before supper.

Divide it among yourselves.] Pass the cup from one to another: thus the cup which Christ gave to the first person on his right hand, continued to be handed from one to another, till it came to the last person on his left.

Verse 18. *I will not drink of the fruit of the vine*] That is, before the time of another passover, the Holy Ghost shall descend, the Gospel of the kingdom be established, and the sacramental supper shall take place of the paschal lamb: for in a few hours his crucifixion was to take place. See on Matt. xxvi. 29.

Verse 19. *Took bread*] See the nature and

sire I have desired to eat this A. M. 4033.
passover with you before I An. Olymp. 9
saffer: CCL. 1.

16 For I say unto you, I will not any more eat thereof, ¹ until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

18 For ^k I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 [†] And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: ^m this do in remembrance of me.

20 Likewise also the cup after supper, saying, ⁿ This cup is the new testament in my blood, which is shed for you.

21 ^o But, behold, the hand of him that betrayeth me is with me on the table.

^{25.}—¹ Matt. 26. 26. Mark 14. 22.—^m 1 Cor. 11. 24.—ⁿ 1 Cor. 10. 16.—^o Psal. 41. 9. Matt. 26. 21, 23. Mark 14. 18. John 13. 21. 26.

design of the Lord's supper explained in the notes on Matt. xxvi. 26—29.

This do in remembrance of me.] That the Jews in eating the passover, did it to represent the sufferings of the Messiah, is evident from the tract *Pesachim*, fol. 119. quoted by *Schoetgen*. *Why do we call this the great hallel?* (i. e. the hymn composed of several psalms, which they sung after the paschal supper.) Ans. Because in it these five things are contained: 1. The Exodus from Egypt. 2. The dividing of the Red sea. 3. The promulgation of the law. 4. The resurrection of the dead. And 5. The sufferings of the Messiah. The first is referred to Ps. cxiv. 1. *When Israel went out of Egypt, &c.* The second in Ps. cxiv. 3. *The sea saw it, and fled.* The third in Ps. cxiv. 4. *The mountains skipped like rams, &c.* The fourth in Ps. cxvi. 9. *I will walk before the Lord in the land of the living.* The fifth in Ps. cxv. 1. *Not unto us, O Lord, not unto us, but unto thy name give glory; for thy mercy and thy truth's sake.* See the note on Matt. xxvi. 30.

Verse 20. *This cup is the new testament in my blood*] Perhaps it might be better to paraphrase the passage thus: *This cup which is poured out for you, signifies the blood of the new covenant, which is shortly to be ratified in (or by) the shedding of my blood.* Or, *This cup is the new covenant, poured out for you with my blood:* that is, the paschal sacrifice and my sacrifice happen together. But see *Kypke*.

It does not appear that our Lord handed either the bread or the cup to each person: he gave it to him who was next to him, and by handing it from one to another, they shared it among themselves, ver. 17. In this respect, the present mode of administering the Lord's supper is not strictly according to the original institution.

Verse 21. *The hand of him that betrayeth me, &c.*] What can be desired more, says Dr

A. M. 4033. 22 ^p And truly the Son of
A. D. 29. man goeth, ^r as it was deter-
An. Olymp. mined: but wo unto that man
CCII. I. by whom he is betrayed!

23 ^a And they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ ^t And there was also a strife among them, which of them should be accounted the greatest.

25 ^u And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 ^v But ye shall not be so: ^w but he that is greatest among you, let him be

as the younger; and he that is chief, as he that doth serve.

27 ^x For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but ^y I am among you as he that serveth.

28 Ye are they which have continued with me in ^z my temptations.

29 And ^a I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ^b ye may eat and drink at my table in my kingdom, ^c and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Si-

^p Matt. 26. 24.—^r Acts 2. 23. & 4. 28.—^s Matt. 26. 22. John 13. 22, 25.—^t Mark 9. 31. Luke 9. 46.—^u Matt. 20. 25. Mark 10. 42.—^v Matt. 20. 1 Pet. 5. 3.—^w Ch. 9. 48.—^x Ch. 12. 37.

^y Matt. 20. 28. John 13. 13, 14. Phil. 2. 7.—^z Hebr. 4. 15. ^a Matt. 24. 47. Ch. 12. 32. 2 Cor. 1. 7. 2 Tim. 2. 12.—^b Matt. 8. 11. Ch. 14. 15. Rev. 19. 9.—^c Psa. 49. 14. Matt. 19. 28. 1 Cor. 6. 2. Rev. 3. 21.

Lightfoot, as a demonstration that Judas was present at the eucharist? and whereas the contrary is endeavoured to be proved out of John xiii. nothing is made out of nothing; for there is not one syllable throughout that whole chapter of the *paschal* supper; but of a supper before the feast of the *passover*.

Verse 22. *The Son of man goeth*] That is, he is about to die. *ἀπεχθεται, ἀχθεται, abire, going, going away, and departing,* are used by the best Greek and Latin writers, for death and dying. See Rosenmuller.

Verse 23. *They began to inquire among themselves*] See the notes on Matthew xxvi. 23, 24.

Verse 24. *There was also a strife among them*] There are two different instances of this sort of contention or strife mentioned by the evangelists, each of which was accompanied with very different circumstances; one by Matthew, in chap. xviii. 1, &c. by Mark, chap. ix. 33, &c. and by Luke, in chap. ix. 46, &c. That contention cannot have been the same with this which is mentioned here. The other, related in Matt. xx. 20, &c. and Mark x. 35, &c. must be what Luke intended here to record; and this strife or contention was occasioned by the request which Zebedee's wife made to our Lord in favour of her sons, James and John: but then, Luke has mentioned this very much out of the order of time, it having happened while our Lord and his disciples were on their way to Jerusalem; Matt. xx. 17. Mark x. 32. See Bp PEARCE.

Verse 25. *Are called benefactors*] The very Greek word used by the evangelist, *εὐεργεταί*, was the surname of some of the Ptolemies of Egypt: *Ptolemy Euergetes*, i. e. *the Benefactor*. It was a custom among the ancient Romans, to distribute part of the lands which they had conquered on the frontiers of the empire, to their soldiers; those who had enjoyed such lands were called *beneficarii*, benefited persons: and the lands themselves were termed *beneficia*, benefices, as being held on the *beneficence* of the sovereign: and it is no wonder that such sovereigns, however tyrannical or oppressive they might have been in other respects, were

termed *benefactors* by those who were thus dependent on their bounty.

Verse 26. *Let him be as the younger*] Dr. Lightfoot justly conjectures that Peter was the eldest of all the disciples: and he supposes that the strife was kindled between him and the sons of Zebedee, James and John. These three disciples were those whom Christ had distinguished by peculiar marks of his favour: and therefore it is natural to conclude, that the strife lay between these three, the two brothers and Peter. Shall we or Peter be at the head? Neither; says our Lord. *Let him, Peter, who is chief* (ὁ μαιζων, the eldest), *among you, be as John, ὁ νεώτερος, the younger*. The younger part of the disciples do not appear to have taken any part in this contention; and our Lord shows Peter and the sons of Zebedee, that they must be as unambitious as the younger, in order to be acknowledged as his disciples. Dr. Lightfoot thinks that Peter was the mover of this strife, and therefore our Lord rebukes him by name.

Verse 29. *I appoint unto you a kingdom, as my Father hath appointed unto me*] The *Codex Alexandrinus*, with some other MSS. the latter Syriac and Origen, read in the first clause, *διαθήκη, a covenant. I appoint unto you a covenant, as my Father hath appointed unto me a kingdom*.—Ye shall be ministers of the new covenant, as I am King in that spiritual kingdom to which it relates. This is a curious reading; but our Lord is probably to be understood, as promising that they should get a kingdom—a state of blessedness, as he should get it—they must go through much tribulation, in order to enter into the kingdom of God. So the Son of man suffered, that he might enter into his glory: for the joy that was set before him, he endured the cross, and despised the shame, and is sat down on the right hand of God.

Verse 30. *Sit on thrones*] See on Matt. xix. 28. Marcion left the whole of this verse out, according to Epiphanius; probably because he did not understand it.

Verse 31. *Simon, Simon*] When a name is thus repeated in the Sacred Writings, it appears to be always intended as an expression

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.
mon; behold, ^dSatan hath desired to have you, that he may ^esift you as wheat:

32 But ^fI have prayed for thee, that thy faith fail not: ^gand when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 ^hAnd he said, I tell thee, Peter, the cock shall not crow this day, before that

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.
thou shalt thrice deny that thou knowest me.

35 ¶ ⁱAnd he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

^d 1 Pet. 5. 8.—^e Amos 9. 9.—^f John 17. 9, 14, 15.—^g Psa. 51. 13. John 21. 15, 16, 17.

^h Matt. 26. 34. Mark 14. 30. John 13. 38.—ⁱ Matt. 10. 9. Ch. 9. 3. & 10. 4.

of love, manifested by a warning voice. As if he had said, While thou and the others are contending for supremacy, Satan is endeavouring to destroy you all; but I have prayed for thee, as being in most danger.

Satan hath desired—you] That is, all the apostles, but particularly the three contenders: the plural pronoun *υμεις*, sufficiently proves that these words were not addressed to Peter alone. Satan had already got one, Judas; he had nearly got another, Peter; and he wished to have all. But we see by this, that the devil cannot even tempt a man unless he receive permission. He desires to do all evil; he is permitted only to do some.

Verse 32. I have prayed for thee] From the natural forwardness and impetuosity of thy own spirit, thou wilt be brought into the most imminent danger; but I have supplicated for thee, that thy faith may not utterly fail—*ακληση*, from *ει*, out, and *λιπω*, I fail, to fail utterly or entirely off.—Peter's faith did fail, but not utterly: he did fall, but he did not fall off, apostatize, or forsake his Master and his cause finally, as Judas did. Every body sees from Peter's denial of his Lord, that his faith did fail, and his great courage too; and yet they read, in the common translation, that Christ prayed that it might not fail—Can they then conceive that our Lord's prayer was heard? The translation which I have given above, removes this embarrassment and apparent contradiction. It was certainly Peter's advantage that our Lord did pray for him: but it was not so much for his honour that he should stand in need of such a prayer beyond all others. *Lightfoot*.

When thou art converted] Restored to a sense of thy folly and sin, and to me and my cause; establish these thy brethren. All the disciples forsook Jesus and fled, merely through fear of losing their lives: Peter, who continued for awhile near him, denied his Master with oaths, and repeated this thrice; our Lord seems to intimate, that after this fall, Peter would become more cautious and circumspect than ever; and that he should become uncommonly strong in the faith, which was the case; and that, notwithstanding the business of his past conduct, he should be a proper instrument for strengthening the feeble-minded, and supporting the weak. His two epistles to the persecuted Christians, show how well he was qualified for this important work.

Verse 34. The cock shall not crow this day] Matthew, xxvi. 34. and Mark xiv. 30. say, *this night*; both expressions are right, because the

Jewish day of twenty-four hours, began with the evening, and ended at the evening of the following day.—On Peter's denial, see the notes on Matt. xxvi. 31—35.

Verse 35. When I sent you without purse] See the notes on Matt. x. 9, 10.

Verse 36. He that hath no sword] Bp. PEARCE supposes that the word *μαχαραια*, sword, has been inserted here, from what is said in ver. 38. as it is evident our Lord never intended to make any resistance, or to suffer a sword to be used on the occasion; see Matt. xxvi. 52. The word stands rather oddly in the passage: the verse translated in the order in which it stands, is as follows, *And he who hath none, let him sell his garment and buy—a sword*. Now it is plain that the verb *πωλησάτω*, let him buy, may be referred to *παραν*, a scrip, in the former part of the verse: therefore, if according to the bishop's opinion, the word *sword* be omitted, the passage may be understood thus: "When I sent you out before, chap. x. 1, &c. I intended you to continue itinerants only for a few days, and to preach the Gospel only to your countrymen; therefore you had but little need of a staff, purse, or scrip, as your journey was neither long nor expensive; but now I am about to send you into all the world, to preach the Gospel to every creature; and as ye shall be generally hated and persecuted for my sake, ye will have need to make every prudent provision for your journey; and so necessary will it be for you to provide yourselves victuals, &c. for your passage through your inhospitable country, that if any of you have no scrip or wallet, he should sell even his upper garment to provide one." Others, who are for retaining the word *sword*, think that it was a proverbial expression, intimating a time of great difficulty and danger, and that now the disciples had need to look to themselves, for his murderers were at hand. The reader will observe that these words were spoken to the disciples just before he went to the garden of Gethsemane, and that the danger was now so very near, that there could be no time for any of them to go and sell his garment, in order to purchase a sword to defend himself and his Master from the attack of the Jewish mob.

Judea was at this time, as we have already noticed, much infested by robbers: while our Lord was with his disciples, they were perfectly safe, being shielded by his miraculous power. Shortly they must go into every part of the land, and will need weapons to defend themselves against wild beasts; and to intimidate

A. M. 4033. 46 And said unto them,
A. D. 29. Why sleep ye? rise and pray,
An. Olymp. lest ye enter into temptation.
CCII. 1.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote a servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple ye stretched forth no hands

¶ Verse 40.—Matt. 26. 47. Mark 14. 43. John 18. 3. Matt. 26. 51. Mark 14. 47. John 18. 10.—Matt. 26. 55. Mark 14. 48.—John 12. 27.—Matt. 26. 57.

serves, *Contingere interdum, poros ex multo aut fervido spiritu adeo dilatari, ut etiam exeat sanguis per eos, fatque sudor sanguineus.* "Cases sometimes happen, in which, through mental pressure, the pores may be so dilated, that the blood may issue from them; so that there may be a bloody sweat." And Bp. PEARCE gives an instance from *Thuanus* (De Thou) of an Italian gentleman being so distressed with the fear of death, that his body was covered with a bloody sweat. But it is fully evident, that the fear of death could have no place in the mind of our blessed Lord. He was in the bloom of life, in perfect health, and had never suffered any thing from disease of any kind; this sweat was most assuredly produced by a preternatural cause. See at the end of the chapter.

Verse 48. *Betrayest thou the Son of man with a kiss?* Dost thou attempt to kiss me as a friend, while thou art delivering me up into the hands of my enemies? We need not wonder at all this, as Satan himself had entered into the heart of this traitor, see ver. 3. consequently we can expect nothing from him but what is *fell, deceitful, and cruel.*

Verse 50. *Cut off his right ear.* See the note on Matt. xxvii. 51.

Verse 51. *Suffer ye thus far.* Or, *Suffer me to go thus far.* As they had now a firm hold of Christ, Matt. xxvi. 50. he wished them to permit him to go as far as Malchus, whose ear was cut off, that he might heal it. See the objections brought against this interpretation, an-

against me: but this is your hour, and the power of darkness.

54 ¶ Then they took him, and led him, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while, another saw him and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked

¶ Matt. 26. 58. John 18. 15.—Matt. 26. 69. Mark 14. 66. John 18. 17, 18.—Matt. 26. 71. Mark 14. 69. John 18. 25. Matt. 26. 73. Mark 14. 70. John 18. 26.

swered by *Kypke*; and see the examples he produces. However, the words may be understood as an address to his disciples: *Let them proceed*; make no resistance, for in this way only are the Scriptures to be fulfilled.

Verse 53. *I was daily with you in the temple*] Alluding to the four preceding days, during the whole of which he taught in the temple, see chap. xxi. 37. and Matt. xxi. 17.

This is your hour, and the power of darkness.] That is, the time in which you are permitted to unrein your malice: which ye could not do before, because God did not permit you; and so perfectly are ye under his control, that neither you nor the prince of darkness can proceed a hair's breadth against me, but through this permission: see at the end of the chapter. What a comfortable thought is it to the followers of Christ, that neither men nor demons can act against them, but by the permission of their heavenly Father; and that he will not suffer any of those who trust in him, to be tried above what they are able to bear: and will make the trial issue in their greater salvation, and in his glory.

Verse 56. *A certain maid beheld him*] Or, *Attentively beholding him, ἀντισάα.* And this she did by the help of the light of the fire, at which Peter sat.

Verse 57. *And he denied him*] See the notes on Matt. xxvi. 58, 69, &c.

Verse 61. *The Lord turned and looked upon Peter*] See the note on Matt. xxvi. 75. where this delicate reproof is particularly noted.

A. M. 4033. upon Peter. * And Peter remembered the word of the Lord, how he had said unto him † Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 † And the men that held Jesus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy; who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 † And as soon as it was day, the elders of the people, and the chief

priests, and the scribes, came together, and led him into their council, saying,

67 * Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 † Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, † Ye say that I am.

71 † And they said, What need we any farther witness? for we ourselves have heard of his own mouth.

* Matt. 26. 75. Mark 14. 72.—† Matt. 26. 34, 75. John 13. 28.—‡ Matt. 26. 67, 68. Mark 14. 65.—§ Matt. 27. 1.—|| Acts 4. 26. & 22. 5.

† Matt. 26. 63. Mark 14. 61.—‡ Matt. 26. 64. Mark 14. 62.—§ Matt. 26. 65. Mark 14. 63.

Verse 62. *And Peter went out*] The word *Peter* is omitted by BDKLM. and many other good MSS. with some of the ancient versions. Griesbach leaves it out of the text.

Verse 63. *Mocked him, and smote him.*] This and the following verses are placed by Matthew and Mark before the relation of Peter's denial. For their explanation, see on Matt. xxvi. 67, 68.

Verse 68. *And if I also ask you*] Concerning the Christ, in case ye cannot give me such an answer as may prove I am not the Christ, ye will not let me go: for I know ye are determined to put me to death.

Verse 69. *Hereafter.*] *From this very time, ἀπο τοῦ νῦν.* The kingdom of God is now going to be set up. See the note on Matt. xvi. 27, 28.

Verse 70. *Art thou then the Son of God?*] They all insisted on an answer to this question, and the high priest particularly put it to him. Matt. xxvi. 63.

Verse 71. *We ourselves have heard*] We have heard him profess himself the *Son of God*; he is therefore guilty of *blasphemy*, and as an impious pretender to a divine mission, we must proceed against, and condemn him to death. See the note on Matt. xxvi. 66. Thus they proceeded as far as they could: he must now be brought before Pilate, as the Jews had no power to put him to death. His trial before Pilate is related in the subsequent chapter.

On our Lord's agony in the garden, related in the 43d and 44th verses, much has been written, but to little purpose. The cause of this agony seems not to have been well understood; and there have been many wild conjectures concerning it. Some think it was occasioned by "the divine wrath pressing in upon him; for as he was bearing the sin of the world, God looked on, and treated him as if he were a sinner." There is something very shocking in this supposition; and yet it is truly astonishing, how general it is. The ministry of the angel, in this case, is a sufficient refutation of this opinion; for what sort of strength could an angel give Christ against God's indignation?

Angelic strength could not enable him to bear either the *sin of the world*, or *God's wrath*. If an angel could have *succoured him*, in this, an angel might have made the whole atonement. Indeed the ministry of the angel, who must have been sent from God, and sent in love too, is a full proof that God's wrath was not poured out on our blessed Redeemer at this time. Dr. Lightfoot conjectures, that his conflict in the garden was with a *devil*, who appeared to him in a *bodily shape*, most horrible, and that it was through this apparition, that he began to be sore amazed, and very heavy, Mark xiv. 33. for as Satan assaulted the first Adam in a garden, in a *bodily shape*, it is not unreasonable to conclude, that in the same way, he assaulted the second Adam in a garden. St. Luke tells us, chap. iv. 13. that when the devil had finished all his temptations, he departed from him for a season: this season in the garden, probably was the season, or fit opportunity for him to return—the prince of this world came, and found nothing in him; John xiv. 30. but though there was nothing in the immaculate Jesus, on which Satan could work, yet he might, as the Doctor supposes, assume some horrible shape, in order to appal his mind, and shake his firmness: and the evangelist seems to intimate, that he had desired to be permitted to try, or sift the disciples in this way, see ver. 31. and it is probable, that it is to some personal, horrid appearance, that the apostle alludes, when he speaks of the messenger of Satan, that buffeted him, 2 Cor. xii. 7. The angel therefore from heaven, may be supposed to come against this angel from hell; and as the one appeared to terrify, the other appeared to strengthen him. It was not necessary to exert the divine power to crush this devil, and therefore an angel from heaven is sent to counteract his influence. This is the sum of Dr. Lightfoot's reasonings upon this very difficult subject.

Others suppose, that while our Lord was praying intensely in the garden, the extreme fervour of his application to God in the behalf of the poor deluded Jesus, and in behalf of the world, was too much for his human nature to

support; that he, in consequence, fell into a swoon, in which he had a vision of an angel coming from heaven to strengthen him. Let these sentiments stand on their respective merits.

What renders this circumstance more difficult, is, that there is no mention of it in any of the other evangelists: and it is worthy of remark, that among many of the ancients, the authenticity of these two verses, the 43d and 44th, has been doubted, and in consequence, they are omitted in several MSS. and in some versions and fathers. The *Codex Alexandrinus*, and the *Codex Vaticanus*, the two oldest MSS. in the world, omit both verses; in some other very ancient MSS. they stand with an asterisk before them, as a mark of dubiousness; and they are both wanting in the *Coptic fragments* published by Dr. Ford. They are however extant in such a vast number of MSS. versions, and fathers, as to leave no doubt with most critics of their authenticity. After all that has been said, or perhaps can be said on this subject, there will remain mysteries, which only the bright light of the eternal world can suffi-

ciently illustrate. That Christ was now suffering, the just for the unjust, that he might bring us to God; and that he was bearing in his body, the punishment due to their sins, I have no doubt: and that the agony of his mind, in these vicarious sufferings, caused the effusion from his body of the bloody sweat, may be easily credited, without supposing him to be at all under the displeasure of his heavenly Father; for as God can see nothing but as it is, he could not see him as a sinner who was purity itself. In every act, Jesus was that beloved Son, in whom the Father was ever well pleased.

As to the angel strengthening him, probably no more is meant by it than a friendly sympathizing of one of those heavenly beings, with their Lord in distress: this circumstance is the most difficult in the whole relation: but understood thus, the difficulty is removed; for what strength could the highest angel in heaven afford to our blessed Lord in his atoning acts? Surely none. The bare supposition is insupportable. But if we allow that the angel came to sympathize with him during his passion, the whole account will appear plain and consistent.

CHAPTER XXIII.

Christ is led to Pilate, and accused by the Jews, 1, 2. Pilate examines, and pronounces him innocent, 3, 4. The Jews violently accuse him, 5. Pilate understanding that he was of Galilee, sends him to Herod, by whom he is examined, 6—9. The chief priests and scribes vehemently accuse him, and Herod and his soldiers mock him, 10, 11. Pilate and Herod become friends, 12. Pilate, before the chief priests, rulers, and people, pronounces Christ to be innocent, and offers to release him, 13—20. The Jews clamour for his condemnation, and Pilate gives him up to their will, 21—25. Simon bears his cross, 26. The people bewail him, and he foretells the destruction of the Jewish state, 27—31. He and two malefactors are brought to Calvary, and are crucified, 32, 33. He prays for his crucifiers, 34. He is derided, mocked, and insulted by the rulers, and by the soldiers, 35—37. The superscription on the cross, 38. The conduct of the two malefactors, to one of whom he promises paradise, 39—43. The great darkness, 44, 45. He gives up the ghost, 46. The centurion and many others are greatly affected at his death, 47—49. Joseph of Arimathea begs the body, and puts it in his own new tomb, 50—53. The women prepare spices and ointments to embalm him, 54—56.

A. M. 4033.
A. D. 29.
An. Olymp.
CCLII. 1.

AND ^athe whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow ^bperverting the nation, and ^cforbidding to give tribute to Cæsar, saying, ^dthat he himself is Christ a king.

* Matt. 27. 2. Mark 15. 1. John 18. 28.—b Acts 17. 7.—c See Matt. 17. 27. & 22. 21. Mark 12. 17.

NOTES ON CHAPTER XXIII.

Verse 1. *The whole multitude*] It seems most probable, that the chief priests, elders, scribes, and captains of the temple, together with their servants, dependents, and other persons hired for the purpose, made up the multitude mentioned here. The common people were generally favourers of Christ; and for this reason the Jewish rulers caused him to be apprehended in the night, and in the absence of the people, chap. xxiii. 6. and it was now but just the break of day, xxii. 66.

Verse 2. *Perverting the nation*] The Greek word *διαστρεφοντα* signifies stirring up to disaffection and rebellion. Many MSS. and versions add *ημων*, our nation. They intimated that he not only preached corrupt doctrine, but that he endeavoured to make them disaffected toward the Roman government, for which they now pretended to feel a strong affection!

Several copies of the *Itala* add, *destroying our law and prophets—Et solventem Legem nostram et Prophetas.*

466

3 ^aAnd Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce,

d John 19. 12.—e Matthew 27. 11. 1 Timothy 6. 13.—f 1 Peter 2. 22.

Forbidding to give tribute to Cæsar] These were the falsest slanders that could be invented. The whole of our Lord's conduct disproved them. And his decision in the case of the question about the lawfulness of paying tribute to Cæsar, Matt. xxii. 21. was so fully known, that we find Pilate paid not the least attention to such evidently malicious and unfounded accusations. Neither Christ nor any of his followers from that day until now, ever forbade the paying tribute to Cæsar; that is, constitutional taxes to a lawful prince.

Verse 4. *I find no fault in this man.*] According to John xviii. 36, 38. Pilate did not say this till after our Lord had declared to him that his kingdom was not of this world; and probably not till after he had found, on examining witnesses, (ver. 14. of this chapter) that all their evidence amounted to no proof of his having set up himself for a temporal king. See Bishop PEARCE.

Verse 5. *Saying, He stirreth up the people, &c.*] In the *Codex Colbertinus*. a copy of the

(30)

A. M. 4033. saying, He stirreth up the
A. D. 29. people, teaching throughout
An. Olymp. all Jewry, beginning from
CCII. 1. Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes

stood, and vehemently accused him.

11 ^k And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ ^m And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you

ε Ch. 3. 1.—b Ch. 9. 9.—Matt. 14. 1. Mark 6. 14.—k Isai. 53. 3.—l Acts 4. 7.

^m Matt. 27. 23. Mark 15. 14. John 18. 38. & 19. 4.—o Ver. 1, 2.—p Ver. 4.

ancient *Itala* or *Antehieronymian* version, this verse stands thus: *He stirreth up the people, beginning from Galilee, and teaching through all Judea unto this place; our wives and our children he hath rendered averse from us, and he is not baptized as we are.* As the Jews found that their charge of sedition was deemed frivolous by Pilate, they changed it; and brought a charge equally false and groundless against his doctrine.

Verse 7. *Herod's jurisdiction*] The city of *Nazareth*, in which Christ had continued till he was thirty years of age, and that of *Capernaum*, in which he principally resided the last years of his life, were both in *Lower Galilee*, of which *Herod Antipas* was tetrarch. Pilate was probably glad of this opportunity to pay a little respect to Herod, whom it is likely he had irritated; and with whom he now wished to be friends. See ver. 12.

Verse 10. *The chief priests—vehemently accused him.*] Corrupt priests and teachers are generally the most implacable enemies of Christ and his truth. Evil passions betray those who are slaves to them. An affected moderation would have rendered these accusers less suspected, their accusations more probable, and the envy less visible than this *vehemence*: but *envy* seldom or never consults *prudence*: and God permits this to be so, for the honour of truth and innocence. *Quesnel*.

Verse 11. *A gorgeous robe*] Εσθίτα λαμπραν. It probably means a *white robe*, for it was the custom of the Jewish nobility to wear such. Hence, in Rev. iii. 4. it is said of the saints, *They shall walk with me in white* (garments), *because they are worthy.* In such a robe, Herod, by way of mockery, caused our Lord to be clothed; but the nobility among the Romans, wearing *purple* for the most part, Pilate's soldiers, who were Romans, put on Jesus a *purple robe*, Mark xv. 17. John xix. 2. both of them following the custom of their own country, when by way of mocking our

Lord as a king, they clothed him in robes of state. See Bishop PEARCE.

Verse 12. *Pilate and Herod were made friends*] I do not find any account of the cause of the enmity which subsisted between Herod and Pilate, given by ancient authors: and the conjectures of the moderns on the subject, should be considered as mere guesses. It is generally supposed that this enmity rose from what is related chap. xiii. of the Galileans, whose blood Pilate had mingled with that of their sacrifices. These were Herod's subjects, and Pilate seems to have fallen on them at the time they were offering sacrifices to God at the temple. Wicked men cannot love one another: this belongs to the disciples of Christ. But when Christ, his truth, or his followers, are to be persecuted, for this purpose twicked unite their counsels and their influence. The Moabites and Ammonites, who were enemies among themselves, united against poor Israel, and, as Rabbi Tanchum says, may be likened to two contending dogs, who, when the wolf comes, join together to destroy him; each knowing that if he do not, the wolf will kill both in succession: whereas, by their union they may now kill or baffle him. There is a proverb among the rabbins that *when the cat and weasel marry together, misery becomes increased.*

Verse 15. *No, nor yet Herod: for I sent you to him*] That is, to see whether he could find that Christ had ever attempted to raise any disaffection or sedition among the Galileans: among whom he had spent the principal part of his life; and yet Herod has not been able to find out any evil in his conduct. Your own accusations I have fully weighed, and find them to the last degree frivolous.

Instead of *αντιμειλα γαρ υμας προς αυτον, for I sent you to him* ΒΗΚΛΜ. and many other MSS. with some versions, read *αντιμειλαν γαρ αυτον προς υμας, for he hath sent him to us.* As if he had said, "Herod hath sent him back to

A. M. 4033. to him; and lo, nothing worthy of death is done unto him. A. D. 29. An. Olymp. CCII. 1. 16 P I will therefore chastise him, and release him.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who, for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chiefpriests prevailed.

24 And Pilate gave sentence that

p Matt. 27. 15. John 19. 1.—Matt. 27. 15. Mark 15. 6. John 18. 39.—Acts 3. 14.—Matt. 27. 26. Mark 15. 15. John 19. 16.

us, which is a sure proof that he hath found no blame in him.

Nothing worthy of death is done unto him] Or rather, nothing worthy of death is committed by him, Παναγιωτος αυτος, not, done unto him. This phrase of the same sense with ουδεν παραχρη αυτου she hath done nothing, and is frequent in the purest Attic writers. See many examples in *Hykle*.

Verse 17. For of necessity he must release one] That is, he was under the necessity of releasing one at his feast. The custom, however it originated, has now been so completely established, that Pilate was obliged to attend to it. See on Matt. xvii. 15.

Verse 18. Away with this man] That is, put him to death—αιδ τουτου, literally, take this one away, i. e. to punishment—to death.

Verse 22. I have found no cause of death in him] I find no crime worthy of death in him. There is nothing proved against him that can at all justify me in putting him to death. So here our blessed Lord was in the most formal manner justified by his judge. Now as this decision was publicly known, and perhaps registered, it is evident that Christ died as an innocent person, and not as a malefactor. On the fullest conviction of his innocence, his judge pronounced him guiltless, after having patiently heard every thing that the inventive malice of these wicked men could allege against him; and when he wished to dismiss him, a violent mob took and murdered him.

Verse 26. Simon a Cyrenian] See on Matt. xvii. 32.

Verse 27. Bewailed and lamented him.] Ελατ- 468

it should be as they required. A. M. 4033. 25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. A. D. 29. An. Olymp. CCII. 1.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us.

Or, Assented. Exod. 23. 2.—Matt. 27. 32. Mark 15. 21. See John 19. 17.—Matt. 24. 19. Ch. 21. 23.—Isai. 2. 19. Hos. 10. 8. Rev. 6. 16. & 9. 6.

τουτου, beat their breasts. See on Matthew xi. 17.

Verse 28. Weep not for me] Many pious persons have been greatly distressed in their minds, because they could not weep on reading or hearing of the sufferings of Christ. For the relief of all such, let it be for ever known, that no human spirit can possibly take any part in the passion of the Messiah. His sufferings were such, as only God manifested in the flesh could bear; and as they were all of an expiatory nature, no man can taste of, or share in them. Besides, the sufferings of Christ are not a subject of sorrow to any man; but on the contrary, of eternal rejoicing to the whole of a lost world. Some have even prayed to participate in the sufferings of Christ. The legend of St. Francis and his stigmata is well known. He is fabled to have received the marks in his hands, feet, and side.

Relative to this point, there are many unwarrantable expressions used by religious people in their prayers and hymns. To give only one instance, how often do we hear these or similar words said or sung:

Give me to feel thy agonies! One drop of thy sad cup afford!

Reader! one drop of this cup would bear down thy soul to endless ruin; and these agonies would annihilate the universe. He suffered alone: for of the people there was none with him; because his sufferings were to make an atonement for the sins of the world: and in the work of redemption he had no helper.

Verse 30. Mountains, fall on us] As this refers to the destruction of Jerusalem, and as the

A. M. 4033. 31 ^v For if they do these things in a green tree, what shall be done in the dry?

32 ¶ ^z And there were also two other malefactors led with him to be put to death.

33 And ^a when they were come to the place which is called ^b Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, ^c forgive them; for ^d they know not what they do. And ^e they parted his raiment, and cast lots.

35 ¶ And ^f the people stood beholding. And the ^g rulers also with them derided *him*, saying, He saved

^y Prov. 11. 31. Jer. 25. 29. Ezek. 20. 47. & 21. 3, 4. 1 Pet. 4. 17.—Isai. 53. 12. Matt. 27. 34.—Matt. 27. 33. Mark 15. 22. John 19. 17, 18.—^b Or, the place of a skull.—Matt. 5. 44. Acts 7. 60. 1 Cor. 4. 12.

same expressions are used, Rev. vi. 6. Dr. Lightfoot conjectures that the whole of that chapter may relate to the same event.

Verse 31. *If they do these things in a green tree*] This seems to be a proverbial expression, the sense of which is: If they spare not a tree which by the beauty of its foliage, abundance and excellence of its fruits, deserves to be preserved; then the tree which is dry and withered will surely be cut down. If an innocent man be put to death in the very face of justice, in opposition to all its dictates and decisions, by a people who profess to be governed and directed by divine laws; what desolation, injustice, and oppression may not be expected, when anarchy and confusion sit in the place where judgment and justice formerly presided? Our Lord alludes prophetically to those tribulations which fell upon the Jewish people about forty years after. See the notes on Matt. xxiv.

Verse 32. *Two other malefactors*] *ἑτεροὶ δύο κακοῦργοι*, should certainly be translated *two others, malefactors*, as in the Bibles published by the king's printer, Edinburgh. As it now stands in the text, it seems to intimate that our blessed Lord was also a malefactor.

Verse 33. *The place—called Calvary*] See on Matt. xxvii. 33.

They crucified him] See the nature of this punishment explained, Matt. xxvii. 35.

Verse 34. *They know not what they do.*] If ignorance do not excuse a crime, it at least diminishes the atrocity of it. However, these persons well knew that they were crucifying an innocent man: but they did not know that by this act of theirs, they were bringing down on themselves and on their country, the heaviest judgments of God. In the prayer, *Father, forgive them!* that word of prophecy was fulfilled, *He made intercession for the transgressors*, Isai. liii. 12.

Verse 35. *Derided him*] *Treated him with the utmost contempt*, *ἐξευκρινέζον*, in the most infamous manner. See the meaning of this word explained, chap. xvi. 14.

Verse 36. *Offering him vinegar*] See on

others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 ^b And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ ¹ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God,

^d Acts 3. 17.—Matt. 27. 35. Mark 15. 24. John 19. 23 (Psa. 22. 17. Zech. 12. 10.—Matt. 27. 39. Mark 15. 29. h Matt. 27. 37. Mark 15. 26. John 19. 19.—Matt. 27. 44. Mark 15. 32.

Matt. xxvii. 34. Vinegar, or small sour wine, was a common drink of the Roman soldiers: and it is supposed that wherever they were on duty they had a vessel of this liquor standing by. It appears that at least *two* cups were given to our Lord: one before he was nailed to the cross, viz. of wine mingled with myrrh, and another of vinegar, while he hung on the cross. Some think there were three cups; one of wine mixed with myrrh, the second, of vinegar mingled with gall, and the third of simple vinegar. Allow these three cups, and the different expressions in all the evangelists will be included. See Lightfoot.

Verse 38. *A superscription*] See Matt. xxvii. 37.

In letters of Greek, and Latin, and Hebrew] The inscription was written in all these languages, which were the most common, that all might see the reason why he was put to death. The inscription was written in Greek, on account of the Hellenistic Jews, who were then at Jerusalem because of the passover: it was written in Latin, that being the language of the government under which he was crucified: and it was written in Hebrew, that being the language of the place in which this deed of darkness was committed. But by the good providence of God, the inscription itself exculpated him, and proved the Jews to be rebels against, and murderers of, their King. See the note on Matt. xxvii. 37. It is not to be wondered at, that they wished Pilate to alter this inscription, John xix. 21. as it was a record of their own infamy.

Verse 39. *One of the malefactors which were hanged*] It is likely that the two robbers were not nailed to their crosses, but only tied to them by cords, and thus they are represented in ancient paintings. If not nailed, they could not have suffered much, and therefore they were found still alive, when the soldiers came to give the *coup de grace*, which put a speedy end to their lives. John xix. 31—33.

Verse 40. *Dost not thou fear God*] The sufferings of this person had been sanctified to

A. M. 4033. seeing thou art in the same A. D. 29. condemnation ? An. Olymp. CCII. 1.

41 And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom !

43 And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise.

⋆ Matt. 27. 45. Mark 15. 33.—Or, land.—Matt. 27. 51. Mark 15. 33.

him, so that his heart was open to receive help from the hand of the Lord: he is a genuine penitent: and gives the fullest proof he can give of it, viz. the acknowledgment of the justice of his sentence. He had sinned, and he acknowledges his sin; his heart believes unto righteousness, and with his tongue he makes confession unto salvation. While he condemns himself, he bears testimony that Jesus was innocent. Bishop PEARCE supposes that these were not robbers in the common sense of the word, but Jews who took up arms on the principle that the Romans were not to be submitted to, and that their levies of tribute money were oppressive; and therefore they made no scruple to rob all the Romans they met with. These Jews Josephus calls λησται, robbers, the same term used by the evangelists. This opinion gains some strength from the penitent thief's confession: we receive the reward of our deeds—we rose up against the government, and committed depredations in the country; but this man hath done nothing amiss—αποκρι, out of place, disorderly,—nothing calculated to raise sedition or insurrection; nor inconsistent with his declarations of peace and good will toward all men; nor with the nature of that spiritual kingdom which he came to establish among men; though he is now crucified under the pretence of disaffection to the Roman government.

Verse 42. Lord, remember me, &c.] It is worthy of remark, that this man appears to have been the first who believed in the intercession of Christ.

Verse 43. To-day shalt thou be with me in paradise.] Marcion and the Manichees are reported to have left this verse out of their copies of this evangelist. This saying of our Lord is justly considered as a strong proof of the immateriality of the soul; and it is no wonder that those who have embraced the contrary opinion should endeavour to explain away this meaning. In order to do this, a comma is placed after ενυμνησθη, to-day, and then our Lord is supposed to have meant, "Thou shalt be with me after the resurrection; I tell thee this TO-DAY." I am sorry to find men of great learning and abilities attempting to support this most feeble and worthless criticism. Such support a good cause cannot need; and in my opinion, even a bad cause must be discredited by it.

In paradise.] The garden of Eden, mentioned Gen. ii. 8. is also called from the Septuagint, the garden of paradise. The word εδεν Eden, signifies pleasure and delight. Several places

44 ¶ And it was about the sixth hour, and there was darkness over all the earth, until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

⋆ Psa. 31. 5. 1 Pet. 2. 23.—Matt. 27. 50. Mark 15. 37. John 19. 30.

were thus called; see Gen. iv. 16. 2 Kings xix. 12. Isai. xxxvii. 12. Ezek. xxvii. 28. and Amos i. 5. and such places probably had this name from their fertility, pleasant situation, &c. &c. In this light the Septuagint have viewed Gen. ii. 8. as they render the passage thus: εφυτευθη ο θεος παραδεισον εν εδεν, God planted a paradise in Eden. Hence the word has been transplanted into the New Testament; and is used to signify a place of exquisite pleasure and delight. From this the ancient heathens borrowed their ideas of the gardens of the Hesperides, where the trees bore golden fruit. And the gardens of Adonis, a word which is evidently derived from the Hebrew עֵדֶן Eden: and hence the origin of sacred groves, gardens, and other enclosures dedicated to purposes of devotion, some comparatively innocent, others impure. The word paradise is not Greek, but is of Asiatic origin. In Arabic and Persian it signifies a garden, a vineyard, and also the place of the blessed. In the Kushuf ul Loghat, a very celebrated Persian dictionary, the جنت الفردوس

Genet al Ferdoos, Garden of Paradise, is said to have been "created by God out of light, and that the prophets and wise men ascend thither."

Paradise was, in the beginning, the habitation of man in his state of innocence, in which he enjoyed that presence of his Maker, which constituted his supreme happiness. Our Lord's words intimate that this penitent should be immediately taken to the abode of the spirits of the just, where he should enjoy the presence and approbation of the Most High. In the Institutes of Menu, chap. Economics, Inst. 243. are the following words. "A man, habitually pious, whose offences have been expiated, is instantly conveyed, after death, to the higher world, with a radiant form, and a body of ethereal substance." The state of the blessed is certainly what our Lord here means: in what the locality of that state consists, we know not. The Jews have a multitude of fables on the subject.

Verse 44. Darkness over all the earth] See the note on Matt. xxvii. 45. The darkness began at the sixth hour, about our twelve o'clock at noon, and lasted till the ninth hour, which answered to our three o'clock in the afternoon.

Verse 45. The sun was darkened] See an examination of the accounts of Phlegon, Thal-us, and Dionysius, on Matt. xxvii. 45.

The veil—was rent] See Matt. xxvii. 51.

Verse 46. Into thy hands I commend my spirit] Or, I will commit my spirit—I deposit my

A. M. 4033. 47 ¶ P Now when the cen-
A. D. 29. turion saw what was done,
An. Olymp. he glorified God, saying, Cer-
CCL. 1. tainly this was a righteous man.

48 And all the people that came to-
gether to that sight, beholding the things
which were done, smote their breasts,
and returned.

49 ¶ And all his acquaintance, and
the women that followed him from
Galilee, stood afar off, beholding these
things.

50 ¶ And behold, *there was* a man
named Joseph, a counsellor; and *he*
was a good man, and a just :

51 (The same had not consented to
the counsel and deed of them;) *he was*
of Arimathea, a city of the Jews, ¹ who

¹ Matt. 27. 54. Mark 15. 39.—Psa. 38. 11. Matt. 27. 55.
Mark 15. 40. See John 19. 25.—Matt. 27. 57. Mark 15. 42.
John 19. 38.

soul in thy hands. Another proof of the imma-
teriality of the soul, and of its *separate* existence
when the body is dead.

Verse 48. *And all the people*] All were deeply
affected, except the priests, and those whom
they had employed to serve their base purposes.
The darkness, earthquake, &c. had brought
terror and consternation into every heart.
How dreadful is the state of those, who, in con-
sequence of their long opposition to the grace
and truth of God, are at last given up to a re-
probate mind!

Verses 50, 51. *Joseph—of Arimathea*] See
the notes on Matt. xxvii. 57—60. and those
especially on Mark xv. 43.

Verse 54. *And the sabbath drew on*] Or, *the*
sabbath was lighting up, *επιφαει*, i. e. with the
candles which the Jews light just before six in
the evening, when the *sabbath* commences.
The same word is used for the dawning of the
day, Matt. xxviii. 1. *Wakefield.* The Jews
always lighted up candles on the sabbath; and
it was a solemn precept, that "if a man had
not bread to eat, he must beg from door to door
to get a little oil to set up his sabbath light."
The night of the sabbath drew on, which the
Jews were accustomed to call the *light*. See
Lightfoot.

Verse 55. *The women also, which came*]
These were Mary of Magdala, Joanna, and
Mary the mother of James, chap. xxiv. 10.

also himself waited for the
kingdom of God.

52 This *man* went unto Pi-
late, and begged the body of Jesus.

53 ^u And he took it down, and wrapped
it in linen, and laid it in a sepulchre that
was hewn in stone, wherein never man
before was laid.

54 And that day was ^v the prepara-
tion, and the sabbath drew on.

55 ¶ And the women also, ^w which
came with him from Galilee, followed
after, and ^x beheld the sepulchre, and
how his body was laid.

56 And they returned, and ^y prepared
spices and ointments; and rested the
sabbath day, ^z according to the com-
mandment.

¹ Mark 15. 43. Ch. 2. 25, 38.—^u Matt. 27. 59. Mark 15. 46.
^v Matt. 27. 62.—^w Ch. 8. 2.—^x Mark 15. 47.—^y Mark 16. 1.
^z Exod. 20. 10.

To these three, Mark, in chap. xvi. 1. adds
Salome, but some think that this was only a
surname of one of these Marys.

Verse 56. *Prepared spices and ointments*]
This was in order to embalm him; which suffi-
ciently proves that they had no hope of his
resurrection the third day.

And rested the sabbath-day] For though the
Jewish canons allowed all works, necessary
for the dead, to be done, even on the sabbath,
such as washing and anointing, provided they
moved not a limb of the dead person; yet as
the Jews had put Christ to death, under the
pretence of his being a malefactor, it would
not have been either prudent or safe to appear
too forward in the present business; and there-
fore they rested on the sabbath.

Certain copies of the *Itala* have some re-
markable additions in these concluding verses.
The conclusion of the 48th verse in one of them,
is read thus; *beating their breasts, and their*
foreheads, and saying, wo to us because of what
is done this day, on account of our sins; for the
desolation of Jerusalem is at hand. To verse
52. another adds, *And when Pilate heard that*
he was dead, he glorified God, and gave the
body to Joseph. On the circumstances of the
crucifixion, see the observations at the end of
Matt. xxvii. and consider how heinous sin
must be in the sight of God, when it required
such a sacrifice!

CHAPTER XXIV.

The women coming early to the sepulchre on the first day of the week, bringing their spices, find the stone rolled away, and the tomb empty, 1—3. They see a vision of angels, who announce Christ's resurrection, 4—8. The women return, and tell this to the eleven, 9, 10. They believe not, but Peter goes and examines the tomb, 11, 12. Christ, unknown, appears to two of the disciples who were going to Emmaus, and converses with them, 13—29. While they are eating together, he makes himself known, and immediately disappears, 30, 31. They return to Jerusalem, and announce his resurrection to the rest of the disciples, 32—35. Jesus himself appears to them, and gives them the fullest proof of the reality of his resurrection, 36—43. He preaches to them, and gives them the promise of the Holy Spirit, 44—49. He takes them to Bethany, and ascends to heaven in their sight, 50, 51. They worship him, and return to Jerusalem, 52, 53.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

NOW^a upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2^c And they found the stone rolled away from the sepulchre.

3^d And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments :

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead ?

6 He is not here, but is risen : remember how he spake unto you when he was yet in Galilee,

^a Matt. 28. 1. Mark 16. 1. John 20. 2.—^b Ch. 23. 56.—^c Matt. 28. 2. Mark 16. 4.—^d Ver. 23. Mark 16. 5.—^e John 20. 12. Acta 1. 10.—^f Or, him that liveth!

NOTES ON CHAPTER XXIV.

Verse 1. *Bringing the spices*] To embalm the body of our Lord : but Nicodemus and Joseph of Arimathea had done this before the body was laid in the tomb. See John xix. 39, 40. but there was a second embalming found necessary : the first must have been hastily and imperfectly performed ; the spices, now brought by the women, were intended to complete the preceding operation.

And certain others with them.] This clause is wanting in BCL. two others ; *Coptic, Ethiopic, Vulgate*, and in all the *Itala*, except two. *Dionysius Alexandrinus*, and *Eusebius*, also omit it. The omission is approved by Mill, Bengel, Wetstein, Griesbach, and others. Bp. Pearce, thinks it should be left out for the following reasons ; 1. " They who came to the sepulchre, as is here said, being the same with those who, in chap. xxiii. 55. are called the women which came with him from Galilee, there was no room for Luke (I think) to add as here, and some others came with them ; because the words in chap. xxiii. 55. to which these refer, include all that can be supposed to be designed by the words in question. 2. Luke has named no particular woman here, and therefore he could not add and some others, &c. these words necessarily requiring that the names of the women should have preceded, as is the case in ver. 10. where, when Mary Magdalene, the other Mary, and Joanna had been named, it is very rightly added, and other women that were with them."

Verse 2. *They found the stone rolled away*] An angel from God had done this before they reached the tomb, Matt. xxviii. 2. On this case we cannot help remarking, that when persons have strong confidence in God, obstacles do not hinder them from undertaking whatever they have reason to believe he requires ; and the removal of them they leave to

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And^h they remembered his words. 9ⁱ And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11^l And their words seemed to them as idle tales, and they believed them not.

12^m Then arose Peter, and ran unto the sepulchre ; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was to come to pass.

^f Matt. 16. 21. & 17. 23. Mark 8. 31. & 9. 31. Ch. 9. 92. ^g John 2. 22.—^h Matt. 28. 8. Mark 16. 10.—ⁱ Ch. 8. 3.—^j Mark 16. 11. Ver. 25.—^k John 20. 3. 6.

him : and what is the consequence ? They go on their way comfortably, and all difficulties vanish before them.

Verse 3. *And found not the body of the Lord*] His holy soul was in paradise ; chap. xxiii. 43. and the evangelist mentions the body particularly, to show, that this only was subject to death. It is, I think, evident enough from these and other words of Luke, that the doctrine of the materiality of the soul made no part of his creed.

Verse 5. *Why seek ye the living among the dead?*] This was a common form of speech among the Jews, and seems to be applied to those who were foolishly, impertinently, or absurdly employed. As places of burial were unclean, it was not reasonable to suppose that the living should frequent them ; or, that if any was missing, he was likely to be found in such places.

Verse 7. *Sinful men*] Or heathens, *αθεων αμαρτανων*, i. e. the Romans, by whom only he could be put to death ; for the Jews themselves acknowledged that this power was now vested in the hands of the Roman governor alone. See John xix. 15.

Verse 8. *They remembered his words*] Even the simple recollection of the words of Christ, becomes often a source of comfort and support to those who are distressed or tempted : for his words are the words of eternal life.

Verse 10. *And Joanna*] She was the wife of Chuza, Herod's steward. See chap. viii. 3.

Verse 12. *Then arose Peter*] John went with him, and got to the tomb before him. See John xx. 2, 3.

The linen clothes laid by themselves] Or, the linen clothes only. This was the fine linen which Joseph of Arimathea bought and wrapped the body in ; Mark xv. 46. Small as this circumstance may at first view appear, it is, nevertheless, no mean proof of the resurrection

A. M. 4033. 13 ¶ And behold, two of
A. D. 39.
An. Olymp.
CCH. 1. them went that same day to
a village called Emmaus,
which was from Jerusalem about three-
score furlongs.

14 And they talked together of all
these things which had happened.

15 And it came to pass, that while
they communed together and reasoned,
Jesus himself drew near, and went with
them.

16 But their eyes were holden that
they should not know him.

17 And he said unto them, What
manner of communications are these
that ye have one to another, as ye walk,
and are sad ?

Mark 16. 12.—Matt. 18. 20. Ver. 30.—p John 20. 14. &
21. 4.—John 19. 25.—Matt. 21. 11. Ch. 7. 16. John 3. 2. &

of our Lord. Had the body been *stolen* away, all that was wrapped about it would have been taken away with it; as the *delay* which must have been occasioned by stripping it, might have led to the detection of the theft, nor would the disciples have run such a risk if they had stolen him when stripping the body could have answered no end. This circumstance is related still more particularly by John chap. xx. 5, 6, 7. *Peter seeth the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself.* All these circumstances prove that the thing was done leisurely: order and regularity being observed through the whole. Hurry and confusion necessarily mark every act of robbery.

Verse 13. *Behold, two of them*] This long and interesting account is not mentioned by Matthew nor John; and is only glanced at by Mark, chap. xvi. 12, 13. One of these disciples was *Cleopas*, ver. 18. and the other is supposed by many learned men, both ancient and modern, to have been *Luke* himself. See the sketch of his life prefixed to these notes. Some of the ancient versions have called the other disciple *Ammaus* and *Ammaon*, reading the verse thus: *Behold two of them, Ammaus and Cleopas, were going in that very day, to a village about sixty furlongs distant from Jerusalem.* But the Persian says positively that it was *Luke* who accompanied Cleopas. See the inscription to section 140. of this Gospel in the Polyglott. Dr. Lightfoot thinks it was *Peter*, and proves that Cleopas and Alpheus, were one and the same person.

Three score furlongs.] Some MSS. say 160 furlongs, but this is a mistake; for Josephus assigns the same distance to this village from Jerusalem as the evangelist does. War, b. vii. c. 6. a. 6. Ἀμμαὺς ἀπέχει τῶν Ἱερουσαλὴμ ἑξαδούκων σταδίων, *Ammaus is sixty stadia distant from Jerusalem*, about seven English miles and three quarters. A stadium was about 243 yards, according to *Arbutnot*.

Verse 15. *And reasoned*] Συζητούν, concerning the probability or improbability of Christ being the *Messiah*, or of his resurrection from the dead. It was a laudable custom of the

18 And the one of them, A. M. 4033.
A. D. 39.
An. Olymp.
CCH. 1. whose name was Cleopas,
answering said unto him, Art
thou only a stranger in Jerusalem, and
hast not known the things which are
come to pass there in these days ?

19 And he said unto them, What
things ? And they said unto him, Con-
cerning Jesus of Nazareth, which was
a prophet mighty in deed and word
before God and all the people :

20 And how the chief priests and
our rulers delivered him to be con-
demned to death, and have crucified
him.

21 But we trusted that it had been
he which should have redeemed Israel :

4. 19. & 6. 14. Acts 2. 22.—1 Acts 7. 22.—Ch. 23. 1. Acts 13.
27, 28.—Ch. 1. 68. & 2. 38. Acts 1. 6.

Jews, and very common also, to converse about the law in all their journeyings; and now they had especial reason to discourse together, both of the law and the prophets, from the transactions which had recently taken place.

Verse 16. *Their eyes were holden*] It does not appear that there was any thing *supernatural* here, for the reason why these persons (who were not apostles, see ver. 33.) did not recollect our Lord, is given by Mark, chap. xvi. 12. who says that Christ appeared to them in another form.

Verse 18. *Cleopas.*] The same as Alpheus, father of the apostle James, Mark iii. 18. and husband of the sister of the Virgin. John xix. 25.

Art thou only a stranger] As if he had said, What has been done in Jerusalem within these few days, has been so public, so awful, and so universally known, that if thou hadst been but a lodger in the city for a single night, I cannot conceive how thou couldst miss hearing of these things: indeed thou appearest to be the only person unacquainted with them.

Verse 19. *Which was a prophet*] ἄνθ προφήτης, a man prophet, a genuine prophet; but this has been considered as a Hebraism; "for in Exod. ii. 14. a man prince is simply a prince; and in 1 Sam. xxxi. 3. Men archers mean no more than archers." But my own opinion is, that this word is often used to deepen the signification; so in the above quotations, *Who made thee a man prince*, (i. e. a mighty sovereign) and a judge over us? Exod. ii. 14. And, the battle went sore against Saul, and the men archers (i. e. the stout or well-aiming archers) hit him. 1 Sam. xxxi. 3. So in ΠΑΛΕΦΑΤΗΣ, de Incredib. c. 33. p. 47. quoted by *Kypke*, ἡ ἀνθ βασιλεὺς μῆγας, he was a great and eminent king. So ἀνθ προφήτης, here signifies, he was a GENUINE prophet, nothing like those false ones by whom the people have been so often deceived; and he has proved the divinity of his mission by his heavenly teaching and astonishing miracles.

Mighty in—word] Irresistibly eloquent. Powerful in deed, working incontrovertible miracles. See *Kypke* in loco.

Verse 21—24. *Cleopas* paints the real state of his own mind in these verses. In his relation

A. M. 4033. and besides all this, to-day is
 A. D. 29. the third day since these
 An. Olymp. things were done.
 CCH. I.

22 Yea, and ^w certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And ^x certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools

^w Matt. 28. 8. Mark 16. 10. Ver. 9, 10. John 20. 18.—^x Ver. 12.—^y Ver. 46. Acts 17. 3. 1 Pet. 1. 11.—^a Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Numb. 21. 9. Deut. 18. 15. ^b Psa. 16. 9, 10. & 22. & 132. 11. Isai. 7. 14. & 9. 6. & 40. 10.

there is scarcely any thing well connected; important points are referred to, and not explained, though he considered the person to whom he spoke as entirely *unacquainted* with these transactions: his *own hopes and fears* he cannot help mixing with the narration, and throwing over the whole that *confusion* that dwelt in his own heart. The narration is not at all in Luke's style, but as it is probable he was the *other disciple* who was present, and had heard the words of Cleopas, he gave them in that simple, natural, artless manner, in which they were spoken. Had the account been *forged*, those simple, natural touches would not have appeared.

[*To-day is the third day*] Our Lord had often said that he would rise again the third day; and though Alpheus had little hope of this resurrection, yet he could not help recollecting the words he had heard, especially as they seemed to be confirmed by the relation of the women, ver. 22—24.

Verse 25. *O fools and slow of heart to believe*] *Inconsiderate* men, justly termed such, because they had not properly *attended* to the description given of the Messiah by the prophets, nor to his teaching and miracles, as proofs that **HE** alone was the person they described.

Slow of heart—*Backward*, not easy to be persuaded of the truth, always giving way to doubtfulness and distrust. This very imperfection in them, is a strong evidence of the *truth* of the doctrine which they afterward believed, and proclaimed to the world. Had they not had the *fullest assurance* of these things, they never would have credited them: and it is no small honour to the new covenant Scriptures, that such persons were chosen, first, to believe them, secondly, to proclaim them in the world, and thirdly, to die on the evidence of those truths, the blessed influence of which they felt in their own hearts, and fully exemplified in their lives.

Verse 26. *Ought not Christ to have suffered*] Ουχι ουκ οφειλον τον Χριστον, *Was it not necessary that Christ should suffer.* This was the way in which sin must be expiated, and without this, no soul could have been saved. The *suffering Messiah* is he alone by whom Israel and the world can be saved.

A. M. 4033. and slow of heart to believe
 A. D. 29. all that the prophets have
 An. Olymp. spoken!
 CCH. I.

26 ^y Ought not Christ to have suffered these things, and to enter into his glory?

27 ^z And beginning at ^a Moses and ^b all the prophets, he expounded unto them in all the Scriptures, the things concerning himself.

28 And they drew nigh unto the village, whither they went: and ^c he made as though he would have gone farther.

29 But ^d they constrained him, saying, Abide with us: for it is toward evening,

11. & 50. 6. & 53. Jer. 23. 5. & 33. 14, 15. Ezek. 34. 23. & 37. 25. Dan. 9. 24. Mic. 7. 29. Mal. 3. 1. & 4. 2. See on John 1. 45.—^e See Gen. 32. 26. & 42. 7. Mark 6. 48.—^d Gen. 19. 3. Acts 16. 15.

Verse 27. *Beginning at Moses, &c.*] What a sermon this must have been, where all the prophecies relative to the *incarnation, birth, teaching, miracles, sufferings, death, and resurrection* of the blessed Jesus, were all adduced, illustrated, and applied to himself, by an appeal to the well-known facts which had taken place during his life! We are almost irresistibly impelled to exclaim, What a pity this discourse had not been preserved! No wonder their hearts burned within them, while hearing such a *sermon*, from such a *preacher*. The law and the prophets had all borne testimony, either directly or indirectly, to Christ: and we may naturally suppose that these prophecies and references were those which our Lord at this time explained and applied to himself. See verse 32.

Verse 28. *He made as though he would have gone farther.*] That is, *he was going on, as though he intended to go farther*; and so he doubtless would, had they not earnestly pressed him to lodge with them. His preaching had made a deep impression upon their hearts, ver. 32. and now they feel it their greatest privilege to entertain the preacher.

This is a constant effect of the doctrine of Christ: wherever it is *felt*, the Author of it, the ever-blessed Jesus, is earnestly entreated to dwell in the heart; and he who preaches it, is amply provided with the necessities of life by those who have received his testimony.

Verse 29. *For it is toward evening*] And consequently both inconvenient and unsafe to proceed to another village. Reader! it is probably the *eve* of thy life, whether thou be *old or young*: thy day may have *already declined*, and there is, possibly, but a *step* between thee and the eternal world! Hath the Lord Jesus *taught* thee by his *word* and *spirit* to believe in him that thou mightest be saved? Is he *come* into thy heart? Hast thou the *witness* of his *spirit* that thy *sin* is *blotted out* through his blood? Rom. viii. 16. Galat. iv. 6. 1 John v. 10, 11, 12. If thou have not, get thee to God right humbly. Jesus is about to *pass by*, perhaps for ever! O, *constrain* him by earnest *faith* and *prayer* to *enter* into thy soul, and *lodge* with thee? May God *open* **THY** eyes! may he stir up and *inflame* **THY** heart!

A. M. 4033. and the day is far spent. And
A. D. 29. he went in to tarry with them.
An. Olymp. CCL. I.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were

c Matt. 14. 19.—f Or, ceased to be seen of them. See Ch. 4. 30. John 8. 59.—g 1 Cor. 15. 5.

And he went in] And so he will to thee, thou penitent soul! therefore take courage, and be not faithless but believing.

Verse 30. He took bread] This was the office of the master and father of a family; and this was our Lord's usual custom among his disciples. Those whom Christ lodges with, he feeds, and feeds too with bread that himself hath blessed, and this feeding not only strengthens, but also enlightens the soul.

Verse 31. Their eyes were opened] But we are not to imagine that he administered the holy eucharist at this time; there is not the most distant evidence of this. It was a mere family meal, and ended before it was well begun.

They knew him] His acting as father of the family, in taking, blessing, and distributing the bread among them, caused them to recollect those lips which they had often heard speak, and those hands by which they had often been fed. Perhaps he also threw off the disguise which he had before assumed; and now appeared in his own person.

He vanished out of their sight] Probably during their surprise, he took the opportunity of withdrawing from the place; leaving them to reflect and meditate on what they had heard and seen.

Verse 32. Did not our heart burn within us] His word was in our heart as a burning fire, Jer. xx. 9. Our hearts waxed hot within us, and while we were musing the fire burned, Psal. xxxix. 3. In some such way as this the words of the disciples may be understood: but there is a very remarkable reading here in the Codex Bezae; instead of καίωσθαι, burned, it has κακὰ λυμηνῶν, veiled, and one of the Itala has, fuit excoecatum, was blinded. Was not our heart veiled (blinded) when he conversed with us on the way, and while he unfolded the Scriptures to us, seeing we did not know him?

Verse 34. Saying, the Lord is risen indeed] The meaning here is, that these two disciples found the apostles, and those who were with them, unanimously testifying that Christ had

done in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have.

40 And when he had thus spoken, he showed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto

b Mark 16. 14. John 20. 19. 1 Cor. 15. 5.—c Mark 6. 49. k John 20. 27.—l Gen. 45. 26.

risen from the dead. It is not to the two disciples to whom we are to refer the word λέγοντες, saying; but to the body of the disciples. See the note on Mark xvi. 12.

Verse 35. And they] The two disciples who were just come from Emmaus, related what had happened to them on the way, going to Emmaus, and how he had been known unto them in the breaking of bread, while supping together, at the above village. See on ver. 31.

Verse 36. And as they thus spake] While the two disciples who were going to Emmaus were conversing about Christ, he joined himself to their company. Now while they and the apostles are confirming each other in their belief of his resurrection, Jesus comes in, to remove every doubt, and to give them the fullest evidence of it. And it is ever true, that wherever two or three are gathered together in his name, he is in the midst of them.

Peace be unto you.] The usual salutation among the Jews. *May you prosper in body and soul, and enjoy every heavenly and earthly good!* See the notes on Matt. v. 9. x. 12.

Verse 37. And supposed that they had seen a spirit.] But if there be no such thing as a disembodied spirit, would not our Lord have shown them their error? Instead of this, he confirms them in their opinion, by saying, *A spirit hath not flesh and bones as you see me have*, ver. 39. therefore he says, *handle me and see me*. They probably imagined that it was the soul only of our blessed Lord which they saw; but they were soon fully convinced of the identity of his person, and the reality of his resurrection: for, 1. They saw his body. 2. They heard him speak. 3. They handled him. 4. They saw him eat a piece of broiled fish and honeycomb, which they gave him. In these things it was impossible for them to have been deceived.

Verse 41. They—believed not for joy] They were so overcome with the joy of his resurrection, that they did not for some time, properly receive the evidence that was before them—as we phrase it, they thought the news too good to be true,

A. M. 4033. them, ^m Have ye here any meat?
 A. D. 29. An. Olymp. 42 And they gave him a
 CCH. I. piece of a broiled fish, and of a
 honeycomb.

43 ⁿ And he took it, and did eat before them.

44 And he said unto them, ^o These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then ^p opened he their understand-

^m John 21. 5.—ⁿ Acts 10. 41.—^o Matt. 16. 21. & 17. 22. & 20. 18. Mark 8. 31. Ch. 9. 22. & 18. 31. Ver. 6.—^p Acts 16. 14.—^r Ver. 26. Psa. 22. Isai. 50. 6. & 53. 2, &c. Acts 17. 3. ^s Dan. 9. 24. Acts 13. 38, 46. 1 John 2. 12.

Verse 44. *The law—the prophets—the psalms* This was the Jewish division of the whole Old Covenant. The LAW contained the five books of Moses; the PROPHETS, the Jews divided into former and latter; they were, according to Josephus, thirteen. "The PSALMS included not only the book still so named, but also three other books, Proverbs, Job, and Canticles. These all," says the above author, "contain hymns to God, and rules for the conduct of the lives of men." Joseph. cont. App. i. 8. This account is imperfect: the common Jewish division of the writings of the Old Covenant is the following, and indeed seems to be the same to which our Lord alludes:

I. The LAW, תורה, *thorah*, including Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

II. The PROPHETS, נביאים, *nabiain*, or teachers, including Joshua, Judges, the two books of Samuel, and the two books of Kings, (these were termed the former prophets) Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, and Malachi: these were termed the latter prophets.

III. The HAGIOGRAPHIA, (holy writings) כתובים, *kethuwim*, which comprehended the Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the two books of Chronicles. The Jews made anciently only twenty-two books of the whole, to bring them to the number of the letters in the Hebrew alphabet: and this they did by joining Ruth to Judges, making the two books of Samuel only one: and so of Kings and Chronicles; joining the Lamentations to Jeremiah, and making the twelve minor prophets only one book.

Verse 45. *Then opened he their understanding*] ^{Δανοίξαν}, he fully opened. They had a measure of light before, so that they discerned the Scriptures to be the true word of God, and to speak of the Messiah: but they had not light sufficient to enable them to apply these Scriptures to their Lord and Master; but now, by the influence of Christ, they see, not only the prophecies which pointed out the Messiah, but also the Messiah who was pointed out by these prophecies. The book of God may be received in general as a divine revelation, but the proper meaning, reference, and application of the Scriptures can only be discerned by the light

ing, that they might understand the Scriptures,

46 And said unto them, ^r Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and ^s remission of sins should be preached in his name ^t among all nations, beginning at Jerusalem.

48 And ^u ye are witnesses of these things.

49 ¶ ^v And, behold, I send the promise of my Father upon you: but tarry

^r Gen. 12. 3. Psa. 22. 27. Isai. 49. 6, 22. Jer. 31. 34. Hos. 2. 23. Mic. 4. 2. Mal. 1. 11.—^s John 15. 27. Acts 1. 8, 22. & 2. 32. & 3. 15.—^t Isai. 44. 3. Joel 2. 28. John 14. 16, 26. & 15. 26. & 16. 7. Acts 1. 4. & 2. 1, &c.

of Christ. Even the very plain word of God is a dead letter to those who are not enlightened by the grace of Christ; and why? because this word speaks of spiritual and heavenly things; and the carnal mind of man cannot discern them. They who receive not this inward teaching, continue dark and dead while they live.

Verse 47. *Repentance*] See its nature fully explained on Matt. iii. 1.

Remission of sins] ^{Ἀφίσην ἁμαρτιῶν}, the taking away—removal of sins, in general—every thing that relates to the destruction of the power, the pardoning of the guilt, and the purification of the heart from the very nature of sin.

Should be preached in his name] See the office of a proclaimer, herald, or preacher, explained in the note on Matt. iii. 1. and particularly at the end of that chapter.

In his name—On his authority, and in virtue of the atonement made by him: for on what other ground could the inhabitants of the earth expect remission of sins!

Among all nations] Because God wills the salvation of ALL; and Jesus Christ by his grace has tasted death for EVERY man, Heb. ii. 9.

Beginning at Jerusalem] Making the first overtures of mercy to my murderers! If then the sinners of Jerusalem might repent, believe, and be saved; none, on this side hell, need despair.

Verse 48. *Ye are witnesses of these things*] He gave them a full commission to proclaim these glad tidings of peace and salvation to a lost world. The disciples were witnesses not only that Christ had suffered and rose again from the dead; but also that he opens the understanding by the inspiration of his spirit, that he gives repentance, that he pardons sin, and purifies from all unrighteousness, and that he is not willing that any should perish, but that all should come unto the knowledge of the truth and be saved. And these are the things of which their successors in the Gospel ministry must bear witness. As far as a man steadily and affectionately proclaims these doctrines, so far God will bless his labour to the salvation of those who hear him. But no man can with any propriety bear witness of that grace that saves the soul, whose own soul is not saved by that grace.

Verse 49. *The promise of my Father*] That is, the Holy Ghost, promised, John xv. 26. See Acts i. 4. ii. 33.

A. M. 4033. ye in the city of Jerusalem,
A. D. 39. until ye be endued with power
An. Olymp. from on high.
CCL. 1.

50 † And he led them out † as far as to Bethany, and he lifted up his hands, and blessed them.

51 † And it came to pass, while he

† Acts 1. 12.—† 2 Kings 2. 11. Mark 16. 19. John 20. 17. Acts

Until ye be endued with power] The energy of the Holy Ghost was to be communicated to them for three particular purposes. 1. That he might be in them, a sanctifying comforter, fortifying their souls, and bringing to their remembrance whatever Jesus had before spoken to them.

2. That their preaching might be accompanied by his demonstration and power to the hearts of their hearers, so that they might believe and be saved.

3. That they might be able to work miracles, to confirm their pretensions to a divine mission; and to establish the truth of the doctrines they preached.

Verse 50. He led them out as far as to Bethany] The difficulties in this verse, when collated with the accounts given by the other evangelists are thus reconciled by Dr. Lightfoot.

“1. This very evangelist (Acts i. 12.) tells us, that when the disciples came back from the place where our Lord had ascended, they returned from mount Olivet, distant from Jerusalem a sabbath day's journey. But now the town of Bethany was about fifteen furlongs from Jerusalem, John xi. 18. and that is double a sabbath day's journey.

“II. Josephus tells us, that mount Olivet was but five furlongs from the city, and a sabbath day's journey was seven furlongs and a half. Antiq. lib. 20. cap. 6. About that time there came to Jerusalem a certain Egyptian, pretending himself a prophet, and persuading the people that they should go out with him to the mount of Olives. Ὁ και της πολως ἀντι-μερος κτιστος, ἀριχτι σταδία πέντε; which being situated on the front of the city, is distant five furlongs. These things are all true; 1. That the mount of Olives lay but five furlongs distant from Jerusalem. 2. That the town of Bethany was fifteen furlongs. 3. That the disciples were brought by Christ as far as Bethany. 4. That when they returned from the mount of Olives, they travelled more than five furlongs. And 5. Returning from Bethany they travelled but a sabbath day's journey. All which may be easily reconciled, if we would observe; that the first space from the city was called Bethphage, which I have cleared elsewhere from Talmudic authors, the evangelists themselves also confirming it. That part of that mount was known by that name to the length of about a sabbath day's journey, till it came to that part which is called Bethany. For there was a Bethany, a tract of the mount, and the town of Bethany. The town was distant from the city about fifteen furlongs, i. e. about two miles, or a double sabbath day's journey; but the first border of this tract (which also bore the name of Bethany) was distant but one mile, or a single sabbath day's journey.

“Our Saviour led out his disciples, when he was about to ascend, to the very first region or tract of mount Olivet, which was called Beth-

phage, blessed them, he was parted from them, and carried up into heaven.

52 † And they worshipped him, and returned to Jerusalem with great joy;

53 And were continually † in the temple praising and blessing God. Amen.

1. 9. Ephes. 4. 8.—y Matt. 28. 9, 17.—z Acts 2. 46. & 5. 42.

any, and was distant from the city a sabbath day's journey. And so far from the city itself did that tract extend itself which was called Bethphage: and when he was come to that place where the bounds of Bethphage and Bethany met and touched one another, he then ascended; in that very place where he got upon the ass when he rode into Jerusalem, Mark xi. 1. Whereas, therefore, Josephus saith, that mount Olivet was but five furlongs from the city, he means the first brink and border of it. But our evangelist must be understood of the place where Christ ascended, where the name of Olivet began, as it was distinguished from Bethphage.

Between the appearance of Christ to his apostles, mentioned in ver. 36, &c. almost all the forty days had passed before he led them out to Bethany. They went by his order into Galilee, Matt. xxvi. 32. xxviii. 10. Mark xiv. 28. xiv. 7. and there he appeared to them, as is mentioned, Matt. xxviii. 16, &c. and more particularly, John xxi. 1, &c. See Bp. PHARGE.

Lifted up his hands] Probably to lay them on their heads, for this was the ordinary way in which the paternal blessing was conveyed. See Gen. xlviii. 8—20.

Verse 51. Carried up into heaven.] Ανεβήσθη —into that heaven from which he had descended, John i. 18. iii. 13. This was forty days after his resurrection, Acts i. 3. during which time he had given the most convincing proofs of that resurrection, not only to the apostles, but to many others:—to upward of five hundred at one time; 1 Cor. xv. 6.

As in his life they had seen the way to the kingdom, and in his death the price of the kingdom, so in his ascension they had the fullest proof of the immortality of the soul, the resurrection of the human body, and of his continual intercession at the right hand of God.

There are some remarkable circumstances relative to this ascension, mentioned Acts i. 4—12.

Verse 52. They worshipped him] Let it be observed that this worship was not given by way of civil respect, for it was after he was parted from them, and carried back into heaven, that they offered it to him; but acts of civil respect are always performed in the presence of the person. They adored him as their God, and were certainly too much enlightened to be capable of any species of idolatry.

Returned to Jerusalem with great joy] Having the fullest proof that Jesus was the promised Messiah; and that they had a full commission to preach repentance and remission of sin to mankind: and that they should be divinely qualified for this great work by receiving the promise of the Father, ver. 49.

Verse 53. Were continually in the temple] Especially till the day of pentecost came, when they received the promise, mentioned ver. 49.

Praising and blessing God.] Magnifying his mercy, and speaking good of his name. Thus

the days of their mourning were ended; and they began that life upon earth in which they still live in the kingdom of God. May the God of infinite love give the reader the same portion in time and in eternity! through the same glorious and ever-blessed Jesus. Amen and Amen.

THERE are various subscriptions to this book in the MSS. and versions. The following are the principal.

Through the assistance of the Most High God, the Gospel of St. Luke the physician, the proclaimer of eternal life, is finished. ARAB. *The most holy Gospel of Luke the evangelist, is completed.* SYR. *The end of the holy Gospel according to Luke—written in Greek—published in Alexandria the great,—in Troas, in Rome,—in the confines of Achaia and Bœotia, in Bithynia,—in Macedonia,—in the Italic (or Latin) character,—fifteen years after the ascension of Christ.*

It is likely the word *amen*, was added by the church, on the reading of this book; but there is no evidence that it was affixed by the evangelist. It is omitted by some of the best MSS. and versions.

It is evident, that at the conclusion of this Gospel, St. Luke passes very rapidly over a number of interesting circumstances related by the other evangelists, and particularly by St. John, concerning the last forty days of our Lord's sojourning on earth: but to compensate for this, he has mentioned a variety of important particulars which the others have passed by, a list of which I think it necessary to subjoin. It seems as if the providence of God had designed that none of these evangelists should stand alone: each has his peculiar excellence, and each his own style and mode of narration. They are all witnesses to the truth in general; and each most pointedly to every great fact of the Gospel history. In each there is something *new*; and no serious reader ever finds, that the perusal of any one supersedes the necessity of carefully consulting and reading the others. The same facts and doctrines are exhibited by all in different points of view, which renders them both impressive and interesting: and this one circumstance serves to fix the narrative more firmly in the memory. We should have had slighter impressions from the Gospel history, had we not had the narrative

at four different hands. This variety is of great service to the church of God, and has contributed very much to diffuse the knowledge of the facts and doctrines contained in this history. Parallel passages have been carefully studied, and the different shades of meaning accurately marked out; and the consequence has been what the wisdom of God designed, the fuller edification of the faithful. It is not the business of a commentator to point out beauties in the composition of the sacred text. Many might be selected from the evangelists in general, and not a few from Luke, who not only tells a true story, but tells it well; especially when he has occasion to connect the different parts of the narration with observations of his own. But this is his least praise; from his own account we learn, that he took the utmost pains to get the most accurate and circumstantial information relative to the facts he was to relate; see the note on chap. i. ver. 3. While, therefore, he thus diligently and conscientiously sought for *truth*, the unerring Spirit of God led him into *all truth*. Even he who expected the revelation of the Almighty, and to be inspired by the Holy Spirit, that he might correctly, forcibly, and successfully proclaim the truth and righteousness of his Maker, must stand upon his watch, and set himself upon his tower, and watch to see what God would speak in him, Hab. ii. 1. In a similar spirit we may expect the fruits of these revelations. He who carefully and conscientiously uses the means may expect the accomplishment of the end.

I cannot close these observations with a more profitable word than what is contained in that truly apostolic and sublime prayer for the second *sunday in Advent*: and may he who reads it weigh every word in the spirit of faith and devotion. "Blessed God! 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!"

Now to him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever! Amen.

FACTS AND CIRCUMSTANCES RELATED AT LARGE BY ST. LUKE, WHICH ARE EITHER NOT MENTIONED AT ALL, OR BUT VERY TRANSIENTLY, BY THE OTHER EVANGELISTS.

The conception of Elisabeth, chap. i. 5—25.
The salutation of Mary, *ibid.* 26—38.
Mary's visit to Elisabeth, *ibid.* 39—56.
The birth of John the Baptist, *ibid.* 57—79.
The decree of Cæsar Augustus, chap. ii. 1—6.
Apparition of the angel to the shepherds, *ibid.* 8—20.
The circumcision of Christ, *ibid.* 21.
The presentation of Christ in the temple, *ibid.* 22—38.
Dispute with the doctors when twelve years of age, *ib.* 40—52.
Chronological dates at the commencement of our Lord's ministry, chap. iii. 1, 2.
Success of the preaching of John the Baptist, *ib.* 10—15.
Christ's preaching and miraculous escape at Nazareth, chap. iv. 15—30.
Remarkable particulars in the call of Simon, Andrew, James, and John, chap. v. 1—10.
The calamities that fell on certain Galileans, chap. xiii. 1—9.
Mission of the seventy disciples, chap. x. 1—16.
The return of the seventy disciples, with an account of their success, *ibid.* 17—24.
Story of the good Samaritan, *ibid.* 25—37.
Cure of the woman who had been diseased eighteen years, chap. xiii. 10—20.
The question answered, Are there few that be saved? *ibid.* 22, 23.
Curing of the man with the dropsy, chap. xiv. 1—24.
Difficulties attending the profession of Christianity, to be carefully preconsidered, *ibid.* 25—35.

Parable of the lost sheep, and the lost piece of money, chap. xv. 1—10.
Parable of the prodigal son, *ibid.* 11—32.
Parable of the unjust steward, chap. xvi. 1—18.
Parable of the rich man and the beggar, *ibid.* 19—31.
Various instructions to his disciples, chap. xvii. 1—10.
The refusal of the Samaritans to receive him into their city, chap. ix. 52—56. xvii. 11.
The cleansing of the ten lepers, chap. xvii. 12—19.
The Pharisees ask when the kingdom of God should come, and our Lord's answer, *ibid.* 20—38.
The Pharisee and the publican, chap. xviii. 1—14.
Account of the domestic avocations of Martha and Mary, chap. x. 38—42.
The account of Zaccheus, chap. xix. 2—10.
The parable of the nobleman that went to obtain a kingdom, *ibid.* 11—24.
Pilate sends Jesus to Herod, chap. xxiii. 6—16.
Account of the women that deplored our Lord's sufferings, *ibid.* 27—32.
Remarkable particulars concerning the two thieves that were crucified with our Lord, *ibid.* 33—43.
Account of the two disciples going to Emmaus, chap. xxiv. 13—35.
Remarkable circumstances concerning his appearance to the eleven, after his resurrection, *ibid.* 37—49.

LONDON, Feb. 16, 1813.

PREFACE

TO THE

GOSPEL ACCORDING TO ST. JOHN,

WITH A

SHORT ACCOUNT OF HIS LIFE.

JOHN, the writer of this Gospel, was the son of a fisherman, named Zebedee, and his mother's name was Salome. Compare Matt. xxvii. 56. with Mark xv. 40. and xvi. 1. His father Zebedee was probably of Bethsaida, and with his sons James and John, followed his occupation on the sea of Galilee. The call of these two brothers to the apostleship is related Matt. iv. 21, 22. Mark i. 19, 20. Luke v. 1—10. John is generally supposed to have been about 25 years of age, when he began to follow our Lord.

Theophylact makes him one of the relatives of our Lord, and gives his genealogy thus: "Joseph, the husband of the blessed Mary, had seven children by a former wife; four sons and three daughters, Martha, (perhaps, says Dr. Lardner, it should be Mary,) Esther, and Salome, whose son John was; therefore Salome was reckoned our Lord's sister, and John was his nephew." If this relationship did exist, it may have been, at least in part, the reason of several things mentioned in the Gospels; as the petition of the two brothers, for the two chief places in the kingdom of Christ; John's being the beloved disciple and friend of Jesus, and being admitted to some freedoms denied to the rest; and possibly performing some offices about the person of his Master; and, finally, our Lord's committing to him the care of his mother, as long as she should survive him. In a MS. of the Greek Testament, in the Imperial Library of Vienna, numbered 34 in Lambecius' Catalogue, there is a marginal note which agrees pretty much with the account given above by Theophylact: viz. "John the Evangelist was cousin to our Lord Jesus Christ according to the flesh: for Joseph, the spouse of the God-bearing Virgin, had four sons by his own wife, James, Simon, Jude, and Josés; and three daughters, Esther, and Thamar, and a third, who with her mother was called Salome, who was given by Joseph in marriage to Zebedee: of her, Zebedee begot James, and also John the Evangelist." The writer of the MS. professes to have taken this account from the commentaries of St. Sophronius.

This evangelist is supposed by some to have been the *bridegroom* at the marriage of Cana in Galilee; see chap. ii. 1.

John was with our Lord in his transfiguration on the mount, Matt. xvii. 2. Mark ix. 2. Luke ix. 28. during his agony in the garden, Matt. xxvi. 37. Mark xiv. 33. and when he was crucified, John xix. 26.

He saw our Lord expire upon the cross, and saw the soldier pierce his side with a spear, John xix. 34, 35.

He was one of the first of the disciples that visited the sepulchre after the resurrection of Christ; and was present with the other disciples, when Jesus showed himself to them on the evening of the same day on which he arose; and likewise eight days after, chap. xx. 19—29.

In conjunction with Peter, he cured a man who had been lame from his mother's womb, for which he was cast into prison, Acts iii. 1—10. He was afterward sent to Samaria, to confer the Holy Ghost on those who had been converted there by Philip the Deacon, Acts vii. 5—25. St. Paul informs us, Galat. ii. that John was present at the council of Jerusalem, of which an account is given, Acts xv.

It is evident that John was present at most of the things related by him in his Gospel; and that he was an *eye and ear witness* of our Lord's labours, journeyings, discourses, miracles, passion, crucifixion, resurrection and ascension. After the ascension he returned with the other apostles from mount Olivet to Jerusalem, and took part in all transactions previous to the day of pentecost; on which time, he with the rest, partook of the mighty outpouring of the Holy Spirit, by which he was eminently qualified for the place he afterward held in the Christian church.

Preface to St. John's Gospel.

Some of the ancients believed that he went into *Parthia*, and preached the Gospel there; and his first epistle has been sometimes cited under the name of *the Epistle to the Parthians*.

Irenæus, Eusebius, Origen, and others, assert that he was a long time in Asia, continuing there till Trajan's time, who succeeded Nerva, A. D. 98. And Polycrates, Bishop of Ephesus, A. D. 196. asserts that John was buried in that city. Jerom confirms this testimony, and says that John's death happened in the 68th year after our Lord's passion.

Tertullian and others say, that Domitian having declared war against the church of Christ, in the 15th year of his reign, A. D. 95. John was banished from Ephesus, and carried to Rome, where he was immersed in a cauldron of boiling oil, out of which, however, he escaped unhurt: and that afterward he was banished to the Isle of Patmos, in the Egean sea, where he wrote the Apocalypse. Domitian having been slain in A. D. 96, his successor Nerva recalled all the exiles who had been banished by his predecessor: and John is supposed to have returned the next year to Ephesus, being then about 90 years of age. He is thought to have been the only apostle who died a natural death; and to have lived upward of 100 years. Some say, having completed 100 years, he died the day following. This Gospel is supposed by learned men to have been written about A. D. 68 or 70, by others, A. D. 86, and by others, A. D. 97, but the most probable opinion is, that it was written at Ephesus, about the year 86.

Jerom, in his comment on Galat. vi. says, that John continued preaching when he was so enfeebled with old age, that he was obliged to be carried into the assembly; and that not being able to deliver any long discourse, his custom was to say in every meeting, *My dear children, love one another!* The holy Virgin lived under his care till the day of her death: which is supposed to have taken place 15 years after the crucifixion.

John is usually painted holding a cup in his hand, with a serpent issuing from it: this took its rise from a relation by the spurious *Procorus*, who styles himself a disciple of St. John. Though the story is not worth relating, curiosity will naturally wish to be gratified with it. Some heretics had privately poisoned a cup of liquor with which they presented him: but after he had prayed to God, and made the sign of the cross over it, the venom was expelled in the form of a serpent!

Some of the first disciples of our Lord, misunderstanding the passage, John xxi. 22, 23. *If I will that he tarry till I come, what is that to thee?* believed that John should never die. Several in the primitive church were of the same opinion: and to this day his death is doubted by persons of the first repute for piety and morality. Where such doctors disagree, it would be thought presumption in me to attempt to decide, otherwise I should not have hesitated to say, that seventeen hundred years ago, he went the way of all *flesh*, and instead of a *wandering* lot in a miserable perishing world, is now glorified in that heaven, of which his writings prove, he had so large an anticipation both *before* and *after* the crucifixion of his Lord.

Eusebius (Hist. Eccles. lib. iii. cap. 24.) treats particularly of the order of the Gospels; and especially of this evangelist—his observations are of considerable importance, and deserve a place here. Dr. *Lardner* has quoted him at large, Works, vol. iv. p. 224.

"Let us," says he, "observe the writings of this apostle, which are not contradicted by any. And first of all must be mentioned, as acknowledged of all, the Gospel according to him, well known to all the churches under heaven. And that it has been justly placed by the ancients the *fourth* in order, and after the other three, may be made evident in this manner. Those admirable and truly divine men, the apostles of Christ, eminently holy in their lives, and as to their minds, adorned with every virtue, but *rude in language*, confiding in the divine and miraculous power bestowed upon them by our Saviour, neither knew, nor attempted to deliver the doctrine of their Master with the artifice and eloquence of words. But using only the demonstration of the Divine Spirit working with them, and the power of Christ performing by them many miracles, they spread the knowledge of the kingdom of heaven all over the world. Nor were they greatly concerned about the writing of books, being engaged in a more excellent ministry, which was above all human power. Insomuch that Paul, the most able of all in the furniture both of words and thoughts, has left nothing in writing, besides some very short (or a very few) epistles; although he was acquainted with innumerable mysteries, having been admitted to the sight and contemplation of things in the third heaven, and been caught up into the divine paradise, and there allowed to hear unspeakable words. Nor were the rest of our Saviour's followers unacquainted with these things, as the seventy disciples, and many other besides the twelve apostles. Nevertheless, of all the disciples of our Lord, Matthew and John only have left us any memoirs; who, too, as we have been informed, were compelled to write by a kind of necessity. For Matthew having first preached to the Hebrews, when he was about to go to other people, delivered to them in their own language, the Gospel according to him, by that writing supplying the want of his presence with those whom he was then leaving. And when Mark and Luke had published the Gospels according to them, it is said, that John, who all this while had preached by word of mouth, was at length induced to write for this reason. The three first written Gospels being now delivered to all men, and to John himself, it is said, that he approved them, and confirmed the truth of their narration by his own testimony: saying there was only wanting a written account of the things done by Christ in the former part, and the beginning of his preaching. And certainly that observation is very true. For it is easy to perceive, that the other three evangelists have recorded only the actions of our Saviour for one year after the imprisonment of John, as they themselves declare, at the beginning of their history. For after mentioning the forty days fast, and the succeeding temptation, Matthew shows the time of the commencement of his account in these words, *When he had heard that John was cast into prison, he departed out of Judea into Galilee.* In like manner Mark, *Now after that John, says he, was cast into prison, Jesus came into Galilee.* And Luke, before he begins the account of the acts of Jesus, gives a like hint in this manner; that *Herod added yet this, above all, that he shut up John in prison.*

Preface to St. John's Gospel.

For these reasons, as is said, the apostle John was entreated to relate in the Gospel according to him, the time omitted by the four evangelists, and the things done by our Saviour in that space, before the imprisonment of the Baptist. And they add farther, that he himself hints as much, saying, *This beginning of miracles did Jesus*: as also in the history of the acts of Jesus, he makes mention of the Baptist, as still baptizing in *Enon nigh unto Salem*. And it is thought that he expressly declares as much, when he says, *For John was not yet cast into prison*. John, therefore, in the Gospel according to him, relates the things done by Christ while the Baptist was not yet cast into prison. But the other three evangelists relate the things that followed the Baptist's confinement. Whoever attends to these things, will not any longer think the evangelists disagree with each other, forasmuch as the Gospel according to John contains the first actions of Christ, while the others give the history of the following time. And for the same reason John has omitted the genealogy of our Saviour according to the flesh, it having been recorded before by Matthew and Luke: but he begins with his divinity, which had been reserved by the Holy Ghost for him, as the most excellent person." The whole of this chapter, with the preceding and following, may be profitably consulted by the reader. See also Lardner, *WORKS*, vol. iv. 224. and vi. 156—222.

Besides the Gospel before us, John is generally reputed to have been the author of the three epistles which go under his name; and of the *Apocalypse*. The former certainly breathe the genuine spirit of this apostle: and are invaluable monuments of his spiritual knowledge, and deep piety, as well as of his divine inspiration: as the *Gospel* and *epistles* prove him to have been an *evangelist* and *apostle*; his book of *Revelations* ranks him among the profoundest of the *prophets*.

Learned men are not wholly agreed about the *language* in which this Gospel was originally written. Some think St. John wrote it in his own native tongue, the Aramean or Syriac, and that it was afterward translated, by rather an unskilful hand, into Greek. This opinion is not supported by any strong arguments. That it was originally written in Greek, is the general and most likely opinion.

What the *design* of St. John was in writing this Gospel, has divided and perplexed many critics and learned divines. Some suppose that it was to refute the errors taught by one *Cerintus*, who rose up at that time, and asserted that Jesus was not born of a *virgin*, but was the real son of Joseph and Mary: that at his baptism, the *Christ*, what we term the *divine nature*, descended into him, in the form of a *dove*, by whose influence he worked all his miracles: and that when he was about to suffer, this *Christ* or divine nature, departed from him, and left the man *Jesus* to suffer death. See *Irenæus*, *advers. Hæreses*.

Others suppose he wrote with the prime design of confuting the heresy of the *Gnostics*, a class of mongrels, who derived their existence from *Simon Magus*, and who formed their system out of *Heathenism*, *Judaism*, and *Christianity*; and whose peculiar, involved, and obscure opinions, cannot be all introduced in this place. It is enough to know, that concerning the *person* of our Lord, they held opinions similar to those of *Cerintus*; and that they arrogated to themselves the highest degrees of *knowledge* and *spirituality*. They supposed that the Supreme Being had all things and beings included in a certain *seminal* manner, in himself; and that out of him they were produced. From God or *Bythos*, the infinite *abyss*, they derived a multitude of subaltern governors, called *Æons*; whom they divided into several classes, among which we may distinguish the following nine: *πάτηρ*, father; *χάρις*, grace; *μοτογνις*, first-begotten; *ἀλήθεια*, truth; *λόγος*, word; *φως*, light; *ζωή*, life; *άνθρωπος*, man; and *εκκλησία*, church; all these merging in what they termed *πληρωμα*, fulness, or complete round of being and blessings; terms which are of frequent occurrence in John's Gospel, and which some think he has introduced to fix their proper sense, and to rescue them from being abused by the Gnostics. But this is not very likely, as the Gnostics themselves appealed to St. John's Gospel for a confirmation of their peculiar opinions, because of his frequent use of the above terms. These sentiments therefore do not appear to be tenable.

Professor *Michaelis* has espoused the opinion, that it was written against the Gnostics and Sabians, and has advanced several arguments in its favour; the chief of which are the following.

"The plan which St. John adopted to confute the tenets of the Gnostics and the Sabians, was first to deliver a set of aphorisms, as counterpositions to these tenets; and then to relate such speeches and miracles of Christ as confirmed the truth of what he had advanced. We must not suppose that the confutation of the Gnostic and Sabian errors is confined to the fourteen first verses of St. John's Gospel; for in the first place it is evident that many of Christ's speeches, which occur in the following part of the Gospel, were selected by the evangelist with the view of proving the positions laid down in these fourteen verses; and secondly the positions themselves are not proofs, but merely declarations made by the evangelist. It is true, that for us Christians, who acknowledge the divine authority of St. John, his bare word is sufficient; but as the apostle had to combat with adversaries, who made no such acknowledgment, the only method of convincing them, was to support his assertion on the authority of Christ himself.

"Some of the Gnostics placed the 'word' above all the other *Æons*, and next to the Supreme Being: but Cerintus placed the '*Only Begotten*' first, and then the 'word.' Now St. John lays down the following positions.

"1. *The Word and the Only Begotten are not different, but the same person*, chap. i. 14. 'We beheld his glory, as of the only begotten of the Father.' This is a strong position against the Gnostics, who usually ascribed all the divine qualities to the *Only Begotten*. The proofs of this position are, the testimony of John the Baptist, chap. i. 18, 34. iii. 35, 36. the conversation of Christ with Nicodemus, chap. iii. 16, 18. in which Christ calls himself the *only begotten Son*, the speech delivered by Christ to the Jews, chap. v. 17, 47. and other passages, in which he calls God his Father.

Preface to St. John's Gospel.

"2. *The Word was never made, but existed from the beginning*, chap. i. 1. The Gnostics granted that the Word existed before the creation; but they did not admit that the Word existed from all eternity. The Supreme Being, according to their tenets, and according to Cerinthus, the only begotten Son likewise, as also the matter from which the world was formed, were prior in existence to the Word. This notion is contradicted by St. John, who asserts that the Word existed from all eternity. As a proof of this position may be alleged perhaps what Christ says, chap. viii. 58.

"3. *The Word was in the beginning with God*, chap. i. 1, 2. The Gnostics must have maintained a contrary doctrine, or St. John, in confuting their tenets, would not have thought it necessary to advance this position, since God is omnipresent, and therefore all things are present with him.

"4. *The Word was God*, chap. i. 1. The expression God must be here taken in its *highest sense*, or this position will contain nothing contrary to the doctrine of the Gnostics. For they admitted that the Word was an *Aeon*, and therefore a *deity* in the *lower sense* of the word. The proofs of this position are contained in the 5th, 10th, (ver. 30.) and 14th (ver. 7, 11.) chapters.

"5. *The Word was the Creator of all things*, chap. i. 3, 10. This is one of St. John's principal positions against the Gnostics, who asserted that the world was made by a malevolent being. The assertion that the *Word* was the Creator of the world, is equivalent to the assertion that he was God, in the *highest possible sense*. In whatever form or manner we may think of God, the notion of Creator is inseparable from the notion of Supreme Being. We argue from the *creation* to the CREATOR; and this very argument is one proof of the existence of God.

"6. *In the Word was life*, chap. i. 4. The Gnostics, who considered the different attributes or operations of the Almighty not as so many separate energies, but as so many separate persons; considered *life* as a distinct *Aeon* from the *Word*. Without this *Aeon*, the world, they said, would be in a state of torpor: and hence they called it not only *life*, but the *mother* of the *living*; from this *Aeon* therefore, might be expected the resurrection of the dead and eternal life. The proofs of this position are in chap. iii. 15, 21. the whole of the sixth, and the greatest part of the eighth chapter, as also chap. xiv. 6, 9, 19. But no part of St. John's Gospel is a more complete proof of this position, than his full and circumstantial account of the resurrection of Lazarus, which the other evangelists had omitted.—See more in Michaelis' Introduction to the New Testament. And for a general account of the Logos, see chap. i. at the end.

Though it is likely that the Gnostics held all these strange doctrines, and that many parts in John's Gospel may be successfully quoted against them, yet I must own I think the evangelist had a more *general end* in view than the confutation of their heresies. It is more likely that he wrote for the express purpose of giving the *Jews*, his countrymen, proper notions of the Messiah and his kingdom; and to prove that *Jesus*, who had lately appeared among them, was this CHRIST. His own words sufficiently inform us of his *motive, object, and design*, in writing this Gospel, *These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name*, chap. xx. 31. This is a *design as noble as it is simple*; and every way highly becoming the *wisdom and goodness* of God

THE GOSPEL

ACCORDING TO

S T. J O H N.

Usnerian years of the world, 3999—4033. Alexandrian years of the world, 5497—5531. Antiochian years of the world 5487—5521. Constantinopolitan era of the world, 5303—5537. Rabbinical years of the world, 3754—3788. Years of the Julian Period, 4708—4742. Era of the Seleucida, 307—341. From B. C. 5, to A. D. 29. From An. Olymp. CXIII. 3. to CCII. 1. Years of the building of Rome, 748—782. Years of the Julian era, 41—75. Years of the Cæsarean era of Antioch, 44—78. Years of the Spanish era, 34—68. Years of the Paschal Cycle or Dionysian Period, 529—31. Years of the Christian Lunar Cycle, or Golden Number, 15—11. Years of the rabbinical Lunar Cycle, 12—8. Years of the Solar Cycle, 4—10. From the 25th year of the reign of the Emperor Augustus to the 18th of that of Tiberius.

N. B. As it was impossible to ascertain the precise dates of several transactions recorded in this Gospel, I have constructed the above Chronology in all the eras which it includes, so as to comprehend the whole of our Lord's life on earth, from his conception to his ascension, which is generally allowed to comprise the space of 34 years. Therefore, 34 added to the first date in any of the above eras, gives the second date; e. g. *Usnerian year of the world, 3999 + 34 = 4033*, and so of the rest.

CHAPTER I.

The eternity of the Divine Logos or Word of God, the dispenser of light and life, 1—5. The mission of John the Baptist 6—12. The incarnation of the Logos or Word of God, 14. John's testimony concerning the Logos, 15—18. The priests and Levites question him concerning his mission and his baptism, 19—22. His answer, 23—28. His farther testimony on seeing Christ, 29—34. He points him out to two of his disciples, who thereupon follow Jesus, 35—37. Christ's address to them, 38, 39. Andrew invites his brother, Simon Peter; Christ's address to him, 40—42. Christ calls Philip, and Philip invites Nathaniel, 43—46. Christ's character of Nathaniel, 47. A remarkable conversation between him and this disciple, 48—51.

Ante
Orbem
conditum.

IN the beginning ^a was the Word, and the Word was

Ante
Orbem
conditum.

^b with God, ^c and the Word was God.

^a Proverbs 8. 22, 23, &c. Col. 1. 17. 1 John 1. 1. Rev. 1. 2. & 19. 13.

^b Proverbs 8. 30. Ch. 17. 5. 1 John 1. 2.—Phil. 2. 6. 1 John 5. 7.

NOTES ON CHAPTER I.

John's introduction is from ver. 1. to ver. 18. inclusive. Some harmonists suppose it to end with ver. 14; but from the connexion of the whole, ver. 18. appears to be its natural close, as it contains a reason why the *Logos* or *Word* was made flesh. Verse 15. refers to ver. 6, 7, and 8. and in these passages John's testimony is anticipated in order of time, and is very fitly mentioned to illustrate Christ's pre-eminence. Verses 16. and 17. have a plain reference to ver. 14. See Bishop Newcome.

Verse 1. *In the beginning*] That is, before any thing was formed—ere God began the great work of creation. This is the meaning of the word in Gen. i. 1. to which the evangelist evidently alludes. This phrase fully proves, in the mouth of an inspired writer, that Jesus Christ was *no part of the creation*, as he existed when no part of that existed; and that consequently he is *no creature*, as all created nature was formed by him: for *without him was nothing made that is made*, ver. 3. Now, as what was before creation must be *eternal*; and as what gave being to all things, could not have borrowed or derived its being from *any thing*; therefore Jesus, who was *before all things*, and who made all things, must necessarily be the **ETERNAL** God.

Was the Word] Or, *existed the Logos*. This term should be left untranslated, for the very same reason why the names *Jesus* and *Christ* are left untranslated. The first I consider as proper an appellative of the Saviour of the world, as I do either of the two last. And as it would be highly improper to say, the *Dei-verer*, the *Anointed*, instead of *Jesus Christ*, so

I deem it improper to say, *the Word*, instead of *the Logos*. But as every appellative of the Saviour of the world, was descriptive of some excellence in his person, nature, or work; so the epithet *Λογος*, *Logos*, which signifies a *word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning*, is very properly applied to him, who is the *true light which lighteth every man who cometh into the world*, ver. 9. who is the fountain of *all wisdom*; who giveth *being, life, light, knowledge, and reason*, to all men: who is the grand source of *revelation*, who has declared God unto mankind: who spake by the prophets, for *the testimony of Jesus is the spirit of prophecy*, Rev. xix. 10. who has illustrated life and immortality by his Gospel, 2 Tim. i. 10. and who has fully made *manifest* the deep *mysteries* which lay hidden in the bosom of the invisible God from all eternity, John i. 18.

The apostle does not borrow this mode of speech from the writings of *Plato*, as some have imagined; he took it from the Scriptures of the Old Testament, and from the subsequent style of the ancient Jews. It is true the *Platonists* make mention of the *Logos* in this way:—*καὶ ὄν, αἰ ὄντα, τὰ γινόμενα ἐξ ἑαυτοῦ*—*by whom, eternally existing, all things were made*. But as *Plato, Pythagoras, Zeno*, and others, travelled among the Jews, and conversed with them, it is reasonable to suppose, that they borrowed this, with many others of their most important notions and doctrines, from them.

And the Word was God.] Or, *God was the Logos*:—therefore, no subordinate being; no second to the Most High, but the Supreme Eternal Jehovah.

A. M. 1. 2^d The same was in the beginning with God.

B. C. 4004. 3^e All things were made by him; and without him was not any thing made that was made.

4^t In him was life; and ^s the life was the light of men.

5 And ^h the light shineth in darkness; and the darkness comprehended it not.

^d Genesis 1. 1.—^e Psal. 33. 6. Col. 1. 16. Ver. 10. Eph. 3. 9. Hebrews 1. 2. Rev. 4. 11.—^f Ch 5. 28. 1 John 5. 11.

Verse 3. *All things were made by him*] That is, by this Logos. In Gen. i. 1. God is said to have created all things: in this verse, *Christ* is said to have created all things: the same unerring spirit spoke in *Moses* and in the *evangelist*: therefore *Christ* and the *Father* are *ONE*. To say that *Christ* made all things by a delegated power from God, is *absurd*; because the thing is *impossible*. Creation means causing that to exist, that had no previous being: this is evidently a work which can be effected only by *Omnipotence*. Now God cannot delegate his *omnipotence* to another: were this possible, he to whom this omnipotence was delegated, would, in consequence, become God; and he from whom it was delegated, would *cease to be such*: for it is impossible that there should be two omnipotent beings.

On these important passages, I find that many eminently learned men differ from me: it seems they cannot be of my opinion, and I feel I cannot be of theirs. May he who is the light and the truth, guide them and me into all truth!

Verse 4. *In him was life*] Many MSS., versions, and fathers, connect this with the preceding verse thus: *All things were made by him, and without him was nothing made. What was made had life in it; but THIS LIFE was the light of men.* That is, though every thing he made had a principle of life in it, whether *vegetable, animal, or intellectual*; yet this, that life or animal principle in the human being, was not the *light* of men; not that *light* which could guide them to heaven, for the world by wisdom knew not God, 1 Cor. i. 21. Therefore, the expression, *in him was life*, is not to be understood of life natural, but of that life eternal, which he revealed to the world, 2 Tim. i. 10. to which he taught the way, chap. xiv. 6. which he promised to believers, chap. x. 28. which he purchased for them, chap. vi. 51, 53, 54. which he is appointed to give them, chap. xvii. 2. and to which he will raise them up, ver. 29. because he hath the life in himself, ver. 26. All this may be proved, 1. From the like expressions, 1 John v. 11. *This is the promise that God hath given unto us, eternal life; and this life is in his Son*: whence he is styled the *true God, and eternal life*, ver. 20. the *resurrection and the life*, chap. xi. 25. *the way, the truth, and the life*, chap. xiv. 6. 2. From these words, ver. 7. *John came to bear witness of this light, that all might believe through him, viz. to eternal life*, 1 Tim. i. 16. for so John witnesseth, chap. iii. 15, 36. And hence it follows, that this life must be the *light of men*, by giving them the knowledge of this life, and of the way leading to it. See Whitby on the place. Is there

A. M. 3999. B. C. 5. An. Olym. CXCIII. 4. 6 ¶ ⁱ There was a man sent from God, whose name was John.

7 ^k The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 ^l That was the true Light, which

^g Ch. 8. 12. & 9. 5. & 12. 35, 46.—^h Ch. 3. 10.—ⁱ Mal. 3. 1. Matt. 3. 1. Luke 3. 2. Ver. 33.—^k Acts 19. 4.—^l Verse 4. Isai. 49. 6. 1 John 2. 8.

any reference here to Gen. iii. 20. And Adam called his wife's name Eve, *μη χανα, Ζου, LIFE*, because she was the mother of all living? And was not Jesus that seed of the woman, that was to bruise the head of the serpent, and to give life to the world?

Verse 5. *And the light shineth in darkness*] By darkness here may be understood, 1. The heathen world, Eph. v. 8. 2. The Jewish people. 3. The fallen spirit of man.

Comprehended it not] *Αυτο ου καταλαβεν, prevented it not—hindered it not*, says Mr. Wakefield, who adds the following judicious note: "Even in the midst of that darkness of ignorance and idolatry which overspread the world, this light of divine wisdom was not totally eclipsed: the Jewish nation was a lamp perpetually shining to the surrounding nations, and many bright luminaries among the heathen were never wanting in just and worthy notions of the attributes and providence of God's wisdom; which enabled them to shine in some degree, though but as lights in a dark place, 2 Pet. i. 19. Compare Acts xiv. 17. xvii. 28, 29."

Verse 6. *Whose name was John*.] This was John the Baptist: see his name and the nature of his office explained, Mark i. 4. and Matt. iii. 1—3.

Verse 7. *That all men through him might believe*.] He testified that Jesus was the true light—the true teacher of the way to the kingdom of glory; and the lamb or sacrifice of God, which was to bear away the sin of the world, ver. 29. and invited men to believe in him for the remission of their sins, that they might receive the baptism of the Holy Ghost, ver. 32—34. This was bearing the most direct witness to the light, which was now shining in the dark wilderness of Judea, and from thence shortly to be diffused over the whole world.

Verse 9. *Which lighteth every man*] As Christ is the spring and fountain of all wisdom, so all the wisdom that is in man, comes from him: the human intellect is a ray from his brightness; and reason itself springs from this Logos, the eternal reason. Some of the most eminent rabbins understand Isai. lx. 1. *Rise and shine, for thy light is come*, of the Messiah, who was to illuminate Israel, and who, they believe, was referred to in that word, Gen. i. 3. *And God said, Let there be LIGHT; and there was light.* Let a Messiah be provided; and a Messiah was accordingly provided. See Schoetgen.

That cometh into the world.] Or, coming into the world—*ερχομενος εις τον κοσμον*: a common phrase among the rabbins, to express every

A. M. 3999. to lighteth every man that
A. M. 4033. cometh into the world.
B. C. 5. to
A. D. 29.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

m Ver. 3. Heb. 1. 2. & 11. 3.— Luke 19. 14. Acts 3. 26. & 13. 46.— Isai. 56. 5. Rom. 8. 15. Gal. 3. 26. 2 Pet. 1. 4.

human being. As the human creature sees the light of the world as soon as it is born, from which it had been excluded while in the womb of its parent: in like manner, this heavenly light shines into the soul of every man, to convince of sin, righteousness, and judgment: and it is through this light, which no man brings into the world with him, but which Christ mercifully gives to him on his coming into it, that what is termed *conscience* among men, is produced. No man could discern good from evil, were it not for this light thus supernaturally and graciously restored. There was much light in the law, but this shone only upon the Jews: but the superior light of the Gospel is to be diffused over the face of the whole earth.

The following not only proves what is asserted in this verse, but is also an excellent illustration of it.

The GAYATRI, or holiest verse of the VEDAS, i. e. the ancient Hindoo scriptures.

“Let us adore the supremacy of that divine Son, the Godhead who illuminates all, who recreates all; from whom all proceed; to whom all must return; whom we invoke to direct our understandings aright, in our progress toward his holy seat.”

The ancient comment.

“What the sun and light are to this visible world, that are the *supreme good* and truth to the intellectual and invisible universe; and, as our corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge by meditating on the light of truth, which emanates from the Being of beings; that is the light by which alone our minds can be directed in the path to blessedness.” Sir Wm. Jones' works, vol. vi. p. 417.

Sir William observes, that the original word *Bhargas*, which he translates *Godhead*, consists of three consonants, and is derived from *bha*, to shine; *ram*, to delight; and *gam*, to move:—the Being, who is the fountain of light, the source of happiness, and the all-permeating energy.

Verse 10. *He was in the world*] From its very commencement—he governed the universe—regulated his church—spoke by his prophets—and often, as the angel or messenger of Jehovah, appeared to them and to the patriarchs.

The world knew him not.] ΑΥΤΟΙΣ ΟΥΚ ΕΓΓΝΑ—*did not acknowledge him*: for the Jewish rulers knew well enough that he was a teacher come from God: but they did not choose to acknowledge him as such. Men love the world, and this love hinders them from knowing him who made it, though he made it only to make himself known. Christ, by whom all things were

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name;

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1 John 3. 1.—P Or, the right, or, privilege.— Chap. 3. 5 James 1. 18. 1 Pet. 23.

made, ver. 3. and by whom all things are continually supported, Col. i. 16, 17. Heb. i. 3. has way every where, is continually manifesting himself by his providence, and by his grace, and yet the foolish heart of man regardeth it not! See the reason ch. iii. 19.

Verse 11. *He came unto his own*] Τα ιδία—*to those of his own family, city, country:—and his own people—οι ιδιοι—his own citizens, brethren, subjects.*

The Septuagint, Josephus, and Arrian, use these words, τα ιδία, and οι ιδιοι, in the different senses given them above.

Received him not.] Would not acknowledge him as the *Messiah*, nor believe in him for salvation.

How very similar to this are the words of *Creeshna*, (an incarnation of the Supreme Being, according to the theology of the ancient Hindoos.) Addressing one of his disciples, he says: “The foolish, being unacquainted with my supreme and divine nature, as Lord of all things, *despise me in this human form*; trusting to the evil, diabolic, and deceitful principle within them. They are of vain hope, of vain endeavours, of vain wisdom, and void of reason; while men of great minds, trusting to their divine natures, discover that *I am before all things*, and incorruptible, and serve me with their hearts undiverted by other beings.” See Bhagvat Geeta, p. 79.

To receive Christ, is to acknowledge him as the promised *Messiah*; to believe in him as the *victim* that bears away the sin of the world; to obey his Gospel, and to become a partaker of his holiness; without which, no man, on the Gospel plan, can ever see God.

Verse 12. *Gave he power*] Εξουσιαν, *privilege, honour, dignity, or right.* He who is made a child of God, enjoys the greatest *privilege* which the Divine Being can confer on this side eternity. Those who accept Jesus Christ, as he is offered to them in the Gospel, have, through his blood, a *right* to this sonship; for by that sacrifice, this blessing was purchased: and the fullest promises of God confirm it to all who believe. And those who are engrafted in the heavenly family, have the highest *honour* and *dignity*, to which it is possible for a human soul to arrive. What an astonishing thought is this! the sinner, who was an heir to all God's curses, has, through the sacrifice of Jesus, a *claim* on the mercy of the Most High, and a *right* to be saved! Even justice itself, on the ground of its own holy and eternal nature, gives salvation to the vilest who take refuge in this atonement; for justice has nothing to grant, or heaven to give, which the blood of the Son of God has not merited.

Verse 13. *Which were born, not of blood*] Who were regenerated, ουν εσμετων, *not of bloods*—the union of father and mother, or of a

A. M. 3599. to 14 ¶ And the Word ' was
A. M. 4033. made ' flesh, and dwelt among
B. C. 5. to us, (and ' we beheld his glory,
A. D. 29. the glory as of the only-begotten of the
Father,) ' full of grace and truth.

* Matt. 1. 16, 20. Luke 1. 31, 35, & 2. 7. 1 Tim. 3. 16.
† Rom. 1. 3. Gal. 4. 4.—Heb. 2. 11, 14, 16, 17.—' Isaiah
40. 5. Matt. 17. 2. Ch. 2. 11. & 11. 40. 2 Pet. 1. 17.

distinguished or illustrious ancestry; for the Hebrew language makes use of the *plural*, to point out the dignity or excellence of a thing: and probably by this the evangelist intended to show his countrymen, that having Abraham and Sarah for their parents, would not entitle them to the blessings of the new covenant; as no man could lay claim to them, but in consequence of being born of God: therefore, neither *the will of the flesh*—any thing that the corrupt heart of man could purpose or determine in its own behalf; nor *the will of man*—any thing that *another* may be disposed to do in our behalf can avail here; this new birth must come through the *will of God*—through his own unlimited power, and boundless mercy, prescribing salvation by Christ Jesus alone. It has been already observed that the Jews required circumcision, baptism, and sacrifice, in order to make a proselyte. They allow that the Israelites had in Egypt cast off circumcision, and were consequently, out of the covenant: but at length they were circumcised, and they mingled the blood of circumcision with the blood of the paschal lamb, and from this union of *bloods*, they were again made the children of God. See *Lightfoot*. This was the only way by which the Jews could be made the sons of God; but the evangelist shows them that under the Gospel dispensation, no person could become a child of God but by being spiritually regenerated.

Verse 14. *And the Word was made flesh*] That very person who was in the beginning—who was with God—and who was God, ver. 1. in the fulness of time became flesh—became incarnated by the power of the Holy Ghost, in the womb of the Virgin. Allowing this apostle to have written by divine inspiration, is not this verse, taken in connexion with ver. 1. an absolute and incontestable proof of the proper and eternal Godhead of Christ Jesus.

And dwell among us] Καὶ σκηνώσεται ἐν ἡμῖν, and tabernacled among us. The human nature which he took of the Virgin, being as the *shrine, house, or temple*, in which his immaculate deity condescended to dwell. The word is probably an allusion to the divine shechinah in the Jewish temple: and as God has represented the whole Gospel dispensation by the types and ceremonies of the old covenant; so the shechinah in the tabernacle and temple, pointed out this manifestation of God in the flesh. The word is thus used by the Jewish writers: it signifies with them a manifestation of the divine shechinah.]

The original word σκηνώσεται, from σκία, a shadow, signifies, 1. To build a booth, tent, or temporary hut, for present shelter or convenience; and does not properly signify a *lasting habitation* or dwelling-place; and therefore fitly applied to the human nature of Christ, which, like the tabernacle of old, was to be

15 ¶ John bare witness of A. M. 4030
him, and cried, saying, This A. D. 26.
was he of whom I spake, ' He An. Olymp.
CCT. 2.
that cometh after me is preferred be-
fore me: ' for he was before me.

* Col. 1. 19. & 2. 3, 9.—' Verse 32. Chap. 3. 32. & 5. 33.
† Matt. 3. 11. Mark 1. 7. Luke 3. 16. Ver. 27, 30. Ch.
3. 31.—' Ch. 8. 58. Col. 1. 17.

here, only for a temporary residence for the eternal divinity. 2. It signifies to erect such a building as was used on festival occasions, when a man invited and enjoyed the company of his friends. To this meaning of the word which is a common one in the best Greek writers, the evangelist might allude, to point out Christ's associating his disciples with himself; living, conversing, eating and drinking with them: so that while they had the fullest proof of his *divinity*, by the miracles which he wrought; they had the clearest evidence of his *humanity*, by his tabernacled among, eating, drinking, and conversing with them. Concerning the various acceptations of the verb σκηνώσεται, see *Raphelius* on this verse.

The doctrine of *vicarious sacrifice* and the *incarnation* of the Deity, have prevailed among the most ancient nations in the world: and even among those which were not favoured with the letter of divine revelation. The Hindoos believe that their god has already become *incarnate*, not less than *nine* times, to save the wretched race of man.

On this subject, *Creeshna*, an incarnation of the Supreme God, according to the Hindoo theology, is represented in the *Bhagvat Geeta*, as thus addressing one of his disciples: "Although I am not in my nature subject to birth or decay, and am the Lord of all created beings; yet having command over my own nature, I am made *evident* by my own power: and as often as there is a decline of virtue, and an insurrection of vice and injustice in the world, I make myself *evident*; and thus I appear from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue." *Geeta*, p. 51, 52.

The following piece, already mentioned, Luke i. 68. translated from the *Sanscreeet*, found on a stone, in a cave near the ancient city of *Gya*, in the East Indies, is the most astonishing and important of any thing found, out of the compass of the Sacred Writings, and a proper illustration of this text.

"The Deity, who is the Lord, the possessor of all, APPEARED in this ocean of natural beings, at the beginning of the *Kalee Yoog*. (the age of contention and baseness.) He who is omnipresent, and everlastingly to be contemplated, the Supreme Being, the Eternal ONE, the Divinity worthy to be adored—APPEARED *here*, with a PORTION of his DIVINE NATURE. Reverence be unto thee in the form of ' *Bood-dha*! Reverence be unto the Lord of the earth! Reverence be unto thee, an INCARNATION of the Deity, and the Eternal ONE! Reverence be unto thee, O GOD! in the form of the God of Mercy! the *dispeller* of PAIN and TROUBLE, the Lord of ALL things, the Deity who overcometh the sins of the *Kalee Yoog*, the guardian

* *Bood dha*. The name of the Deity, as author of happy news.

f. M. 4030. 16 And of his ^afulness have
A. D. 26. all we received, and grace
An. Olymp. CCI. 2. for grace.

17 For ^bthe law was given A. M. 4030.
by Moses, ^cbut ^egrace and A. D. 26.
^dtruth came by Jesus Christ. An. Olymp.
CCI. 2.

* Ch. 3. 34. Ephes. 1. 6, 7, 8. Col. 1. 19. & 2. 9, 10.—b Exod. 20. 1, &c. Deut. 4. 44. & 5. 1. & 33. 4.

c Romans 3. 24. & 5. 21. & 6. 14.—d Chapter 8. 32. & 14. 6.

of the universe, the emblem of mercy toward those who serve thee! * *O'M!* the possessor of all things, in VITAL FORM! Thou art ^b*Brahma*, ^c*Veeshnoo*, and ^d*Mahesa!* Thou art Lord of the universe! Thou art under the form of all things, moveable and immovable, the possessor of the whole! And thus I adore thee! Reverence be unto the BESTOWER of SALVATION, and the ruler of the faculties! Reverence be unto thee, the DESTROYER of the EVIL SPIRIT! O *Damordara*, ^eshow me favour! I adore thee who art celebrated by a thousand names, and under various forms, in the shape of Bood-dha, the God of mercy! be propitious, O most High God! ^fAsiatic Researches, vol. i. p. 284, 285.

We beheld his glory! This refers to the transfiguration, at which John was present, in company with Peter and James.

The glory as of the only-begotten! That is, such a glory as became, or was proper to the Son of God; for thus the particle *as* should be here understood. There is also here an allusion to the manifestations of God above the ark in the tabernacle: see Exod. xxv. 22. Numb. vii. 89. and this connects itself with the first clause, *he tabernacled, or fixed his tent, among us*. While God dwelt in the tabernacle among the Jews, the priests saw his glory; and while Jesus dwelt among men, his glory was manifested in his gracious words and miraculous acts.

The only-begotten of the Father! That is, the only person born of a woman, whose human nature never came by the ordinary way of generation; it being a mere creation in the womb of the Virgin, by the energy of the Holy Ghost.

Full of grace and truth. Full of favour, kindness, and mercy to men; teaching the way to the kingdom of God, with all the simplicity, plainness, dignity, and energy of truth.

Verse 15. *Of him!* the glorious personage before mentioned: *John the Baptist*, whose history was well known to the persons to whom this Gospel came in the beginning, *bare witness; and he cried*, being deeply convinced of the importance and truth of the subject, he delivered his testimony with the utmost zeal and earnestness, saying, *This is he of whom I spake, He that cometh after me*—for I am no other than the voice of the crier in the wilderness, Isai. xl. 3. the forerunner of the Messiah.

Was before me. Speaking by the prophets,

* *O'M.* A mystic emblem of the Deity, forbidden to be pronounced but in silence. It is a syllable formed of the Sanscreeet letters, 3, 0, 0, which in composition coalesce, and make 0, and the nasal consonant m. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer. It is the same among the Hindoos as יהוה among the Hebrews.

^b *Brahma*, the Deity in his creative quality.
^c *Veeshnoo*, he who filleth all space, the Deity in his preserving quality.

^d *Mahesa*, the Deity in his destroying quality.
^e This is properly the Hindoo Trinity: for those three names belong to the same God. See the notes to the *Bhagrat Geta*.

^f *Damordara*, or *Darmadof*, the Indian god of virtue.

and warning your fathers to repent and return to God, as I now warn you; for he was before me—he was from eternity, and from him I have derived both my being and my ministry.

Verse 16. This verse should be put in the place of the *fifteenth*, and the *fifteenth* inserted between the 18th and 19th, which appears to be its proper place; thus John's testimony is properly connected.

And of his fullness! Of the plenitude of his grace and mercy, by which he made an atonement for sin; and of the plenitude of his wisdom and truth, by which the mysteries of heaven have been revealed, and the science of eternal truth taught, we have all received. All we apostles have received grace or mercy to pardon our sins, and truth to enable us so to write and speak concerning these things, that those who attend to our testimony shall be unerringly directed in the way of salvation; and with us continue to receive grace upon grace, one blessing after another, till they are filled with all the fullness of God. I believe the above to be the meaning of the evangelist, and think it improper to distract the mind of the reader with the various translations and definitions, which have been given of the phrase, *grace for grace*. It is only necessary to add, that John seems here to refer to the Gospel as succeeding the law; the law was certainly a dispensation both of *grace* and *truth*; for it pointed out the gracious design of God to save men by Christ Jesus; and it was at least a most expressive and well-defined shadow of good things to come; but the Gospel which had now taken place, introduced that plenitude of *grace* and *truth* to the whole world, which the Law had only shadowed forth to the Jewish people, and which they imagined should have been restrained to themselves alone. In the most gracious economy of God, one dispensation of mercy and truth is designed to make way for, and to be followed by another and a greater: thus the law succeeded the patriarchal dispensation, and the Gospel the law: more and more of the plenitude of the grace of the Gospel becomes daily manifest to the genuine followers of Christ: and to those who are faithful unto death, a heaven full of eternal glory will soon succeed to the grace of the Gospel. To illustrate this point more fully, the following passage in *Philo the Jew* has been adduced: "God is always sparing of his first blessings or graces, (*περτας χαριτας*) and afterward gives other graces upon them, (*αυτ' αυτιων*) and a third sort upon the second, and always new ones upon old ones, sometimes of a different kind, and at other times of the same sort." Vol. i. p. 254. ed. Mang. In the above passage the preposition *αυτι*, *for*, is used thrice in the sense of *upon*, *upon*. To confirm the above interpretation, Ep. Pearce produces the following quotations; Eccclus. xxvi. 15. *Χαρις υπερ χαριτος γυναικας αισχυριται*—*A modest woman is a grace upon a grace*, i. e. a double grace or blessing. *Euripides* uses the very same phrase with John,

A. M. 4030. 18 ^e No man hath seen God
A. D. 96. at any time; ^f the only-begot-
An. Olym. ten Son, which is in the bosom
CCL. 2. of the Father, he hath declared *him*.

19 ¶ And this is ^e the record of John,
when the Jews sent priests and Levites
from Jerusalem to ask him, Who art
thou ?

^e Exodus 23. 20. Deuteronomy 4. 12. Matthew 11. 27.
Luke 10. 22. Ch. 6. 46. 1 Timothy 1. 17 & 6. 16. 1 John
4. 12, 20.

where he makes *Theoclymenas* say to *Helena*,
χαρις αρι χαριτος εστιν, May grace upon
grace come to you! Helen. v. 1250, ed. Barn.

Verse 17. *The law was given by Moses*
Moses received the law from God, and through
him it was given to the Jews, Acts vii. 38.

But *grace and truth*] Which he had already
mentioned, and which were to be the subject
of the book which he was now writing, came
to all mankind through *Jesus Christ*, who is
the mediator of the new covenant, as Moses
was of the old: Heb. viii. 6. ix. 15. Gal. iii. 19.
See a fine discourse on this text by Mr. *Claude*,
"Essay on the Composition of a Sermon," vol.
i. p. 119, &c. edit. Lond. 1788.

The law of Moses, however excellent in
itself, was little in comparison of the Gospel:
as it proceeded from the justness and holiness
of God, and was intended to convict men of
sin, that the way of the Gospel might be the
better prepared, it was a law of *rigour*, *con-*
demnation, and *death*; Rom. iv. 15. 2 Cor. iii.
7, 8. It was a law of *shadows*, *types*, and *figures*;
Heb. x. 1. and incapable of expiating sin by
its sacrifices: Rom. viii. 3. Heb. vii. 18, 19.
x. 1, 11. But Christ has brought that *grace*
which is opposed to *condemnation*; Rom. v. 15,
20, 21. viii. 1. Gal. iii. 10. and he is himself the
spirit and substance of all those *shadows*: Col.
ii. 19. Heb. x. 1.

Jesus Christ.] *JESUS THE CHRIST*, the *Mes-*
siah, or *anointed Prophet*, *Priest*, and *King*,
sent from heaven. To what has already been
said on the important name *Jesus*, (see Matt. i.
21. and the places there referred to.) I shall
add the following explanation, chiefly taken
from Professor *Schultens*, who has given a bet-
ter view of the *ideal* meaning of the root *yeshu*,
than any other divine or critic.

He observes, that this root in its true force,
meaning, and majesty, both in Hebrew and
Arabic, includes the ideas of *amplitude*, *expan-*
sion, and *space*, and should be translated, *he*
was spacious—open—ample: and particularly, *he*
possessed a spacious or extensive degree or
rank. And is applied, 1. To a person possess-
ing *abundance of riches*. 2. To one possessing
abundant power. 3. To one possessing *abund-*
ant or extensive knowledge. 4. To one pos-
sessing *abundance of happiness, beatitude, and*
glory. Hence we may learn the true meaning
of Zech. ix. 9. *Rejoice greatly, O daughter of*
Zion—behold thy king cometh unto thee, he is
JUST, and having SALVATION: צדקתו—he is pos-
sessed of all power to *enrich, strengthen, teach,*
enlarge, and raise to glory and happiness,
them who trust in him. Man by nature is in
want and poverty; in abjectness and weakness;
in darkness, and ignorance; in straits and cap-
tivity; in wretchedness and infamy. His Re-

20 And ^b he confessed, and A. M. 4030
denied not; but confessed, I A. D. 96.
am not the Christ. An. Olym.
CCL. 2.

21 And they asked him, What then?
Art thou ¹ Elias? And he saith, I am
not. Art thou ² that ¹ prophet? And
he answered, No.

22 Then said they unto him, Who

^f Verse 14. Ch. 3. 16, 18. 1 John 4. 9.—^g Ch. 5. 33.—^h Luke
3. 15. Ch. 3. 28. Acts 13. 25.—ⁱ Mal. 4. 5. Matt. 17. 10.
^k Deut. 38. 15, 18.—^l Or, a prophet.

deemer is called *ישוע* JESUS—he who *looses,*
enlarges, and endows with salvation. 1. He
enriches man's poverty: 2. *Strengthens his*
weakness: 3. *Teaches his ignorance*: 4. *Brings*
him out of straits and difficulties: and 5. *Raises*
him to happiness, beatitude, and glory. And
the aggregate of these is *SALVATION*. Hence
that saying, *His name shall be called Jesus*:
for he shall save his people from their sins. See
Schultens Origines Hebrææ, p. 15.

Verse 18. *No man hath seen God at any time*
Moses and others heard his voice, and saw the
cloud and the fire, which were the *symbols* of
his presence: but such a manifestation of God
as had now taken place in the person of *Jesus*
Christ, had never before been exhibited to
the world. It is likely that the word *seen* here,
is put for *known*, as in chap. iii. 32. 1 John iii.
2, 6. and 3d Epist. ver. 11. and this sense the
latter clause of the verse seems to require:—
No man, how highly soever favoured, hath
fully known God at any time, in any nation or
age; the only-begotten Son, (see on ver. 14.)
who is in the bosom of the Father, who was in-
timately acquainted with all the counsels of
the Most High, He hath declared him, εγνω-
σατο, hath announced the divine oracles unto
men: for in this sense the word is used by the
best Greek writers. See *Kypke* in loco.

Lying in the bosom, is spoken of in reference
to the Asiatic custom of reclining while at
meals; the person who was next the other, was
said to *lie in his bosom*; and he who had this
place in reference to the master of the feast,
was supposed to share his peculiar regards,
and to be in a state of the utmost favour and
intimacy with him.

Verse 19. *And this is the record of John*] He
persisted in this assertion, testifying to the Jews
that this *Jesus* was *THE CHRIST*.

Verse 20. *He confessed, and denied not; but*
confessed] A common mode of Jewish phrase-
ology. John renounces himself, that *Jesus*
may be all in all. Though God had highly
honoured him, and favoured him with peculiar
influence in the discharge of his work, yet he
considered he had nothing but what he had
received, and therefore giving all praise to his
benefactor, takes care to direct the attention
of the people to him alone, from whom he had
received his mercies. He who makes use of
God's gifts to feed and strengthen his pride
and vanity, will be sure to be stripped of the
goods wherein he trusts, and fall down into the
condemnation of the devil. We have nothing
but what we have received; we deserve
nothing of what we possess; and it is only
God's infinite mercy which keeps us in the
possession of the blessings which we now enjoy.

Verse 21. *Art thou Elias?*] The scribes

A. M. 4030. art thou? that we may give
A. D. 26. an answer to them that sent
An. Olymp. us. What sayest thou of
CCl. 2. thyself?

23 ^m He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as ^a said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

^m Matt. 3. 3. Mark 1. 3. Luke 3. 4. Ch. 3. 28.—^a Isai. 40. 3.
 • Matt. 3. 11.—^p Mal. 3. 1.—^r Verse 15, 30. Acts 19. 4.
 • Judges 7. 24. Ch. 10. 40.—^t Exod. 12. 3. Isai. 53. 7. Ver. 36.

themselves had taught, that Elijah was to come before the Messiah. See Matt. xvii. 10. and this belief of theirs they supported by a literal construction of Mal. iv. 5.

Art thou that prophet?] The prophet spoken of by Moses, Deut. xviii. 15, 18. This text they had also misunderstood: for the prophet or teacher promised by Moses, was no other than the Messiah himself. See Acts iii. 22. But the Jews had a tradition that Jeremiah was to return to life, and restore the pot of manna, the ark of the covenant, &c. which he had hidden, that the Babylonians might not get them. Besides this, they had a general expectation that all the prophets should come to life in the days of the Messiah.

I am not.] I am not the prophet which you expect, nor *Elijah*: though he was the *Elijah* that was to come; for in the spirit and power ^c that eminent prophet he came, proclaiming the necessity of reformation in Israel. See Matt. xi. 14. xvii. 10—13.

Verse 22. *That we may give an answer to them that sent us.*] These Pharisees were probably a deputation from the grand sanhedrim; the members of which hearing of the success of the Baptist's preaching, were puzzled to know what to make of him: and seriously desired to hear from himself, what he professed to be.

Verse 23. *I am the voice of one crying*] See the notes on Matt. iii. 3. Mark i. 4, 5.

Verse 25. *Why baptizest thou then?*] Baptism was a very common ceremony among the Jews, who never received a proselyte into the full enjoyment of a Jew's privileges, till he was both baptized and circumcised. But such baptisms were never performed except by an ordinance of the sanhedrim, or in the presence of three magistrates; besides, they never baptized any *Jew* or *Jewess*, nor even those who were the children of their proselytes; for as all these were considered as born in the covenant, they had no need of baptism, which was used only as an introductory rite. Now, as John had, in this respect, altered the common custom so very essentially, admitting to his baptism the *Jews* in general; the sanhedrim took it for granted, that no man had authority to make such changes, unless especially commissioned from on high: and that only the prophet, or

26 John answered them, **A. M. 4030**
 saying, ^o I baptize with **A. D. 26.**
 water: ^p but there standeth **An. Olymp**
CCl. 2. one among you, whom ye know not;

27 ^r He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done ^q in Bethabara beyond Jordan, where John was baptizing.

29 ^t The next day John seeth Jesus coming unto him, and saith, Behold, ^u the Lamb of God, ^v which ^w taketh

Acts 8. 32. 1 Pet. 1. 19. Rev. 5. 6, &c.—^o Isai. 53. 11. 1 Cor 15. 3. Gal. 1. 4. Heb. 1. 3. & 2. 17. & 9. 28. 1 Pet. 2. 24. & 3. 18. 1 John 2. 2. & 3. 5. & 4. 10. Rev. 1. 5.—^r Or, *deareth*.

Elijah, or the *Messiah* himself could have authority to act as John did. See the observations at the conclusion of Mark.

Verse 26. *I baptize with water*] See on Mark i. 8. I use the common form, though I direct the baptized to a different end, viz. that they shall repent of their sins, and believe in the Messiah.

There standeth one among you] That is, the person, whose forerunner I am, is now dwelling in the land of Judea, and will shortly make his appearance among you. Christ was not present when John spoke thus, as may be seen from verse 29.

Verse 27. *Is preferred before me*] *Ος εμπροσθεν μου γαρων, who was before me.* This clause is wanting in BC^aL, four others, the Coptic, *Ethiopic*, *Slavonic*, and two copies of the *Itala*; and in some of the primitive fathers. *Griesbach* has left it out of the text. It is likely that it was omitted by the above, because it was found in verses 15. and 30. At the end of this verse, EG, and ten others, with some copies of the *Slavonic*, add, *He shall baptize you with the Holy Ghost and with fire.*

Verse 28. *These things were done in Bethabara*] It is very probable that the word *Bethabara* should be inserted here instead of *Bethabara*. This reading, in the judgment of the best critics, is the genuine one. The following are the authorities by which it is supported; ABCEGHLMSX. BV. of Matthaï, upward of a hundred others, *Syriac*, *Armenian*, *Persic*, *Coptic*, *Slavonic*, *Vulgate*, *Saxon*, and all the *Itala*, with some of the most eminent of the primitive fathers, before the time of Origen, who is supposed to have first changed the reading. *Bethabara* signifies literally, *the house of passage*; and is thought to be the place where the Israelites passed the river Jordan, under Joshua. There was a place called *Bethany*, about two miles from Jerusalem, at the foot of the mount of Olives. But there was another of the same name, beyond Jordan, in the tribe of Reuben. It was probably of this that the evangelist speaks; and Origen, not knowing of this second Bethany, altered the reading to *Bethabara*. See *Rosenmuller*.

Verse 29. *The next day*] The day after that on which the Jews had been with John, ver. 19. *Behold, the Lamb of God, &c.*] This was said

A. M. 4030. away the sin of the world.
A. D. 26. 30 " This is he of whom I
An. Olymp. said, After me cometh a man
CCI. 2. which is preferred before me: for he
was before me.

31 And I knew him not: but that he should be made manifest to Israel, * therefore am I come baptizing with water.

32 † And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt

see the Spirit descending, and remaining on him, * the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 † Again, the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, * Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What

† Verse 15, †. — Mal. 3. 1. Matthew 3. 6. Luke 1. 17, 76, 77. & 3. 3, 4.

† Matt. 3. 16. Mark 1. 10. Luke 3. 22. Ch. 5. 32. — Matt. 3. 11. Acts 1. 5. & 2. 4. & 10. 44. & 19. 6. — Verse 29.

in allusion to what was spoken, Isa. liii. 7. Jesus was the true lamb or sacrifice required and appointed by God, of which, those offered daily in the tabernacle and temple, Exod. xxix. 38, 39, and especially the paschal lamb, were only the types and representatives. See Exod. xii 4, 5. 1 Cor. v. 7. The continual morning and evening sacrifice of a lamb under the Jewish law, was intended to point out the continual efficacy of the blood of atonement: for even at the throne of God, Jesus Christ is ever represented as a lamb newly slain, Rev. v. 6. But John, pointing to Christ, calls him emphatically, the Lamb of God—all the lambs which had been hitherto offered, had been furnished by men; this was provided by God, as the only sufficient and available sacrifice for the sin of the world. In three essential respects, this lamb differed from those by which it was represented. 1st. It was the Lamb of God: the most excellent, and most available. 2d. It made an atonement for sin: it carried sin away in reality, the others only representatively. 3d. It carried away the sin of the world; whereas the other was offered only in behalf of the Jewish people: in Yalcut Rubeni, fol. 30. it is said, "The Messiah shall bear the sins of the Israelites." But this salvation was now to be extended to the whole world.

Verse 31. And I knew him not, &c.] John did not know our Lord personally, and perhaps had never seen him at the time he spoke the words in ver. 15. Nor is it any wonder that the Baptist should have been unacquainted with Christ, as he had spent thirty years in the hill country of Hebron, and our Lord remained in a state of great privacy in the obscure city of Nazareth, in the extreme borders of Galilee.

But that he should be made manifest to Israel] One design of my publicly baptizing was, that he, coming to my baptism, should be shown to be what he is, by some extraordinary sign from heaven.

Verse 32. I saw the Spirit descending, &c.] See the notes on Matt. iii. 16, 17.

Verse 33. He that sent me—said unto me] From this we may clearly perceive, that John had a most intimate acquaintance with the Divine Being; and received not only his call and mission at first, but every subsequent direction, by immediate, unequivocal inspira-

tion. Who is fit to proclaim Jesus, but he who has continual intercourse with God! who is constantly receiving light and life from Christ their fountain; who bears a steady uniform testimony to Jesus, even in the presence of his enemies; and who at all times abases himself, that Jesus alone may be magnified. Reformation of manners, and salvation of souls, will accompany such a person's labours whithersoever he goeth.

Verse 35. The next day] After that mentioned ver. 29.

Two of his disciples] One of them was Andrew, ver. 40. and it is very likely, that John himself was the other; in every thing in which he might receive honour, he studiously endeavours to conceal his own name.

Verse 36. And looking upon Jesus] Attentively beholding, ἐμβλεψας, from ἐν, into, and βλέπω, to look—to view with steadfastness and attention. He who desires to discover the glories and excellencies of this Lamb of God, must thus look on him. At first sight, he appears only as a man among men, and as dying in testimony to the truth, as many others have died. But on a more attentive consideration, he appears to be no less than God manifest in the flesh, and by his death, making an atonement for the sin of the world.

Behold the Lamb of God] By this the Baptist designed to direct the attention of his own disciples to Jesus, not only as the great sacrifice for the sin of the world, but also as the complete teacher of heavenly truth.

Verse 37. And the two disciples heard him] And they perfectly understood their Master's meaning: in consequence of which, they followed Jesus. Happy they who on hearing of the salvation of Christ, immediately attach themselves to its author! Delays are always dangerous: and in this case, often fatal. Reader! hast thou ever had Christ as a sacrifice for thy sins pointed out unto thee? If so, hast thou followed him? If not, thou art not in the way to the kingdom of God. Lose not another moment! Eternity is at hand! and thou art not prepared to meet thy God. Pray that he may alarm thy conscience, and stir up thy soul to seek till thou have found.

Verse 38. What seek ye] These disciples might have felt some embarrassment in address-

A. M. 4030. seek ye? They said unto
A. D. 26. him, Rabbi, (which is to say,
An. Olymp. being interpreted, Master,)
CCI. 2. where ^b dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was ^c about the tenth hour.

40 One of the two which heard John speak, and followed him, was ^d Andrew, Simon Peter's brother.

^b Or, *abidest*.—^c That was two hours before night.—^d Matt.

ing our blessed Lord, after hearing the character which the Baptist gave of him: to remove or prevent this, he graciously accosts them, and gives them an opportunity of explaining themselves to him. Such questions we may conceive the blessed Jesus still puts to those who in simplicity of heart desire an acquaintance with him. A question of this nature we may profitably ask ourselves: *What seek ye? In this place? In the company you frequent? In the conversation you engage in? In the affairs with which you are occupied? In the works which you perform? Do ye seek humiliation, illumination, justification, edification, or sanctification of your soul? The edification of your neighbour? The good of the church of Christ? Or, the glory of God? Questions of this nature, often put to our hearts in the fear of God, would induce us to do many things which we now leave undone; and to leave undone many things which we now perform.*

Rabbi Teacher. Behold the modesty of these disciples—we wish to be scholars, we are ignorant—we desire to be taught; we believe thou art a teacher come from God.

Where dwellest thou?] That we may come and receive thy instructions.

Verse 39. *Come and see.*] If those who know not the salvation of God would come at the command of Christ, they should soon see that with him is the fountain of life, and in his light they should see light. Reader, if thou art seriously inquiring where Christ dwelleth, take the following for answer: He dwells not in the tumult of worldly affairs, nor in profane assemblies, nor in worldly pleasures, nor in the place where drunkards proclaim their shame, nor in carelessness and indolence. But he is found in his temple, wherever two or three are gathered together in his name, in secret prayer, in self-denial, in fasting, in self-examination. He also dwells in the humble, contrite spirit, in the spirit of faith, of love, of forgiveness, of universal obedience; in a word, he dwells in the heaven of heavens, whither he graciously purposes to bring thee, if thou wilt come and learn of him, and receive the salvation which he has bought for thee by his own blood.

The tenth hour] Generally supposed to be about what we call four o'clock in the afternoon. According to chap. xi. 9. the Jews reckoned twelve hours in the day, and of course each hour of the day, thus reckoned, must have been something longer or shorter, according to the different times of the year in that climate. The sixth hour with them, answered to our

41 He first findeth his own A. M. 4030.
brother Simon, and saith unto A. D. 26.
him, We have found the An. Olymp.
CCI. 2. Messiah, which is, being interpreted,
^e the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona: ^f thou shalt be called Cephas, which is, by interpretation, ^g A stone.

43 ¶ The day following Jesus would

4. 18.—^e Or, *the anointed*.—^f Matt. 16. 18.—^g Or, *Peter*.

twelve o'clock, as appears from what Josephus says in his *Life*, chap. liv. *that on the sabbath-day it was the rule for the Jews to go to dinner at the sixth hour, (ἕκτῃ ὥρᾳ.)* The Romans had the same way of reckoning twelve hours in each of their days. Hence, what we meet with in *Hor. lib. ii. sat. vi. l. 34. ante secundam*, signifies, as we should express it, *before eight o'clock*. And when, in *lib. i. sat. vi. l. 122. he says, ad quartam jaceo*, he means that he lay in bed till ten o'clock. See *Bishop Pearce* on this place. *Dr. Macknight*, however, is of opinion, that the evangelist is to be understood as speaking of the Roman hour, which was ten o'clock in the morning: and as the evangelist remarks, *they abode with him that day*, it implies there was a considerable portion of time spent with our Lord, in which, by his conversation, he removed all their scruples, and convinced them that he was the *Messiah*. But had it been the Jewish tenth hour, it would have been useless to remark their *abiding with him that day*, as there were only two hours of it still remaining. *Harmony*, vol. i. p. 52.

Verse 41. *Findeth his own brother Simon*] Every discovery of the Gospel of the Son of God produces benevolence, and leads those to whom it is made, to communicate it to others. Those who find Jesus, find in him a treasure of wisdom and knowledge, through which they may not only become rich themselves, but be instruments in the hand of God, of enriching others. These disciples having tasted the good word of Christ, were not willing to eat their bread alone, but went and invited others to partake with them. Thus the knowledge of Christ became diffused, one invited another to come and see: Jesus received all, and the number of disciples was increased, and the attentive hearers were innumerable. Every man who has been brought to an acquaintance with God, should endeavour to bring, at least, another with him: and his first attention should be fixed upon those of his own household.

Verse 42. *Cephas, which is by interpretation, A stone.*] Πέτρος signifies a stone, or fragment of a rock. The reason why this name was given to Simon, who was ever afterward called *Peter*, may be seen in the notes on *Matt. xvi. 18, 19.* and particularly in *Luke*, at the end of chap. ix.

Verse 43. *Philip*] This apostle was a native of Bethsaida in Galilee. *Eusebius* says he was a married man, and had several daughters. *Clemens Alexandrinus* mentions it as a thing universally acknowledged, that it was this apostle who, when commanded by our Lord to

A. M. 4030. go forth into Galilee, and
A. D. 26. findeth Philip, and saith unto
An. Olymp. him, Follow me.
CCL. 2.

44 Now ^b Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth ¹ Nathanael, and saith unto him, We have found him, of whom ^k Moses in the law and the ^l prophets did write, Jesus ^m of Nazareth, the son of Joseph.

46 And Nathanael said unto him, ⁿ Can there any good come out of

^b Chapter 12. 21.—¹ Chapter 21. 9.—^k Genesis 3. 15. & 49. 10. Deut. 18. 18. See on Luke 24. 27.—^l Isaiah 4. 2. & 7. 14. & 9. 6. & 53. 2. Micah 5. 2. Zechariah 6. 12. & 9. 9.

follow him, said, *Let me first go and bury my father*, Matt. viii. 21, 22. *Theodoret* says he preached in the two *Phrygias*; and *Eusebius* says he was buried in *Phrygia Pacatiana*. He must not be confounded with Philip the Deacon, spoken of, Acts vi. 5.

Verse 45. *Nathanael*] This apostle is supposed to be the same with *Bartholomew*, which is very likely, for these reasons: 1. That the evangelists who mention *Bartholomew*, say nothing of *Nathanael*; and that St. John, who speaks of *Nathanael*, says nothing of *Bartholomew*. 2. No notice is taken any where of *Bartholomew's* vocation, unless his and that of *Nathanael* mentioned here; be the same. 3. The name of *Bartholomew* is not a proper name; it signifies the son of *Ptolomy*: and *Nathanael* might have been his own name. 4. St. John seems to rank *Nathanael* with the apostles, when he says that Peter and Thomas, the two sons of Zebedee, *Nathanael*, and two other disciples, being gone a fishing, Jesus showed himself to them, John xxi. 2—4.

Moses in the law] See Gen. iii. 15. xxii. 18. xlix. 10. Deut. xviii. 18.

And the prophets] See Isai. iv. 2. vii. 14. ix. 5. xl. 1. liii. 1, &c. Jer. xxiii. 5. xxxiii. 14, 15. Ezek. xxxiv. 23. xxxvii. 24. Dan. ix. 24. Mic. v. 2. Zach. vi. 12. ix. 9. xii. 10.

Verse 46. *Can there any good thing come out of Nazareth?*] Bishop Pearce supposes that the *εὐαγγέλιον* of the evangelist, has some particular force in it: for in Jer. xxiii. 14. God says, I will perform that good thing which I promised, &c. and this in ver. 15. is explained to mean, his causing the branch of righteousness (i. e. the Messiah) to grow up unto David, from whom Jesus was descended: in this view, *Nathanael's* question seems to imply, that not *Nazareth*, but *Bethlehem*, was to be the birth place of the Messiah, according to what the chief priests and scribes had determined, Matt. ii. 4, 5, 6. If this conjecture be not thought solid, we may suppose that *Nazareth*, at this time, was become so abandoned, that no good could be expected from any of those who dwelt in it; and that its wickedness had passed into a proverb: Can any thing good be found in *Nazareth*? Or, that the question is illiberal, and full of national prejudice.

Come and see.] He who candidly examines the evidences of the religion of Christ, will infallibly become a believer. No history ever published among men, has so many external

Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith unto him, Behold ^o an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith

See more on Luke 24. 27.—^o Matthew 2. 23. Luke 2. 4. ⁿ Chap. 7. 41, 42, 52.—^p Psa. 32. 2. & 73. 1. Chapter 8. 29. Romans 2. 28, 29. & 9. 6.

and internal proofs of authenticity as this has. A man should judge of nothing by first appearances, or human prejudices. Who are they who cry out, *The Bible is a fable*? Those who have never read it, or read it only with the fixed purpose to gainsay it. I once met with a person, who professed to disbelieve every title of the New Testament, a chapter of which, he acknowledged, he had never read: I asked him had he ever read the *Old*? He answered, No! and yet this man had the assurance to reject the whole as an imposture! God has mercy on those whose ignorance leads them to form prejudices against the truth: but he confounds those who take them up through envy and malice, and endeavour to communicate them to others.

Verse 47. *Behold an Israelite indeed*] A worthy descendant of the patriarch Jacob, who not only professes to believe in Israel's God, but who worships him in sincerity and truth, according to his light.

In whom is no guile!] Deceitfulness ever has been, and still is, the deeply marked characteristic of the Jewish people. To find a man living in the midst of so much corruption, walking in uprightness before his Maker, was a subject worthy the attention of God himself. Behold this man! and while you see and admire, imitate his conduct.

Verse 48. *Whence knowest thou me?*] He was not yet acquainted with the divinity of Christ, could not conceive that he could search his heart, and therefore asks how he could acquire this knowledge of him, or who had given him that character. It is the comfort of the sincere and upright, that God knows their hearts; and it should be the terror of the deceitful and of the hypocrite, that their false dealing is ever noticed by the all-seeing eye of God.

Under the fig-tree] Probably engaged in prayer with God for the speedy appearing of the salvation of Israel; and the shade of this fig-tree, was perhaps the ordinary place of retreat for this upright man. It is not a fig-tree, but *ἡν σκῆνη*, THE fig-tree, one particularly distinguished from the others. There are many proofs that the Jewish rabbins chose the shade of trees, and particularly the fig-tree, to sit and study under. See many examples in *Schoetgen*. How true is the saying, The eyes of the Lord are through all the earth, beholding the evil and the good. Whosoever we are,

A. M. 4030. unto him, Rabbi, [†] thou art
A. D. 25. the Son of God; thou art
An. Olymp. the King of Israel.
CCL. 2.

50 Jesus answered and said unto him,
Because I said unto thee, I saw thee under
the fig-tree, believest thou? thou shalt

† Mathew 14. 33.— Matthew 21. 5. & 27. 11, 42. Chapter
18. 37. & 19. 3.

whatsoever we are about, may a deep conviction
of this truth rest upon our hearts, *Thou
God seest me!*

Verse 49. Rabbi] That is, *Teacher!* and so
this word should be translated.

Thou art the Son of God! The promised
Messiah.

Thou art the King of Israel.] The real de-
scendant of David, who art to sit upon that
spiritual throne, of which the throne of David
was the type.

Verse 50. *Because I said—I saw thee, &c.*] As
thou hast credited my divine mission on this
simple proof, that I saw thee when and where
no human eye, placed where mine was, could
see thee; thy faith shall not rest merely upon
this, for *thou shalt see greater things than these*
—more numerous and express proofs of my
eternal power and Godhead.

Verse 51. *Verily, verily*] Amen, amen. The
doubling of this word probably came from this
circumstance: that it was written in both He-
brew יְהוָה, and in Greek αμην, signifying, *it is
true.*

Heaven open] This seems to be a figurative
expression: 1. Christ may be understood by
this saying to mean, that a *clear and abundant
revelation* of God's will should be now made
unto men; that heaven itself should be *laid* as
it were *open*, and all the mysteries which had
been shut up, and hidden in it from eternity,
relative to the salvation and glorification of
man, should be now fully revealed. 2. That
by the *angels of God ascending and descending*,
is to be understood, that a *perpetual intercourse*
should now be opened between heaven and
earth, through the medium of Christ, who was
God manifested in the flesh. Our blessed Lord
is represented in his mediatorial capacity as
the *ambassador of God to men*: and the *angels
ascending and descending upon the Son of man*,
is a metaphor taken from the custom of des-
patching *couriers or messengers* from the prince
to his ambassador in a foreign court, and from
the ambassador back to the prince. This meta-
phor will receive considerable light, when com-
pared with 2 Cor. v. 19, 20. God was in Christ
reconciling the world unto himself;—*we are
ambassadors for Christ, as though God did
beseech you by us, we pray you in Christ's stead
to be reconciled to God.* The whole concerns
of human salvation shall be carried on, from
henceforth, through the Son of man; and an
incessant intercourse be established between
heaven and earth. Some have illustrated this
passage by the account of Jacob's vision, Gen.
xxviii. 12. But though that vision may intima-
te, that God had established at that time, a
communication between heaven and earth,
through the medium of angels; yet it does not
appear that our Lord's saying here has any
reference to it; but that it should be under-
stood as stated above.

see greater things than these. A. M. 4030.

51 And he saith unto him, A. D. 25.
Verily, verily, I say unto you, An. Olymp.
CCL. 2.

Hereafter ye shall see heaven open,
and the angels of God ascending and
descending upon the Son of man.

† Genesis 28. 12. Matthew 4. 11. Luke 2. 9, 13. & 22. 43
& 24. 4. Acts 1. 10.

What a glorious view does this give us of the
Gospel dispensation! It is heaven opened to
earth; and heaven opened on earth. The
church militant, and the church triumphant,
become one, and the whole heavenly family in
both, see and adore their common Lord.
Neither the world nor the church is left to the
caprices of time or chance. The *Son of man*
governs as he upholds all. Wherever we are
praying, studying, hearing, meditating, his gra-
cious eye is upon us. He notes our wants, our
weakness, and our petitions: and his eye affects
his heart. Let us be without *guile*, deeply,
habitually sincere, serious, and upright: and
then we may rest assured, that not only the
eye, but the hand of our Lord shall be ever
upon us for good. Happy the man whose heart
can rejoice in the reflection, *Thou God seest
me!*

1. TESTIMONIES

CONCERNING THE LOGOS, OR WORD OF GOD;

From the Chaldee Targums.

The person here styled the *Logos*, is called
יהוה *debar Jehovah, the word of Jehovah*,
Gen. xv. 1, 4. 1 Sam. iii. 7, 21. xv. 10. 1 Kings
xiii. 9, 17. xix. 9, 15. Psal. cvii. 20. and the
Targums, or Chaldee paraphrases, frequently
substitute מֵימְרָא *meymra d'yay, the word of
the Lord*, for יהוה *Jehovah* himself. Thus the
Jerusalem Targum in Gen. iii. 22. and both
that and the *Targum of Jonathan ben Uzziel*,
in Gen. xix. 24. And *Onkelos*, on Gen. iii. 8.
*for the voice of the Lord God, has, the voice of
the word of the Lord.* The *Jerusalem Targum*
on Gen. i. 27. for, *And God created man*, has
The word of Jehovah created, &c. Compare
Targum Jonathan, on Isai. xlv. 12. xlvi. 13.
Jerem. xxvii. 5. And on Gen. xxii. 14. that
of *Jerusalem* says, *Abraham intoked אֱבְרָם
בְּשֵׁם מֵימְרָא ד'יָי, in the name of the
word of the Lord, and said, תְּרוּךְ art Jehovah.*
So *Onkelos*, Gen. xxviii. 20, 21. *If the word
of Jehovah will be my help—then, the word of
Jehovah shall be my God.* See *Parkhurst*,
under the word ΛΟΓΟΣ.

After a serious reading of the *Targums*, it
seems to me evident that the Chaldee term
מֵימְרָא *meymra*, or *WORD*, is taken *personally*, in
a multitude of places in them. When *Jonathan
ben Uzziel*, speaks of the Supreme Being, as
doing or saying any thing, he generally repre-
sents him as performing the whole by this
Meymra, or *WORD*, which he considers not as a
speech or word spoken, but as a *person* distinct
from the Most High, and to whom he attributes
all the operations of the Deity. To attempt to
give the word any other meaning than this, in
various places throughout the *Targums*, would,
in my opinion, be flat opposition to every rule
of construction; though like the Greek word
λογος, it has other acceptations in certain places.
See *Lightfoot*.

2. Testimonies concerning the personality, attributes, and influence of the word of God, taken from the *Zend Avesta* and other writings attributed to Zoroaster.

"Let thy terrible word which I pronounce, O Ormusd! elevate itself on high. May it be great before thee, and satisfy my desires."—*ZEND AVESTA*, vol. i. *Vendidad Sadë*, p. 104.

Zoroaster consulted Ormusd, and spoke thus to him: "O Ormusd, absorbed in excellence, just judge of the world, pure, who existest by thy own power, what is that great word given by God, that living and powerful word; O Ormusd, tell me plainly, which existed before the heavens, before the water, before the earth, before the flocks, before the fire, the child of ORMUSD, before men, before the whole race of existing beings, before all the benefits, and before all the pure germs given by Ormusd?" Ormusd replied: "Pronounce that great word well, that word which existed before heaven was made, before the water, before the earth, before brute animals, before men, and before the holy angels (*amshaspands*.) I pronounced that word with majesty, and all the pure beings which are, and which have been, and which shall be, were formed. I continue to pronounce it in its utmost extent, and abundance is multiplied." *Ibid.* p. 138, 139.

"By his original word, Ormusd created the world, and vanquished *Ahriman*, the genius of evil." *Ibid.* p. 140. note 1.

"The saints in heaven and earth pronounce the sacred word:—under the character of *Hoover*, (i. e. pure desire) it is worshipped." *Ibid.* 141.

"Ormusd, together with the luminous and excellent word, is invoked, to defend the true worshipper from the oppression of evil spirits." *Ibid.* p. 174.

"Man is healed by the Supreme word." *Ib.* 324.

"By this word all defiled places are rendered pure: fire, water, earth, trees, flocks, men, women, stars, moon, sun, and the primeval light, with all the blessings given by Ormusd, are purified by it." *Ib.* p. 368.

The word of Ormusd is termed, "*Ezem batë, I AM*;" and is represented as "putting every thing in a safe state—as the author of abundance, the source of all productions: the holy, pure, precious, and desirable word, which watches over all the creation." *Ibid.* *Jescht Rashne Rast*, vol. ii. p. 239.

It is called "the excellent, elevated, and victorious, word; the source of light; the principle of action, which smites and triumphs; which gives health; discomfits wicked men and spirits; which exists through all the world, destroying the evil, and fulfilling the desires of the good." *Ibid.* *Jescht of Ormusd*, volume ii. p. 145.

The word is invoked as "The pure word—the most pure word; the strong—the most strong: the extended and ancient—the most extended, and the most ancient: the victorious—the most victorious: the salutary—the most salutary: which gives health—is the abundant source of health, and cures wounds and diseases of all kinds." *Ibid.* *Jescht of Ardebehesht*, vol. ii. p. 157.

It is termed "the creator, or creating principle." *Ibid.* *Jescht of Farvardin*, vol. ii. p. 252.

"Prayer is made to the soul of the excellent word, the body of which is supremely luminous." *Ibid.* p. 262.

"Through the whole government of Ormusd, men are commanded to invoke that most pure and excellent word." *Ibid.* p. 264.

That the word in the above places, does not mean the sacred books of the Parsees, it is expressly said, that "The law of the *Mazdejesmans* (the disciples of Zoroaster) comes from this super-excellent word." *Ibid.* *Si-Rouzi Mansrespad*, p. 323, 354.

"The law is the body under which the primitive word, which created the world, is manifested. The primitive word, therefore, is worshipped in reading and reverencing that law: and the effects produced in the soul by it, are no less than a new creation, in some sort similar to that, which this omnific word formed in the beginning." *Ibid.* vol. ii. p. 595.

"The word proceeds from the first principle, time without bounds, i. e. eternity: it is before all created beings, and by it all the creation of God has been formed." *Ibid.* volume ii. p. 592.

I find a word of the same import, used in exactly the same sense, in the *Zend Avesta*, attributed to the ancient Persian lawgiver, Zoroaster.

One might suppose that Mohammed had the first chapter of St. John's Gospel in his eye when he wrote ver. 33. of Surat. xix. of his Koran:

ذالك عيسى ابن مريم قول الحق
zalyka Isa ibno Mareema Kawolhokki, this is Jesus the son of Mary, the word of TRUTH. Some may understand the Arabic differently: *This is a true word, that Jesus is the Son of Mary.*

3. TESTIMONIES

CONCERNING THE LOGOS, OR WORD OF GOD,
From Philo Judeus.

After I had begun my collections from Philo Judæus, relative to the *Logos*; I casually met with a work of the late very learned Mr. Jacob Bryant, entitled, *The sentiments of Philo Judæus, concerning the ΛΟΓΟΣ, or WORD or GOD*, 8vo. Cambridge, 1797. From this valuable tract, I shall make a few extracts, and beg leave to refer the reader to the pamphlet itself.

"Philo Judæus speaks at large in many places, of the word of God, the second person, which he mentions as (δευτερος Θεος) the second divinity, the great cause of all things, and styles him, as Plato, as well as the Jews, had done before, the Logos. Of the divine Logos or Word, he speaks in many places, and maintains at large the divinity of the second person, and describes his attributes in a very precise and copious manner, styling him τος δευτερος Θεος ος εστιν αυτου (Θεου πατρος) Λογος, the second Deity, who is the word of the supreme God; υ παρωτογονος υιος, his first-begotten Son; εικων Θεου, the image of God: and ποιμαν τις ιερας αγγελος, the Shepherd of his holy flock. In his treatise upon creation, he speaks of the word, as the divine operator by whom all things were disposed: and mentions him as superior to the angels and all created beings, and the image and likeness of God, and says, that this image

^a Philo. *Fragm.* vol. ii. p. 625. ^b *De Agricult.* vol. i. p. 303.
^c *De Mundi Opif.* vol. i. p. 6. ^d *De Agricult.* vol. i. p. 303.
^e *De Mundi Opif.* vol. i. p. 4. ^f *De Profugis.* vol. i. p. 561.

of the true God, was esteemed the same as God—^a ὡς αὐτοῦ (Θεοῦ) κατανοοῦσι. ^b This LOGOS, the Word of God, says he, is superior to all the world, and more ancient; being the producer of all that was produced. ^c The eternal word of the everlasting God is the sure and fixed foundation, upon which all things depend. He mentions man as in need of redemption; and says, what intelligent person, who views mankind engaged in unworthy and wicked pursuits, but ^d must be grieved to the heart, and call upon that only Saviour God, that these crimes may be extenuated, and that, by a ransom and price of redemption being given for his soul, it may again obtain its freedom? It pleased God, therefore, to appoint his Logos to be a mediator. ^e To his WORD, the chief and most ancient of all in heaven, the great author of the world, gave this especial gift, that he should stand as a medium, (or intercessor) between the creator and the created; and he is accordingly the advocate for all mortals. The same WORD is the intercessor for man, who is always tending to corruption; and he is the appointed messenger of God, the governor of all things, to man in subjection to him. ^f He therefore exhorts every person, who is able, to exert himself in the race which he is to run, to bend his course without remission to the divine WORD above, who is the fountain of all wisdom; that by drinking at this sacred spring, he, instead of death, may obtain the reward of everlasting life. He repeats continually, that the Logos is the express image of God.

^g The WORD, by which the world was made, is the image of the supreme Deity. ^h As we perceive the sun's light, though the sun itself is not seen; and behold the brightness of the moon, though its orb may not appear to the eye; so men look up to, and acknowledge, the likeness of God, in his minister the LOGOS, whom they esteem as God. He attempts to describe his nature by representing him as, ⁱ not uncreated, like God; nor yet created, as man; but of a divine substance. ^j For the WORD of God, which is above all the host of heaven, cannot be comprehended by human wisdom, having nothing in his nature that is perceptible to mortal sense. For being the image of God, and the eldest of all intelligent beings, he is seated immediately next to the one God, without any interval of separation. This, in the language of Scripture, is sitting on the right hand of God. He adds, ^k For not being liable to any voluntary, or involuntary change, or falling off, he has God for his lot and portion, and his residence is in God. The like is mentioned in another place, where he is represented again as sinless, and as the great High Priest of the world. ^l We maintain that by the (true) High Priest, is not meant a man, but the divine WORD, who is free from all voluntary and involuntary transgressions; being

of heavenly parentage, born of God, and of that divine wisdom, by which all things were produced. He speaks to the same purpose in another place, where he makes mention of the WORD. ^m Ἐν ᾧ καὶ Ἀρχιπρεσβυτέρου, ὁ πρωτογενὴς αὐτοῦ (Θεοῦ) Θεὸς Λόγος, in which prevails that High Priest, the holy WORD, the first-born of God; at other times styled πρεσβυτάτος υἱὸς Θεοῦ, the Son of God, antecedent to all creation. ⁿ Τοῦτον μὲν γὰρ πρεσβυτάτου υἱὸν ὁ πάντων ἀναστὰς Πατὴρ ὁ ἐν ἑαυτῷ πρωτογενὸν ἠνομασῆσται. It is manifest, that every attribute which the sacred writers have given to Christ, in his mediatorial capacity, Philo has attributed to him in his divine character, antecedent to creation, page 15—22.

Mr. Bryant thinks that Philo derived all this knowledge concerning the Logos, from the apostles, and the works and conversation of Christian writers; for it is very probable, that Philo was contemporary with our Lord himself. Mr. B. is so well satisfied that Philo derived all his knowledge from these sources, that he goes on to ask:

“Whence else could he have obtained so many terms which bear such an analogy with the expressions and doctrines in the apostolical writings? Such are Ἰσὺς Θεοῦ, Λόγος πρωτογενὴς, πρεσβυτάτος, αἰδῖος, Λόγος Ἀρχιπρεσβυτέρου, μεθόχιος, ἱερατὸς τοῦ θένου, δημιουργός, Ποιμὴν τῆς ἱερᾶς ἀγίας, Ἐπαρχὸς Θεοῦ, σφεραγῆ, υἱὸν Θεοῦ, φῶς, πνεῦμα Θεοῦ, πνεῦμα παύσοφο. We read farther concerning redemption, and—λυτῆρα καὶ σῶσῆρα, the price and ransom for the soul, ἀντιδανῶτον ζων αἰδῖος, and τοὺς ἀδελφῶνας υἱοῦ Θεοῦ. To these, other instances might be added equally significant; few of which are to be found in the Greek version, or in any Jewish doctrines, at least in the acceptance given. They were obtained either from the conversation, or from the writings, of the first Christians; or rather from both, page 202.”

At p. 105. Mr. B. gives “A recapitulation of the characters and attributes of the Logos, with the collateral evidence from Scripture.” This with some other matters of a collateral import, he argues in 52 particulars, from which I have extracted the following, as being most closely allied to the subject, inserting the original words along with the translation. The references, in all cases, are to Dr. Mangey's edition of Philo, 2 vols. folio, London, 1742.

4. A LIST OF SOME OF THE PARTICULAR TERMS AND DOCTRINES FOUND IN PHILO, with parallel passages from the New Testament.

1. The Logos is the Son of God—υἱὸς Θεοῦ. De Agric. vol. i. p. 308. De Profug. ib. p. 562. compare Mark i. 1. Luke iv. 41. John i. 34. Acts viii. 37.
2. The second divinity—δευτέρου Θεοῦ Λόγος. Fragm. vol. ii. p. 625. comp. John i. 1. 1 Cor. i. 24.
3. The first-begotten of God—Λόγος πρωτογενὸς. De Somniis, vol. i. p. 653. comp. Heb. i. 6. Coloss. i. 15.
4. The image of God—εἰκὼν τοῦ Θεοῦ. De Mundi Opific. vol. i. p. 6. 414, 419, 656. comp. Col. i. 15. Heb. i. 3. 2 Cor. iv. 4.
5. Superior to angels—ὑπέρατος πάντων (ἀγγε-

^a De Somniis. vol. i. p. 656. ^b De J. g. Allg. vol. i. p. 121. ^c De Plantatione. Naë. vol. i. p. 331. ^d De Confus. Ling. vol. i. p. 418. l. 50. ^e Quis Rerum Divin. Heres. vol. i. p. 501, 502. ^f Ibid. p. 501. l. 49. ^g Ἐφο κρηαινοστος ασι πγος το αφθαρτον, we should certainly read πγος το φθαρτον. ^h De Profugis, vol. i. p. 560. l. 31. ⁱ The present reading is ἀπλυστι, the meaning of which I do not comprehend. The true reading is probably ἀπλυστι from ἀπλυστος, without remission, —indefinerent, without stopping to take breath. ^k De Monarchia, vol. ii. l. ii. p. 225. Τοῦ δε αραπατοῦ κασι ποστος Θεοῦ Λόγος εικονα Λεγυ Θεου. De Mundi Opif. vol. i. p. 6. ^l De Somniis, vol. i. p. 656. l. 33. ^m Quis Rer. Divin. Heres. vol. i. p. 502. ⁿ De Profugis, vol. i. p. 561. l. 16. ^o Ibid. 224. ^p Ibid. p. 562. l. 13.

^r De Somniis, vol. i. p. 653. ^s De Confus. Ling. vol. i. p. 414.

λαν) Λογος Θειος. De Profugis, vol. i. p. 561. comp. Heb. i. 4, 6.

6. Superior to all the world—Ο Λογος—υπερ-
αια παντος εστι. De Leg. Allegor. vol. i. p.
121. comp. Heb. ii. 8.

7. By whom the world was created—τον
Θειον Λογον τον ταυτα διακοσμησαντα. De
Mund. Opif. vol. i. p. 4. comp. John i. 3. 1 Cor.
viii. 6. Heb. i. 2, 10.

8. The great substitute of God—ιπαρχος του
Θειου. De Agricult. vol. i. p. 308. comp. John
i. 3. and xvii. 4. Eph. iii. 9. Phil. ii. 7.

9. The light of the world—φως κοσμου and
intellectual sun—ηλιος νοητος. De Somniis,
vol. i. p. 6. 414, 632, 633. comp. John i. 4, 9.
and viii. 12. 1 Pet. ii. 9.

10. Who only can see God—η μονη του Θεου
εστιν καθρα. De Confus. Linguar. vol. i. p.
418. comp. John i. 18. and vi. 46.

11. Who resides in God—εν αυτω μονη κατοι-
κησης. De Profug. vol. i. p. 561. comp. John
i. 18. and xiv. 11.

12. The most ancient of God's works, and
before all things—πρωβυτατος των οσα γηγνη.
De Confus. Linguar. vol. i. p. 427. De Leg.
Allegor. ib. p. 121. comp. John i. 2. and xvii.
5, 24. 2 Tim. i. 9. Heb. i. 2.

13. Esteemed the same as God—Λογος ος
αυτον (Θεον) κατανοουσι. De Somniis, vol. i. p.
656. comp. Mark ii. 7. Rom. ix. 5. Phil. ii. 6.

14. The Logos is eternal—δ αιδιος Λογος.
De Plant. Noæ, vol. i. p. 332. and vol. ii. p.
604. comp. John xii. 34. 2 Tim. i. 9. and iv.
18. Heb. i. 8. Rev. 10. 6.

15. Beholds all things—εξυδερκιστατος, ος
παντα σφοδρα νηαι ικανος. De Leg. Allegor.
vol. i. p. 121. comp. Heb. iv. 12, 13. Rev. ii. 23.

16. He unites, supports, preserves, and per-
fects the world—δ τε γαρ του οντος Λογος διασμος
ων των απαντων—συνεχει τα μερη παντα, και
σφραγισσει—πριεχει τα ολα, και πεπληρωκειν. De
Prof. vol. i. p. 562. Fragm. vol. ii. p. 655.
comp. John iii. 35. Col. i. 17. Heb. i. 3.

17. Nearest to God without any separation—
δ ηγγυτατω μηδενος οντος μηδουμου διασματος.
De Profug. vol. i. p. 561. comp. John i. 18. and
x. 30. and xiv. 11. and xvii. 11.

18. Free from all taint of sin, voluntary or
involuntary—αμου τροπος ικουσιου—και της ακου-
σιου. De Profug. vol. i. p. 561. comp. John
viii. 46. Heb. vii. 26. and ix. 14. 1 Pet. iv. 22.

19. Who presides over the imperfect and
weak—ουτος γαρ ημων των ατελων αν εν Θεος.
De Leg. Allegor. vol. i. p. 128. comp. Matt.
xi. 5. Luke v. 32. 1 Tim. i. 15.

20. The Logos, the fountain of wisdom—
Λογον Θειον, ος σοφιας εστι πηγη. De Profug.
vol. i. p. 560, 566. comp. John iv. 14. vii. 38.
1 Cor. i. 24. Col. ii. 3.

21. A messenger sent from God—πρωβυτης
του ηγμενος προς το υποκοον. Quis Rer. Div.
Hæres. vol. i. p. 501. comp. John v. 36. viii.
29, 42. 1 John iv. 9.

22. The advocate for mortal man—ικετης μιν
εστι του θητου. Quis Rer. Div. Hæres. vol. i.
p. 501. comp. John xiv. 16. xvii. 20. Rom. viii.
34. Heb. vii. 25.

23. He ordered and disposed of all things—
δυνας και διενυμει παντα. Ib. p. 506. comp.
Col. i. 15, 16. Heb. xi. 3.

24. The shepherd of God's flock—τον ορδον
αυτου Λογον, ος την επιμελειαν της ιερας ταυτης
αγγελικ. De Agricult. vol. i. p. 308. comp. John
x. 14. Heb. xiii. 20. 1 Pet. ii. 25.

25. Of the power and royalty of the Logos
—ο του ηγμενος Λογος—και βασιλικη δυναμις
αυτου. De Profug. vol. i. p. 561. comp. 1 Cor.
xv. 25. Eph. i. 21, 22. Heb. i. 2, 3. Rev.
xvii. 14.

26. The Logos is the physician, who heals
all evil—τοι αγγελοι (ος εστι Λογος) κωπησιν Ιατρον
κακων. De Leg. Allegor. vol. i. p. 122. comp.
Luke iv. 18. vii. 21. 1 Pet. ii. 24. James i. 21

27. The Logos is the seal of God—ο δε—εση
η σφραγις. De Profug. vol. i. p. 547, 548
De Plant. Noæ, ib. p. 332. comp. John vi. 27
Eph. i. 13. Heb. i. 3.

28. The sure refuge of those who seek him.
—ωδ' εν πρωτος καταφυγιουσι ασφαματατων. De
Profug. ib. p. 560. comp. Matt. xi. 28. 1 Pet.
ii. 25.

29. Of heavenly food distributed by the Logos
equally, to all who seek it—την ουραγιον τροφην
ψυχης. Quis Rer. Divin. Hæres. vol. i. p. 499
comp. Matt. v. 6. vii. 7. xiii. 10. xxiv. 14.
xxviii. 19. Rom. x. 12, 18.

30. Of men's forsaking their sins, and ob-
taining spiritual freedom by the Logos—ελευ-
θερια της ψυχης. De Cong. Quæer. Erud. Grat.
vol. i. p. 534. De Prof. ib. p. 561, 563. comp.
John viii. 36. 1 Cor. vii. 22. 2 Cor. iii. 17.
Gal. v. 1, 13.

31. Of men's being freed by the Logos, from
all corruption, and entitled to immortality—
ο ιeros Λογος επιμνησ, γηρας εξαιρετον δους, κληρον
αθανατου, την εν αφθαρτο γημι ταξην. De
Cong. Quæer. Erud. Grat. vol. i. p. 535. comp.
Rom. viii. 21. 1 Cor. xv. 52, 53. 1 Pet. i. 3. 4.

32. The Logos mentioned by Philo, not only
as υιος Θεου, the Son of God; but also αγαπητον
τεκνον, his beloved Son. De Leg. Allegor. vol. i.
p. 129. comp. Matt. iii. 17. Luke ix. 35. Col. i.
13. 2 Pet. i. 17.

33. The just man advanced by the Logos to
the presence of his Creator—τη αυτω λογω—
ιδρυσας πλησιον ιαυτου. De Sacrificiis, vol. i. p.
165. comp. John vi. 37, 44. xii. 26. xiv. 6.

34. The Logos, the true High Priest—αρχι-
ερευς, ο πρωτογενος αυτου Θειος Λογος. De Som-
niis, vol. i. p. 653. De Profug. ib. p. 562.
comp. John i. 41. viii. 46. Acts iv. 27. Heb. iv.
14. vii. 26.

35. The Logos in his mediatorial capacity—
Λογος αρχιερεις μεθεριος of whom he says,
Θαυμαζω και τον μετα σποδης απηυσι δρα-
μοινα συντονας ιερων Λογον, ινα εν μεσον των
τιθνηκωτων και των ζωντων. "I am astonished
to see the holy Logos running with so much
speed and earnestness, that he may stand be-
tween the living and the dead." Quis Rer.
Divinar. Hæres. vol. i. p. 501. comp. 1 Tim. ii.
5. Heb. viii. 1—6. ix. 11, 12, 24.

These testimonies are truly astonishing; and
if we allow, as some contend, that Philo was
not acquainted either with the disciples of
our Lord, or the writings of the New Testament,
we shall be obliged to grant that there must
have been some measure of divine inspiration
in that man's mind, who could, in such a
variety of cases, write so many words and sen-
tences, so exactly corresponding to those of
the evangelists and apostles.

5. Testimonies concerning a Trinity among
the Chinese, and concerning the word of God.
Among the ancient Chinese characters which
have been preserved, we find the following Δ,
like the Greek delta, and since written Δ

According to the Chinese dictionary *Kang-hi*, this character signifies union. According to *Choue-ouen*, a celebrated work, Δ is three united in one. The *Lieou chou tsing hoen*, which is a rational and learned explanation of ancient character, says: " Δ signifies intimate union, harmony, the chief good of man, of the heaven, and of the earth: it is the union of three."

The book *See-ki* says, "Formerly the emperor made a solemn sacrifice every three years to the spirit Trinity in Unity." 未申三一

ehin, san Y. The word *Tao* in ordinary discourse signifies rule, law, wisdom, truth, way, word. In the text of *Lao tse* it signifies the divinity. "Tao, (says he) is an abyss of perfections which comprehends all beings. The *Tao* which can be described, is not the eternal *Tao*. The *Tao* is its own rule and model. The *Tao* preserves the heavens, and sustains the earth. It is so elevated that none can reach it: so deep that none can fathom it; so immense that it contains the universe: and notwithstanding it is complete in the smallest things."

"He who is as visible, and yet cannot be seen, is denominated *lieou* 𠄎; he who can be heard, and yet speaks not to the ears, *hi*; he who is as tangible, and yet cannot be felt, is named *ouci*: in vain do you consult your senses concerning these three; your reason alone can discourse of them, and it will tell

you that they are but one: above, there is no light; below, there is no darkness. He is eternal. There is no name which can designate him. He bears no similitude to any created thing. He is an image without form; and a form without matter. His light is encompassed with darkness. If you look upward, you cannot see his commencement; if you follow him you cannot discover his end. What the *Tao* has always been, such he continues to be; for he is eternal, and the commencement of wisdom."

One of the missionaries at Peking, who wrote the letter from which I have made the above extracts, takes it for granted, that the mystery of the *Trinity* was known among the ancient Chinese, and that the character Δ was its symbol. *Lettre sur les caracteres Chinois*, 4to Bruxelles, 1773.

It is remarkable that *Moses* and the prophets, the ancient *Chaldee Targumists*, the author or authors of the *Zend Avesta*, *Plato* and the first philosophers of Greece, *Philo* the Jew, *John*, and the apostles, and perhaps even *Mohammed* himself, should all so perfectly coincide in their ideas concerning a glorious person in the God-head! This must have been more than the effect of accident. *Moses* and the prophets received this divine doctrine from God himself: it was afterward confirmed to the apostles by divine inspiration; and ancient philosophers and lawgivers borrowed from both.

CHAPTER II.

The miracle at Cana in Galilee, where our Lord changed water into wine, 1—11. He goes to Capernaum, 12. He purges the temple at the feast of the passover, 13—17. The Jews require a miracle, as a proof that he had authority to do these things, 18. In answer, he refers to his own death and resurrection, 19—22. Many believe on him while at the feast of the passover, to whom Jesus would not trust himself, 23—25.

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

AND the third day there was a marriage in a Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, b and

a See Josh. 19. 28.—b Ver. 11.

NOTES ON CHAPTER II.

Verse 1. *Cana of Galilee*] This was a small city in the tribe of Asher, Josh. xix. 28, and by saying this was Cana of Galilee, the evangelist distinguishes it from another Cana, which was in the tribe of Ephraim, in the Samaritan country. See Josh. xvi. 8. xvii. 9.

Some suppose that the *third day* mentioned here, refers to the third day of the marriage feast: such feasts lasting among the Jews seven days. See Judges xiv. 12, 17, 18. and Bishop Pearce.

The mother of Jesus was there] Some of the ancients have thought that this was the marriage of John the evangelist, who is supposed to have been a near relative of our Lord. See the sketch of his life prefixed to these notes.

Verse 2. *And both Jesus was called, and his disciples*] There are several remarkable circumstances here. 1. This was probably the first Christian wedding that was ever in the world.

2. The great Author of the Christian religion with his disciples (probably then only four or five in number, see chap. i. 37, &c.) were invited to it.

VOL. I.

(32)

his disciples, to the marriage. A. M. 4031
3 And when they wanted A. D. 27.
wine, the mother of Jesus An. Olymp.
saith unto him, They have no wine. CCL. 3.

4 Jesus saith unto her, c Woman,

Deuteronomy 16. 14.—c Ch. 19. 26.

3. The first miracle Jesus Christ wrought was at it, and in honour of it.

4. The mother of Christ, the most pure of all virgins, the most holy of all wives, and the first Christian mother, was also at it.

5. The marriage was according to God, or these holy persons would not have attended it.

6. The bride and bridegroom must have been a holy pair, otherwise they would have had nothing to do with such holy company.

Marriage is ever honourable in itself; but it is not at all times used honourably. Where Jesus is not invited to bless the union, no good can be expected: and where the disciples of sin and Satan are preferred to the disciples of Christ on such occasions, it is a melancholy intimation, that so had a beginning will have a bad ending. I am afraid we may search long, before we find a marriage conducted on such principles as this appears to have been, even among those who make more than a common profession of the religion of Christ.

Verse 3. *They have no wine.*] Though the blessed Virgin is supposed to have never seen her Son work a miracle before this time, yet

197

A. M. 4031. ^d what have I to do with thee?
 A. D. 27. ^e mine hour is not yet come.
 An. Olymp. CCL. 3. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, ^f after the manner of the purifying of the Jews, containing

^d So 2 Sam. 16. 10. & 19. 22.

she seems to have expected him to do something extraordinary on this occasion; as from her acquaintance with him, she must have formed some adequate idea of his power and goodness.

Verse 4. *Woman, what have I to do with thee?* Τί σοὶ καὶ ἐγὼ, γυναι; O woman, what is this to thee and me? This is an abrupt denial, as if he had said, "We are not employed to provide the necessaries for this feast: this matter belongs to others, who should have made a proper and sufficient provision for the persons they had invited." The words seem to convey a *reproof* to the Virgin for meddling with that which did not particularly concern her. The holiest persons are always liable to *errors of judgment*: and should ever conduct themselves with modesty and humility, especially in those things in which the providence of God is particularly concerned. But here, indeed, there appears to be no blame. It is very likely the bride or bridegroom's family were relatives of the blessed Virgin; and she would naturally suppose that our Lord would feel interested for the honour and comfort of the family; and knowing that he possessed extraordinary power, made this application to him, to come forward to their assistance. Our Lord's answer to his mother, if properly translated, is far from being disrespectful. He addresses the Virgin, as he did the Syrophenician woman, Matt. xv. 23. as he did the Samaritan woman, John iv. 21. as he addressed his disconsolate mother when he hung upon the cross, chap. xix. 26. as he did his most affectionate friend Mary Magdalene, chap. xx. 15. and as the angels had addressed her before, ver. 13. and as St. Paul does the believing Christian woman, 1 Cor. vii. 16. in all which places the same term *γυναι*, which occurs in this verse, is used; and where certainly no kind of disrespect is intended; but on the contrary, complaisance, affability, tenderness, and concern: and in this sense it is used in the best Greek writers.

Mine hour is not yet come.] Or, my time; for in this sense the word *ἡρα* is often taken. My time for working a miracle is not yet fully come. What I do, I do when necessary, and not before. Nature is unsteady—full of haste; and ever blundering in consequence. It is the folly and sin of men, that they are ever finding fault with the Divine Providence. According to them, God never does any thing in *due time*—he is too *early* or too *late*: whereas it is utterly impossible for the divine wisdom to *forestall* itself: or for the divine goodness to *delay* what is necessary.

Verse 5. *His mother saith, &c.*] The Virgin seems to have understood our Lord, as hinted above. It was not yet time to grant them a supply, because the want had not as yet been generally felt. But silently receiving the re-

two or three firkins apiece. A. M. 4031.

7 Jesus saith unto them, Fill the waterpots with water. ^{A. D. 27. An. Olymp. CCL. 3.} And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had

^e Ch. 7. 6.—^f Mark 7. 3.

spectful caution, she saw that the miracle should be wrought, when it best suited the purposes of the divine wisdom.

Verse 6. *After the manner of the purifying of the Jews*] Or, for the purpose of the purifying of the Jews. The preposition *κατα*, which I have translated for the purpose, often denotes, in the best Greek writers, the *final cause* of a thing. See several examples produced by *Raphelius*, from *Arrian* and *Herodotus*. These six vessels were set in a convenient place, for the purpose of the Jews' washing their hands before they sat down to meat, and probably for other purposes of purification. See this custom referred to in Matt. xv. 2. As to the number *six*, we need seek for no mystery in it; the number of pots was proportioned to the number of the guests.

Containing two or three firkins apiece.] *Measures or metretes, μετρητας.* Bishop Cumberland supposes that the Syrian *metretes* is here meant, which he computes to have held *sæven pints* and *one-eighth of a pint*. And if this computation be right, the whole six waterpots might have contained about fourteen gallons and a quart. Others make each *metretes* to contain ten gallons and two pints: see *Arbutnot*. But the contents of the measures of the ancients are so very uncertain, that it is best in this, and numberless other cases, to attempt to determine nothing.

Verse 8. *Governor of the feast.*] The original word *ἀρχιτριβλινας*, signifies one who is *chief or head over three couches, or tables*. In the Asiatic countries, they take their meals sitting, or rather reclining on small low couches. And when many people are present, so that they cannot all eat together, three of these low tables or couches are put together in form of a crescent, and some one of the guests is appointed to take charge of the persons who sit at these tables. Hence the appellation of *architriblinus*, the *chief over three couches or tables*; which in process of time became applied to the *governor or steward* of a feast, let the guests be many or few: and such person having conducted the business well, had a *festive crown* put on his head by the guests, at the conclusion of the feast. See *Ecclesiasticus*, chap. xxxii. 1, 2, 3.

And they bare it.] A question has been asked, "Did our Lord turn all the water into wine which the six measures contained?" To which I answer: There is no proof that he did; and I take it for granted that he did not. It may be asked, "How could a *part* be turned into wine, and not the *whole*?" To which I answer: The water in all likelihood was changed into wine as it was *drawn out*, and not otherwise. "But did not our Lord by this miracle minister: to vice, by producing an excess of inebriating liquor?" No; for the following reasons:

A. M. 4031. tasted the water that was
 A. D. 27. made wine, and knew not
 An. Olymp. whence it was: (but the ser-
 CCL. 3. vants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and

his brethren, and his disci- A. M. 4031.
 ples: and they continued A. D. 27.
 there not many days. An. Olymp.
 CCL. 3.

13 ¶ And the Jews' passover was at hand: and Jesus went up to Jerusalem, 14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

¶ Ch. 4. 46. → Ch. 1. 14.—i Matt. 12. 46.—k Exodus 12. 14. Deut. 16. 1, 16. Ver. 23. Ch. 5. 1. & 6. 4. & 11. 55.

i Matthew 21. 12. Mark 11. 15. Luke 19. 45.—m Luke 2. 49.

1. The company was a select and holy company, where no excess could be permitted. And, 2. Our Lord does not appear to have furnished any extra quantity, but only what was necessary, and as it was necessary. "But it is intimated in the text, that the guests were nearly intoxicated before this miraculous addition to their wine took place; for the evangelist says, οτι μιδυσθησιν, when they have become intoxicated." I answer, 1. It is not intimated, even in the most indirect manner, that these guests were at all intoxicated. 2. The words are not spoken of the persons at that wedding at all: the governor of the feast only states that such was the common custom at feasts of this nature; without intimating that any such custom prevailed there. 3. The original word bears a widely different meaning from that which the objection forces upon it. The verbs μιδυσκεσθαι and μιδυω, from μιδυ, wine, which, from μετα θυσιον, to drink after sacrificing, signify not only to inebriate, but to take wine, to drink wine, to drink enough: and in this sense the verb is evidently used in the Septuagint, Gen. xliii. 34. Cant. v. 1. 1 Macc. xvi. 16. Hag. i. 6. Ecclus. i. 16. And the prophet Isaiah, chap. lviii. 11. speaking of the abundant blessings of the godly, compares them to a watered garden, which the Septuagint translate, ως κηπος μιδυων, by which is certainly understood, not a garden drowned with water, but one sufficiently saturated with it, not having one drop too much, nor too little.

Verse 10. The good wine until now.] That which our Lord now made being perfectly pure, and highly nutritive.

Verse 11. This beginning of miracles] It was probably the first he ever wrought:—at any rate, it was the first he wrought after his baptism, and the first he wrought publicly.

His glory] His supreme divinity: chap. i. 14. His disciples believed on him.] Were more abundantly confirmed in their faith, that he was either the promised Messiah, or a most extraordinary prophet, in the fullest intercourse with the ever-blessed God.

Verse 13. And the Jews' passover was at hand.] This was the reason why he staid but a

few days at Capernaum, ver. 12. as he wished to be present at the celebration of this feast at Jerusalem.

This was the first passover after Christ's baptism. The second is mentioned, Luke vi. 1. The third, John vi. 4. And the fourth, which was that at which he was crucified, chap. xi. 55. From which it appears, 1. That our blessed Lord continued his public ministry about three years and a half, according to the prophecy of Daniel, chap. ix. 27. And 2. That having been baptized about the beginning of his thirtieth year, he was crucified precisely in the middle of his thirty-third. See Martin.

Verse 14. Found in the temple those that sold oxen, &c.] This is a similar fact to that mentioned Matt. xxi. 12. Mark xi. 15. Luke xix. 45. See it explained on Matt. xxi. 12. If it be the same fact, then John anticipates three years of time in relating it here; as that cleansing of the temple mentioned by the other evangelists, took place in the last week of our Lord's life. Mr. Mann, Dr. Priestley, and Bp. Pearce, contend that our Lord cleansed the temple only once; and that was at the last passover. Calvin, Mr. Mede, L'Enfant, and Beausobre, Dr. Lardner, Bp. Hurd, and Bp. Newcome, contend that he purged the temple twice; and that this, mentioned by John, was the first cleansing, which none of the other evangelists have mentioned. Let the reader, says Bp. Newcome, observe the order of events.

"Jesus works his first miracle at Cana of Galilee, chap. ii. 11. then he passes a few days at Capernaum, which brings him on his way to Jerusalem, ver. 12. The passover being near, he goes up to Jerusalem, ver. 13. and casts the traders out of the temple, ver. 15, 16. At the passover he works many miracles, ver. 23. While he is in Jerusalem, which city he does not leave till chap. iii. 22. Nicodemus comes to him by night, chap. iii. 1, 2. Chap. iii. 2. contains a reference to chap. ii. 23. After these things, Jesus departs from Jerusalem, and dwells and baptizes in Judea, chap. iii. 22. And all these incidents take place before John was cast into prison, ver. 24. But the second cleansing of the temple happens most clearly

A. M. 4031. 17 And his disciples remembered that it was written, ^{A. D. 27.} ^{An. Olymp. CCL. 3.} "The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews, and said unto him, ^o What sign showest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, ^p Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake ^r of the temple of his body.

ⁿ Psalm 69. 9.—^o Matthew 12. 38. Ch. 6. 30.—^p Matthew 26. 61 & 27. 40. Mark 14. 58. & 15. 29.—^r Col. 2. 9. Heb. 8. 2. So 1 Cor. 3. 16. & 6. 19. 2 Cor. 6. 16.

during the last week of our Lord's life, after the death of the Baptist, and at a time when it would be absurd to say that *afterward* Jesus dwelt and baptized in Judea."

The vindication of God's house from profanation was the *first* and the *last* care of our Lord: and it is probable he *began* and *finished* his public ministry by this significant act.

It certainly appears that John directly asserts an early cleansing of the temple, by the series of his history; as the other three evangelists assert a latter cleansing of it. And though the act mentioned here seems to be nearly the *same* with that mentioned by the other evangelists, yet there are some differences. St. John alone mentions the *scourge of rushes*, and the casting out of the *sheep and oxen*. Besides, there is a considerable difference in our Lord's *manner* of doing it: in the cleansing mentioned by the three evangelists, he assumes a vast deal of authority, and speaks more pointedly concerning himself than he appears to do in this cleansing mentioned by St. John; and the reason which has been given is: In the *first* cleansing he was just entering upon his public ministry, and therefore avoided (as much as was consistent with the accomplishment of his work) the giving any offence to the Jewish rulers: but in the *last* cleansing, he was just concluding his ministry, being about to offer up his life for the salvation of the world; in consequence of which, he speaks fully and without reserve. For answers to all the objections made against *two* cleansings of the temple, see the notes at the end of Bishop Newcome's Greek Harmony of the Gospels, pages 7, 8, 9.

Verse 17. *The zeal of thine house*] See Psa. lix. 10. Zeal to promote thy glory, and to keep thy worship pure.

Verse 18. *What sign showest thou*] See on Matt. xii. 38. and xvi. 1. When Moses came to deliver Israel, he gave signs or miracles, that he acted under a divine commission: What miracle dost thou work, to show us that thou art vested with similar authority?

Verse 19. *Destroy this temple*] Τοῦ ναοῦ τούτου, *this very temple*: perhaps pointing to his body at the same time.

Verse 20. *Forty and six years was this temple in building*] The temple of which the Jews spake, was begun to be rebuilt by Herod the

22 When therefore he was ^{A. M. 4031} risen from the dead, ^{A. D. 27.} his disciples remembered that he ^{An. Olymp. CCL. 3.} had said this unto them; and they believed the Scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for ^t he knew what was in man.

^s Luke 24. 8.—^t 1 Samuel 16. 7. 1 Chronicles 28. 9. Matthew 9. 4. Mark 2. 8. Chap. 6. 64. & 16. 30. Acts 1. 24. Revelations 2. 23.

Great, in the 18th year of his reign: Jos. Ant. b. xv. c. 11. s. 1. and xx. c. 9. s. 5, 7. But though he finished the main work in *nine years and a half*, yet some additional buildings or repairs were constantly carried on for many years afterward. Herod began the work *sixteen* years before the birth of our Lord: the transactions which are here related, took place in the *thirtieth* year of our Lord, which make the term exactly *forty-six* years. *Rosenmuller*. Josephus, Ant. b. xx. c. 8. s. 5, 7. has told us, that the whole of the buildings belonging to the temple, were not finished till Nero's reign, when *Albinus*, the governor of Judea, was succeeded by *Gessius Florus*, which was eighty years after the eighteenth year of *Herod's* reign. See Bishop *Pearce*.

Verse 21. *Of the temple of his body*.] Rather, *the temple, his body*: his body had no particular temple: but it was the temple of his divinity—the *place* in which, as in the ancient temple, his Godhead dwelt. See how the Jews perverted these words, Matt. xxvi. 60. and the notes there.

Verse 22. *Remembered that he had said this unto them*] *Αυτοῖς, to them*, is wanting in AE HLMS. Matt. BV. upward of *one hundred* others; both the *Syriac, Persian, Arabic, Coptic, Ethiopic, Armenian, Slavonic, Vulgate, and Itala*. *Griesbach* has left it out of the text.

They believed the Scripture] The scripture which the evangelist immediately refers to, may have been Psa. xvi. 10. Compare this with Acts ii. 31, 32. and with chap. xiii. 35—37. See also Psa. ii. 7. and compare it with Heb. i. 5. and chap. v. 5. and with Acts xiii. 33. They understood these Scriptures in a sense in which they never before understood them.

It is the property of many prophecies, never to be understood except by their accomplishment; but these are so marked, that when their fulfilment takes place, they cannot be misunderstood, or applied to any other event.

Verse 23. *Many believed in his name*.] They believed him to be the *promised Messiah*, but did not believe in him to the salvation of their souls: for we find from the following verse, that their hearts were not at all *changed*, because our blessed Lord could not trust himself to them.

Verse 24. *He knew all men*.] Instead of *πας*-

ταε, all men, EGH. and about thirty others, read, *παρα*, every man, or all things; and this I am inclined to believe is the true reading. Jesus knew all things, and why? because he made all things, chap. i. 3. and because he was the all-wise God, ver. 1. and he knew all men, because he alone searches the heart, and tries the reins. He knows who are sincere, and who are hypocritical: he knows those in whom he can confide, and those to whom he can neither trust himself nor his gifts. Reader, he also knows thee: thy cares, fears, perplexities, temptations, afflictions, desires, and hopes; thy helps and hindrances; the progress thou hast

made in the divine life, or thy declension from it. If he know thee to be hypocritical or iniquitous, he looks upon thee with abhorrence; if he know thee to be of a meek and broken spirit, he looks on thee with pity, complacency, and delight. Take courage—thou canst say, Lord, thou knowest all things, thou knowest that I do love thee, and mourn because I love and serve thee so little: then expect him to come in unto thee, and make his abode with thee: while thy eye and heart are simple, he will love thee, and thy whole soul shall be full of light. To him be glory and dominion for ever.

CHAPTER III.

The conversation between Nicodemus and our Lord, about the new birth and faith in his testimony, 1—15. The love of God, the source of human salvation, 16. Who are condemned, and who are approved, 17—21. Jesus and his disciples come to Judea, and baptize, 22. John baptizes in Enon, 23, 24. The disciples of John and the Pharisees dispute about purifying, 25. The discourse between John and his disciples about Christ, in which the excellence, perfection, and privileges, of the Christian dispensation are pointed out, 26—36.

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

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

2 ^b The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for ^c no man can do these miracles that

thou doest, except ^d God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, ^e Except a man be born ^f again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How

* Ch. 7. 50. & 19. 39.— Chap. 9. 16, 33. & 2. 23. & 7. 13. & 12. 42.— Ch. 9. 16, 33. Acts 2. 22.— Acts 10. 38.

* Ch. 1. 13. Gal. 6. 15. Titus 3. 5. James 1. 18. 1 Peter 1. 23. 1 John 3. 9.— Or, from above.

NOTES ON CHAPTER III.

Verse 1. *Nicodemus a ruler of the Jews.* One of the members of the grand sanhedrim; for such were ordinarily styled *rulers* among the Jews. A person of the name of Nicodemus, the son of Gorion, is mentioned in the Jewish writings, who lived in the time of Vespasian, and was reputed to be so rich, that he could support all the inhabitants of Jerusalem for ten years. But this is said in their usual extravagant mode of talking.

Verse 2. *Came to Jesus by night*] He had matters of the utmost importance, on which he wished to consult Christ: and he chose the night season, perhaps less through the fear of man, than through a desire to have Jesus alone, as he found him all the day encompassed with the multitude; so that it was impossible for him to get an opportunity to speak fully on those weighty affairs, concerning which he intended to consult him. However, we may take it for granted, that he had no design at present to become his disciple; as baptism and circumcision, which were the initiating ordinances among the Jews, were never administered in the night time. If any person received baptism by night, he was not acknowledged for a proselyte. See *Wetstein*.

Rabbi] My master, or teacher, a title of respect given to the Jewish doctors, something like our *doctor of divinity*, i. e. teacher of divine things. But as there may be many found among us, who though they bear the title, are no teachers, so it was among the Jews: and perhaps it was in reference to this, that Nicodemus uses the word *διδασκαλος*, *didaskalos*, immediately after, by which, in chap. i. 39. St. John translates the word *rabbi*. *Rabbi*, teacher, is often no more than a title of respect; *didaskalos* signifies a person, who not only has

the name of a teacher, but who actually does teach.

We know that thou art a teacher come from God] We, all the members of the grand sanhedrim, and all the rulers of the people, who have paid proper attention to thy doctrine and miracles. We are all convinced of this, though we are not all candid enough to own it. It is possible, however, that *οἶδαμεν*, *we know*, signifies no more than, *it is known*, *it is generally acknowledged and allowed*, that thou art a teacher come from God.

No man can do these miracles] It is on the evidence of thy miracles that I ground my opinion of thee. No man can do what thou dost, unless the omnipotence of God be with him.

Verse 3. *Jesus answered*] Not in the language of compliment:—he saw the state of Nicodemus' soul, and he immediately addressed himself to him on a subject, the most interesting and important. But what connexion is there between our Lord's reply and the address of Nicodemus? Probably our Lord saw, that the object of his visit was to inquire about the Messiah's kingdom, and in reference to this, he immediately says, *Except a man be born again*, &c.

The repetition of *amen*, or *verily*, *verily*, among the Jewish writers, was considered of equal import with the most solemn oath.

Be born again] Or, *from above*: different to that new birth, which the Jews supposed every baptized proselyte enjoyed; for they held that the Gentile, who became a proselyte, was like a child new born. This birth was of water from below: the birth for which Christ contends is *ανωθεν*, *from above*—by the agency of the Holy Spirit. Every man must have two births, one from heaven, the other from earth: one of his body, the other of his soul: without

A. M. 4031. can a man be born when he is
A. D. 27. old? can he enter the second
An. Olymp. time into his mother's womb,
CCL. 3. and be born?

5 Jesus answered, Verily, verily, I say unto thee, ⁸ Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

† Mark 16. 16. Acts 2. 38.—^b Or, from above.

the first, he cannot see nor enjoy this world: without the last, he cannot see nor enjoy the kingdom of God. As there is an absolute necessity that a child should be born into the world, that he may see its light, contemplate its glories, and enjoy its good; so there is an absolute necessity that the soul should be brought out of its state of darkness and sin, through the light and power of the grace of Christ, that it may be able to see, *discern*, or, to discern, the glories and excellencies of the kingdom of Christ here, and be prepared for the enjoyment of the kingdom of glory hereafter. The Jews had some general notion of the new birth; but like many among Christians, they put the acts of proselytism, baptism, &c. in the place of the Holy Spirit and his influence: they acknowledged that a man must be born again, but they made that new birth to consist in profession, confession, and external washing. See on ver. 10.

The new birth which is here spoken of, comprehends not only what is termed justification or pardon, but also sanctification or holiness. Sin must be pardoned, and the impurity of the heart washed away, before any soul can possibly enter into the kingdom of God. As this new birth implies the renewing of the whole soul in righteousness and true holiness, it is not a matter that may be dispensed with: heaven is a place of holiness, and nothing but what is like itself, can ever enter into it.

Verse 4. *How can a man be born when he is old?* It is probable that Nicodemus was pretty far advanced in age at this time; and from his answer we may plainly perceive, that like the rest of the Jews, and like multitudes of Christians, he rested in the letter, without paying proper attention to the spirit: the shadow, without the thing signified, had hitherto satisfied him. Our Lord knew him to be in this state, and this was the cause of his pointed address to him.

Verse 5. *Of water and of the Spirit*] To the baptism of water, a man was admitted when he became a proselyte to the Jewish religion; and in this baptism, he promised, in the most solemn manner, to renounce idolatry, to take the God of Israel for his God; and to have his life conformed to the precepts of the divine law. But the water which was used on the occasion, was only an emblem of the Holy Spirit. The soul was considered as in a state of defilement, because of past sin: now, as by that water the body was washed, cleansed, and refreshed; so by the influences of the Holy Spirit, the soul was to be purified from its defilement, and strengthened to walk in the way of truth and holiness.

When John came baptizing with water, he gave the Jews the plainest intimations that this

A. M. 4031. 6 That which is born of the
A. D. 27. flesh is flesh; and that which
An. Olymp. is born of the Spirit is spirit.
CCL. 3.

7 Marvel not that I said unto thee, Ye must be born ^h again.

8 ⁱ The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and

† Eccles. 11. 5. 1 Corinthians 2. 11.

would not suffice; that it was only typical of that baptism of the Holy Ghost under the similitude of fire, which they must all receive from Jesus Christ; see Matt. iii. 11. Therefore our Lord asserts that a man must be born of water and the spirit, i. e. of the Holy Ghost, which, represented under the similitude of water, cleanses, refreshes, and purifies the soul. Reader, hast thou never had any other baptism than that of water? If thou hast not had any other, take Jesus Christ's word for it, thou canst not, in thy present state, enter into the kingdom of God. I would not say to thee merely, read what it is to be born of the spirit; but pray, O pray to God incessantly, till he give thee to feel what is implied in it! Remember, it is Jesus only who baptizes with the Holy Ghost: see chap. i. 33. He who receives not this baptism, has neither right nor title to the kingdom of God; nor can he with any propriety be termed a Christian, because that which essentially distinguished the Christian dispensation from that of the Jews, was, that its author baptized all his followers with the Holy Ghost.

Though baptism by water into the Christian faith, was necessary to every Jew and Gentile that entered into the kingdom of the Messiah, it is not necessary that by water and the spirit, (in this place) we should understand two different things; it is probably only an elliptical form of speech, for the Holy Spirit under the similitude of water; as in Mat. iii. 3. the Holy Ghost and fire, do not mean two things, but one, viz. the Holy Ghost under the similitude of fire—pervading every part, refining and purifying the whole.

Verse 6. *That which is born of the flesh, is flesh*] This is the answer to the objection made by Nicodemus in ver. 4. *Can a man enter the second time into his mother's womb, and be born?* Our Lord here intimates, that were even this possible, it would not answer the end: for the plant will ever be of the nature of the seed that produces it—like will beget its like. The kingdom of God is spiritual and holy; and that which is born of the spirit, resembles the spirit; for as he is who beget, so is he who is begotten of him. Therefore the spiritual regeneration is essentially necessary, to prepare the soul for a holy and spiritual kingdom.

Verse 8. *The wind bloweth*] Though the manner in which this new birth is effected by the Divine Spirit be incomprehensible to us: yet we must not, on this ground, suppose it to be impossible. The wind blows in a variety of directions; we hear its sound, perceive its operation in the motion of the trees, &c. and feel it on ourselves—but we cannot discern the air itself; we only know that it exists by its effects which it produces; so is every one who is

A. M. 4031. whether it goeth : so is every
A. D. 27. one that is born of the Spirit.
An. Olymp. 9 Nicodemus answered and
CCL. 3. said unto him, ^k How can these things
be ?

10 Jesus answered and said unto
him, Art thou a master of Israel, and
knowest not these things ?

^k Ch. 6. 52, 60.—Matt. 11. 27. Ch. 1. 18, & 7. 16, & 8. 28.
& 12. 49, & 14. 24.—^m Verse 32.

born of the spirit : the effects are discernible, and as sensible as those of the *mind* : but itself we cannot see. But he who is born of God, knows that he is thus born : *the spirit itself, the grand agent in this new birth, beareth witness with his spirit, that he is born of God*, Rom. viii. 16. for, *he that believeth, hath the witness in himself*, 1 John iv. 13. and v. 10. Gal. iv. 6. And so does this spirit work in, and by him, that others, though they see not the principle, can easily discern the change produced ; for *whatsoever is born of God overcometh the world*, 1 John v. 4.

Verse 9. *How can these things be?*] Our Lord had very plainly told him how these things could be ; and illustrated the new birth by one of the most proper similes that could be chosen : but so intent was this great man on making every thing submit to the testimony of his senses, that he appears unwilling to believe any thing, unless he can comprehend it. This is the case with many—they profess to believe because they comprehend—but they are impostors who speak thus : there is not a man in the universe that can fully comprehend one operation, either of God, or his instrument, nature ; and yet they must believe, and do believe, though they never did, nor ever can fully comprehend, or account for, the objects of their faith.

Verse 10. *Art thou a master of Israel, &c.*] Hast thou taken upon thee to guide the blind into the way of truth : and yet knowest not that truth thyself? Dost thou command proselytes to be baptized with water as an emblem of a new birth ; and art thou unacquainted with the cause, necessity, nature, and effects, of that new birth? How many masters are there still in Israel, who are in this respect deplorably ignorant ; and, strange to tell, publish their ignorance and folly in the sight of the sun, by writing and speaking against the thing itself! It is strange that such people cannot keep their own secret.

“But water baptism is this new birth.” No. Jesus tells you, a man must be born of water and the spirit ; and the water, and its effects upon the body, differ as much from this spirit, which it is intended to represent, and the effects produced in the soul, as real fire does from painted flame.

“But I am taught to believe that this baptism is regeneration.” Then you are taught to believe a falsity. The church of England, in which perhaps you are a teacher or a member, asks the following questions, and returns the subjoined answers.

“Q. How many sacraments hath Christ ordained in his church?”

“A. Two only, as generally necessary to

11^l Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ^m ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things ?

13 And ⁿ no man hath ascended up to

ⁿ Prov. 30. 4. Ch. 6. 33, 32, 51, 62, & 16. 28. Acts 2. 34.
1 Cor. 15. 47. Eph. 4. 9, 10.

salvation ; that is to say, Baptism and the Supper of the Lord.”

“Q. How many parts are there in a sacrament?”

“A. Two. The outward visible sign, and the inward spiritual grace.”

“Q. What is the outward visible sign, or form, in baptism?”

“A. Water, wherein the person is baptized, in the name of the Father, and of the Son, and of the Holy Ghost.”

“Q. What is the inward and spiritual grace?”

“A. A death unto sin, and a new birth unto righteousness ; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.”

Now I ask, *Whereby* are such persons made the children of grace? Not by the water, but by the death unto sin, and the new birth unto righteousness : i. e. through the agency of the Holy Ghost, sin is destroyed, and the soul filled with holiness.

Verse 11. *We speak that we do know*] I and my disciples do not profess to teach a religion which we do not understand, nor exemplify in our conduct. A strong but delicate reproof to Nicodemus, who, though a master of Israel, did not understand the very rudiments of the doctrine of salvation. He was ignorant of the nature of the new birth. How wretched is the lot of that minister, who, while he professes to recommend the salvation of God to others, is all the while dealing in the meagre, unfruitful traffic of an unfelt truth! Let such either acquire the knowledge of the grace of God themselves, or cease to proclaim it.

Ye receive not our witness.] It was deemed criminal among the Jews, to question or depart from the authority of their teachers. Nicodemus grants that our Lord is a teacher come from God ; and yet scruples to receive his testimony relative to the new birth, and the spiritual nature of the Messiah's kingdom.

Verse 12. *If I have told you earthly things*] If, after I have illustrated this new birth by a most expressive metaphor, taken from earthly things, and after all you believe not ; how can you believe, should I tell you of heavenly things, in such language as angels use, where earthly images and illustrations can have no place? Or, if you, a teacher in Israel, do not understand the nature of such an earthly thing or custom of the kingdom, established over the Jewish nation, as being born of baptism, practised every day in the initiation of proselytes ; how will you understand such heavenly things, as the initiation of my disciples by the baptism of the Holy Ghost and fire from heaven, if I should proceed farther on the subject?

A. M. 4031. heaven, but he that came down
A. D. 27. from heaven, *even* the Son of
An. Olymp. man which is in heaven.
CCI. 3.

14 ¶ ° And as Moses lifted up the
serpent in the wilderness, even so
P must the Son of man be lifted up ;

15 That whosoever believeth in him

should not perish, but ^r have A. M. 4031.
eternal life. A. D. 27.
An. Olymp.

16 ¶ ° For God so loved the
world, that he gave his only-begotten
Son, that whosoever believeth in him
should not perish, but have everlasting
life.

o Numb. 21. 9.—P Ch. 8. 28. & 12. 32.

r Verse 36. Ch. 6. 47.—Rom. 5. 8. 1 John 4. 9.

Verse 13. *No man hath ascended*] This seems a figurative expression for, *No man hath known the mysteries of the kingdom of God*; as in Deut. xxx. 12. Psal. lxxiii. 17. Prov. xxx. 4. Rom. xi. 34. And the expression is founded up in this generally received maxim: That to be perfectly acquainted with the concerns of a place, it is necessary for a person to be on the spot. But our Lord probably spoke to correct a false notion among the Jews, viz. that Moses had ascended to heaven, in order to get the Law. It is not Moses who is to be heard now, but *Jesus*; Moses did not ascend to heaven; but the Son of man is come down from heaven, to reveal the divine will.

That came down] The incarnation of Christ is represented under the notion of his *coming down* from heaven to dwell upon earth.

Which is in heaven.] Lest a wrong meaning should be taken from the foregoing expression, and it should be imagined that in order to manifest himself upon earth, he must necessarily leave heaven; our blessed Lord qualifies it by adding, *the Son of man who is in heaven*: pointing out by this, the *ubiquity or omnipresence* of his nature: a character essentially belonging to God; for no being can possibly exist in more places than *one* at a time, but *he who fills the heavens and the earth*.

Verse 14. *As Moses lifted up*] He shows the reason why he descended from heaven, that he might be *lifted up*, i. e. crucified for the salvation of mankind: and be, by the appointment of God, as certain a remedy for sinful souls, as the brazen serpent elevated on a pole, Numb. xxi. 9. was for the bodies of the Israelites which had been bitten by the fiery serpents in the wilderness. It does not appear to me, that the brazen serpent was ever intended to be considered as a *type* of Christ. It is possible to draw likenesses and resemblances out of any thing: but in such matters as these, we should take heed that we go no farther than we can say, *Thus it is written*. Among the Jews, the brazen serpent was considered a type of the resurrection—through it the dying lived: and so by the voice of God, they that were dead shall be raised to life. As the serpent was raised up, so shall Christ be lifted up: as they who were stung by the fiery serpent were restored by looking up to the brazen serpent: so those who are infected with, and dying through sin, are healed and saved by looking up to, and believing in Christ crucified. These are all the analogies which we can legitimately trace, between the lifting up of the brazen serpent, and the crucifixion of Jesus Christ. The lifting up of the Son of man may refer to his mediatorial office at the right hand of God. See the note on Numb. xxi. 9.

Verse 15. *That whosoever believeth*] Bp. Pearce supposes that this verse is only the

conclusion of the 16th, and that it has been inserted in this place by mistake. The words contain the *reason* of the subject in the following verse, and seem to break in upon our Lord's argument, before he had fully stated it. The words *μη αποληται αλλα, may not perish, but*, are omitted by some very ancient MSS. and versions.

Verse 16. *For God so loved the world*] Such a love as that which induced God to give his only-begotten Son to die for the world, could not be *described*: Jesus Christ does not attempt it. He has put an eternity of meaning in the particle *οτι*, and left a subject for everlasting contemplation, wonder, and praise, to angels and to men. The same evangelist uses a similar mode of expression. 1 Epist. iii. 1. *Behold what manner of love, ποταπην αγαπην, the Father hath bestowed upon us*.

From the subject before him, let the reader attend to the following particulars:

First. The world was in a ruinous, condemned state, about to perish everlastingly; and was utterly without power to rescue itself from destruction.

Secondly. That God, through the impulse of his eternal love, provided for its rescue and salvation, by giving his Son to die for it.

Thirdly. That the sacrifice of Jesus was the only mean by which the redemption of man could be effected, and that it is absolutely sufficient to accomplish this gracious design: for it would have been inconsistent with the wisdom of God to have appointed a sacrifice, *greater* in itself, or *less* in its merit, than what the urgent necessities of the case required.

Fourthly. That sin must be an indescribable evil, when it required no less a sacrifice to make atonement for it, than *God manifested in the flesh*.

Fifthly. That no man is saved through this sacrifice, but he that *believes*, i. e. who credits what God has spoken concerning Christ, his sacrifice, the end for which it was offered, and the way in which it is to be applied, in order to become effectual.

Sixthly. That those who believe, receive a double benefit. 1. They are exempted from eternal perdition—that *they may not perish*. 2. They are brought to eternal glory—that *they may have everlasting life*. These two benefits point out tacitly the state of man;—he is *guilty*, and therefore exposed to *punishment*: he is *impure*, and therefore *unfit for glory*.

They point out also the *two* grand operations of grace, by which the salvation of man is effected. 1. *Justification*, by which the guilt of sin is removed, and consequently the person is no longer obnoxious to perdition. 2. *Sanctification*, or the purification of his nature, by which he is properly fitted for the kingdom of glory.

A. M. 4031. 17 ^t For God sent not his Son into the world to condemn the world ; but that the world through him might be saved.

18 ¶ ^u He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.

19 And this is the condemnation, ^v that light is come into the world, and men loved darkness rather than light,

because their deeds were evil. A. M. 4031. 20 For ^w every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be ^x reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea ; and there he tarried with them, ^y and baptized.

^t Luke 9. 56. Chap. 5. 45. & 8. 15. & 12. 47. 1 John 4. 14. ^u Ch. 5. 24. & 6. 40, 47. & 20. 31.

^v Ch. 1. 4, 9, 10, 11. & 8. 12. — ^w Job 24. 13, 17. Ephes. 5. 13. ^x Or, *discovered*. — ^y Ch. 4. 2.

Verse 17. *For God sent not, &c.*] It was the opinion of the Jews that the Gentiles, whom they often term *the world* עַמְּוֹלָה *almoth*, and אֲמֹת הָעוֹלָם *omoth ha'olam*, nations of the world, were to be destroyed in the days of the Messiah. Christ corrects this false opinion ; and teaches here a contrary doctrine. God, by giving his Son, and publishing his design in giving him, shows that he purposes the salvation, not the destruction of the world—the Gentile people : nevertheless, those who will not receive the salvation he has provided for them, whether Jews or Gentiles, must necessarily perish ; for this plain reason, There is but one remedy, and they refuse to apply it.

Verse 18. *He that believeth*] As stated before on ver. 16.

Is not condemned] For past sin, that being forgiven on his believing in Christ.

But he that believeth not] When the Gospel is preached to him, and the way of salvation made plain.

Is condemned already] Continues under the condemnation which divine justice has passed upon all sinners : and has this superadded, *he hath not believed on the name of the only-begotten Son of God*, and therefore is guilty of the grossest insult to the divine majesty, in neglecting, slighting, and despising the salvation which the infinite mercy of God had provided for him.

Verse 19. *This is the condemnation*] That is, this is the reason why any shall be found finally to perish, not that they came into the world with a perverted and corrupt nature, which is true : nor that they lived many years in the practice of sin, which is also true ; but because they refused to receive the salvation which God sent to them.

Light is come] That is, Jesus, the Sun of righteousness, the fountain of light and life ; diffusing his benign influences every where, and favouring men with a clear and full revelation of the divine will.

Men loved darkness] Have preferred sin to holiness, Belial to Christ, and hell to heaven. *חַשְׁמַח* *chashac*, darkness, is frequently used by the Jewish writers, for the *angel of death* and for the *devil*. See many examples in *Schoetgen*.

Because their deeds were evil.] An allusion to robbers and cut-throats, who practise their abominations in the *night season*, for fear of being detected. The sun is a common blessing to the human race—it shines to all, envies none, and calls all to necessary labour. If any

choose rather to sleep by day, that he may rob and murder in the night season, he does this to his own peril, and has no excuse :—his punishment is the necessary consequence of his own unconstrained actions. So will the punishment of ungodly men be. There was *light*—they refused to walk in it. They chose to walk in darkness, that they might do the works of darkness—they broke the divine law, refused the mercy offered to them, are arrested by divine justice, convicted, condemned, and punished. Whence then does their damnation proceed? FROM THEMSELVES.

Verse 20. *For every one that doeth evil hateth the light*] He who doth vile or abominable things ; alluding to the subject mentioned in the preceding verse.

The word φαυλος, *evil* or *vile*, is supposed by some to come from the Hebrew פֶּלֶא *phalas*, to roll and so cover oneself in dust or ashes, which was practised in token of *humiliation and grief*, not only by the more eastern nations, see Job xlii. 6. but also by the Greeks and Trojans, as appears from *Homer*, Iliad, xviii. l. 26. xxii. l. 414. xxiv. l. 640. compare *Virgil*, Æn. x. l. 844. and *Ovid*, Metam. lib. viii. l. 528. From the above Hebrew word, it is likely that the Saxon *ful*, the English *foul*, the Latin *vilis*, and the English *vile*, are derived. See *Parkhurst* under φαυλος.

Lest his deeds should be reproved.] Or *discovered*. To manifest or discover, is one sense of the original word εἰργάζομαι, in the best Greek writers ; and it is evidently its meaning in this place.

Verse 21. *Wrought in God.*] In his presence, and through his assistance. This is the end of our Lord's discourse to Nicodemus : and though we are not informed here of any good effects produced by it ; yet we learn from other scriptures, that it had produced the most blessed effects in his mind, and that from this time he became a disciple of Christ. He publicly defended our Lord in the sanhedrim, of which he was probably a member, chap. vii. 50. and with Joseph of Arimathea, gave him an honourable funeral, chap. xix. 39. when all his bosom friends had deserted him. See *Dodd*.

Verse 22. *Came—into the land of Judea*] Jerusalem itself, where Christ held the preceding discourse with Nicodemus, was in Judea : but the evangelist means, that our Lord quitted the city and its suburbs, and went into the *country parts*. The same distinction between Jerusalem and Judea is made,

A. M. 4031. 23 ¶ And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him.

27 John answered and said, A man

* 1 Sam. 9. 4.—† Matt. 3. 5, 6.—‡ Matt. 14. 3.—§ Ch. 1. 7, 15, 27, 34.—|| 1 Cor. 4. 7. Heb. 5. 4. James 1. 17.—¶ Or, take unto himself.—‡ Ch. 1. 20, 27.—§ Mal. 3. 1. Mark 1. 2.

Acts i. 8. x. 39. and in 1 Macc. iii. 34. and in 2 Macc. i. 1, 10. See Bishop Pearce.

And baptiz'd.] It is not clear that Christ did baptize any with water: but his disciples did; chap. iv. 2. and what they did by his authority and command, is attributed to himself. It is a common custom in all countries and in all languages, to attribute the operations of those who are under the government and direction of another, to him by whom they are directed and governed. Some however suppose, that Christ at first did baptize: but when he got disciples, he left this work to them; and thus these two places are to be understood:—1. This place, of Christ's baptizing before he called the twelve disciples: and 2. Chap. iv. 2. of the baptism administered by the disciples after they had been called to the work by Christ.

Verse 23. *In Ænon*] This place was eight miles southward from Scythopolis, between Salim and Jordan.

There was much water] And this was equally necessary, where such multitudes were baptized, whether the ceremony were performed either by dipping or sprinkling. But as the Jewish custom required the persons to stand in the water, and having been instructed, and entered into a covenant to renounce all idolatry, and take the God of Israel for their God, then plunge themselves under the water; it is probable that the rite was thus performed at Ænon. The consideration that they dipped themselves, tends to remove the difficulty expressed in the note on Matt. iii. 6. See the observations at the end of Mark.

Verse 25. *John's disciples and the Jews*] Instead of *Ιουδαίων, Jews*, ABELS. M. BV. nearly 100 others, some versions and fathers, read *Ιουδαίου, a Jew*, which Griesbach has admitted into the text. The person here spoken of, was probably one who had been baptized by the disciples of our Lord; and the subject of debate seems to have been, whether the baptism of John or that of Christ, was the most efficacious toward purifying.

Verse 26. *And they came unto John*] That he might decide the question.

Verse 27. *A man can receive nothing, &c.*] Or, a man can receive nothing from heaven

can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is

Luke 1. 17.—|| Matt. 22. 2. 2 Cor. 11. 2. Eph. 5. 25, 27. Rev. 21. 9.—|| Cant. 5. 1.—|| Verse 13. Ch. 8. 23.—|| Matt. 23. 18. Ch. 1. 15, 27. Rom. 9. 5.—|| 1 Cor. 15. 47.

unless it be given him. I have received not only my commission, but the power also by which I have executed it, from above. As I took it up at God's command, so I am ready to lay it down when he pleases. I have told you from the beginning, that I was only the forerunner of the Messiah; and was sent, not to form a separate party, but to point out to men that Lamb of God which takes away the sin of the world; ver. 28.

Verse 29. *He that hath the bride*] The congregation of believers.

Is the bridegroom] The Lord Jesus—the head of the church. See Matt. xxii. 2, &c. where the parable of the marriage feast is explained.

The friend of the bridegroom] The person whom the Greeks call the *paronymph*—there were two at each wedding; one waited on the bride, the other on the bridegroom; their business was to serve them, to inspect the concerns of the bride-chamber, and afterward to reconcile differences between husband and wife, when any took place. John considers himself as standing in this relation to the Lord Jesus while espousing human nature, and converting souls to himself; this is the meaning of *standeth by*, i. e. ready to serve. See the observations at the end of the chapter.

Verse 30. *He must increase*] His present success is but the beginning of a most glorious and universal spread of righteousness, peace, truth, and good-will among men.

I must decrease.] My baptism and teaching, as pointing out the coming Messiah, must cease; because the Messiah is now come, and has entered publicly on the work of his glorious ministry.

Verse 31. *Is above all*] This blessed bridegroom, who has descended from heaven, ver. 13. is above all, superior to Moses, the prophets, and me.

He that is of the earth] John himself, who was born in the common way of man.

Speaketh of the earth] Cannot speak of heavenly things as Christ can do; and only represents divine matters by these earthly ordinances; for the spirit and meaning of which, you must all go to the Messiah himself.

A. M. 4031. earthly; and speaketh of the
A. D. 27. earth; ^a he that cometh from
An. Olymp. heaven is above all.
CCL. 3.

32 And ^o what he hath seen and heard, that he testifieth: and no man receiveth his testimony.

33 He that hath received his testimony ^p hath set to his seal that God is true.

34 ^r For he whom God hath sent speaketh the words of God: for God

^a Ch. 6. 33. 1 Cor. 15. 47. Eph. 1. 21. Phil. 2. 9.—^o Ver. 11. Ch. 8. 26. & 15. 15.—^p Romans 3. 4. 1 John 5. 10.—^r Ch. 7. 16.—^s Ch. 1. 16.

Verse 32. *And no man receiveth his testimony.*] Or, *And this his testimony no man taketh up.* That is, the testimony which John had borne to the Jews, that Jesus was the promised Messiah. *No man taketh up*—No person is found to tread in my steps, and to publish to the Jews that this is the Christ, the Saviour of the world. See this sense of the original fully proved and vindicated by *Kypke* in loc.

Verse 33. *Hath set to his seal*] That is, hath hereby confirmed the truth of the testimony which he has borne; as a testator sets his seal to an instrument in order to confirm it, and such instrument is considered as fully confirmed by having the testator's seal affixed to it: so I, by taking up this testimony of Christ, and proclaiming it to the Jews, have fully confirmed it, as I know it to be a truth: which knowledge I have from the immediate inspiration of the Holy Spirit. See chap. i. 33, 34.

Verse 34. *For God giveth not the Spirit by measure*] He is the most perfect of all teachers, as having received the Holy Spirit as none before him ever did. *Without measure*—not for a particular time, people, purpose, &c. but for the whole compass of time, and in reference to all eternity. Former dispensations of the Holy Spirit made partial discoveries of infinite justice and mercy; but now the sum of justice, in requiring such a sacrifice, and the plenitude of mercy, in providing it, shall, by that spirit with which he baptizes, be made manifest to all the children of men. It is worthy of remark, that this was fully done after the out-pouring of the spirit on the day of pentecost, Acts ii. 1, &c. as may be clearly seen in all the apostolic epistles. The Jews observe, that the Holy Spirit was given only in certain measures to the prophets; some writing only one book, others two. So *Rab. Acha.*

Verse 35. *All things into his hand.*] See on Matt. xi. 27. A principal design of John is, to show that Christ was infinitely above every teacher, prophet, and divine messenger, that had ever yet appeared. The prophets had various gifts; some had visions, others dreams; some had the gift of teaching, others of comforting, &c. but none possessed all these gifts; Christ alone possessed their plenitude, and is all things in all.

Verse 36. *Hath everlasting life*] He has already the seed of this life in his soul, having been made a partaker of the grace and spirit of him, in whom he has believed. See on ver. 8.

He that believeth not] Or *obeyeth not*—*πειθομαι* from *a*, negative, and *πειθω*, to persuade,

giveth not the Spirit ^a by A. M. 4031.
measure *unto him.*

35 'The Father loveth the Son, and hath given all things into his hand.

36 ^u He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

^a Matt. 11. 27. & 28. 18. Luke 10. 22. Ch. 5. 20, 22. & 13. 3. & 17. 2. Heb. 2. 8.—^u Hab. 2. 4. Ch. 1. 12. & 6. 47. Verse 15. 16. Romans 1. 17. 1 John 5. 10.

or *πειθομαι*, to obey—the want of the obedience of faith. The person who *will not be persuaded*, in consequence does not believe; and not having believed, he cannot obey.

Shall not see life] Shall never enjoy it: there being no way to the kingdom of God, but through Christ Jesus, Acts iv. 12. And none can expect to enter into this kingdom, but those who obey him; for to such only he is the Author of eternal salvation. Heb. v. 9.

But the wrath of God abideth on him.] *Οργη*, the displeasure of God. I should prefer *displeasure to wrath*, because the common acceptation of the latter, (*fury, rage*), is not properly applicable here. Perhaps the original word is used in the same sense here as in Rom. ii. 5. iii. 5. xiii. 4, 5. Eph. v. 6. 1 Thess. i. 10. v. 9. where it evidently means *punishment*, which is the effect of irritated justice. Taken in this sense, we may consider the phrase as a Hebraism: *punishment of God*, i. e. the most heavy and awful of all punishments; such as sin deserves, and such as it becomes divine justice to inflict. And this *abideth on him*—endures as long as his unbelief and disobedience remain! and how shall these be removed in a hell of fire! Reader! pray God that thou mayest never know what this *continuing punishment* means.

THERE are many very important topics brought forward in this chapter; the principal of which have been already illustrated in the notes: the subject in the 29th verse is of great consequence, and requires some farther explanation.

The *friend of the bridegroom*, is the person called among the Jews *שׁוֹשֵׁבִין* *shoshabin*; and *παραινυμφος*, *paranymp*, among the Greeks. Several matters are found in the Jewish writings, relative to these, which may serve to throw light, not only on the discourse of John, but also on other passages of Scripture.

1. There were generally two *shoshabinim*; one for the *bride*, another for the *bridegroom*: though in many instances we find the *shoshabin* of the *bride* only mentioned.

2. These officers were chosen out of the most intimate and particular friends of the parties: a brother might be *shoshabin* or *paranymp* to his brother.

3. Though it is probable that such persons were not always found in ordinary weddings; yet they were never absent from the marriages of kings, princes, and persons of distinction.

4. The Jews believe that this was an ordinance appointed by God; and that he *himself*

was *shoshabin* to Adam. But in *Berehith Rabba*, it is said, that God took the cup of blessing, and blessed the first pair; and that Michael and Gabriel were *shoshabins* to Adam.

5. So important was this office esteemed among them, that it was reckoned one of the indispensable works of charity: much depending on the proper discharge of it, as we shall afterward find.

6. Those who were engaged in this office, were excused for the time, from some of the severer duties of religion: because they had so much to do about the new married pair, especially during the seven days of the marriage feast.

These *shoshabinim* had a threefold office to fulfil: viz. *before, at, and after* the marriage: of each of these in order.

I. *Before* the marriage: it was the business of the *shoshabin*,

1. To procure a husband for the virgin, to guard her, and to bear testimony to her corporeal and mental endowments: and it was upon this testimony of this friend, that the bridegroom chose his bride.

2. He was the *internuncio* between her and her spouse elect; carrying all messages from her to him, and from him to her: for before marriage, young women were very strictly guarded at home with their parents or friends.

II. *At* the wedding: it was the business of the *shoshabin*, if necessary,

1. To vindicate the character of the bride.

2. To sleep in an apartment contiguous to the new married pair, to prevent the bride from receiving injury.

3. It was his office to see that neither the bride nor bridegroom should be imposed on by each other: and therefore it was his business to examine and exhibit the tokens of the bride's purity, according to the law, Deut. xxii. 13—

21. Of their office in this case, the rabbins thus speak; *Olim in Judea paranympsi perscrutali sunt locum sponsi et sponsæ—ad scrutandum et officiosè observandum ea, quæ sponsa illa nocte fecerint: ne scilicet alter alteri dolo damnum inferat: ne sponsus, sanguinem virginitatis agnoscat, illum celet aut tollat: et ne sponsa pannum sanguine tinctum, secum inferat.*

4. When they found that their friend had got a pure and chaste virgin, they exulted greatly; as their own character, and the happiness of their friend, were at stake. To this the Baptist alludes, ver. 29. *This my joy is fulfilled.*

5. They distributed gifts to the new married couple, which on their marriage, were repaid either by their friend, or by his father.

6. They continued with the bride and bridegroom the seven days of the marriage, and contributed variously to the festivity and hilarity of the occasion.

III. *After* marriage.

1. The *shoshabin* was considered the *patron* and *advocate* of the wife, and, in some sort, her *guardian*, to which the apostle alludes, 2 Cor. xii. 2. He was generally called in to compose any differences which might happen between her and her husband, and reconcile them when they had been at variance.

2. They appear to have had the keeping of the *marriage contract*, which in certain cases they *tore*, when they had reason to suspect infidelity on the part of the woman, by which the marriage was dissolved: and thus the suspected

person was prevented from suffering capitally. Schoetgen produces a case like this from *R. Bechai*, in *Iegem*, fol. 114. "A king visited foreign parts, and left his queen with her maids: they raised an evil report on her, and the king purposed to put her to death. The *shoshabin* hearing of it, *tore the matrimonial contract*, that he might have it to say, the marriage is dissolved. The king having investigated the case, found the queen innocent: she was immediately reconciled to her husband, and the *shoshabin* was directed to *write another contract*."

3. Schoetgen very modestly hazards a conjecture, that if the husband had either abandoned or divorced his wife, the *shoshabin* took her, and acted to her as a brother-in-law; which is probable from the place to which he refers, *Judg. xiv. 20. But Samson's wife was given to his companion, whom he had used as his friend*: or, as both the *Syriac*, and the *Targum* have it, *she was given, שושבניה שושבעניגה, to his paranymp*; which is agreeable to the *Alexandrian* copy of the *Septuagint*, *και συνηκισθη η γυνη Σαμψον το Νυμφαγωγω αυτου, οτι η βραυειος αυτου. And Samson's wife dwelt (or cohabited) with his paranymp, who had been his companion.* The same reading is found in the *Complutensian Polyglott*.

From the preceding particulars collated with the speech of John in ver. 29. and with the words of St. Paul, 2 Cor. xi. 2. it is plain that Christ is represented as the BRIDEGROOM: the church, or his genuine disciples, the BRIDE: the ministers of the Gospel, the שושבניה SHOSHEBENIYM, whose great and important duty it is, to present to the bridegroom a pure, uncontaminated virgin, i. e. a church without spot, or wrinkle, or any such thing, Eph. v. 27. alluding evidently to the office of the paranymp, on whom the bridegroom depended to procure him, for wife, a chaste and pure virgin. Hence that saying of St. Paul, who considered himself the paranymp to Jesus Christ: *I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ*, 2 Cor. xi. 2.

From all these particulars, we see that the office of the *shoshabin*, or *paranymp*, was a very important one among the Jews: and that to it, some interesting references are made in the New Testament, the force and true meaning of which passages cannot be discerned, without considering the character and office of the Jewish paranymp. See several good observations on this, in *Lightfoot's* notes on John ii. 1. and Schoetgen, on chap. iii. 29.

As the Christian church was now to take place of the Jewish, and the latter was about to be cast off because it was polluted; John, by using the simile of the bride, bridegroom, and paranymp, or friend of the bridegroom, points out, as it were prophetically, of what kind the Christian church must be: it must be as holy and pure as an uncontaminated virgin, because it is to be the bride or spouse of our Lord Jesus Christ: and God honours the Baptist by making him the paranymp: and indeed his whole preaching and baptism were excellently calculated to produce this great effect, as he strongly proclaimed the necessity of a total reformation of heart and manners, among all classes of the people. See the notes on Matt. iii. 8—12. and on Luke iii. 10—14. He heard the bridegroom's voice—he faithfully commu-

nicated what he had received from heaven, ver. 27. and he rejoiced exceedingly to find that he had got a people prepared for the Lord. The success of John's preaching greatly con-

tributed to the success of that of Christ and his disciples. For this purpose he was endued with power from on high, and chosen to be the paragon of the heavenly Bridegroom.

CHAPTER IV.

Jesus, finding that the Pharisees took offence at his making many disciples, leaves Judea to pass into Galilee, 1-3. And passing through Samaria comes to Sychar, and rests at Jacob's well, 4-6. While his disciples were gone to the city to buy meat, a woman of Samaria comes to draw water, with whom our Lord discourses at large on the spiritual nature of his religion, the perfection of the divine nature, and the purity of his worship, 7-24. On his informing her that he was the Messiah, she leaves her pitcher, and goes to inform her townsmen, 25-30. His discourse with his disciples in her absence, 31-38. Many of the Samaritans believe on him, 39-42. He stays two days with them, and goes into Galilee, 43-45. He comes to Cana, and heals the son of a nobleman, in consequence of which he believes on him, with his whole family, 46-54.

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

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (Though Jesus himself baptized not, but his disciples.) 3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria. 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with his

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

* Ch. 3. 22. 26.— Acts 10. 42 — Matt. 4. 12.

d Genesis 33. 19. & 48. 22. Joshua 24. 32.

NOTES ON CHAPTER IV.

Verse 1. *Jesus made and baptized, &c.*] These seem to be quoted as the very words which were brought to the Pharisees: and from our Lord's conduct after this information, we may take it for granted, that they were so irritated, that they were determined to seek an occasion to take away his life; in consequence of which, leaving Judea, he withdrew into Galilee.

Verse 2. *Jesus himself baptized not*] See chap. iii. 22.

Verse 4. *And he must needs go through Samaria.*] Or, *It was necessary for him to pass through Samaria:* for this plain reason, and no other, because it was the only proper road. Samaria lay northward of Judea, and between the great sea, Galilee and Jordan; and there was therefore no going from Galilee to Jerusalem, but through this province. See the note on Luke xvii. 11. From Jerusalem to Galilee through Samaria, according to Josephus, was three days journey. See his own life.

Verse 5. *A city—called Sychar*] This city was anciently called *Shechem*. It seems to have been situated at the foot of mount Gerizim, in the province of Samaria, on which the temple of the Samaritans was built. After the ruin of Samaria by Salmanezar, *Sychar*, or *Shechem*, became the capital of the Samaritans: and it continued so, according to Josephus, Ant. l. xi. c. 8. in the time of Alexander the Great. It was about ten miles from *Shiloh*, forty from *Jerusalem*, and fifty-two from *Jericho*. It probably got the name of *Sychar*, which signifies *drunken*, from the drunkenness of its inhabitants. With this crime the prophet Isaiah (ch. xxviii. 1, 3, 7, 8.) solemnly charges the Ephraimites, within whose limits this city stood. This place is remarkable in the Scriptures, 1. As being that where Abram first stopped, on his coming from Haran to Canaan. 2. Where God first appeared to that patriarch, and promised to give the land to his seed. 3. The place where Abram first built an altar to the Lord, and called upon his name, Gen. xii. 7. The present name of this city is *Neapolis*, or *Naplouse*. See *Calmel*.

That Jacob gave to his son Joseph.] Jacob had bought this field from the children of Hamor, the father of Shechem, for a hundred pieces of silver, or *lamb*s, Gen. xxxiii. 19. and in it he built an altar, which he dedicated to *El Elohey Yisrael*, the strong God, the covenant God of Israel, ver. 19. This Jacob left as a private or overplus inheritance to Joseph and his children. See Gen. xlviii. 21, 22. and Josh. xxiv. 32.

Verse 6. *Jacob's well was there.*] Of this well, Mr. Maundrell gives the following account. "About one-third of an hour from Naplosa, the ancient Sychar and Sychem, stood Jacob's well. If it be inquired, whether this be the very place, seeing it may be suspected to stand too remote from Sychar, for the woman to come and draw water, we may answer: that in all probability, the city extended farther in former times than it does now, as may be conjectured from some pieces of a very thick wall, the remains perhaps of the ancient *Sychem*, still to be seen not far from hence. Over it stood formerly a large church, erected by the empress *Irene*; but of this the voracity of time, assisted by the hands of the *Turks*, has left nothing but a few foundations remaining. The well is covered at present with an old stone vault, into which you are let down by a very strait hole; and then removing a broad flat stone, you discover the well itself. It is dug in a firm rock, is about three yards in diameter, and thirty-five in depth, five of which we found full of water. This confutes a story frequently told to travellers, 'That it is dry all the year round, except on the anniversary of that day on which our blessed Saviour sat upon it; but then bubbles up with abundance of water.' At this well the narrow valley of *Sychem* ends, opening itself into a wide field, which probably is part of the ground given by Jacob to his son Joseph. It is watered by a fresh stream, running between it and *Sychem*, which makes it exceedingly verdant and fruitful." See Maundrell's *Travels*, 5th edit. p. 62.

Sat thus] Chrysostom inquires what the particle *thus, οὕτως*, means here? and answers,

A. M. 4031. journey, °sat thus on the
A. D. 27. well: and it was about the
An. Olymp. sixth hour.
CCL. 3.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews

° Exodus 2. 15. Hebrews 4. 15.—† 2 Kings 17. 24. Luke 9. 52, 53. Acts 10. 28.

that it simply signifies, he sat not upon a throne, seat, or cushion: but (as the circumstances of the case required) upon the ground. This is a sense which is given to the word in the ancient Greek writers. See *Raphelius Wetstein*, and *Pearce*. It is probably a mere expletive, and is often so used by Josephus. See several examples in *Rosenmuller*.

The sixth hour.] About twelve o'clock: see the note on chap. i. 39. The time is noted here, 1. To account for Christ's *fatigue*—he had already travelled several hours. 2. To account for his *thirst*—the sun had at this time waxed hot. 3. To account for the disciples going to buy food, ver. 8. because this was the ordinary time of dinner among the Jews. See the note referred to above. Dr. Macknight thinks the *sixth hour* to be the Roman six o'clock in the afternoon. See the note on chap. i. 29.

Verse 7. *There cometh a woman of Samaria to draw water*] That this was the employment of the females, we see in different parts of the Sacred Writings. See Gen. xxiv. 11, &c. Exod. ii. 16. and the note at the end of that chapter. The Jews say, that those who wished to get wives, went to the wells, where young women were accustomed to come and draw water: and it is supposed that women of ill fame frequented such places also. See several proofs in *Schoelgen*.

Verse 9. *That thou, being a Jew*] Probably the inhabitants of Judea distinguished themselves from those of Samaria by some peculiar mode of dress; and by this the Samaritan woman might have known Christ: but it is likely that our Lord spoke the Galilean dialect, by which we find, from Mark xiv. 70. a Jew of that district might easily be known.

The Jews have no dealings with the Samaritans.] Perhaps better, (*Jews have no communion with Samaritans.*) These words appear to be added by the evangelist himself, in explanation of the woman's question. The original word, συχθεται, has been variously translated and understood. It comes from συ, together, and χραμαι, I use, or borrow; hence it has been understood to mean, the Jews will be under no kind of obligation to the Samaritans—will borrow nothing from them—will not drink out of the same cup or well with them—will not sit down to meals with them, nor eat out of the same vessel—will have no religious connexion, no commercial dealings with them. The word communion, I think, fully expresses

510

have no dealings with the Samaritans. A. M. 4031. A. D. 27. An. Olymp. CCL. 3.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

† Isaiah 12. 3. & 44. 3. Jeremiah 2. 13. Zechariah 13. 1. & 14. 8.

the sense of the original; and being as extensive in its meaning as our word *dealings*, is capable of as general an interpretation. The deadly hatred that subsisted between these two nations is known to all. The Jews cursed them, and believed them to be accursed. Their most merciful wish to the Samaritans was, that they might have no part in the resurrection; or, in other words, that they might be *annihilated*.

Verse 10. *If thou knewest the gift of God*] Δωρεαν signifies a free gift. A gift is any thing that is given, for which no equivalent has been, or is to be returned: a free gift, is that which has been given without asking or entreaty. Such a gift of kindness was Jesus Christ to the world, chap. iii. 16. and through him comes the gift of the Spirit, which those who believe on his name were to receive. Christ was not an object of desire to the world—no man asked for him: and God, moved thereto by his own eternal mercy, freely gave him. Through this great gift, comes the Holy Spirit, and all other gifts which are necessary to the salvation of a lost world.

Living water.] By this expression, which was common to the inhabitants both of the East and of the West, is always meant spring water, in opposition to dead, stagnant water, contained in ponds, pools, and cisterns: and what our Lord means by it, is evidently the Holy Spirit, as may be seen chap. vii. 38, 39.

As water quenches the thirst, refreshes and invigorates the body, purifies things defiled, and renders the earth fruitful: so it is an apt emblem of the gift of the Holy Ghost, which so satisfies the souls that receive it, that they thirst no more for earthly good: it purifies also from all spiritual defilement, on which account it is emphatically styled the Holy Spirit, and it makes those who receive it, fruitful in every good word and work.

Verse 11. *Thou hast nothing to draw with*] Ουτις αντηρα εχει, thou hast no bucket. Good water is not plenty in the East: and travellers are often obliged to carry leathern bottles or buckets with them, and a line also, to let them down into the deep wells, in order to draw up water. If the well was, in our Lord's time, as it was found by Mr. Maundrell, thirty-five yards deep, it would require a considerable line to reach it; and with such, it is not likely that even the disciples of our Lord were provided. The woman might well say, *The well*

A. M. 4031. 12 Art thou greater than our
A. D. 27. father Jacob, which gave us
An. Olymp. the well, and drank thereof
CCI. 3. himself, and his children, and his
cattle?

13 Jesus answered and said unto her,
Whosoever drinketh of this water shall
thirst again:

14 But ^b whosoever drinketh of the
water that I shall give him shall never
thirst; but the water that I shall give
him ¹ shall be in him a well of water
springing up into everlasting life.

15 ^k The woman saith unto him, Sir,
give me this water, that I thirst not,
neither come hither to draw.

^b Ch. 6. 35, 58.—^c Ch. 7. 38.—^k See Chap. 6. 34. & 17. 2, 3.
Rom. 6. 23. 1 John 5. 20.

*is deep, and thou hast nothing to draw with;
whence then hast thou that living water?*

Verse 12. *Our father Jacob*] The ancient Samaritans were undoubtedly the descendants of Jacob; for they were the ten tribes that revolted in the reign of Rehoboam: but those in our Lord's time were not genuine Israelites, but a corrupted race, sprung from a mixture of different nations, sent thither by Salmanezer, king of the Assyrians. See 2 Kings xvii.

Verse 14. *Springing up into everlasting life.*] On this account he can never thirst:—for how can he lack water, who has in himself a living eternal spring? By this water our Lord means also his doctrine, explaining and promising the gifts and graces of the *Holy Ghost*, which proceed from Jesus Christ their fountain, dwelling in a believing heart. There is no eternal life without the spirit; no spirit without Christ, and no Christ to give the spirit, without dwelling in the heart: this, his whole doctrine proclaims.

Verse 15. *Give me this water*] She did not as yet comprehend our Lord's meaning; but her curiosity was much excited, and this was the design of our Lord, that he might have her mind properly prepared to receive the great truths which he was about to announce.

Verse 16. *Call thy husband*] Our Lord appears to have spoken these words for two purposes: 1. To make the woman consider her own state. 2. To show her that he knew her heart, and the secret actions of her life; and was therefore well qualified to teach her heavenly truths.

Verse 18. *Thou hast had five husbands*] It is not clear that this woman was a *prostitute*—she might have been legally married to those five, and might have been divorced through some misbehaviour of her own, not amounting to adultery; for the adulteress was to be put to death, both by the Jewish and Samaritan law, not divorced: or she might have been cast off through some caprice of her husband: for in the time of our Lord, divorces were very common among the Jews; so that a man put away his wife for any fault. See the note on Matt. v. 31. Some are so very fond of exaggerating, that nothing can pass through their hands without an increase: hence *Heracleon* says, she

16 Jesus saith unto her, Go,
call thy husband, and come
hither.

17 The woman answered and said, I
have no husband. Jesus said unto
her, Thou hast well said, I have no
husband:

18 For thou hast had five husbands;
and he whom thou now hast is not thy
husband: in that saidst thou truly.

19 The woman saith unto him, Sir
I perceive that thou art a prophet.

20 Our fathers worshipped in ^m this
mountain; and ye say, that in ⁿ Jeru-
salem is the place where men ought to
worship.

¹ Luko 7. 16. & 24. 19. Ch. 6. 14. & 7. 40.—^m Judges 9. 7.
ⁿ Deut. 12. 5, 11. 1 Kings 9. 3. 2 Chron. 7. 12.

had six husbands; and *Jerom* modestly gives her *twenty-two*! *Viginti duos habuisti maritos, et ille a quo sepelieris non est tuus.* "Thou hast had *twenty-two* husbands, and he by whom thou shalt be buried is not thine." *Epist. xi.*

He whom thou now hast is not thy husband] *Νυτ ὁν ἔχεις, οὐκ ἔστι σου ἀντ.* Bishop Pearce would translate this clause in the following manner! *There is no husband whom thou now hast*—or less literally, *Thou hast no husband now*: probably the meaning is, Thou art contracted to another, but not yet brought home: therefore he is not yet thy husband. See *Rosenmuller*. Bishop Pearce contends, that our Lord did not speak these words to her by way of reproof. 1. Because it is not likely that a woman so far advanced in years, as to have had five husbands, should have now been found living in adultery with a sixth person. 2. Because it is not likely, that our Lord would not, in some part of his discourse, have reproved her for her fornication, especially if guilty of it, under such gross circumstances. 3. Nor is it likely that a woman of so bad a life, should have had so much influence with the people of her city, that they should, on her testimony, ver. 39—42. believe Jesus to be the Messiah. 4. Nor is it at all likely, that when a discovery of her guilt was made to her, by one whom she acknowledged to be a *prophet*, ver. 19. that the first thing which came into her thoughts, should be the important question in religion, about the *place* appointed by God for his worship, so warmly contested between the Jews and Samaritans. 5. Nor is it at all probable, that a person of such a bad life, without any mentioned sign of repentance, should have been the first, (perhaps the only private person,) to whom Jesus is recorded, as declaring himself to be the *Christ*, as he does to her, ver. 26.

Verse 19. *I perceive that thou art a prophet.*] And therefore thought him well qualified to decide the grand question in dispute between the Jews and the Samaritans; but she did not perceive him to be the *Messiah*.

Verse 20. *Worshipped in this mountain*] Probably pointing to mount *Gerizim*, at the foot of which Sychar was situated. The patriarchs had worshipped here—Jacob builded an altar on this mountain, and worshipped the true

A. M. 4031. 21 Jesus said unto her, A. D. 27.
An. Olymp. Woman, believe me, the
An. Olymp. hour cometh, °when ye shall
CCL. 3. neither in this mountain, nor yet at
Jerusalem, worship the Father.

22 Ye worship ^p ye know not what :
we know what we worship : for ^rsalva-
tion is of the Jews.

23 But the hour cometh, and now is,
when the true worshippers shall wor-

° Mal. 1. 11. 1 Tim. 2. 8.—p 2 Kings 17. 29.—r Isaiah 2. 3.
Luke 24. 47. Romans 9. 4, 5.

God : see Gen. xxii. 2. xxxiii. 20. Thus she
could say, *Our fathers worshipped in this moun-
tain.* On this mountain Sanballat had built
them a temple, about 332 years before our
Lord's incarnation. See Joseph. Antiq. xi. c.
viii. s. 4. and 2 Macc. vi. 2.

In the Hebrew Pentateuch, Deut. xxvii. 4,
&c. where the Israelites are commanded to build
an altar on mount EBAL, and offer sacrifices,
&c. the Samaritan Pentateuch has GERIZIM
instead of *Ebal*; and Dr. Kennicott strongly
contends, Dissert. vol. ii. p. 20, &c. that *Gerizim*
is the genuine reading; but our blessed
Lord, by the following answer, shows that the
place was a matter of little importance, as the
divine worship was no longer to be confined
to either: ver. 21. See the note on Deut.
xxvii. 4.

Verse 21. *The hour cometh, &c.*] The time
was now at hand, in which the spiritual wor-
ship of God was about to be established in the
earth; and all the Jewish rites and ceremonies
entirely abolished.

Worship the Father] This epithet shows the
mild, benignant, and tender nature of the Gos-
pel dispensation. Men are called to worship
their heavenly Father, and to consider them-
selves as his *children*. In reference to this,
our Lord's prayer begins, *Our FATHER, who
art in heaven, &c.* See ver. 23.

Verse 22. *Ye worship ye know not what*] The
Samaritans believed in the same God with the
Jews; but as they rejected all the prophetic
writings, they had but an imperfect knowledge
of the Deity: besides, as they incorporated the
worship of idols with his worship, they might
be justly said to worship him whom they did not
properly know. See the account of their motley
worship, 2 Kings xvii. 26—34. But after San-
ballat had built the temple on mount Gerizim,
the idolatrous worship of the Cutheans and
Sepharvites, &c. was entirely laid aside; the
same religious service being performed in the
Samaritan temple, which was performed in that
at Jerusalem.

We know what we worship] We Jews ac-
knowledge all the attributes of his nature, and
offer to him *only*, the sacrifices prescribed in
the law.

Salvation is of the Jews.] ΕΞ ΤΩΝ ΙΟΥΔΑΙΩΝ
ΕΣΤΙΝ, *salvation is from the Jews.* *Salvation*
seems here to mean the *Saviour*, the *Messiah*,
as it does Luke ii. 30. Acts iv. 12. and so the
woman appears to have understood it, ver. 25.
The Messiah was to spring from the Jews—
from them, the preaching of the Gospel, and
the knowledge of the truth, were to go to all
the nations of the world. It was to the Jews

ship the Father in ^rspirit A. M. 4031.
'and in truth: for the Father A. D. 27.
seeketh such to worship him. An. Olymp.
CCL. 3.

24 ^u God is a Spirit: and they that
worship him must worship *him* in spirit
and in truth.

25 The woman saith unto him, I
know that Messias cometh, which is
called Christ: when he is come, ^v he
will tell us all things.

• Phil. 3. 3.—† Chap. 1. 17.—° 2 Corinthians 3. 17.—v Ver.
29. 30.

that the promises were made; and it was in
their prophetic Scriptures, which the Samari-
tans rejected, that Jesus was proclaimed and
described. See Isai. xi. 3.

Verse 23. *The true worshippers shall worship
—in spirit*] The worship of the Samaritans was
a *defective* worship—they did not receive the
prophetic writings: that of the Jews was a
carnal worship, dealing only in the *letter*, and
referring to the spirit and design, which were
at a distance, by types and ceremonies. The
Gospel of Christ showed the meaning of all
these carnal ordinances, and the legal sacri-
fices, which had all their consummation in his
offering of himself: thus a *spiritual* dispensa-
tion took place of the *carnal* one, which pre-
figured it. 2. The preaching of the Gospel
discovered the true nature of God, of salvation,
of the human soul, of earthly and of heavenly
things; and because of this, it is put in oppo-
sition to the *defective* Samaritan worship.

Verse 24. *God is a Spirit*] This is one of the
first, the greatest, the most sublime, and neces-
sary truths in the compass of nature! There is
a God, the cause of all things—the fountain of
all perfection—without *parts* or *dimensions*, for
he is *ETERNAL*—filling the heavens and the
earth—*perading, governing, and upholding* all
things: for he is an *infinite SPIRIT*! This God
can be pleased only with that which resembles
himself: therefore he must hate *sin* and *sinful-
ness*; and can delight in those only who are
made partakers of his own divine nature. As
all creatures were made by him, so all owe him
obedience and reverence—but to be acceptable
to this infinite spirit, the worship must be of a
spiritual nature; must spring from the *heart*,
through the influence of the Holy Ghost; and
it must be in *TRUTH*, not only in *sincerity*, but
performed according to that divine *revelation*,
which he has given men of himself. A man
worships God in *spirit*, when, under the
influence of the Holy Ghost, he brings all his
affections, appetites, and desires, to the throne
of God: and he worships him in *truth*, when
every purpose and passion of his heart, and
when every act of his religious worship, is
guided and regulated by the word of God.
“The enlightened part of mankind,” says Abu'l
Fazel, “knows that *true righteousness* is an
upright *heart*; and believe that God can only
be worshipped in *holiness* of SPIRIT.” Ayeen
Akbery, vol. iii. p. 254.

“Of all worshippers,” says Creeshna, “I
respect him as the most devout, who hath faith
in me, and who serveth me with a soul pos-
sessed of my spirit.” Geeta, p. 68.

Verse 25. *I know that Messias cometh*]

A. M. 4031. 26 Jesus saith unto her, * I
A. D. 27. that speak unto thee am *he*.
An. Olymp. CCI. 3.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man * which told me

* Ch. 9. 37. Matt. 26. 63, 64.

Instead of *ofsa*, *I know*, several excellent MSS. and versions read *οιδαμιν*, *we know*; as if she had said, that all the Samaritans expected the advent of the Messiah. Though they did not receive the prophetic writings, yet the tradition of the advent of the *Messiah*, which was common among the *Jews*, and founded on promises contained even in the books of Moses, was generally received among the *Samaritans* also.

Which is called Christ] This appears to be the evangelist's explanation of the Hebrew word, according to his custom; chap. i. 38, 41, 42. ix. 7, &c. for we cannot suppose that the woman understood Greek, so as to translate the Hebrew word to our Lord; or that she should suppose that a person who was a *Jew*, ver. 9. and a *prophet*, ver. 19. could stand in need of this interpretation.

He will tell us all things.] Relative to the nature of *God*, the nature of his *worship*, and the proper place to adore him in. In a word, he will settle the great national question between *Gerizim*, and *Ebal*: and we shall then know certainly *where* we ought to worship.

Verse 26. *Jesus saith unto her, I—am he.*] Our Lord never spoke in such *direct* terms concerning himself to his own countrymen; nor even to his own disciples, till a little before his death. The reason given by Bishop Pearce is the following: The woman being *alone* when Jesus said it, and being a Samaritan, he had no reason to apprehend that the Samaritans, if they knew his claim, would disturb his ministry before the time of his suffering came: which seems to have been the reason why he concealed it so long from his own countrymen.

Verse 27. *Came his disciples*] From the town, whither they went to buy food, ver. 8.

Marvelled that he talked with the woman] Because it was contrary to the custom of the eastern countries; and there are many canons among the rabbins against it. To the present time, if a man meet even his own wife in the street, he does not speak to her; and this is done to keep up the *appearance* of a chastity and temperance, of which the eastern world knows nothing. They might wonder how a Samaritan, in whom they could expect no *spirituality*, could listen to the conversation of their Master, who never spake but about *heavenly* things.

Yet no man said, &c.] They were awed by his majesty, and knew that he must have sufficient reasons to induce him to act a part to

all things that ever I did: is
not this the Christ?

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

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

Mark 14. 61, 62.— Verse 25.

which he was not at all accustomed. A great man has said, "Converse sparingly if at all with women; and never alone." Every minister of the Gospel will do well to attend to this advice.

Verse 28. *Left her waterpot*] She was so penetrated with the great truths which Jesus had announced, that she forgot her errand to the well, and returned to the city without the water for which she came out!

Verse 29. *All things that ever I did*] The Jews believed that one essential characteristic of the Messiah would be, that he should be able to tell the secrets of all hearts. This they believed was predicted Isa. xi. 2, 3.

When the famous impostor *Barchochab*, who rose up under the empire of Adrian, about a hundred years after the incarnation, professed himself to be the Messiah; after having been deceived by him for two years, they at last thought of putting his divinity to proof on this ground: they brought before him persons whom he did not know, some of whom were very vicious, and others of a different character; they desired him to point out who were the righteous, and who were the wicked? which, when he could not do, they rose up and put him to death. *Le Bible de Martin*.

Verse 30. *They went out of the city*] Such effect had the simple testimony of the woman on their minds.

And came unto him.] Or, *Were coming to him*; for they did not reach him immediately; all that discourse between him and his disciples, mentioned ver. 31 to 39, inclusive, having taken place before the people of Sychar got to the well. See ver. 40.

Verse 31. *Master, eat.*] They knew that he was greatly spent both with hunger and fatigue.

Verse 32. *I have meat to eat that ye know not of.*] Our blessed Lord seizes every opportunity to raise the minds of his apostles to heavenly things, through the medium of earthly matters. Nor does he *force* these things into such service. Properly understood, earthly *substances* are the types, representatives, and shadows of heavenly things.

Verse 33. *Hath any man brought him ought to eat?*] Has he got food in any preternatural way? They could not help remembering the miraculous interventions of Divine Providence in feeding Elijah by the ravens, at the brook Cherith, 1 Kings xvii. 4—6. and by the ministry of an angel, chap. xix. 5—8. and our Lord's preternatural repast in the wilderness, after his victory over Satan, Matt. iv. 11.

A. M. 4031. 34 Jesus saith unto them,
A. D. 27.
An. Olymp.
CCL. 3.
My meat is to do the will of
him that sent me, and to finish
his work.

35 Say not ye, 'There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; ² for they are white already to harvest.

† Job 29. 12. Ch. 6. 38. & 17. 4. & 19. 30. — Matt. 9. 37. Luke

Verse 34. *My meat is to do the will of him that sent me*] In these words our blessed Lord teaches a lesson of zeal and earnestness to his apostles, and to all their successors in the Christian ministry. Let the salvation of souls lie nearer your heart than life itself. Let eating and drinking, labour and rest, reading, thinking, study, prayer, and all things, be directed to the accomplishment of this great work. Ministers of Jesus! imitate your Lord! souls are perishing for lack of knowledge—God has given you the key of the kingdom, the knowledge of his word—O open unto them the gate of life! they are dropping by thousands into hell! O pluck the brands out of the burning!

Verse 35. *There are yet four months, and then cometh harvest*] In Palestine, the harvest did not begin till after the passover, which was fixed on the 14th of the month Nisan, which answers to our *March*, and sometimes extends into *April*. The *barley* harvest was the first; after that the *wheat*; and both were finished by *pentecost*. For, in the feast of pentecost, the first fruits of all the harvest were carried to the temple, and waved before the Lord. See Lev. xxiii. 11. The *four months*, of which our Lord speaks here, must be computed, according to M. Toynard, from *Sebat*, which was the eleventh month of the sacred year, and which commenced that year on the 13th of January; from that, till the beginning of the wheat harvest, which began about a month after the passover, there were exactly four months. The passover was that year on the 15th of Nisan, or March 28; and pentecost took place on the 17th of May. We may therefore suppose, that it was about the 13th of January, or beginning of the month *Sebat*, that John the Baptist was cast into prison, and that Christ retired into Galilee. The fixing of this epoch is of considerable importance. See Calmet's Com. on this place.

The following method of dividing the seasons among the Jews, is thus stated in *Bava Metsia*, fol. 106. "Half *Tisri*, all *Marheshvan*, and half *Cisleu*, is *zerá*, SEED-TIME. Half *Cisleu*, whole *Tebeth*, and half *Shebat*, is *choreph*, WINTER. Half *Shebat*, whole *Adar*, and half *Nisan*, is *kor*, the WINTER SOLSTICE. Half *Nisan*, all *Ijar*, and half *Sivan*, is *katsir*, HARVEST. Half *Sivan*, all *Tammuz*, and half *Ab*, is *kyits*, SUMMER. Half *Ab*, all *Elul*, and half *Tisri*, is *chum*, the great HEAT." The Jews sowed *wheat* and *spell* in *Tisri* and *Marheshvan*; and *barley* in *Shebat* and *Adar*. Now let us reckon *τοῦτο αὐτοῦ*, the *four months*, backward from the beginning of the *barley harvest*, or the middle of the month *Nisan*, and we shall go back to the middle of

36 ^a And he that reapeth receiveth wages, and gathereth fruit unto life eternal:

^b that both he that soweth, and he that reapeth, may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men

10. 2.— Dan. 12. 3.— Ch. 15. 16. Amos 9. 13. Heb. 9. 40.

the month *Cisleu*, which will fall in with the beginning of our *December*, whence it will be easy to conjecture what *feast* that was, mentioned chap. v. 1. viz. the passover. See *Lightfoot*; and see the note on ch. v. 1.

After all that learned men have said on this passage, it does not appear that our Lord meant any thing by it, more than an illustration of his present subject. Though there were ordinarily four months from seed-time to harvest, and that a man, after he had sowed his seed, must wait patiently till the regular and natural harvest came; yet it was not the case now; the seed of life which he had sown but a few hours ago, had already brought forth much fruit; therefore he says, *Lift up your eyes, and look on the fields*, over which it is likely the Samaritans were then coming in troops, guided by the woman who had already received the light of the Gospel of peace.

The fields—are white already to harvest.] Multitudes of Samaritans are coming to believe on me, and to be saved unto eternal life. Probably they had a kind of *white* raiment.

Verse 36. *And he that reapeth receiveth wages*] Or, *And already the reaper receiveth wages*. By making the word *αὐτῶν*, *already*, the beginning of this verse, on the authority of some excellent MSS. and versions, a more consistent sense is obtained than from the common arrangement, where *αὐτῶν* terminates the preceding verse.

Already the heavenly sower, Jesus Christ, becomes the reaper of the produce of the seed which he had so lately sown; and receives the *wages* which he desired, the high gratification of saving immortal souls; and *gathers in his fruit unto eternal life*. So the *sower* and the *reaper*, who are here *one* and the *same person*, *rejoiced together*, having seen the seed-time and the harvest take place on the same day. The *sower* had not time to leave the field which he had sown, till it was full time to gather in the harvest!

Verse 37. *Herein is that saying true, One soweth, and another reapeth.*] Or, *One is the sower, and another is the reaper*. In what respects you of this business, this proverb is true—*One is the sower*, &c. for I have sent you to reap, to preach my Gospel, and gain converts, where ye have not laboured—have not sown the first seeds of eternal life. Others have laboured—the *patriarchs* and *prophets*, and ye are entered into the fruits of their labours. They announced the Messiah who was to come, and the expectation of the people was excited, and they longed for his appearance: but they were gathered to their fathers before they could see the fruit of their labour. You are come tell the people, that the king-

A. M. 4031. laboured, and ye are entered
A. D. 27. into their labours.
An. Olymip.
CCL. 3.

39 ¶ And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

e Verse 29.—d Ch. 17. 8. 1 John 4. 14.

dom of God is among them, and that God has visited his people.

The proverb which our Lord mentions above, was taken from what ordinarily happens in the course of the divine providence, where one takes a great deal of pains to procure that, of which another reaps the benefit. See instances of this proverb, Lev. xxvi. 16. *Ye shall sow your seed in vain, for your enemies shall eat it.* Micah vi. 15. *Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but not anoint thee with the oil.* See also Hos. vii. 9. The Greeks had the same proverb: *Αλλαι μιν σπργαν, αλλα δ'αν αμυσονται.* So had the Latins: *Allis, leporem excitasti.* *You have beat the bush, and another has found the hare.* See the famous verse of Virgil, beginning with *Sic vos non robis,* in which the *fowls, the sheep, the bees, and the oxen,* are elegantly brought in as illustrations of the propriety of the proverb.

Sic vos non robis nidificatis arces.
Sic vos non robis vellera fertis oves.
Sic vos non robis mellificatis apes.
Sic vos non robis fertis aratra boves.

So you, ye *birds*, of wondrous skill possess, Not for yourselves construct the curious nest.
So you, ye *sheep*, who roam the verdant field, Not for yourselves your snowy fleeces yield.
So you, ye *bees*, who ev'ry flow'r explore, Not for yourselves amass the honied store.
So you, ye patient *kine*, inur'd to toil, Not for yourselves subdue the stubborn soil!

T. Green.

Bishop Pearce gives this text a remarkable turn. The verse he translates thus: *I sent you away, that ye might reap that whereon ye bestowed no labour; i. e.* I did not send you to the city, (ver. 8.) for this purpose only, that ye might buy meat: but I sent you away chiefly with this intent, that there might be a harvest for you to reap, upon your return; though you sowed no seed, and bestowed no labour for that purpose. While you were gone, I sowed spiritual seed in the heart of a Samaritan woman; and she is gone, and is about to return with many of her city, whom she has brought to believe, (ver. 39—42.) These, and the many more which will believe upon hearing my doctrine, (ver. 41.) will all be a harvest arising out of the seed which I sowed in your absence, and on which therefore ye bestowed no labour. He farther adds, that the Greek *Σεγίζειν*, stands for *του Σεγίζειν*, and such expressions are often used to signify, not the end and design, but the event only. Pearce's Comment.

42 And said unto the woman, Now we believe, not because of thysaying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having

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

e Matt. 13. 57. Mark 6. 4. Luke 4. 24.—(Ch. 2. 23. & 3. 2.

Verse 39. *Many of the Samaritans—believed on him for the saying of the woman*] This woman was the first apostle of Christ in Samaria! She went and told her fellow-citizens that the Messiah was come: and gave for proof that he had told her the most secret things she had ever done: see on ver. 29. This word, which is twice repeated, in ver. 29. and here strongly intimates, that a more particular conversation had taken place between our Lord and the Samaritan woman, than what is here related.

Verse 40. *He abode there two days.*] We are not told that he wrought any miracles among them; this does not appear to have been necessary: they were a simple-hearted, teachable people, and they credited him on the evidence of his own eternal truth. Why are not miracles wrought now? Miracles were only for the establishment of the doctrines of Christianity, where they were first preached: we profess to believe these doctrines; therefore, to us, miracles would be useless. Where the doctrine is credited, no miracle is necessary: the Samaritans believed, and no miracle was wrought among them; for the simple reason—it was not necessary.

Verse 42. *We have heard him ourselves*] On seeing and hearing our Lord, the faith of those who had already believed on the woman's testimony, was abundantly confirmed; and besides those, many others believed who had not heard the woman speak.

This indeed is the Christ] The promised Messiah.

The Saviour of the world.] Not of the Jews only, but of the Samaritans, and of the whole Gentile world.

Verse 43. *Went into Galilee.*] Bishop Pearce thinks that some words have been lost from the end of this verse, which may be supplied thus: *Went into Galilee, but not to Nazareth; for Jesus himself had declared, &c.* In Matt. xiii. 57. Mark vi. 4. and Luke iv. 24. which are the only texts where Jesus is said to have declared this, he always spake of Nazareth only, and not of Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.

Verse 44. *Jesus himself testified*] He bore testimony to the general truth of the following proverb. See on Matt. xiii. 57.

Verse 45. *The Galileans received him*] They received him as the promised Messiah, because

A. M. 4031. seen all the things that he did
 A. D. 27. at Jerusalem at the feast:
 An. Olymp. CCL.3. & for they also went unto the
 feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went down unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except

κ Deut. 16. 16.—b Ch. 2. 1, 11.—l Or, courtier, or, ruler.

of the miracles which they had seen him perform at Jerusalem, at the passover. See chap. ii. 23.

Verse 46. *Where he made the water wine.*] See the notes on chap. ii. 1, &c. Cana was on the road from Nazareth to Capernaum, and the sea of Tiberias.

A certain nobleman] An officer of the king's court: for this is the meaning of the original word βασιλικός, which the Vulgate translates *regulus*, a little king. This officer belonged to Herod Antipas, who was then tetrarch of Galilee. Jerom calls him *Palatinus*, and says he was an officer of the king's palace. Others think it was *Chuzza*, mentioned Luke viii. 3. and others think it was *Mumien*, spoken of Acts xiii. 1. One of these opinions may be true, but all solid proof is wanting. This officer, whoever he was, appears to have had his ordinary abode at Capernaum, and hearing that Christ was at Cana, he came express from Capernaum thither, to entreat him to heal his child.

Verse 48. *Except ye see signs and wonders, &c.*] Our Lord does not tell this man that he had no faith, but that he had not enough. If he had had none he would not have come from Capernaum to Cana, to beg him to heal his son. If he had had enough, he would have been contented with recommending his son to our Lord, without entreating him to go to Capernaum to heal him: which intimates that he did not believe our Lord could do it at a distance. But the words are not addressed to the nobleman alone, but to all the Galilean Jews in general; for our Lord uses the plural number, which he never does when addressing an individual. These people differed widely from the people of Sychar: They had neither a love of truth, nor simplicity of heart; and would not believe any thing from heaven, unless forced on their minds by the most striking miracles. They were favoured with the ministry of John Baptist: but as that was not accompanied with miracles, it was not generally credited. They require the miracles of Christ in order that they might credit the advent of the Messiah. There are many like these Galileans still in the world: they deny that God can have any influence among men; and as to the operations of the Holy Spirit, they, in the genuine Gali-

ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

κ 1 Cor. 1. 22.—l Psal. 71. 20. Luke 7. 50.

lean spirit, boldly assert, that they will not credit any man who professes to be made a partaker of them, unless he work a miracle in proof of his pretensions! These persons should know, that the grace of working miracles, was very different from that by which a man is saved; and that the former might exist even in the most astonishing measure, where the latter did not. See 1 Cor. xiii. 2.

Verse 49. *Sir, come down, &c.*] He did not think our Lord could cure him without being present: and he seems here to feel himself hurt, because our Lord did not come at his first entreaty. It is difficult for a proud man, or a man in office, to humble himself, or to treat even God Almighty with proper respect. The spirit of this man seems not much unlike that of Naaman the Syrian, 2 Kings v. 11.

Verse 50. *Go thy way; thy son liveth.*] Had our Lord gone with him as he wished, his unbelief could not have been fully removed; as he would have still thought, that our Lord's power could not reach from Cana to Capernaum: in order to destroy his unbelief at once, and bring him into the fullness of the faith of his supreme power, he cures him, being apparently absent, by that energy, through which he fills both the heavens and the earth. Here, it may be observed, our blessed Lord did what this man requested him to do, but not in the way in which he wished it to be done. God will save all to the uttermost who call upon him, but not in the way in which they may desire. Eternal life is the free gift of God, and he has a right to give it as he pleases: and he always gives his gifts in that way, in which his glory is best promoted, and our eternal interest secured.

The man believed the word] And yet it appears that he had suspended his faith upon a certain condition; "If I find on my return that my son is healed, I will believe that Jesus is the Messiah."

Verse 52. *Then inquired he of them the hour*] The servants, overjoyed to find their master's son so suddenly restored, set off to meet him, that they might impart to him tidings, which they knew would be so very agreeable: and he, intent on having his faith settled, began immediately to inquire what time it was when the fever left him, to see whether his cure was

A. M. 4031. 53 So the father knew that
 A. D. 27. it was at the same hour in
 An. Olymp. which Jesus said unto him,
 CCL. 3. Thy son liveth: and himself be-

lieved, and his whole house. A. M. 4031
 A. D. 27. 54 This is again the second
 An. Olymp. miracle that Jesus did, when
 CCL. 3. he was come out of Judea into Galilee.

m Acts 18. 8.

& 16. 15, 34.

the effect of some natural cause, or whether it was done by the power of Christ.

Yesterday at the seventh hour] At the time we would call *one o'clock*. Dr. Macknight thinks the Roman hour is intended; i. e. seven o'clock in the evening; and this he thinks is the reason why our Lord did not accompany the nobleman: for as Cana was a day's journey from Capernaum, had our Lord gone at *that hour*, he must have travelled in the *night*, from which it might have been inferred, that he could not cure the child without being personally present. *Harmony*, vol. i. p. 52.

Verse 53. *So the father knew*] He had the fullest proof that his son's cure was supernatural, and that it was wrought by the Lord Jesus.

Himself believed, and his whole house] He and his whole family became true converts to the doctrine of the manifested Messiah. The whole family, impressed with the great kindness of God, in sending health to the child, were the more easily led to believe in the Lord Jesus. The sickness of the child became the mean of salvation to all the household. They, no doubt, thought at first, that God was dealing hardly with them, when threatening to remove the child; but now they see that in very faithfulness God had afflicted them. Let us learn never to murmur against God, or think that he does not act kindly toward us. His wisdom cannot permit him to err; his goodness will not suffer him to do any thing to his creatures, but what may be subservient to their best interests. By providential occurrences, apparently the most adverse, he may be securing our eternal salvation.

There is an account in *Beracoth*, fol. 34. very similar to this of the evangelist; and very possibly stolen from this holy source. "When the son of Rab. Gamaliel fell sick, he sent two of his disciples to R. Chanina, that he would pray to God for him. And when he had seen them, he went on the roof of his house, and prayed for him. He then came down and said to them, His fever has departed from him. They said unto him, Art thou a prophet? He answered, I am neither a prophet, nor the son of a prophet; but when I can recite my prayers readily, I know I shall be heard. They then wrote down the hour, and when they returned to R. Gamaliel, he said to them; Ye have fulfilled your ministry—in respect to my son, all is complete. In that hour the fever, (*חמה* *chomah*, *δ πυρετος*) left him, and he desired water to drink." *Schoetgen* very properly remarks, *ovum ovo non majus simile est, atque hæc fabula narrationi evangelicæ*, "one egg is not more like to another, than this fable to the evangelical narration."

Verse 54. *This—second miracle*] The first miracle which Christ performed was in this same city of Cana, just after his baptism: and this second took place after his arrival here from Jerusalem; whence we have seen he was driven by the persecution raised against

him by the scribes and Pharisees. By construing the word *παλι*, *again*, with *ελθων*, *he came*, that confusion which is evident in the common version is entirely removed.

Bishop Pearce says, "It seems probable to me, that John, when he wrote this verse, either joined the word *παλι* to *ελθων*, as he had done in verse 46, or meant that it should be so joined in the construction."

John does not mention here the miracles which our Lord did at Capernaum on his first journey, chap. ii. 11. nor those which he did at Jerusalem on the feast of the passover. See chap. ii. 12. Luke iv. 23.

THERE are several particulars in the preceding history of the Samaritan woman, which confirm the doctrine of a *particular* providence, and show how God manages the most common occurrences in order to accomplish the designs of his mercy and love.

The Gospel must be preached to the Samaritans: this is God's purpose; and in this case, the wrath of man is caused to praise him.

1. Christ finds it necessary to quit Judea because of the persecution raised up against him by the scribes and Pharisees, ver. 1—3. How worthy of admiration is that divine providence that presses every thing into the accomplishment of its own designs! The doctors of Jerusalem oblige the Saviour to leave their city; and a simple woman persuades all the inhabitants of a Samaritan city to open their gates and their hearts, and entreat the Redeemer of the world to enter in.

2. Christ must pass through Samaria, ver. 4. He was so situated in Judea, that he could not reach Galilee, except through Samaria, without taking a large circuit; which the necessities of the present case could not admit. Thus while he appears to fly only from the fury of his persecutors, he is in reality seeking the lost, and fully accomplishing the work he came into the world to perform.

3. Christ being weary, finds it necessary to sit down to rest himself by Jacob's well, ver. 5, 6, spent with fatigue and hunger. How energetic was this fatigue! how *active* was this rest! Nothing can happen to Christ in vain—nothing can turn him out of the way of his mercy—his great work he continues to carry on without the smallest interruption, where we would have thought it must have been necessarily suspended.

4. The disciples are obliged to go to the city to buy victuals, ver. 8. and Jesus was left *alone*—even this circumstance was not only *favourable* to the conversion of the Samaritan woman, but even essentially necessary, as without it she could not have had that opportunity of conversing freely with our Lord: nor would it have been proper for him to have made that discovery of himself in their presence, which we find he did, during their absence. See the note on ver. 26.

5. The Samaritan woman is induced at that

very time to go and draw water. Even so small a circumstance as this, becomes a necessary part in the economy of her salvation. There is not a circumstance in our life—not an occurrence in our business, but God will make subservient to our salvation, if we have a simple heart and a teachable spirit. The steps of a good man especially, are ordered of the Lord: and while he acknowledges his Maker in all his ways, he will direct all his steps. A proper consideration of this great truth will produce both confidence and humility.

6. But this blessed doctrine may be abused; for some may suppose that God always acts

according to a fixed necessity, through which, whatsoever *was, is, or will be*, has had its existence, mode of being, operation, and direction, according to predetermined irrevocable laws. This system makes God himself the necessary agent of eternal fate, as it supposes him to be constantly employed in doing what eternal necessity obliges him to perform; and thus his infinite freedom is bounded or acted upon by uncontrollable necessity. Perdition is not farther from glory, than necessitating decrees are from a particular and gracious providence, by which the means of salvation are placed within the reach of every human being.

CHAPTER V.

The man who had been diseased thirty-eight years, healed on the sabbath day, 1—9. The Jews cavil, persecute Christ, and seek to kill him, because he had done this cure on the sabbath, 10—16. Our Lord vindicates his conduct, and shows, from the testimony of the Father, the Scriptures, John the Baptist, and his own works, that he came from God, to be the light and salvation of the world, 17—39. He reproves the Jews for their obstinacy, 40; hatred to God, 41, 42; pride, 43, 44; and disbelief of their own law, 45—47.

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

AFTER ^a this there was a feast of the Jews; and Jesus went up to Jerusalem.

^a Lev. 23. 2. Deut. 16. 1. Ch. 2. 13.

NOTES ON CHAPTER V.

Verse 1. *A feast*] This is generally supposed by the best critics, to have been the feast of the *passover*, which was the most eminent feast among the Jews. In several excellent MSS. the article is added *ἡ ἑορτή*, *THE feast*, the grand, the principal festival. *Pelavius* supposes that the feast of *purim*, or *lots*, is here meant; and one MS. reads *ἡ ἐκκωννῆα*, the feast of *tabernacles*. Several of the primitive fathers believe *pentecost* to be intended: and they are followed by many of the moderns, because in ch. vii. 2. mention is made of the feast of *tabernacles*, which followed *pentecost*, and was about the latter end of our *September*; and in chap. x. 22. mention is made of the feast of *dedication*, which was held about the latter end of November. See Bishop *Pearce*. See chap. x. 22.

Calmet, however, argues, that there is no other feast with which all the circumstances marked here so well agree, as with the *passover*: and Bp. *Newcome*, who is of *Calmet's* opinion, thinks Bp. *Pearce's* argument concerning the *succession* of the feast, to be inconclusive; because it is *assumed*, not *proved*, that the three feasts which he mentions above, must have happened in the *same year*. See much on the same subject in Bp. *Newcome's* notes to his *Harmony*. p. 15, &c.

Lightfoot has observed, that the other evangelists speak very sparingly of our Lord's acts in Judea. They mention nothing of the *passovers* from our Lord's baptism till his death, excepting the very last: but John points at them all. The *first* he speaks of, chap. ii. 13. the *third*, chap. vi. 4. the *fourth*, chap. xiii. 1. and the *second* in this place: for although he does not call it the *passover*, but a *feast* in general; yet the circumstances agree best with this feast: and our Lord's words, chap. iv. 35. seem to cast light on this subject. See the note there.

Verse 2. *There is*] This is thought, by some, to be a proof that John wrote his Gospel before the destruction of Jerusalem; and that the pool

2 Now there is at Jerusalem A. M. 4031
^b by the sheep ^c market, a pool, A. D. 27.
which is called in the Hebrew An. Olymp.
tongue Bethesda, having five porches. CCL. 3.

^b Neh. 3. 1. & 12. 39.—^c Or, gate.

and its porticoes were still remaining. Though there can be little doubt, that Jerusalem was destroyed many years before John wrote, yet this does not necessarily imply, that the pool and its porticoes must have been destroyed too. It, or something in its place, is shown to travellers to the present day. See *Maundrell's Jour.* p. 108. But instead of *ἑστῆ*, is, both the *Syriac*, all the *Arabic*, *Persic*, *Armenian*, and *Nonnius*, read *ἦν*, was: which is to me some proof that it did not exist when these versions were made; and that the pool which is shown now, is not the original.

By the sheep market] Rather *gate*; see *Neh.* iii. 1, 32. xii. 39. This was in all probability the gate through which the sheep were brought which were offered in sacrifice in the temple.

A pool] Bp. *Pearce* thinks the word *καλυβῆρα* should be translated *bath*, and that this place was built for the purpose of *bathing* and *swimming* in. He observes that *καλυβῆρα* signifies to *swim*, in Acts xxvii. 43. In proof of this, he cites *three* of the old *Italia*, which have *natatoria*, a *bathing* or *swimming* place.

Bethesda] This word is variously written in the MSS. and versions: *Bezatha*, *Bethzatha*, *Belzetha*, *Belzetha*, *Belzatha*, *Berzeta*: and many have *Bethsaida*. But the former reading is the genuine one. *Bethesda*, or according to the Hebrew בֵּית־שֶׁמֶשׁ *Bethsaiasdah*, signifies literally the *house of mercy*. It got this name probably from the cures which God mercifully performed there. It is likely the porticoes were built for the more convenient reception of the poor and distressed, who came hither to be healed. It does not appear that any person was obliged to *pay* man, for what the mercy of God freely gave. Wicked as the Jewish people were, they never thought of levying a tax off the poor and afflicted, for the cures they received in these healing waters. How is it that a well-regulated state such as that of Great Britain, can ever permit individuals or corporations, to enrich themselves at the expense of God's mercy, manifested in the sanative waters

A. M. 4031. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For ^dan angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

d Matthew 23. 2. 1 Corinthians 9. 24.

of Bristol, Bath, Burton, &c.? Should not the accommodations be raised at the expense of the public, that the poor might enjoy without cost, which they are incapable of defraying, the great blessing which the God of nature has bestowed on such waters? In most of those places there is a profession that the poor may drink and bathe gratis: but it is little better than a pretence, and the regulations relative to this point, render the whole nearly inefficient. However, some good is done.

Verse 3. *Blind, halt, withered*] To these the *Codex Beza*, three copies of the *Itala*, and both the *Persic*, add *παρλυτικων*, *paralytic*: but they are probably included among the withered.

Waiting for the moving of the water] This clause, with the whole of the fourth verse, are wanting in some MSS. and versions, but I think there is no sufficient evidence against their authenticity. Griesbach seems to be of the same opinion; for though he has marked the whole passage with the notes of doubtfulness, yet he has left it in the text. Some have imagined that the sanative virtue was communicated to the waters by washing in them the entrails of the beasts which were offered in sacrifice; and that the *angel* meant no more, than merely a man sent to stir up from the bottom this corrupt sediment, which being distributed through the water, the pores of the person who bathed in it, were penetrated by this matter, and his disorder repelled! But this is a miserable shift to get rid of the power and goodness of God, built on the merest conjecture, self-contradictions, and every way as unlikely as it is insupportable. It has never yet been satisfactorily proved that the sacrifices were ever washed; and could even this be proved, who can show that they were washed in the pool of *Bethesda*? These waters healed a man in a moment of whatsoever disease he had. Now there is no one cause under heaven that can do this. Had only one kind of disorders been cured here, there might have been some countenance for this deistical conjecture—but this is not the case: and we are obliged to believe the relation just as it stands, and thus acknowledge the sovereign power and mercy of God; or take the desperate flight of an infidel, and thus get rid of the passage altogether.

Verse 4. *Angel*] “Of the Lord,” is added by *AKL*, about twenty others, the *Ethiopic*, *Armenian*, *Slavonic*, *Vulgate*, *Anglo-Saxon*, and six copies of the *Itala*; *Cyril* and *Ambrose* have also this reading. If this reading be genuine, and the authorities which support it are both ancient and respectable, it destroys Dr. Hammond’s conjecture, that by the *angel*, a messenger only, sent by the sanhedrim is meant,

5 And a certain man was there, which had an infirmity ^e thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but

e Lam. 3. 39. Hab. 2. 3. Luke 8. 43.

and that these cures were all performed in a natural way.

Those who feel little or none of the work of God in their own hearts, are not willing to allow that he works in others. Many deny the influences of God’s Spirit, merely because they never felt them. This is to make any man’s experience the rule by which the whole word of God is to be interpreted; and consequently to leave no more divinity in the Bible, than is found in the heart of him who professes to explain it.

Went down] *καταβηται*, descended. This word seems to imply, that the angel had ceased to descend when John wrote. In the second verse, he spoke of the pool as being still in existence; and in this verse he intimates that the divine influence ceased from these waters. When it began we know not; but it is likely that it continued no longer than till the crucifixion of our Lord. Some think that this never took place before, nor after this time. Neither *Josephus*, *Philo*, nor any of the Jewish authors, mention this pool; so that it is very likely that it had not been long celebrated for its healing virtue; and that nothing of it remained when those authors wrote.

Certain season] This probably refers to the time of the feast, during which only this miraculous virtue lasted. It is not likely that the angel appeared to the people—his descent might be only known by the ebullition caused in the waters. Was not the whole a type of Christ? See Zech. xiii. 1. He is the true *Bethesda*, or house of mercy, the fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness; unto which all the diseased may come and find health and life eternal.

Verse 5. *Had an infirmity thirty and eight years.*] St. Chrysostom conjectured that blindness was the infirmity of this person: what it was, the inspired writer does not say—probably it was a *palsy*: his case was deplorable—he was not able to go into the pool himself, and he had no one to help him; so that poverty and disease were here connected. The length of the time he had been afflicted, makes the miracle of his cure the greater. There could have been no collusion in this case: as his affliction had lasted thirty-eight years, it must have been known to multitudes; therefore he could not be a person prepared for the occasion. All Christ’s miracles have been wrought in such a way, and on such persons and occasions, as absolutely to preclude all possibility of the suspicion of imposture.

Verse 6. *Wilt thou be made whole?*] Christ, by asking this question, designed to excite in

A. M. 4031. while I am coming, another
A. D. 27. steppeth down before me.
An. Olymp. 8 Jesus saith unto him,
CCL. 3.

‘ Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: ^b it is not lawful for thee to carry thy bed.

^c Matthew 9. 6. Mark 2. 11. Luke 5. 24.—^d Chap. 9. 14. ^e Exodus 20. 10. Neh. 13. 19. Jer. 17. 21, &c. Matt. 12. 2.

this person, faith, hope, and a greater desire of being healed. He wished him to reflect on his miserable state, that he might be the better prepared to receive a cure, and to value it when it came. Addresses of this kind are always proper from the preachers of the Gospel, that the hearts, as well of hardened, as of desponding sinners, may be stirred up to desire and expect salvation. Do you wish to be healed? Do you know that you are under the power of a most inveterate and dangerous disease? If so, there is a remedy—have immediate recourse to the physician. Questions of this kind are frequently asked in the secret of our souls, by the inspirations of God’s Spirit. Happy those who pay attention to them, and give right answers.

Verse 7. *Sir, I have no man*] *Nai Kugis*—“Yes, Sir; but I have no man:”—this is the reading of C*GH. fourteen others, both the *Syriac*, latter *Persic*, *Arabic*, and *Chrysostom*. Reader, be thankful to God for health and outward comforts. When long affliction has been allied to deep poverty, how deplorable is the state!

Verse 8. *Rise, take up thy bed, and walk.*] Jesus speaks here as God. He speaks in no name but his own, and with an authority which belongs to God alone. And what is the consequence? the man became whole immediately: and this sudden restoration to health and strength, was an incontestable proof of the omnipotence of Christ. It has been remarked that our Lord, after having performed a miracle, was accustomed to connect some circumstance with it, which attested its truth. After the miracle of the five loaves, he ordered the fragments to be collected, which were more in quantity than the loaves themselves, though several thousands had been fed. When he changed the water into wine, he ordered some to be taken first to the steward of the feast, that he might taste and bear testimony to its genuineness and excellency. When he cured the lepers, he commanded them to show themselves to the priests, whose business it was to judge of the cure. So here, he judged it necessary, after having cured this infirm man, to order him not only to arise, but to take up his bed, and walk, which sufficiently attested the miracle which he had wrought. God’s work is ever known by its excellence and good effects.

Verse 9. *The same day was the sabbath.*] Mr. Toynard supposes that this miracle was wrought on the 11th of Nisan, the sabbath before the

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What mar is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, ^a a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou

Mark 2. 24. & 3. 4. Luke 6. 2. & 13. 14.—^b Or, from the multitude that was.

passover, which was celebrated the 14th of Nisan, or 26th of March. But why did our Lord command this man to carry his bed on the sabbath, as the law prohibited all servile work, and especially the carrying of burdens? See Exod. xx. 8. Jer. xvii. 21. Neh. xiii. 15. To this it may be answered, 1. The man was a poor man, and if he had left his bed, he might have lost it; and he could not have conveniently watched it till the next morning. 2. Christ showed by this that he was Lord of the sabbath: see Matt. xii. 8. 3. This was not contrary to the spirit of the law: the sabbath was made to honour God in, and this was a public monument of his power and goodness. 4. It was consistent with the wisdom of Christ to do his miracles so, that they might be seen and known by a multitude of people; and especially in Jerusalem, which was the capital of the country, and the centre of the Jewish religion: and this very circumstance of the healed man carrying his bed on the sabbath day, must call the attention of many to this matter, and cause the miracle to be more generally known.

Verse 11. *He that made me whole, &c.*] The poor man reasoned conclusively:—He who could work such a miracle, must be at least the best of men: now a good man will neither do evil himself, nor command others to do it; but he who cured me, ordered me to carry my bed, therefore there can be no evil in it.

Verse 13. *Jesus had conveyed himself away*] Or, *had withdrawn himself*. And this he might easily do, as there was a crowd in the place. Some think the words indicate, that Jesus withdrew on seeing a multitude in the place, i. e. raising a tumult, because of the man’s carrying his bed. See the margin. He had not yet finished his work, and would not expose himself to the envy and malice of the Jewish rulers.

Verse 14. *Jesus findeth him in the temple*] The man being conscious, that it was through the mercy of God that he was restored, (though he did not as yet know distinctly who Christ was) went to the temple to return thanks to God for his cure. Whether this was on the same day, or some other, does not distinctly appear: it was probably the same day, after he had carried home his couch. How many, when they are made well, forget the hand that has healed them! and instead of gratitude and obedience to God, use their renewed health and strength in the service of sin! Those who

A. M. 4031. art made whole: ^k sin no
A. D. 27. more, lest a worse thing come
An. Olymp. unto thee.
CCL. 3.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, ^l My Father worketh hitherto, and I work.

18 Therefore the Jews ^m sought the more to kill him, because he not only

^k Matt. 12. 45. Ch. 8. 11.—l Ch. 9. 4. & 14. 10.—m Ch. 7. 19.
n Ch. 10. 30, 33. Phil. 2. 6.

make this use of God's mercies, may consider their restoration as a respite only from perdition.

Sin no more, lest a worse thing come unto thee.] Our Lord, intending to discover to this man *who* he was, gave him two proofs of the perfection of his knowledge. 1. He showed him that he knew the *secret of the past*—*sin no more*: thereby intimating, that his former sins were the cause of his long affliction. 2. He showed him that he knew the future—*lest a worse thing come unto thee*: if thy iniquity be repeated, thy punishment will be increased.

Verse 15. *The man departed and told the Jews*] He did not say it was Jesus who had ordered him to carry his bed; but it was Jesus who had cured him: and he left them to draw the inference, viz. That this Jesus must be the miraculous power of God.

Verse 16. *And sought to slay him*] This clause is omitted by BCDL. some others, and several ancient versions. Griesbach has left it out of the text; and Professor White says, *certissimè delenda*: but it does not appear to me that it should be omitted. However, it was true of the Jews, whether the words were originally in the evangelist, or not. For what cause did these persons seek to destroy our Lord? Because he had healed a poor man, who had been diseased thirty-eight years, and ordered him to carry home the couch on which he lay! How implacable must their malice have been! The spirit of religious persecution has always been the most fell and dangerous of all on this side perdition. Every other disposition appears to have its *moderator*; but this is wholly abandoned to the guidance of Satan, and has for its objects the men who know the truth, and who live to the glory of their God, and for the benefit of mankind. How strange, that such should ever be objects of malice and hatred! But the satanic nature in fallen man is ever opposed to whatever comes from God.

Verse 17. *My Father worketh hitherto, and I work.*] Or, *As my Father worketh until now, &c. 2292c* being understood. God created the world in *six days*—on the *seventh* he rested from all *creating* acts; and set it apart to be an everlasting memorial of his work. But though he rested from *creating*, he never ceased from *preserving* and *governing* that which he had formed—in this respect he can

had broken the sabbath, but said also that God was his Father, ^a making himself equal with God.

19 ¶ Then answered Jesus, and said unto them, Verily, verily, I say unto you, ^o The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For ^p the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel.

^o Verse 30. Ch. 8. 28. & 9. 4. & 12. 49. & 14. 10.—p Matt. 3. 17. Ch. 3. 35. 2 Peter 1. 17.

keep no *sabbaths*: for nothing can continue to exist, or answer the end proposed by the divine wisdom and goodness, without the continual energy of God. So *I work*—I am constantly employed in the same way, governing and supporting all things, comforting the wretched, and saving the lost; and to me, in this respect, there is no *sabbath*.

Verse 13. *Making himself equal with God.*] This the Jews understood from the preceding verse: nor did they take a wrong meaning out of our Lord's words; for he plainly stated, that whatever was the Father's work, his was the same: thus showing that he and the Father were one. They had now found out two pretences to take away his life; one was that he had broken the sabbath—*λυσις, dissolved*, as they pretended, the obligation of keeping it holy. The other was that he was guilty of blasphemy, in making himself *equal to God*: for both which crimes, a man, according to the law, must suffer death. See Num. xv. 32. Lev. xxiv. 11, 14, 16.

Verse 19. *The Son can do nothing of himself*] Because of his inseparable union with the Father: nor can the Father do any thing of himself, because of his infinite unity with the Son.

What things soever he doeth, these also doeth the Son] God does nothing but what Christ does—What God does, is the work of God, and proper to no creature—Jesus does whatsoever God does, and therefore is no created being. The Son can do nothing but what he sees the Father do: now, any intelligent creature may do what God cannot do: he may *err*—he may *sin*. If Jesus can do *nothing* but what God does, then he is no creature: he can neither *sin*, nor *err*, nor act *imperfectly*. The conclusion from our Lord's argument is: If I have broken the sabbath, so has God also; for I can do nothing but what I see him doing. He is ever *governing* and *preserving*; I am ever employed in *saving*.

Verse 20. *Greater works than these*] Two of these he immediately mentions; *Raising the dead*, ver. 21. and *Judging the world*, ver. 22.

That ye may marvel.] Or, *So as to make you wonder.* Our Lord sometimes speaks of himself as God, and sometimes as the Ambassador of God. As he had a human and divine nature, this distinction was essentially necessary. Many

A. M. 4031. 21 For as the Father raiseth
A. D. 27. up the dead, and quickeneth
An. Olymp. them; * even so the Son
CCL. 3. quickeneth whom he will.

22 For the Father judgeth no man, but * hath committed all judgment unto the Son :

23 That all men should honour the Son, even as they honour the Father. * He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, * He

† Luke 7. 14. & 8. 54. Ch. 11. 25, 43.—† Matt. 11. 27. & 28. 18. Ver. 27. Ch. 3. 35. & 17. 2. Acts 17. 31. 1 Pet. 4. 5.—† 1 John 2. 23.

errors have originated from want of attention to this circumstance.

Verse 21. *As the Father raiseth up the dead*] This he did in the case of the widow's son at Sarepta, 1 Kings xviii. 22. by the ministry of the prophet Elijah. And again, in the case of the Shunammite's son, 2 Kings iv. 32—35. by the ministry of the prophet Elisha.

The Son quickeneth whom he will.] He raiseth from death to life whomsoever he pleases. So he did, for he raised the ruler's daughter, Mark v. 35—42. the widow's son at Nain, Luke vii. 11—15. and Lazarus at Bethany, John xi. 14—44.

Whom he will.—Here our Lord points out his sovereign power and independence; he gives life according to *his own will*—not being obliged to supplicate for the power by which it was done, as the prophets did; his own *will* being absolute and sufficient in every case.

Verse 22. *The Father judgeth no man*] This confirms what he had said before, ver. 17, 19. that the Father acts not *without* the Son, nor the Son *without* the Father; their acts are common, their power equal.

Verse 23. *That all men should honour the Son, &c.*] If then the Son is to be honoured, **EVEN AS** the Father is honoured, then the Son must be God, as receiving that worship which belongs to God alone. To worship any creature is idolatry; Christ is to be honoured even as the Father is honoured; therefore Christ is not a creature; and if not a *creature*, consequently the *Creator*. See chap. i. 3.

He that honoureth not the Son] God will not receive that man's adoration who refuses to honour Jesus, *even as* he honours him. The Jews expected the Messiah as a great and powerful prince, but they never thought of a person coming in that character, enobled with all the attributes of Godhead. To lead them off from this error, our Lord spoke the words recorded in these verses.

Verse 24. *He that heareth my word*] My doctrine—and *believeth on him that sent me*—he who credits my divine mission, that I am come to give *light and life* to the world by my *doctrine and death*—*hath eternal life*—the seed of this life is sown in his heart the moment he believes; and *shall not come into condemnation*; *σε κρισις*, into judgment—that which will speedily come on this unbelieving race; and

A. M. 4021. that heareth my word, and A. D. 27; believeeth on him that sent me, An. Olymp. hath everlasting life, and shall CCL. 3. not come into condemnation; * but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when * the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And * hath given him authority to

† Ch. 3. 16, 18. & 6. 40, 47. & 8. 51. & 20. 31.—† 1 John 3. 14.—† Verse 28. Ephes. 2. 1, 5. & 5. 14. Col. 2. 13.—† Ver. 22. Acts 10. 42. & 17. 31.

that which shall overwhelm the wicked in the great day.

But is passed from death unto life.] *Μεταβιβασθης*, has changed his country, or place of abode. Death is the country where every Christless soul lives. The man who knows not God, lives a dying life, or a living death—but he who believes in the Son of God, *passes over* from the empire of death to the empire of life. Reader! thou wast born in death: hast thou yet changed the place of thy natural residence? Remember, that to live in sin, is to live in death: and those who live and die thus, shall die eternally.

Verse 25. *The dead shall hear the voice*] Three kinds of death are mentioned in the Scriptures: *natural, spiritual, and eternal.*

The *first* consists in the separation of the body and soul. The *second* in the separation of God and the soul. The *third* in the separation of body and soul from God, in the other world. Answerable to these three kinds of death, there is a *threefold life*: *natural* life, which consists in the union of the soul and body. *Spiritual* life, which consists in the union of God and the soul, by faith and love. *Eternal* life, which consists in the communion of the body and soul with God, by holiness, in the realms of bliss.

Of the *dead*, our Lord says, *the hour is coming, and now is, when they shall hear the voice of the Son of God, and live.* The hour is coming, when all that sleep in the dust shall awake at the voice of the Son of man, and come to judgment: for he giveth life to the dead, ver. 21, 28, 29. Again, the hour is coming, when some of those who have died a *natural* death, shall hear the voice of the Son of God and live again here. It is likely that our Lord had not as yet raised any from the dead; and he refers to those whom he intended to raise; see on ver. 21. Lastly, the hour *now is*, when many who are dead in trespasses and sins, shall hear the voice (the word) of the Son of God, believe and receive *spiritual life*, through him.

Verse 26. *Hath he given to the Son to have life, &c.*] Here our Lord speaks of himself in his character of Messiah or Envoy of God.

Verse 27. *Because he is the Son of man.*] Because he is the *Messiah*; for in this sense the phrase, the *Son of man*, is often to be understood. But some join this to the next verse, thus: *Marvel not at this, because he is the Son of man.*

A. M. 4031. execute judgment also, ^y because he is the Son of man.
A. D. 27.
An. Olymp.
CCL. 3.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 ^z And shall come forth: ^a they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 ^b I can of mine own self do nothing: as I hear, I judge: and my judgment is

^y Dan. 7. 13, 14.—^z Isai. 26. 19. 1 Thess. 4. 16. 1 Cor. 15. 52.—^a Dan. 12. 2. Matthew 25. 32, 33, 46.—^b Verse 19. ^c Matt. 26. 29. Ch. 4. 34. & 6. 38.

Verse 28. *Marvel not at this*] I think it quite necessary to follow here, as noted above, the punctuation of both the *Syriac*, the *Armenian*, *Chrysostom*, *Damasceus*, *Theophylact*, *Euthymius*, and others: which is found also in some very good MSS. *Theophylact* says, that the common method of reading this, which he highly objects to, was the invention of *Paul of Samosata*. In ver. 26. and 27. our Lord, speaking of himself as envoy of God, said, the Father had given him to have life in himself, so that like any of the ancient prophets, he could vivify others; and that he had given him authority to execute judgment, probably referring to that judgment which he was shortly to execute on this unbelieving nation; and apparently, in direct reference to Dan. vii. 13. *Behold one like the Son of man came with the clouds*, &c. a place which the Jews expound of the promised Messiah. In this verse he anticipates an objection, as if they had said: "This cannot be: thou art a man—thou was born among us." Our Lord answers: *Don't marvel at this, because I am a man*—for greater things than these shall be done by me: he who now addresses you, though disguised under the form of a man, shall appear in the great day, to be the judge of quick and dead: by his almighty power, he shall raise all the dead; and by his unerring wisdom and justice, shall adjudge the wicked to hell, and the righteous to heaven. The first sense, however, of this passage, appears to some the most probable; though they both amount nearly to the same meaning.

Verse 30. *I can of mine own self do nothing*] Because of my intimate union with God. See on ver. 19.

I seek not mine own will] I do not, I cannot attempt to do any thing without God. This, that is, the Son of man, the human nature which is the temple of my divinity, chap. i. 14. is perfectly subject to the deity that dwells in it. In this respect, our blessed Lord is the perfect pattern of all his followers. In every thing their wills should submit to the will of their heavenly Father. Nothing is more common than to hear people say, *I will do it because I choose*. He who has no better reason to give for his conduct than his own will, shall in the end have the same reason to give for his eternal destruction. "I followed my own will, in opposition to the will of God, and now I am plunged in the lake that burneth with fire and brimstone."

Reader, God hath sent thee also to do his

just; because ^c I seek not mine own will, but the will of the Father which hath sent me.

31 ^d If I bear witness of myself, my witness is not true.

32 ^e There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, ^f and he bare witness unto the truth.

^d See Chap. 8. 14. Rev. 3. 14.—^e Matthew 3. 17. & 17. 5. Chap. 8. 18. 1 John 5. 6, 7, 9.—^f Chap. 1. 15, 19 27, 32.

will:—his will is, that thou shouldst abandon thy sins, and believe on the Lord Jesus. Hast thou yet done it?

Verse 31. *If I bear witness*] If I had no proof to bring of my being the Messiah, and equal to God, common sense would direct you to reject my testimony: but the mighty power of God, by which I work my miracles, sufficiently attest that my pretensions are well founded.

Bishop Pearce gives a different turn to this verse, by translating it interrogatively, thus: "If I only bear witness of myself, is not my witness true? i. e. is it, on that account, not true? In chap. viii. 14. he says, *Though I bear record of myself, yet my record is true*. And in ver. 18. he says, *I am one that bear witness of myself*."

Verse 32. *There is another*] God the Father, who, by his spirit in your prophets, described my person, office, and miracles. You read these Scriptures, and you cannot help seeing that they testify of me;—no person ever did answer the description there given, but myself; and I answer to that description in the fullest sense of the word. See ver. 39.

And I know] Instead of *oïda*, *I know*, *oïdara ye know*, is the reading of the *Codex Bezae*, *Armenian*, and two of the *Itala*. Ye believe the Scriptures to be of God, and that he cannot lie; and yet ye will not believe in me, though these Scriptures have so clearly foretold and described me! It is not one of the least evils attending unbelief, that it acts not only in opposition to God, but it also acts inconsistently with itself. It receives the Scriptures in bulk, and acknowledges them to have come through divine inspiration; and yet believes no part separately. With it the whole is true, but no part is true! The very unreasonableness of this conduct, shows the principle to have come from beneath, were there no other evidences against it.

Verse 33. *Ye sent unto John*] I am not without human testimony of the most respectable kind:—Ye sent to John, and he bare witness. There are several circumstances in John's character, which render his testimony unexceptionable. 1. He is consulted by the very enemies of Christ, as a very holy and extraordinary man. 2. He is perfectly free from all self-interest, having declined making the least advantage by his own reputation. 3. He is sincere, undaunted, and so averse from all kinds of flattery, that he reproves Herod at the hazard of his liberty and life. 4. He was so

A. M. 4031. 34 But I receive not testi-
 A. D. 27. mony from man: but these
 An. Olymp. things I say, that ye might be
 CCL. 3. saved.

35 He was a burning and ^εa shining light: and ^hye were willing for a season to rejoice in his light.

36 ¶ But ⁱI have greater witness than that of John: for ^kthe works which the Father hath given me to finish, the same works that I do, bear witness of

g 2 Pet. 1. 19.—h See Matt. 13. 20. & 21. 26. Mark 6. 20. 11 John 5. 9.—k Ch. 3. 2. & 10. 25. & 15. 24.—l Matt. 3. 17. & 17. 5. Ch. 6. 27. & 8. 18.

far from being solicited by Christ to give his testimony, that he had not even seen him, when he gave it. See chap. i. 19—23.

Verse 34. *But I receive not testimony from man* [only] I have no need of John's testimony: the works that I do, bear sufficient testimony to me, ver. 36.

But these things I say, &c.] You believed John to be a prophet—a prophet cannot lie: he bore testimony that I am the Lamb of God, that beareth away the sin of the world, chap. i. 29. therefore, that ye may be saved by believing in me as such, I have appealed to John's testimony.

Verse 35. *He was a burning and a shining light*] *ἦν ὁ λυχνος ὁ καίρμενος καὶ φαίτων*, should be translated, *He was a burning and a shining LAMP*. He was not *το φῶς τοῦ κόσμου*, the light of the world, i. e. the sun: but he was *ὁ λυχνος*, a lamp, to give a clear and steady light till the sun should arise. It is supposed that John had been cast into prison about four months before this time. See the note on chap. iv. 35. As his light continued no longer to shine, our Lord says, *he was*.

The expression of *lamp*, our Lord took from the ordinary custom of the Jews, who termed their eminent doctors, *the lamps of Israel*. A lighted candle is a proper emblem of a minister of God; and *alteri serviens consumor*—"In serving others, I myself destroy:"—a proper motto. There are few who preach the Gospel faithfully that do not lose their lives by it. *Burning* may refer to the *zeal* with which John executed his message; and *shining* may refer to the *clearness* of the testimony which he bore concerning Christ. Only to *shine*, is but vanity; and to *burn* without *shining*, will never edify the church of God. Some *shine*, and some *burn*, but few both *shine* and *burn*; and many there are who are denominated pastors, who neither *shine* nor *burn*. He who wishes to save souls, must both *burn* and *shine*; the *clear light of the knowledge of the sacred records* must fill his *understanding*; and the *holy flame of loving zeal* must occupy his *heart*. *Zeal* without *knowledge* is continually *blundering*; and *knowledge* without *zeal* makes *no converts* to Christ.

For a season] The time between his beginning to preach and his being cast into prison.

To rejoice] *Ἀγαλλιασθῆναι*, to jump for joy, as we would express it. They were exceedingly rejoiced to hear that the Messiah was come, because they expected him to deliver them out of the hands of the Romans: but

me, that the Father hath sent A. M. 4031.
A. D. 27.
An. Olymp.
CCL. 3.

37 And the Father himself, which hath sent me, ¹hath borne witness of me. Ye have neither heard his voice at any time, ^mnor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ ⁿSearch the Scriptures; for in them ye think ye have eternal life: and

^m Deut. 4. 12. Chap. 1. 18. 1 Tim. 1. 17. 1 John 4. 12.—ⁿ Isaiah 8. 20. & 34. 16. Luke 16. 29. Verse 46. Acts 17. 11.

when a *spiritual deliverance*, of infinitely greater moment, was preached to them, they rejected both it, and the light which made it manifest.

Verse 36. *But I have greater witness*] However decisive the judgment of such a man as John may be, who was *the lamp of Israel*, a miracle of grace, filled with the spirit of Elijah, and more than any prophet, because he pointed out, not the Messiah who *was to come*, but the Messiah who *was already come*: nevertheless, I am not obliged to depend on his testimony alone; for I have a greater one; that of Him whom you acknowledge to be your God. And how do I prove that this God bears testimony to me? By my *works*: these miracles, which attest my mission, and prove by themselves, that nothing less than unlimited power and boundless love could ever produce them. By my *word only*, I have perfectly and *instantly* healed a man who was diseased thirty and eight years. Ye see the miracle—the man is before you whole and sound. Why then do ye not believe in my mission, that ye may embrace my doctrine, and be saved?

Verse 37. *The Father himself—hath borne witness*] That is, by his prophets.

Ye have neither heard his voice] I make these words, with Bishop Pearce, a parenthesis: the sense is—"Not that my Father ever appeared visibly or spake audibly to any of you; but he did it by the mouths of his prophets." Lately, however, he had added to their testimony his own voice from heaven, on the day of Christ's baptism. See Matt. iii. 17.

Verse 38. *Ye have not his word abiding in you*] Though ye believe the Scriptures to be of God, yet ye do not let them take hold of your hearts—his word is in your mouth, but not in your mind. What a miserable lot! to read the Scriptures as the true sayings of God, and yet to get no salvation from them! *Thy word*, says David, (Psal. cxix. 11.) *have I hid in my heart, that I might not sin against thee*. This, these Jews had not done. Reader, hast thou?

Verse 39. *Search the Scriptures*] *Ἐγναρῆσαι τὰς γράφας*. This should be translated, not in the *imperative*, but in the *indicative* mood, thus: *Ye search the Scriptures diligently*. That these words are commonly read in the *imperative* mood is sufficiently known; but this reading can never accord well with the following verse, nor can the force and energy of the words be perceived by this version.

The rabbins strongly recommend the study

A. M. 4031. ° they are they which testify
A. D. 97. of me.
An. Olymp. CCL. 3.

40 ^p And ye will not come to me, that ye might have life.

41 ¶ I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

° Deut. 18. 15, 18. Luke 24. 27. Ch. 1. 45.—p Ch. 1. 11.

of the Scriptures. The *Talmud, Tract. Shabbath*, fol. 30. brings in God thus addressing David: "I am better pleased with one day in which thou sittest and studiest the law, than I shall be with a thousand sacrifices which thy son Solomon shall offer upon my altar."

Perhaps the Scriptures were never more diligently searched than at that very time: first, because they were in expectation of the immediate appearing of the *Messiah*; secondly, because they wished to find out *allegories* in them, (see *Philo*;) and thirdly, because they found these Scriptures to contain the promise of an *eternal life*. He, said they, who studies daily in the law, is worthy to have a portion in the world to come, *Sohar. Genes. fol. 31*. Hence we may infer, 1st. That the Jews had the knowledge of a *future state* before the coming of Christ; and 2dly. That they got that knowledge from the Old Testament Scriptures.

The word *εσuaras*, which might be translated, *Ye search diligently*, is very expressive. *Homer. Il. xviii. l. 321*. applies it to a lion deprived of his whelps, who "scours the plains, and traces the footsteps of the man." And in *Onys. xix. l. 436*. to dogs tracing their game by the scent of the foot.

In the Septuagint, the verb *εσuaras* answers to the Hebrew *wan chaphush*, to search by uncovering; to *רן chakar*, to search minutely, to explore; to *רן chushaph*, to strip, make bare; and to *רן mashash*, to feel, search by feeling. It is compounded of *εσω*, I seek, and *ωω*, a bed; "and is," says St. Chrysostom, "a metaphor taken from those who dig deep, and search for metals in the bowels of the earth. They look for the bed where the metal lies, and break every clod, and sift and examines the whole, in order to discover the ore." Those who read the verse in the imperative mood, consider it an exhortation to the diligent study of the Sacred Writings. *Search*; that is, *shake and sift* them, as the word also signifies; search narrowly, till the true force and meaning of every sentence, yea, of every word and syllable, nay, of every letter and yod therein, be known and understood. Confer *place with place*; the scope of one place with that of another; things going before with things coming after: compare word with word, letter with letter, and search the whole thoroughly. See *Parkhurst, Mintert, and Leigh*.

Leaving every translation of the present passage out of the question, this is the proper method of reading and examining the Scriptures, so as to become wise unto salvation through them.

Verse 40. *And ye will not come to me*] Though ye thus search the Scriptures, in hopes of finding the *Messiah* and *eternal life* in them, yet ye will not come unto me, believe in me, and be my disciples, though so clearly pointed

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the

A. M. 4031. A. D. 97. An. Olymp. CCL. 3.

& 3. 19.—r Ver. 34. 1 Thess. 2. 6.—Ch. 12. 43.—r Rom. 2. 29

out by them, that ye may have that eternal life which can only come through me.

Verse 41. *I receive not honour from men*.] I do not stand in need of you or your testimony I act neither through self-interest, nor vanity. Your salvation can add nothing to me, nor can your destruction injure me: I speak only through my love for your souls, that ye may be saved.

Verse 42. *But I know you that ye have not, &c.*] Don't say that you oppose me through zeal for God's honour, and love for his name, because I make myself equal to him; no, this is not the case. I know the dispositions of your souls; and I know ye have neither love for his name, nor zeal for his glory. Incorrigible ignorance and malicious jealousy actuate your hearts. Ye read the Scriptures, but ye do not enter into their meaning. Had you been as diligent to find out the truth, as you have been to find out *allegories, false glosses*, and something to countenance you in your crimes, you would have known that the *Messiah*, who is equal with God, must be the Son of man also, and the inheritor of David's throne; and that the very works which I do, are those which the prophets have foretold the *Messiah* should perform. See *Dan. vii. 13, 14. Isai. ix. 6, 7. xi. 1—5, 10. xxxv. 4—6*.

Verse 43. *I am come in my Father's name*] With all his influence and authority. Among the rabbins, it was essential to a teacher's credit, that he should be able to support his doctrine by the authority of some eminent persons who had gone before. Hence the form, *coming in the name of another*.

If another shall come in his own name] Having no divine influence, and no other authority than his own, him ye will receive. That this was notoriously the case, may appear from *Josephus, Antiq. b. xviii. c. 14. Acts v. 36, 37. Eusebius, Eccl. Hist. b. iv. c. 6*. It is by the just judgment of God, that those, who will not believe the truth of God, shall be so given up as to believe the most absurd of lies. For an account of these false Christs, see the notes on *Matt. xxiv. 5*.

Verse 44. *How can ye believe, which receive honour, &c.*] The grand obstacle to the salvation of the scribes and Pharisees was their *pride, vanity, and self-love*. They lived on each other's praise. If they had acknowledged Christ as the only teacher, they must have given up the good opinion of the multitude; and they chose rather to lose their souls than to forfeit their reputation among men! This is the ruin of millions. They would be religious, if religion and worldly honour were connected: but as the kingdom of Christ is not of this world, and their hearts and souls are wedded to the earth, they will not accept the salvation which is offered to them on these terms—*Deny*

A. M. 4031. honour that cometh from God
A. D. 27. only?
An. Olymp. CCL. 3.

45 ¶ Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

¶ Rom. 2. 12.—7 Gen. 3. 15. & 12. 3. & 18. 18. & 22. 18.

thyself: take up thy cross, and follow ME. It is no wonder that we never find persons making any progress in religion, who mix with the world, and in any respect regulate their conduct by its anti-christian customs, maxims, and fashions.

From God only? Or, from the only God—Πατρὸς τοῦ μόνου Θεοῦ. Two of the ancient Slavonic versions read, From the only-begotten Son of God.

Verse 45. Do not think that I will accuse you] You have accused me with the breach of the sabbath, which accusation I have demonstrated to be false; I could, in return, accuse you, and substantiate the accusation, with the breach of the whole law; but this I need not do, for Moses, in whom ye trust, accuses you. You read his law, acknowledge you should obey it, and yet break it both in the letter and in the spirit. This law, therefore, accuses and condemns you. It was a maxim among the Jews, that none could accuse them but Moses; the spirit of which seems to be, that only so pure and enlightened a legislator could find fault with such a noble and excellent people! For notwithstanding their abominations, they supposed themselves the most excellent of mankind!

Verse 46. He wrote of me] For instance, in reciting the prophecy of Jacob, Gen. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come; and unto him shall the gathering of the people be. And in Deut. xviii. 18. I will raise them up a prophet from among their brethren like unto thee; and I will put my words in his mouth, &c. Confer this with Acts iii. 22. and vii. 37. Besides, Moses pointed out the Messiah in a multitude of symbols and figures, which are found in the history of the patriarchs, the ceremonial laws, and especially in the whole sacrificial system. All these were well defined, though shadowy representations of the birth, life, sufferings, death, and resurrection of the Saviour of the world. Add to this, Moses has given you certain marks to distinguish the false from the true prophet, Deut. xiii. 1—3. xviii. 22. which, if you apply to me, you will find that I am not a false, but a true prophet of the Most High God.

Verse 47. But if ye believe not his writings, &c.] If you lay them not to heart—if you draw not those conclusions from them which their very letter, as well as their spirit, authorises you to draw, how shall ye believe my words, against which ye have taken up the most ungrounded prejudice! it is no wonder that we find the Jews still in the gall of bitterness, and

46 For had ye believed A. M. 4031.
Moses, ye would have be- A. D. 27.
lieved me: for he wrote An. Olymp.
of me. CCL. 3.

47 But if ye believe not his writings, how shall ye believe my words?

& 49. 10. Deut. 18. 15, 18. Ch. 1. 45. Acts 26. 22.

bond of iniquity; as they believe not Moses and the prophets in reference to the Messiah, it is no marvel that they reject Christ and the apostles. Till they see and acknowledge from the law and the prophets that Christ must have come, they will never believe the Gospel. St. Paul says, 2 Cor. iii. 15. that even until this day, when Moses, (i. e. the law) is read, the veil is upon their hearts: so that they see not to the end of that which is abolished: ver. 13. Nor will this veil be taken away, till they turn from worldly gain and atheism (which appears to be their general system) to the Lord; ver. 16. and then the light of the glory of God shall shine on them in the face (through the mediation and merits) of Jesus Christ.

It appears that this discourse of our Lord had effectually confounded these Jews, for they went away without replying—a manifest proof they had nothing to say.

1. In all periods of their history, the Jews were both an incredulous and disobedient people: perhaps it was on this ground that God first chose them to be keepers of his testimonies: for had they not had the most incontrovertible proofs that God did speak, they would neither have credited, nor preserved his oracles. Their incredulity is, therefore, no mean proof of the divine authority of the law and the prophets. The apostles, who were all Jews, partook deeply of the same spirit, as various places in the Gospel prove; and had not they had the fullest evidence of the divinity of their Master, they would not have believed, much less have sealed the truth with their blood. Thus their incredulity is a strong proof of the authenticity of the Gospel.

2. When a man, through prejudice, bigotry, or malevolence, is determined to disbelieve, both evidence and demonstration are lost upon him; he is incapable of conviction, because he is determined not to yield. This was, this is the case with the Jews—there are facts before their eyes sufficient to convince and confound them; but they have made a covenant with unbelief, and therefore they continue blind, ignorant, and wicked; obstinately closing their eyes against the light, and thus the wrath of God is coming upon them to the very uttermost. But shall not a rebellious and wicked Christian be judged worthy of more punishment? certainly: for he professes to believe that truth which is able to make him wise unto salvation, by faith in Jesus Christ. Reader, it is an awful thing to trifle with the Gospel: the God of it is pure, jealous, and holy. Come unto him, and implore forgiveness of thy past sins, that thou mayest have eternal life.

CHAPTER VI.

Jesus passes the sea of Tiberias, and a great multitude follow him, 1-4. He feeds five thousand with five loaves and two fishes, 5-13. They acknowledge him to be the prophet that should come into the world, 14. They purpose to force him to become their king; and he withdraws from the multitude, 15. The disciples take ship, and go toward Capernaum, and are overtaken with a storm, 16, 18. Christ comes to them walking upon the water, 19-21. The people take boats and follow him, 22-24. He reproves their fleshly motives, 25-27. They profess a desire to be instructed, 28. Christ preaches to them, and shows them that he is the bread of life, and that they who reject him are without excuse, 29-40. They are offended, and cavil, 41, 42. He asserts and illustrates his foregoing discourse, 43-51. They again cavil, and Christ gives farther explanations, 52-59. Several of the disciples are stumbled at his assertion, that unless they ate his flesh and drank his blood they could not have life, 60. He shows them that his words are to be spiritually understood, 61-65. Several of them withdraw from him, 66. He questions the twelve, whether they also were disposed to forsake him, and Peter answers for the whole, 67-69. Christ exposes the perfidy of Judas, 70, 71.

A. M. 4032.
A. D. 28.
An. Olymp.
CCL. 4.

AFTER ^a these things
Jesus went over the
sea of Galilee, which is the
sea of Tiberias.

2 And ^b a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 ^c And the passover, a feast of the Jews, was nigh.

5 ^d When Jesus then lifted up his eyes,

^a Matthew 14. 15. Mark 6. 35. Luke 9. 10, 12.—^b Luke 6. 17. & 9. 11.

NOTES ON CHAPTER VI.

Verse 1. *After these things*] This is a sort of indefinite expression, from which we can gather nothing relative to the time in which these things happened. It refers, no doubt, to transactions in the preceding year.

Jesus went over the sea of Galilee] Or, as some translate the words, *by the side of the sea of Galilee*. From Luke, chap. ix. 10. we learn that this was a desert place in the vicinity of Bethsaida. The sea of Galilee, *Gennesaret*, and *Tiberias*, are the same in the New Testament with the sea of *Cinnereth* in the Old. *Tiberias* was a city in Galilee, situated on the western side of the lake. See on ver. 22.

Verse 2. *They saw his miracles which he did*] John does not mention these miracles: but Matthew details them from chap. xii. 2. to chap. xiv. 13. John seems more intent on supplying the deficiencies of the other evangelists, than in writing a connected history himself.

Verse 3. *Went up into a mountain*] This mountain must have been in the desert of Bethsaida, in the territories of Philip, tetrarch of Galilee. Our Lord withdrew to this place for a little rest; for he and the disciples had been so thronged with the multitudes continually coming and going, that they had not time to take necessary food. See Mark. vi. 31.

Verse 4. *And the passover—was nigh*] This happened about ten or twelve days before the third passover which Christ celebrated after his baptism. *Calmet*. For a particular account of our Lord's four passovers see the note on chap. ii. 13.

For thirty days before the passover there were great preparations made by the Jews, but especially in the last nineteen days, in order to celebrate the feast with due solemnity. Lightfoot supposes that what is here related happened within the last fifteen days. See *Calmet's* opinion above.

A. M. 4032.
A. D. 28.
An. Olymp.
CCL. 4.

and saw a great company
come unto him, he saith unto
Philip, Whence shall we buy
bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, ^eTwo hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

^e Lev. 23. 5, 7. Deut. 16. 1. Ch. 2. 13. & 5. 1.—^d Matthew 14. 14. Mark 6. 35. Luke 9. 12.—^c See Numb. 11. 21, 22.

Verse 5. *Saw a great company*] See this miracle explained at large on Matt. xiv. 13, &c. Mark vi. 31, &c. Luke ix. 10, &c.

In speaking of the passovers, and various other matters, it does not appear that John follows any strict chronological order.

From ver. 15. It appears that our Lord had come down from the mountain and fed the multitudes in a plain at the foot of it.

Saith unto Philip] This, with what follows to the end of the seventh verse, are not mentioned by any of the other evangelists.

Philip was probably the provider for the disciples, as *Judas* was the treasurer.

Whence shall we buy bread] Instead of ἀγοράσμεν, shall we buy, I should read ἀγοράσμεν, may we buy, which is the reading of ABDEHLS. Mt. BV. and many others. As Philip was of Bethsaida, chap. i. 44. xiii. 21. he must have been much better acquainted with the country in which they then were than any other of the disciples.

Verse 6. *This he said to prove him*] To try his faith, and to see whether he and the other apostles had paid proper attention to the miracles which they had already seen him work; and to draw their attention more particularly to that which he was now about to perform. This is an observation of the evangelist himself, who often interweaves his own judgment with the facts he relates, which St. Matthew rarely ever does. The other evangelists say, that previously to this miracle, he continued to instruct and heal the multitudes till it was near the close of the day. Matt. xiv. 14, 15. Mark vi. 34, 35. Luke ix. 11, 12.

Verse 7. *Two hundred pennyworth*] This sum, rating the denarius at 7³d. would amount to £6. 9s. 2d. of our money, and appears to have been more than our Lord and all his disciples were worth of this world's goods. See the notes on Matt. xviii. 28.

Verse 8. *Andrew, Simon Peter's brother,*

A. M. 4032. 9 There is a lad here, which
A. D. 28. hath five barley loaves, and
An. Olymp. two small fishes: 'but what
CCL. 4. are they among so many?

10 And Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

[2 Kings 4. 43.—ε Gen. 49. 10. Deut. 18. 15, 18. Matt. 11. 3.

saith] The other evangelists attribute this answer to the apostles in general. See the passages referred to above.

Verse 9. *There is a lad here*] Παιδάριον, a little boy, or servant, probably one who carried the apostles' provisions, or who came on purpose to sell his bread and fish.

Five barley loaves] Barley scarcely bore one-third of the value of wheat in the East: see Rev. vi. 6. That it was a very mean fare, appears from Ezek. xiii. 19. where the false prophetesses are said to pollute the name of God for handfuls of barley, i. e. for the meanest reward. And Plutarch in *Apoph.* p. 174. speaking concerning the flight of Artaxerxes Mnemon, says he was reduced to such distress as to be obliged to eat barley bread. See *Kypke*. From this and other circumstances, we may plainly perceive that the self-denying doctrine preached by Christ and his apostles, was fully exemplified in their own manner of living.

Two small fishes] Δυο ὀψαρια. The word ὀψαριον signifies whatever is eaten with bread, to perfect the meal, or to make it easy of deglutition, or to help the digestion. There is no word in the English language for it, which is a great defect. The inhabitants of Scotland, and of the north and northwest of Ireland, use the word *kytshen*, by which they express whatever is eaten with bread or potatoes, as *flesh, fish, butter, milk, eggs, &c.* no satisfactory etymology of which word I am able to offer. In the parallel places in the other three evangelists, instead of ὀψαρια, ἰχθυας is used; so that the word evidently means *fish* in the text of St. John: see on chap. xxi. 5.

Verse 10. *There was much grass in the place.*] Perhaps newly mown grass, or hay is meant, (so the Vulgate *fenum*) and this circumstance marks out more particularly that the *passover* was at hand. In Palestine the grass is ready for mowing in *March*; and this miracle seems to have been wrought only a few days before the commencement of that festival: see ver. 4.

Verse 11. *Jesus took the loaves*] See the notes on Matt. xiv. 19—21. As there were five loaves and five thousand people, so there was one loaf to every thousand men, independently of the women and children.

A. M. 4032. 13 Therefore they gathered
A. D. 28. them together, and filled
An. Olymp. twelve baskets with the frag-
CCL. 4. ments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth ^ε that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 ^h And when even was now come, his disciples went down unto the sea, (

Ch. 1. 21. & 4. 19, 25. & 7. 40.—^h Matt. 14. 23. Mark 6. 47

Verse 12. *Gather up the fragments*] "Great will be the punishment of those who waste the crumbs of food, scatter seed, and neglect the law." *Synops. Sohar.* Among the Jews the *מאן פאך*, or residue after a meal, was the property of the servitors.

Verse 14. *This is of a truth that prophet*] Spoken of, Deut. xviii. 15. viz. the Messiah. How near were these people at this time to the kingdom of heaven!

Verse 15. *Take him by force, to make him a king*] The Jews had often suffered by famine in those times in which their enemies were permitted to prevail over them: but finding that Jesus had such power as to multiply a few loaves so as to feed thousands, they took it for granted that while he was at their head, no evil could possibly happen to them; and therefore were determined immediately to proclaim him king, and rid themselves at once of Herod and the Romans. Our Lord perceiving this, either by some words which they had dropped, or by his penetration of their hearts, retired before the project had been fully formed, or could be put into execution. It was not till a considerable time afterward, that even the disciples fully understood that his kingdom was not of this world.

Into a mountain] That on which he was with his disciples previously to his working this miracle: see ver. 3.

St. Matthew, chap. xiv. 22, 23. and Mark vi. 45, 46. say, that before this Jesus constrained his disciples to embark in the vessel, and go along the sea coast toward Capernaum, or Bethsaida: see here ver. 17. and the note on Mark vi. 45. and, that after they were gone, he dismissed the multitudes, having, no doubt, given them such advices as the nature of the case required; after which he went into the mountain to pray.

Worldly wisdom would have said, "Declare thyself king: yield to the desires of the people: this will be the readiest way of converting the Jews." No. Jesus must die for the sin of the world. No man's heart can be turned to God by outward pomp or splendour—no saving change can be brought about by any might or any power, but by the Spirit of the Lord of hosts. Zech. iv. 6

A. M. 4032. 17 And entered into a ship, and went over the sea toward Capernaum. ^{A. D. 38. An. Olymp. CCL. 4.} ^{A. M. 4032. A. D. 38. An. Olymp. CCL. 4.} ¹ And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: ¹ and immediately the ship was at the land whither they went.

22 † The day following, when the people which stood on the other side

† Matthew 14. 25. Mark 6. 47.

Verse 17. *Toward Capernaum*] St. Mark says, chap. vi. 45. that our Lord commanded them to go along to Bethsaida; and in the course of the history we find they got neither to Bethsaida nor Capernaum, but landed in the country of *Gennesaret*: Matt. xiv. 34. Our Lord seems to have desired them to go either to Bethsaida or Capernaum, which were only a very few miles distant, and on the same side of the sea. The reason why they could reach neither, was the storm, which the evangelists say rose at the time, and the wind being contrary: the storm being probably excited by the prince of the power of the air. Capernaum lay at the northern part of this sea, and they went along the Galilean or western coast, probably expecting Christ to come to them, on which account they might keep in close by the land. But there are great difficulties in fixing the places mentioned by the evangelists. By some writers, Bethsaida and Capernaum are placed on opposite sides of this lake: by others, on the same side. Sometimes when our translation speaks of *passing over* the sea, &c. a *coasting voyage* only is meant, as we find the disciples landing on the same side from which they had departed: see the note on ver. 22.

Verse 19. *Had rowed*] Their vessel was a small one, only something of the boat kind: as to *sails*, if they had any, they could not now venture to carry them, because of the storm.

Five and twenty or thirty furlongs] Between three and four miles. The sea of Tiberias, on which they now were, was, according to *Josephus*, War, book iii. chap. 25. *forty furlongs*, or *five miles* in breadth: and *one hundred and forty furlongs*, or *eighteen miles* in length. *Pliny*, lib. v. chap. 15. makes it about *six miles* broad, and *sixteen* long.

They see Jesus] See the notes on Matt. xiv. 25, &c.

Verse 21. *Immediately the ship was at the land*] How far they were from the place at which they landed when our Lord came to

of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

† Matthew 14. 32. Mark 6. 51.

them, we know not. But the evangelist seems to speak of their sudden arrival as extraordinary and miraculous.

Verse 22. *The people which stood on the other side*] Εἰς τὴν πῆραν τῆς θαλάσσης, standing by the sea side. The people were not on the other side, i. e. in *Perea*, as our version states; but on that side where Bethsaida lay: see the notes on Matt. xiv. 25. and 34. and on Mark vi. 45. The Greek word, *πῆρα*, says Bishop *Pearce*, seems to signify in Scripture sometimes on the side of, and sometimes on this side of: see *Jos. v. 1.* and *Macc. ix. 34.* The Hebrew word *צַד* *abar*, signifies by the side: *Exod. xxviii. 26.* and is translated on this side in *Deut. iv. 29.* It has the same meaning in the Septuagint, *Deut. i. 5. iii. 8. iv. 46.* *πῆρα*, says *Vorstius*, is the same with *πῆρα*, near to. This is evidently the meaning of the word in *Matt. iv. 15.* as it appears from what is said of the land of *Zebulon and Naphtali*, that by *πῆρα* is not meant beyond, but by the side of; because those two tribes inhabited the western side of Jordan, which was the side lying nearest to Judea and Galilee; see on *Matt. xix. 1.*

Verse 23. *There came other boats*] After Jesus and his disciples had departed.

From Tiberias] Herod Antipas built this city near the lake of Gennesaret, in the best parts of Galilee, and called it *Tiberias*, in honour of *Tiberius*, the Roman emperor: see *Jos. Ant. b. xviii. chap. 2. sect. 3.*

Verse 24. *They also took shipping*] That is, as many of them as could get accommodated with boats took them, and thus got to Capernaum; but many others doubtless went thither on foot: as it is not at all likely that five or six thousand persons could get boats enough to carry them.

Verse 25. *On the other side of the sea.*] That is, on the sea coast, to the northward of it, where Capernaum lay in the land of Gennesaret: but see the note on ver. 17, 22. It was in one of the synagogues of Capernaum that he delivered the following discourse: see ver. 59.

A. M. 4032. 26 Jesus answered them
A. D. 28. and said, Verily, verily, I
An. Olymp. say unto you, Ye seek me,
CCI. 4. not because ye saw the miracles, but
because ye did eat of the loaves, and
were filled.

27. ¹ Labour not for the meat which
perisheth, but ^m for that meat which
endureth unto everlasting life, which

¹ Or, *work not.*—^m Verse 54. Chap. 4. 14.—^o Matthew
3. 17. & 17. 5. Mark 1. 11. & 9. 7. Luke 3. 22. & 9.

Verse 26. *Ye seek me, not because ye saw, &c.*] Though the miracle of the loaves was one of the most astonishing that ever was wrought upon earth; and though this people had, by the testimony of all their senses, the most convincing proof of its reality; yet we find many of them paid little attention to it, and regarded the omnipotent hand of God in it, no farther than it went to satisfy the demands of their appetite! Most men are willing to receive temporal good from the hands of God: but there are few, very few, who are willing to receive spiritual blessings.

Verse 27. *Labour not for the meat*] That is, for that *only*, but also, *for the bread, &c.* Our Lord wills every man to be active and diligent in that employment, in which providence has placed him: but it is his will also, that that employment, and all the concerns of life, should be subservient to the interest of his soul.

But for that meat, &c.] He who labours not in the work of his salvation, is never likely to enter into the kingdom of God. Though our labour cannot purchase it, either in *whole*, or in *part*, yet it is the way in which God chooses to give salvation; and he that will have heaven must strive for it. Every thing that can be possessed, except the salvation of God, is a *perishing* thing; this is its essential character: it can last to us no longer than the body lasts. But when the earth and its produce are burnt up, this bread of Christ, his grace and salvation, will be found *remaining unto eternal life*. This is the portion after which an immortal spirit should seek.

Him hath God the Father sealed.] By this expression, our Lord points out the commission, which, as the Messiah, he received from the Father, to be *prophet and priest to an ignorant, sinful world*. As a person who wishes to communicate his mind to another who is at a distance, writes a letter, seals it with his own seal, and sends it directed to the person for whom it was written: so Christ, who lay in the bosom of the Father, came to *interpret* the divine will to man, bearing the image, supercription, and seal of God, in the immaculate holiness of his nature, un sullied truth of his doctrine, and in the astonishing evidence of his miracles. But he came also as a *priest* to make an atonement for sin: and the bread which nourishes unto eternal life, he tells us, ver. 51. is his *body*, which he gives for the life of the world; and to this sacrifice of himself, the words *him hath God the Father sealed*, seem especially to relate. It certainly was a custom among nations contiguous to Judea, to set a *seal* upon the victim which was deemed proper

A. M. 4032
A. D. 28
An. Olymp.
CCI. 4.

the Son of man shall give
unto you: ^o for him hath God
the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, ^o This is the work of God, that ye believe on him whom he hath sent.

35. Ch. 1. 33. & 5. 37. & 8. 18. Acts 2. 22. 2 Peter 1. 17
^o 1 John 3. 23.

for sacrifice. The following account of the method of providing white bulls among the Egyptians, for sacrifices to their god *Apis*, taken from *HERODOTUS, Euterpe*, or b. ii. p. 117. casts much light upon this place. "They sacrifice white bulls to *Apis*; and for that reason make the following trial. If they find one black hair upon him, they consider him as unclean: that they may know this with certainty, the priest appointed for this purpose, views every part of the animal, both standing and lying on the ground. After this he draws out his tongue, to see if he be clean by certain signs: in the last place he looks upon the hairs of his tail, that he may be sure they are as by nature they should be. If after this search the bull is found unblemished, he signifies it by *tying a label to his horns*; then, having *applied wax*, he seals it with his ring, and they lead him away: for it is death to sacrifice one of these animals, unless he have been marked with such a seal."

The Jews could not be unacquainted with the rites and ceremonies of the Egyptian worship; and it is possible that such precautions as these were in use among themselves; especially as they were so strictly enjoined, to have their sacrifices *without spot and without blemish*. Infinite justice found Jesus Christ to be without spot or blemish, and therefore *sealed*, pointed out, and accepted him, as a proper sacrifice and atonement for the sin of the whole world. Colate with this passage, Heb. vii. 26, 27, 28. Eph. v. 27. 2 Pet. iii. 14. and especially Heb. ix. 13, 14. *For if the blood of BULLS and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth—how much more shall the blood of Christ, who through the eternal Spirit offered himself WITHOUT SPOT to God, purge your consciences from dead works?* The rabbins talk much of the seal of God, which they suppose to be *נֶמֶשׁ*, or truth; and that this is a representation of the *unoriginated and endless* perfections of God. This doctrine is just; but their method of proving it is not so satisfactory. *Aleph n*, say they, is the *first* letter of the alphabet: *mem* *o* the middle; and *tau* *n* the last: these three letters make *נֶמֶשׁ*, *TRUTH*, because God is the *first*—there was none before him; he is the *middle*—none mingles with him; and he is the *last*—there can be none after him. *Hieros. Sankhed.* fol. 18. See also 1 Pet. i. 18, 19.

Verse 28. *That we might work the works of God?*] That is, divine works, or such as God can approve.

Verse 29. *This is the work of God, that ye believe.*] There is nothing you can be employed in, more acceptable to God, than in yielding

A. M. 4033. A. D. 28. An. Olymp. CCL. 4.
 30 ¶ They said therefore unto him, ^p What sign showest thou then, that we may see, and believe thee? what dost thou work?

31 ^r Our fathers did eat manna in the desert; as it is written, ^s He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

^p Matt. 12. 26. & 16. 1. Mark 8. 11. 1 Cor. 1. 22.—Exod. 16. 15. Numb. 9. 15. Neh. 9. 15. Wisd. 16. 20. 1 Cor. 10. 3. ^s Psa. 78. 24, 25.

to the evidence set before you, and acknowledging me as your Messiah, and the Saviour of a lost world.

Verse 30. *What sign?* Τι σημιον, what miracle; so the word is evidently used John ii. 11, 23, and in many other places.

That we may see, and believe thee] That having seen the miracle, we may believe thee to be the promised Messiah. They had already seen the miracle of the five loaves, and did not believe; and it was impossible for them to see any thing more descriptive of unlimited power and goodness. Even miracles themselves, are lost on persons whose hearts are fixed on the perishing things of the world, and whose minds are filled with prejudice against the truth.

Verse 31. *Our fathers did eat manna in the desert*] Their argument seems to run thus: Thou hast, we grant, fed five thousand men with five loaves and two small fishes; but what is this in comparison of what Moses did in the desert, who for forty years fed more than a million of persons with bread from heaven: do something like this, and then we will believe in thee, as we have believed in Moses.

Verse 32. *Moses gave you not that bread from heaven*] Our Lord refutes the argument of the Jews, by proving, 1. That it was not Moses, but God, who gave the manna. 2. That this bread was not the true bread, but was merely a type of it. 3. That God had given them now a bread infinitely more excellent. 4. That himself is that heavenly nourishment of which he spake, and who was typified by the manna in the desert.

To show that himself was the true bread from heaven, he proves two things: 1. That his doctrine was the true nourishment of the soul, and that those who were to be put in possession of the blessings promised in it, must come to God by faith. 2. That he would give his body for the life of the world: that as bread is the staff that supports the natural life of man; so the salvation procured by his death, should be that by which the bodies and souls of believers should be preserved unto life eternal.

Verse 34. *Lord evermore give us this bread.*] Either meaning, "Let the miracle of the manna be renewed, and continue among us for ever:" or, "Let that bread of which thou hast spoken, become our constant nourishment." The Jews

A. M. 4033. A. D. 28. An. Olymp. CCL. 4.
 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 ^t Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, ^u I am the bread of life: ^v he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 ^w But I said unto you, That ye also have seen me, and believe not.

37 ^x All that the Father giveth me shall come to me; and ^y him that

^t See Ch. 4. 15.—^u Verse 48, 58.—^v Chap. 4. 14. & 7. 37. ^w Ver. 26, 64.—^x Verse 45.—^y Matt. 24. 24. Ch. 10. 28, 29. 2 Tim. 2. 19. 1 John 2. 19.

expected, that when the Messiah should come, he would give them all manner of delicacies, and among the rest, manna, wine, and spicy oil. From the following extract, we may see where Mohammed got his paradise. "Many affirm, says Rab. Mayemon, that the hope of Israel is this, That the Messiah shall come and raise the dead; and they shall be gathered together in the garden of Eden, and shall eat and drink and satiate themselves all the days of the world. There the houses shall be all builded with precious stones; the beds shall be made of silk, and the rivers shall flow with wine and spicy oil. He made manna to descend for them, in which was all manner of tastes; and every Israelite found in it, what his palate was chiefly pleased with. If he desired *fat* in it, he had it. In it, the young man tasted *bread*, the old man *honey*, and the children *oil*. So shall it be in the *world to come*, (i. e. the days of the Messiah.) He shall give Israel peace, and they shall sit down in the garden of Eden, and all nations shall behold their condition; as it is said, *My servants shall eat, but ye shall be hungry, &c.* Isai. lxx. 13." See *Lightfoot*.

Verse 35. *I am the bread of life*] That is, the bread which gives life, and preserves from death.

He that cometh to me] The person who receives my doctrine, and believes in me as the great atoning sacrifice, shall be perfectly satisfied, and never more feel misery of mind. All the guilt of his sins shall be blotted out, and his soul shall be purified unto God; and being enabled to love him with all his heart, he shall rest fully, supremely, and finally happy, in his God.

Verse 37. *All that the Father giveth me*] The neuter gender *τα*, is probably used here for the masculine *τας*.

Shall come to me] All that are drawn by the Father, ver. 44. i. e. all those who are influenced by his spirit, and yield to those influences; for as many as are LED, (not driven or dragged) by the Spirit of God, they are the children of God, Rom. viii. 14. God sent his prophets to proclaim his salvation to this people; and he accompanied their preaching with the influence of his spirit. Those who yielded were saved: those who did not yield to these drawings were lost. This spirit still continued to work and to allure, but the people being uncircumcised

A. M. 4032. cometh to me I will in nowise
A. D. 28. cast out.
An. Olymp. CCI. 4.

38 For I came down from heaven, * not to do mine own will, * but the will of him that sent me.

39 And this is the Father's will which hath sent me, ^b that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

* Matt. 26. 39. Ch. 5. 30.— Ch. 4. 34.— Ch. 10. 28. &

both in heart and ears, they always resisted the Holy Ghost; as their fathers did, so did they: Acts viii. 51. And though Christ would have gathered them together, as a hen would her chickens under her wings, yet they would not. See the note on Matt. xxiii. 37. Those who come at the call of God, he is represented here as giving to Christ, because it is through his blood alone that they can be saved. God, by his spirit, convinces of sin, righteousness, and judgment; those who acknowledge their iniquity, and their need of salvation, he gives to Christ, i. e. points out unto them the Lamb of God, who takes away the sin of the world. Our Lord may here also refer to the calling of the Gentiles; for these, according to the ancient promise, Psal. ii. were given to Christ; and they, on the preaching of the Gospel, gladly came unto him. See ample proofs of this in the Acts of the Apostles.

[I will in nowise cast out.] The words are exceedingly emphatical—*οὐ μὴ κηβλασῶ ἔξω*, I will by no means thrust out of doors; excellently rendered by Matthew of Erberg in his Italian Bible—*Io non cacciaro fuori*, I will not chase him out of the house. Our blessed Lord alludes to the case of a person in deep distress and poverty, who comes to a nobleman's house, in order to get relief: the person appears, and the owner, far from treating the poor man with asperity, welcomes, receives him kindly, and supplies his wants. So does Jesus. Never did he reject the suit of a penitent, however grievous his crimes might have been. He is come to the house of mercy; he is lying at the threshold: the servants bid him come in—he obeys, and stands trembling, waiting for the appearing of the master; doubtful whether he is to be received or rejected: the master appears, and not only grants his suit, but receives him into the number of his family: he alleges his unfitness, his unworthiness, his guilt, his crimes, his ingratitude: no matter, all shall be blotted out through the blood of the lamb, and he be put among the children; and on none of these accounts shall he be put out of the house. The Gentiles shall be as welcome as the Jews; and the invitation to them, be as free, as full, and as hearty; they shall become his adopted children, and never be cast out, as the Jews have been. O thou God of love! how able and WILLING art thou, to save the vilest of the vile, who come unto thee! Thou art not the God of the Jews only; thou art also the God of the Gentiles: Rejoice, therefore, ye Gentiles, with his people.

Verse 38. *Not to do mine own will*] I am come, not to act according to human motives, passions,

A. M. 4032. 40 And this is the will of him
A. D. 28. that sent me, ^c that every one
An. Olymp. CCI. 4. which seeth the Son, and be-
lieveth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

17. 12. & 18. 9.— Verse 27, 47, 54. Ch. 3. 15, 16. & 4. 14.

or prejudices; but according to infinite wisdom, goodness, and mercy. Jewish passions and prejudices would reject publicans and sinners as those alluded to, and shut the gate of heaven against the Gentiles; but God's mercy receives them, and I am come to manifest that mercy to men.

Verse 39. *I should lose nothing*] It is the will of God, that every soul who believes should continue in the faith, and have a resurrection unto life eternal. But he wills this continuance in salvation, without purposing to force the persons so to continue. God may will a thing to be, without willing that it shall be. Judas was given to Christ by the Father, chap. xvii. 12. The Father willed that this Judas should continue in the faith, and have a resurrection unto life eternal: but Judas sinned and perished. Now it is evident, that God willed that Judas might be saved, without willing that he must be saved infallibly and unconditionally. When a man is a worker together with the grace of God, he is saved: when he receives that grace of God in vain, he is lost; not through a lack of will or mercy in God, but through lack of his co-operation with divine grace. God saves no man as a stock or a stone, but as a reasonable being and free agent. "That which thou hast heard, thou mayest hold fast, and persevere in it, if thou wilt;" says St. Augustin. *In eo quod audieras, et teneras, perseveras, si velles.* De Correct. et Grat. c. 7. See Calmet.

Raise it up again at the last day.] The Jews believed that the wicked should have no resurrection: and that the principle that led to the resurrection of the body in the righteous, was the indwelling Spirit of God. This is positively asserted in the *Shir Hashirim Rabba*. See Schuelgen.

Verse 40. *This is the will of him that sent me*] Lest they should take a wrong meaning out of his words, as many have done since, he tells them, that far from any person being excluded from his mercy, it was the will of God, that every one who saw him, might believe and be saved. The power, without which they could not believe, he freely gave them; but the use of that power was their own. God gives the grace of repentance and faith to every man; but he neither repents nor believes for any man. Each must repent for his own sins, and believe in the Lord Jesus, through the grace given, or perish.

Verse 41. *The Jews then murmured*] Because the whole of his discourse went to prove, that he was infinitely greater than Moses: and that he alone could give present peace and eternal glory to men.

A. M. 4032. 42 And they said, ^d Is not
 A. D. 38. this Jesus, the son of Joseph,
 An. Olym. whose father and mother we
 CCL. 4. know? how is it then that he saith, I
 came down from heaven?

43 Jesus therefore answered and said
 unto them, Murmur not among your-
 selves.

44 ^e No man can come to me, except
 the Father which hath sent me draw
 him: and I will raise him up at the last
 day.

45 ^f It is written in the prophets, And
 they shall be all taught of God. ^g Every
 man therefore that hath heard, and hath
 learned of the Father, cometh unto
 me.

^d Matt. 13. 55. Mark 6. 3. Luke 4. 22.—^e Cant. 1. 4. Ver.
 65.—^f Isaiah 54. 13. Jer. 31. 34. Micah 4. 2. Hab. 8. 10. &
 10. 16.—^g Verse 37.—^h Ch. 1. 18. & 5. 37.

Verse 44. *Except the Father—draw him*] But
 how is a man drawn? St. Augustin answers
 from the poet, *Trahit sua quemque voluptas*; a
 man is attracted by that which he delights in.
 Show green herbage to a sheep, he is drawn
 by it: show nuts to a child, and he is drawn by
 them. They run wherever the person runs,
 who shows these things: they run after him,
 but they are not forced to follow: they run,
 through the desire they feel to get the things
 they delight in. So God draws man: he shows
 him his wants, he shows the Saviour whom he
 has provided for him: the man feels himself a
 lost sinner, and through the desire which he
 finds to escape hell and get to heaven, he comes
 unto Christ, that he may be justified by his
 blood. Unless God thus draw, no man will
 ever come to Christ; because none could, with-
 out this drawing, ever feel the need of a Saviour.
 See *August. Tract 26. in Joan. and Calmet.*

Drawing or alluring, not dragging, is here
 to be understood. "He," say the rabbins,
 "who desires to cleave to the holy and blessed
 God, God lays hold of him, and will not cast
 him off." *Synops. Sohar. p. 87.* The best Greek
 writers use the verb in the same sense of
alluring, inciting, &c.

Verse 45. *It is written in the prophets*] Isai.
 liv. 13. Jer. xxxi. 34.

They shall be all taught of God.] This ex-
 plains the preceding verse. God teaches a man
 to know himself, that finding his need of salva-
 tion, he may flee to lay hold on the hope which
 his heavenly Father has set before him in the
 Gospel. God draws men by his love, and by
 showing them what his love has done for them.
Fear repels, but love attracts. He who is ever
 preaching the terrors of the law, and represent-
 ing God as a vindictive judge, will never bring
 sinners to him. They are afraid of this terrible
 God: but they love him, who so loved the world,
 that he gave his only-begotten Son, that who-
 soever believeth in him, might not perish, but
 have everlasting life.

Verse 46. *Not that any man hath seen the
 Father*] He does not teach men by appearing
 personally before them, or by any other out-
 ward voice, than that of his word and messen-

A. M. 4032. 46 ^b Not that any man hath
 A. D. 38. seen the Father, ^c save he
 An. Olym. which is of God, he hath
 CCL. 4. seen the Father.

47 Verily, verily, I say unto you, ^b He
 that believeth on me hath everlasting
 life.

48 ^b I am that bread of life.

49 ^m Your fathers did eat manna in
 the wilderness and are dead.

50 ⁿ This is the bread which cometh
 down from heaven, that a man may
 eat thereof, and not die.

51 I am the living bread ^o which came
 down from heaven: if any man eat of
 this bread, he shall live for ever: and
^p the bread that I will give is my flesh,

ⁱ Matt. 11. 27. Luke 10. 22. Ch. 1. 18. & 7. 29. & 8. 19.
^k Ch. 3. 16, 18, 36. Verse 40.—^l Verse 33, 35.—^m Verse 31.
ⁿ Verse 51, 52.—^o Ch. 3. 13.—^p Heb. 10. 5, 10.

gers: but he teaches by his *spirit*. This teach-
 ing from God implies, 1. That they shall have
 proper instruction. 2. That they shall com-
 prehend it: for when God teaches, there is no
 delay in learning. And 3. That this teaching
 should be by the influence of the Holy Ghost
 upon their minds.

He which is of God] That is, Christ alone:
 neither Moses nor any of the prophets, had ever
 seen God: Jesus, who lay in the bosom of the
 Father, he saw and revealed him, chap. i. 18.

Verse 47. *Hath everlasting life.*] He is en-
 titled to this, on his believing me to be the Mes-
 siah; and trusting in me alone for salvation.
 Our blessed Lord recapitulates here, what he
 had said in the preceding discourse. The person
 who is saved is, 1. Drawn by the Father: 2.
 Hears his instructions: 3. Accepts the salva-
 tion offered: 4. Is given to Christ Jesus, that
 he may be justified by faith: 5. Is nourished
 by the bread of life: 6. Perseveres in the faith:
 7. Is not lost, but is raised up at the last day:
 and 8. Is made a partaker of eternal life.

Verse 48. *I am that bread of life.*] I alone
 afford, by my doctrine and spirit, that nourish-
 ment by which the soul is saved unto life eternal.

Verse 49. *Your fathers did eat manna—and
 are dead.*] That bread neither preserved their
 bodies alive, nor entitled them to life eternal:
 but those who receive my salvation, shall not
 only be raised again in the last day, but shall
 inherit eternal life. It was an opinion of the
 Jews themselves, that their fathers who perished
 in the wilderness, should never have a resur-
 rection. Our Lord takes them on their own
 ground: Ye acknowledge that your fathers who
 fell in the wilderness, shall never have a resur-
 rection; and yet they ate of the manna: there-
 fore that manna is not the bread that preserves
 to everlasting life, according even to your own
 concession.

Verse 50. *This is the bread, &c.*] I am come
 for this very purpose, that men may believe in
 me, and have eternal life.

Verse 51. *Is my flesh, which I will give, &c.*] Our
 Lord explains his meaning more fully in
 these words, than he had done before. Having
 spoken so much of the bread which feeds and

A. M. 4028. which I will give for the life
A. D. 28. of the world.
An. Olymp. CCI. 4.

52 The Jews therefore strove among themselves, saying, "How can this man give us his flesh to eat?"

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

* Chap. 7. 43. & 9. 16. & 10. 19.—† Chap. 3. 9.—‡ Matthew 26. 26, 28.

nourishes the soul, and preserves from death; the attention of his hearers was fixed upon his words, which to them appeared inexplicable: and they desired to know what their meaning was. He then told them, that the *bread* meant his *flesh*, (his *life*), which he was about to give up, to save the life of the world. Here our Lord plainly declares, that his death was to be a *vicarious sacrifice* and *atonement* for the sin of the world: and that, as no human life could be preserved, unless there was *bread*, (proper nourishment.) received; so, no soul could be saved, but by the merit of his death. Reader, remember this: it is one of the weightiest, and one of the truest and most important sayings in the book of God.

Verse 52. *How can this man give us his flesh to eat?* Our Lord removes this difficulty, and answers the question, in ver. 63.

Verse 53. *Except ye eat the flesh of the Son of man*] Unless ye be made partakers of the blessings about to be purchased by my blood, passion, and violent death, ye cannot be saved. As a man must eat bread and flesh, in order to be nourished by them, so a man must receive the grace and Spirit of Christ, in order to his salvation. As *food* in a rich man's store does not nourish the poor man that needs it, unless it be given him, and he receives it into his stomach; so the whole fountain of mercy existing in the bosom of God, and uncommunicated, does not save a soul: he who is saved by it, must be made a *partaker* of it. Our Lord's meaning appears to be, that unless they were made partakers of the grace of that atonement which he was about to make by his death, they could not possibly be saved. Bishop Pearce justly observes, that the ideas of *eating* and *drinking* are here borrowed to express *partaking of*, and *sharing in*. Thus spiritual happiness on earth, and even in heaven, is expressed by *eating* and *drinking*; instances of which may be seen, Matt. viii. 11. xxvi. 29. Luke xiv. 15. xxii. 30. and Rev. ii. 17. Those who were made partakers of the Holy Spirit, are said by St. Paul, 1 Cor. xii. 13. to be *made to drink into* (or *of*) *one spirit*. This, indeed, was a very common mode of expression among the Jews.

Verse 54. *Hath eternal life*] This can never be understood of the sacrament of the Lord's supper. 1. Because this was not instituted till a year after; at the last passover. 2. It can-

'56 He that eateth my A. M. 4028.
flesh, and drinketh my blood, A. D. 28.
'dwelleth in me, and I in him. An. Olymp. CCI. 4.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

u Verse 27, 40, 63. Ch. 4. 14.—v 1 John 3. 24. & 4. 15, 16.
w Verse 49, 50, 51.

not be said that those who do not receive that sacrament must perish everlastingly. 3. Nor can it be supposed that all those who do receive it are necessarily and eternally saved. On the contrary, St. Paul intimates that many who received it at Corinth perished, because they received it unworthily, not discerning the Lord's body; not distinguishing between it and a common meal; and not properly considering that sacrifice for sin, of which the sacrament of the Lord's supper was a type: See 1 Cor. xi. 30.

Verse 55. *My flesh is meat indeed, and my blood is drink indeed.*] Or rather, *my flesh is the true meat*, &c. In both clauses of this verse, instead of *αληθινος*, the *adverb*, I read *αληθινος*, the *adjective*, agreeing with *βρωσις*. This reading is supported by BCKLT. and twenty-one others: both the *Arabic*, *Coptic*, *Sahidic*, *Armenian*, two copies of the *Itala*, *Clement*, *Origen*, *Cyril*, *Chrysostom*, and *Damascenus*. Our Lord terms his flesh the *true meat*, and his blood the *true drink*; because those who received the grace merited by his death, would be really nourished and supported thereby unto eternal life. He calls himself the *true vine*, chap. xv. 1. in exactly the same sense in which he calls himself the *true bread*: ver. 32. and the *true meat* and *drink* in this verse.

Verse 56. *Dwelleth in me, and I in him.*] Of all connexions and unions, none is so intimate and complete as that which is effected by the digestion of aliments; because they are changed into the *very substance* of him who eats them; and this our Lord makes the model of that union which subsists between himself and genuine believers. He lives in them and they in him; for they are made partakers of the divine nature: 2 Pet. i. 4. To this verse the following addition is made in the *Codex Bezae*, three copies of the *Itala*, and *Victorinus*. After these words—*dwelleth in me, and I in him*: they add, *as the Father in me, and I in the Father. Verily, verily, I say unto you, that unless ye receive the body of the Son of man as the bread of life, ye have not life in him.* This is a very remarkable addition, and is between thirteen and fourteen hundred years old.

Verse 57. *So he that eateth me, even he shall live by me.*] From which we learn that the union between Christ and his followers, shall be similar to that which subsists between God and Christ.

Verse 59. *In the synagogue—in Capernaum.*]

A. M. 4032. 60 ¶ Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 ¶ What and if ye shall see the Son of man ascend up where he was before?

63 ¶ It is the spirit that quickeneth; the flesh profiteth nothing: the words

that I speak unto you, they are spirit, and they are life.

64 But ¶ there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore ¶ said I unto you that no man can come unto me except it were given unto him of my Father.

66 ¶ From that time many of his

¶ Verse 66. Matt. 11. 6.—¶ Ch. 3. 13. Mark 16. 19. Actu 1. 9. Ephes. 4. 8.

¶ 2 Corinthians 3. 6.—¶ Verse 36.—b Ch. 2. 24, 25, & 13. 11. c Verse 44, 45.—d Verse 60.

From ver. 26. to this verse, the evangelist gives us the discourse which our Lord preached in the synagogue; in which he was repeatedly interrupted by the Jews; but this gave him the fuller opportunity to proclaim the whole truth relative to his passion and death; to edify the disciples, and confute these gainsayers.

Verse 60. Many therefore of his disciples] So it appears that he had many more than the twelve, who constantly accompanied him.

This is a hard saying; who can hear it? Who can digest such doctrine as this? It is intolerable—it is impracticable. There is a similar saying in Euripides, to the σκηνος λαρος of the evangelist. Ποτιερα βιλαι σοι μαλακα λευεισ αρω, η σκαλας' αλφου φραζε; Tell me whether thou wouldst that I should speak unto thee a soft lie, or the harsh truth? The wicked word of a lying world, is in general better received than the holy word of the God of truth!

Verse 61. Jesus knew in himself] By giving them this proof that he knew their hearts, he also proved that he was God; that he could not be deceived himself, and that it was impossible for him to deceive any: consequently, that the doctrine he taught them must be the truth of God.

Verse 62. If ye shall see the Son of man ascend] Ye need not be stumbled at what I say concerning eating my flesh and drinking my blood, for ye shall soon have the fullest proof that this is figuratively spoken, for I shall ascend with the same body with which I shall arise from the dead; therefore my flesh and blood, far from being eaten by men, shall not even be found among them.

Verse 63. It is the spirit that quickeneth] It is the spiritual sense only of my words that is to be attended to; and through which life is to be attained: 2 Cor. iii. 6. Such only as eat and drink what I have mentioned, in a spiritual sense, are to expect eternal life.

The flesh profiteth nothing] If ye could even eat my flesh and drink my blood, this would not avail for your salvation. These words contain a caution that the bearers should not understand his words in the strict literal sense, as if his body were really BREAD; and as if his flesh and blood were really to be eaten and drank.

The words that I speak] Or, I have spoken. Instead of λαλο, I speak, I read λαλαβησα, I have spoken, on the authority of BCDKLT. thirteen others; the Syriac, all the Arabic, all the Peric, Coptic, Æthiopic, Gothic, Slavonic,

Vulgate, all the Itala; Origen, Eusebius, Athanasius, Basil, Cyril, Chrysostom, Tertullian, Ambrosius, Augustin, Gaudenius, and Vigilius Taps. This is an important reading, and plainly shows that our Lord's words here, do not refer to any new point of doctrine which he was then inculcating, but to what he had spoken concerning his being the living bread, and concerning the eating of his flesh, and drinking of his blood in the preceding verses.

Are spirit, and they are life.] As my words are to be spiritually understood, so the life they promise is of a spiritual nature: see Bishop Pearce.

Verse 64. But there are some of you that believe not.] This is addressed to Judas, and to those disciples who left him: ver. 66.

And who should betray him.] Or, who would deliver him up. Because he knew all things; he knew from the first, from Judas' call to the apostleship, and from eternity, (if the reader pleases,) who it was who would (not should) deliver him up into the hands of the Jews. Should, in the apprehension of most, implies necessity and compulsion; would, implies that he was under the influence of his own free will, without necessity or constraint. The former takes away his guilt; for what a man is irresistibly compelled to do by the supreme authority of God, he cannot avoid; and therefore to him no blame can attach: but Judas having acted through his own free will, abusing his power, and the grace he had received, he was guilty of the murder of an innocent man, and deserved the perdition to which he went.

Verse 65. Therefore, said I unto you] Ver. 44.: see the note there.

Except it were given unto him] None can come at first, unless he be drawn by the Father; and none can continue, unless he continue under these sacred influences, which God gives only to those who do not receive his first graces in vain. St. Augustin himself grants, that it was the sole fault of these disciples that they did not believe, and be saved. Quare non POTERUNT credere, si a me quærat, cito respondeo, quia NOLEBANT. If I be asked why these could not believe, I immediately answer, because they WOULD NOT.—Aug. Tract. 63. in Joan.

Verse 66. Many of his disciples went back] They no longer associated with him; nor professed to acknowledge him as the Messiah. None of these were of the twelve. Christ had many others who generally attended his ministry, and acknowledged him for the Messiah.

A. M. 4032. disciples went back, and
A. D. 28. walked no more with him.
An. Olymp. CCL. 4.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that

A. M. 4032. thou art that Christ, the Son
A. D. 28. of the living God.
An. Olymp. CCL. 4.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

e Acts 5. 20.—f Matt. 16. 16. Mark 8. 29. Luke 9.

20. Ch. 1. 49. & 11. 27.—g Luke 6. 13.—h Ch. 13. 27.

Verse 67. *Will ye also go away?*] Or, *do ye also desire, &c.* These words are very emphatical. Will you abandon me? you, whom I have distinguished with innumerable marks of my affection—you, whom I have chosen out of the world to be my companions—you, to whom I have revealed the secrets of the eternal world—you, who have been witnesses of all my miracles—you, whom I intend to seat with me on my throne in glory; will you go away? Reader, in what state art thou? Hast thou gone back from Christ, or art thou going back? Wilt thou go? Thou, whom he has redeemed by his blood—thou, whom he has upheld by his power, and fed by his providence—thou, into whose wounded soul he has poured the balm of pardoning mercy—thou, whom he has adopted into the heavenly family—thou whom he has comforted in so many tribulations and adversities—thou whose multiplied offences he has freely and fully pardoned; wilt thou go away?

Verse 68. *Simon Peter answered*] With his usual zeal and readiness, speaking in behalf of the whole, to whom shall we go? Where shall we find a more gracious master—a more powerful Redeemer—a more suitable Saviour? Thou alone hast the words of eternal life. None can teach the doctrine of salvation but thyself; and none can confer the gift of eternal life but thou alone. Reader, let me ask, whither art thou going? Has the world—the devil—the flesh—the words of eternal life? Art thou turning thy back upon God and Christ? For thy zealous services, what has Satan to give thee? Death! hell! and eternal misery! O stop! cleave to Jesus; he will give thee that happiness which, in vain, thou seekest in the pleasures of sin.

Verse 69. *We believe*] On the authority of thy word: and are sure—have known, ἰσχυροῦμεν, by the evidence of thy miracles, that thou art the Christ, the promised Messiah. And περὶ τῆς πίστεως καὶ τῆς ἀγάπης ἡμεῖς οἴμεθα ἵνα ἔσται ἡμεῖς ἀγαπῶμεν αὐτὸν καὶ ἅπαντας τοὺς ἀγαπῶντες αὐτόν. And we believe and wish that thou art Christ God's Son. Anglo-Saxon. How near is the mother to the daughter tongue!

Instead of *Christ the Son of the living God*, some excellent MSS. BCDL, and others, read ἡ ἅγια ἓν ὄνομα, the Holy One of God; and this reading Griesbach has received into the text, leaving out τὸν ζῶντα, the living. Χριστός and ἅγιος convey nearly the same meaning; but the *Ethiopic*, as usual, retains both. Τοῦ ζῶντος is omitted by BCDL. H. the *Coptic*, *Sahidic*, *Armenian*, latter *Peric*, *Vulgate*, all the *Itala* but one, and by the *Anglo-Saxon*; which last, Griesbach has not noticed.

Verse 70. *Have not I chosen you twelve*] Have I not, in an especial manner, called you to believe in my name, and chosen you to be my disciples, and the propagators of my doc-

trine? nevertheless one of you is a devil, or accuser, enlisted on the side of Satan, who was a murderer from the beginning.

Verse 71. *He spake of Judas—for he it was that should betray him*] Οὗτος γὰρ ἠμελλᾶσιν αὐτὸν παραδίδοιεν, he who was about to deliver him up. By referring to this matter so often, did not our blessed Lord intend to warn Judas? Was not the evil fully exposed to his view? and who dare say that it was impossible for him to avoid what he had so often been warned against? When the temptation did take place, and his heart, in purpose, had brought forth the sin, might he not have relented, fallen at his injured Master's feet, acknowledged his black offence, and implored forgiveness? And surely his most merciful Lord would have freely pardoned him.

1. On the subject of the disciples' sailing off without Christ, and the storm that overtook them, it may be necessary to make a few observations, chiefly for the encouragement of the labourers in God's vineyard. It was the duty of the disciples to depart at the commandment of the Lord, though the storm was great, and the wind contrary. It was their duty to tug at the oar, expecting the appearing of their Lord and Master. So it is the duty of the ministers of Christ to embark, and sail even into the sea of persecution and temptation, in order to save souls. There may be darkness for a time—they must row. The waves may rise high—they must row on. The wind may be contrary—still they must tug at the oar. Jesus will appear, lay the storm, and calm the sea, and they shall have souls for their hire. The vessel will get to land, and speedily too. There are particular times in which the Lord pours out his spirit, and multitudes are quickly convinced and converted. "Alas," says one, "I see no fruit of my labour; no return of my prayers and tears." Take courage man; tug on; thou shalt not labour in vain, nor spend thy strength for nought. What he does thou knowest not now, but thou shalt know hereafter. Great grace, and great peace await thee: take courage, and tug on!

2. When a man forsakes the living God, and gives way to avarice, which appears to have been the case with Judas, he is fit for any thing in which Satan may choose to employ him. Beware of the love of money! The cursed lust of gold induced a disciple of Christ to betray his God: and has it not been the ruin of millions since? Few people love money merely for its own sake: they love it because it can provide them with the necessaries, conveniences, and comforts of life: those who have not God for their portion, inessentially long after these things, and therefore are covetous. While a man watches unto prayer, and abides

in the love of Christ Jesus the Lord, so long he is safe, for he is contented with the lot which God has given him in life. Reader, art thou like Judas (in his best state) put in *trust* for the poor, or for the church of Christ. Do not covet: and take heed that thou *grudge* not; nor permit thy heart to be *hardened* by repeated *sighs* and *tales* of wo. Thou art but a *steward*; act faithfully, and act affectionately.

Because the ointment that prefigured the death of our Lord was not applied just as Judas would have it, he took offence, betrayed and sold his Master; saw and wished to remedy his transgression; despaired and hanged himself. Behold the fruit of covetousness! To what excesses and miseries the love of money may lead, God alone can comprehend. If any man love the world, the love of the Father is not in him.

CHAPTER VII.

Jesus continues in Galilee, 1. He is desired to go to the feast of tabernacles, 2-5. His answer, 6-9. He goes up, and the Jews seek him at the feast, 10-13. He teaches in the temple, 14-24. The Jews are confounded by his preaching, 25-27. He continues to teach; they wish to slay him, 28-30. Many of the people believe on him, 31. The Pharisees murmur, and our Lord reasons with them, 32-36. His preaching on the last day of the feast, 37-39. The people are greatly divided in their opinions concerning him, 40-44. The officers who were sent by the Pharisees to take him, return, and because they did not bring him, their employers are offended, 45-49. Nicodemus reasons with them, 50-53.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 ^b Now the Jews' feast of tabernacles was at hand.
3 ^c His brethren therefore said unto him, Depart hence, and go

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

^a Chap. 5. 16, 18.—^b Lev. 23. 34.

^c Matt. 12. 46. Mark 3. 31. Acta 1. 14.

NOTES ON CHAPTER VII.

Verse 1. *After these things*] St. John passes from the preceding discourse of our Lord, which he delivered a little before the *pasover*, chap. vi. 4. to the *feast of tabernacles*, which happened six months after, and thus omits many things mentioned by the other evangelists, which our blessed Lord said and did during that time. He had already gone over Galilee four or five times; and he continued there because he found that the hatred of the Jews was such, that they would kill him if they could meet with him in Judea; and his time to suffer was not yet come.

For he would not walk in Jewry] Instead of this, some MSS. versions, and fathers, read *ὅτι οὐκ ἔσθω ἐξουσία, ἢ ἐλευθερία πηδῆσαι*, he had not authority, or liberty to walk, &c. That is, he was no longer tolerated, and could not preach publicly in Judea, but at the risk of his life. He found greater scope for the exercise of his important ministry in Galilee than in Judea, as the chief priests, &c. were continually plotting his death.

Verse 2. *Feast of tabernacles*] This feast was celebrated on the 15th day of the month *Tisri*, answering to the last half of our September, and the first half of October. This month was the *seventh* of the *ecclesiastical*, and first of the *civil* year. The feast took its name from the *tents* which were erected about the temple, in public places, in courts, and on the flat roofs of their houses, and in gardens; in which the Jews dwelt for *eight* days, in commemoration of the *forty* years during which their fathers dwelt in tents in the wilderness. It was one of the *three* solemn annual feasts, in which all the males were obliged by the law to appear at Jerusalem.

This feast was celebrated in the following manner. All the people cut down branches of palm trees, willows, and myrtles, (and tied them together with gold and silver cords, or with ribands) which they carried with them all day, took them into their synagogues, and kept them by them while at prayers. On the other days of the feast, they carried them with them into the temple, and walked round the altar with them in their hands, singing *hosanna*! i. e. *Save, we beseech thee*: the trumpets sound-

ing on all sides. To this feast St. John seems to refer, Rev. vii. 9, 10. where he represents the saints standing before the throne, *with palm branches in their hands*, singing, *Salvation to God, &c.* On the seventh day of the feast, they went seven times round the altar, and this was called *hosanna rabba*, the *great hosanna*. See the notes on Matt. xxi. 9. But the ceremony at which the Jews testified most joy, was that of *pouring out the water*, which was done on the *eighth* day of the feast. A priest drew some water out of the pool *Siloam*, in a golden vessel, and brought it into the temple; and at the time of the morning sacrifice, while the members of the sacrifice were on the altar, he went up and poured this water mingled with wine upon it, the people all the while singing with transports of joy, Isa. xii. especially ver. 6. *With joy shall ye draw water out of the wells of salvation.* To this part of the ceremony, our Lord appears to allude in ver. 37. of this chapter.

During this feast many sacrifices were offered. On the first day, besides the ordinary sacrifices, they offered as a burnt-offering, *thirteen calves, two rams, and fourteen lambs*, with the offerings of flour and libations of wine, that were to accompany them. They offered also a goat for a sin-offering. On all the succeeding days they offered the same sacrifices, only abating *one* of the calves *each day*, so that when the *seventh* day came, they had but *seven* calves to offer. On the *eighth* day, which was kept with greater solemnity than the rest, they offered but *one* calf, *one* ram, and *seven* lambs for a burnt-offering, and *one* goat for a sin-offering, with the usual offerings and libations. On this day, they also offered in the temple the *first-fruits* of their latter crops, or of those things which come latest to maturity. During the feast, the 113th, 114th, 115th, 116th, 117th, 118th, and 119th Psalms were sung. *Leo of Modena* says, that though Moses appointed but *eight* days, yet custom, and the devotion of the people have added a *ninth* to it, which is called the *joy of the law*, because that on it they complete the reading of the Pentateuch. See *Calmel's Com.* and *Dict.* and *father Lamy*. For the law relative to this institution, see Lev.

A. M. 4033. into Judea, that thy disciples
A. D. 29. also may see the works that
An. Olymp. thou doest.
CCH. I.

4 For *there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.*

(5 For ^dneither did his brethren believe in him.)

6 Then Jesus said unto them, ^eMy time is not yet come : but your time is *always ready.*

7 ^fThe world cannot hate you ; but

^gMark 3. 21.—^hCh. 2. 4. & 8. 30. Verse 8. 30.—ⁱCh. 15. 19.

xxiii. 39, 40. &c. and the notes there ; and Numb. xxix. 16, &c.

Verse 3. *His brethren—said*] It is generally supposed that these were the children of the *sisters* of his mother Mary : but some of the ancients have stated, that Joseph had several children by a former wife. See the account of the evangelist prefixed to this Gospel. No solid proof can be alleged against this : nor can we pretend to say that these were not the children of Joseph and Mary. Our blessed Lord, it is true, was her *first-born* while she was yet a *virgin* ; but no man can prove that he was her *last*. It is an article of faith in the Popish church, to believe in the *perpetual virginity* of Mary : and in this respect, without any reason, several *Protestants* seem to be *Papists*. However this may be, it is certain that the Hebrews gave the name of brethren to all the *relatives* of a particular family. See Gen. xxxi. 32, 46.

That thy disciples also may see] That is, the disciples which he had made two years and six months before, at the passover : chap. ii. 23.

Verse 4. *No man that doeth any thing in secret, &c.*] They took it for granted, that Christ was influenced by the same spirit which themselves felt ; and that therefore he should use every opportunity of exhibiting himself to the public, that he might get into repute : and they hoped that a part of his honour would be reflected back upon themselves, as being his near relations. They seem to have said, " It is too little to employ thyself in working miracles in Galilee, in the country, and in small villages, among an ignorant and credulous people, from whom thou canst not get much credit : go to Jerusalem, the capital, and among the learned doctors, in the presence of the whole nation assembled at this feast, work thy miracles, and get thyself a name."

Verse 5. *Neither did his brethren believe in him.*] They did not receive him as the promised *Messiah* : but having seen so many of his miracles, they could not but consider him as an eminent prophet. They supposed that if he were the *Messiah*, he would wish to manifest himself as such to the world ; and because he did not do so, they did not believe that he was the *salvation* of Israel.

Verse 6. *My time is not yet come*] It is probable our Lord meant no more than this, that he had some business to transact before he

A. M. 4033. me it hateth, ^abecause I tes-
A. D. 29. tify it, that the works thereof
An. Olymp. are evil.
CCH. I.

8 Go ye up unto this feast : I go not up yet unto this feast ; ^bfor my time is not yet full come.

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

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

11 ¶ Then ^cthe Jews sought him at the feast, and said, Where is he ?

^dCh. 3. 19.—^eCh. 8. 30. Verse 6.—^fCh. 11. 56.

could go to Jerusalem : but his brethren having nothing to hinder *them*, might set off immediately. Others think he speaks of his passion : My time of suffering is not yet come : as ye are still in friendship with the world, ye need not be under any apprehension of danger : ye may go when ye please. The first sense I think is the best.

Verse 7. *The world cannot hate you*] The Jews will not persecute you, because ye are in their sentiments and interests. Ye also expect a *worldly* Messiah.

But me it hateth] Because I condemn its injustice, its pride, its ambition, and its maxims, by my life and doctrine. It is very likely that the term *world*, means here the *Jewish* people only : this is an acceptance, in which *ενοχου* frequently occurs in this Gospel. See on chap. xvii.

Verse 8. *I go not up yet unto this feast*] Porphyry accuses our blessed Lord of falsehood, because he said here, I will not go to this feast, and yet afterward he went, and some interpreters have made more ado than was necessary, in order to reconcile this seeming contradiction. To me the whole seems very simple and plain. Our Lord did not say, *I will not go to this feast* ; but merely, *I go not yet, now, or am not going*, i. e. at present ; because, as he said, ver. 6. and repeats here, *his time was not yet come*—he had other business to transact before he could go. And it is very likely that his business detained him in Galilee, till the feast was half over : for we do not find him at Jerusalem till the middle of the feast, ver. 14. i. e. till the feast had been begun four days. He might also be unwilling to go at that time, there being such a great concourse of people on the road to Jerusalem, and his enemies might say, that he had availed himself of this time and multitude, in order to excite sedition.

Verse 10. *But when his brethren were gone up*] Having despatched his business, and the concourse of people being *now* passed, he went up also.

Verse 11. *Then the Jews sought him*] By Jews here are to be understood the scribes, Pharisees, and *rulers* of the people, and not the inhabitants of the province of Judea. It appears from the following verses, that many of the people were prejudiced in his favour, but they dared not to own it publicly for fear of the *Jews*, i. e. for fear of the *rulers* of the people.

A. M. 4033. 12 And ^k there was much murmuring among the people concerning him: for ^l some said, He is a good man; others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him ^m for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 ⁿ And the Jews marvelled, saying, How knoweth this man ^o letters, having never learned?

A. M. 4033. 16 Jesus answered them, and said, ^p My doctrine is not mine, but his that sent me.

17 ^r If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 ^s He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 ^t Did not Moses give you the law, and yet none of you keepeth the law; ^u Why go ye about to kill me?

^k Ch. 9. 16. & 10. 19.—^l Matthew 21. 46. Luke 7. 16. Ch. 6. 14. Verse 40.—^m Chapter 9. 22. & 12. 42. & 19. 38. ⁿ Matthew 13. 54. Mark 6. 2. Luke 4. 22. Acts 2. 7. ^o Or, learning.

^p Ch. 3. 11. & 8. 28. & 19. 49. & 14. 10. 24.—^r Eccles. 31. 11. Ch. 8. 43.—^s Ch. 5. 41. & 8. 50.—^t Exod. 24. 3. Deut. 32. 4. John 1. 17. Acts 7. 38.—^u Matt. 12. 14. Mark 3. 6. Ch. 5. 16, 18. & 10. 31, 39. & 11. 53.

Verse 12. *Some said, He is a good man*] The multitude were divided in their opinions concerning him: those who knew him best, said, *He is a good man*. Those who spoke according to the character given him by the priests, &c. said, *Nay; but he deceiveth the people*. Those who spoke evil of him, spoke *out*, because they had the *rulers on their side*: but those who spoke *good* of him were obliged to do it in *private*, because they feared these rulers. Calumny and slander are among the privileged orders: they stalk abroad with their thousand brazen mouths, and blast the reputation of the followers of God. Benevolence and candour are only on sufferance; and a *whisper in secret*, is the most they are permitted to give in behalf of Christ and his followers, whose laws and maxims condemn a vicious world, and gall it to revenge.

Verse 14. *The midst of the feast*] Though the canons required him to be there on the *first day*, for the performance of a great variety of rites: yet as these were in general the invention of their doctors, he might think it very proper neither to attend nor perform them.

Verse 15. *How knoweth this man letters, having never learned?*] The Jewish learning consisted in the knowledge of their own Scriptures and the traditions of their elders. In this learning our blessed Lord excelled. No person ever spoke with more grace and dignity, nor knew better how to make a more proper use, or a happier application of Jewish allegories and parables; because none ever penetrated the sense of the Scriptures as he did; none ever cited them more successfully, nor ever showed their accomplishment in so complete and satisfactory a manner. As these branches of learning were taught at the Jewish schools, and our Lord had never attended there, they were astonished to find him excelling in that sort of learning, of which they themselves professed to be the sole teachers.

Verse 16. *My doctrine is not mine*] Our blessed Lord, in the character of Messiah, might as well say, *My doctrine is not mine*, as an ambassador might say, I speak not my own words, but his who sent me: and he speaks these words, to draw the attention of the Jews from the teaching of man to the teaching of God; and to show them, that *he* was the promised *Messiah*; the very person on whom, ac-

cording to the prophet, (Isai. xi. 2.) the Spirit of Jehovah—the spirit of wisdom, counsel, understanding, might, and knowledge, should rest.

Verse 17. *If any man will do his will, &c.*] I will give you a sure rule by which ye may judge of my doctrine: if you really wish to do the will of God, begin the practice of it; and take my doctrine, and apply it to all that you know God requires of man: and if you find one of my precepts contrary to the nature, perfections, and glory of God; or to the present or eternal *welfare of men*; then ye shall be at liberty to assert, that my doctrine is human and erroneous, and God has not sent me. But if, on the contrary, ye find that the sum and substance of my preaching is, that men shall love God with all their heart, soul, mind, and strength, and their neighbour as themselves; and that this doctrine must bring glory to God in the highest, while it produces peace and good will among men: then acknowledge that God has visited you, and receive *me* as the *Messiah* promised to your fathers.

Verse 18. *He that speaketh of himself, &c.*] I will give you another rule, whereby you shall know whether I am from God or not; if I speak so as to procure my own glory, to gratify vanity, or to secure and promote my secular interests, then reject me as a deceiver and as a false prophet. But if I act only to promote the glory of God, to induce all men to love and obey *him*; if I propose nothing, but what leads to the perfection of his law, and the accomplishment of its ordinances, you cannot help acknowledging me at least for a *true* prophet: and if you add to this, the proofs which I have given of my mission and power, you must acknowledge me as the mighty power of God, and the promised *Messiah*.

And no unrighteousness is in him] Or, *there is no falsehood in him*. So the word *adusia* should be translated here; and it is frequently used by the Septuagint for *ψευδης*, a *lie*, *falsehood*, &c. See in Psal. lii 3. cxix. 29, 69, 104, 163. cxliv. 8. This is its meaning in Rom. ii. 8. where *adusia*, *falsehood*, is put in opposition to *επισημα*, *truth*.

Verse 19. *Did not Moses give you the law, &c.*] The scribes and Pharisees announced our Lord to the multitude as a deceiver, and they grounded their calumny on this, that he was not an exact observer of the law, for he had healed

A. M. 4032. 20 The people answered
A. D. 29. and said, 'Thou hast a devil:
An. Olymp. who goeth about to kill
CCII. 1. thee?

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

22 'Moses therefore gave unto you circumcision; (not because it is of

† Ch. 8. 48, 52. & 10. 20.—† Lev. 12. 3.—† Gen. 17. 10.—† Or,

a man on the sabbath day, chap. v. 9, 10. and consequently must be a false prophet. Now they insinuated, that the interests of religion required him to be put to death, 1. As a violator of the law; and 2. As a false prophet and deceiver of the people. To destroy this evil reasoning, our Lord speaks in this wise: If I deserve death for curing a man on the sabbath, and desiring him to carry home his bed which you consider a violation of the law; you are more culpable than I am, for you circumcise a child on the sabbath, which requires much more bustle, and is of much less use than what I have done to the infirm man. But if you think you do not violate the law by circumcising a child on the sabbath; how can you condemn me for having cured one of yourselves, who has been afflicted thirty and eight years? If you consider my conduct with the same eye with which you view your own, far from finding any thing criminal in it, you will see much reason to give glory to God. Why therefore go ye about to kill me, as a transgressor of the law, when not one of yourselves keep it?

Verse 20. *Thou hast a devil*] The crowd who made this answer, were not in the secret of the chief priests. They could not suppose that any person desired to put him to death, for healing a diseased man; and therefore, in their brutish manner, they say, *Thou hast a demon*—thou art beside thyself, and slanderest the people, for none of them desires to put thee to death. The *Codex Cyprius*, (K.) four others, and the margin of the latter *Syriac*, attribute this answer to the *Jews*, i. e. those who were seeking his life. If the reading, therefore, of *οἱ Ἰουδαῖοι*, the *Jews*, be received instead of *οἱ πολλοί*, the *multitude*, it serves to show the malice of his enemies in a still stronger light; for, fearing lest their wish to put him to death might not be gratified, and that his teaching should prevail among the common people; to ruin his credit, and prevent his usefulness, they give out that he was possessed by a demon; and that though he might be pitied as a miserable man, yet he must not be attended to as a teacher of righteousness. Malice and envy are ever active and indefatigable, leaving no stone unturned, no mean unused, that they may ruin the object of their resentment. See the note on ver. 26.

Verse 21. *I have done one work*] That of curing the impotent man, already referred to. See chap. v. 9.

And ye all marvel.] Or, *ye all marvel because of this.* Some have *δια τούτου*, in connexion with *θαυμάζετε*, which the common pointing makes the beginning of the next verse, and which, in our common version, is transla-

Moses, * but of the fathers;) A. M. 4032.
and ye on the sabbath day A. D. 29.
circumcise a man. An. Olymp.
CCII. 1.

23 If a man on the sabbath day receive circumcision, † that the law of Moses should not be broken; are ye angry at me, because † I have made a man every whit whole on the sabbath day?

without breaking the law of Moses.—† Ch. 5. 8, 9, 16.

ted therefore; but this word conveys no meaning at all, in the connexion in which it is thus placed. Proofs of this construction, *Κυρκε* gives from *Themistius*, *Strabo*, and *Ælian*. All the eminent critics are on the side of this arrangement of the words.

Verse 22. *But of the fathers*] That is, it came from the patriarchs. Circumcision was not, properly speaking, one of the laws of the Mosaic institution, it having been given at first to Abraham, and continued among his posterity till the giving of the law: Gen. xvii. 9, 10, &c.

Ye—circumcise a man.] That is, a male child: for every male child was circumcised when eight days old; and if the eighth day after its birth happened to be a sabbath, it was nevertheless circumcised, that the law might not be broken, which had enjoined the circumcision to take place at that time, Lev. xii. 3. From this and several other circumstances, it is evident, that the keeping of the sabbath, even in the strictest sense of the word, ever admitted of the works of necessity and mercy to be done on it: and that those who did not perform such works on that day, when they had opportunity, were properly violators of every law, founded on the principles of mercy and justice. If the Jews had said, Why didst thou not defer the healing of the sick man till the ensuing day? He might have well answered, Why do ye not defer the circumcising of your children to the ensuing day, when the eighth day happens to be a sabbath? which is a matter of infinitely less consequence, than the restoration of this long afflicted man.

Verse 23. *Every whit whole*] The law of circumcision required the removal of a small portion of flesh which was considered a blot and reproach among the Hebrews, because it confounded them with the nations who were not in covenant with God. Christ to this, opposes the complete cure of the infirm man, who was diseased throughout his whole body: if the one was permitted on the sabbath day, for the reason already alleged, surely the other had stronger reasons to recommend it.

Some think that the original words, *ολοῦν ἀνθρώπου*, should be translated, *the whole man*; and that the meaning is, that the blessed Saviour made him whole both in body and soul. This makes the miracle the greater, and shows still more forcibly the necessity of doing it without delay.

Battier ap. *Wets.* supposes, that instead of *ολοῦν, ἁλῶν* should be read—*I have made a maimed man whole*: but there is no countenance for this reading in any of the MSS. versions, or fathers.

A. M. 4032. 24 ^a Judge not according to
A. D. 29. the appearance, but judge
An. Olymp. righteous judgment.
CCII. 1.

25 Then said some of them of Jeru-
salem, Is not this he whom they seek
to kill?

26 But, lo, he speaketh boldly, and
they say nothing unto him. ^b Do the
rulers know indeed that this is the very
Christ?

27 ^c Howbeit we know this man
whence he is; but when Christ

^a Deut. 1. 16, 17. Prov. 24. 23. Ch. 8. 15. James 2. 1.
^b Verso 40.—^c Matt. 13. 53. Mark 6. 3. Luke 4. 22.—^d See
Ch. 8. 14. & 8. 28. & 14. 7.—^e Ch. 5. 43. & 8. 42.

Verse 24. *Judge not according to the appearance*] Attend to the law, not merely in the letter, but in its *spirit* and *design*. Learn that the law which commands men to rest on the sabbath day, is subordinate to the law of mercy and love, which requires them to be ever active to promote God's glory in the comfort and salvation of their fellow-creatures; and endeavour to judge of the merit or demerit of an action, not from the first impression it may make upon your prejudices, but from its *tendency*, and the motives of the person, as far as it is possible for you to acquaint yourselves with them; still believing the *best*, where you have no certain proof to the contrary.

Verse 26. *That this is the very Christ*] In most of the common printed editions, *αυτος*, is found, the *VERY* Christ: but the word is wanting in BDKLTX. twenty-two others, several editions; all the *Arabic*, Wheelock's *Persic*, the *Coptic*, *Sahidic*, *Armenian*, *Slavonic*, *Vulgate*, and all the *Itala* but one; *Origen*, *Epiphanius*, *Cyril*, *Isidore Pelusian*. and *Nonnus Grotius*, *Mill*, *Bengel*, and *Griesbach*, decide against it. Bishop *Pearce* says, I am of opinion that this second *αυτος*, in this verse, should be omitted, it seeming quite unnecessary, if not inaccurate, when the words *αυτους ερωσας* had just preceded it.

Calmet observes, that the multitude which heard our Lord at this time, was composed of three different classes of persons. 1. The rulers, priests, and Pharisees, declared enemies of Christ. 2. The inhabitants of Jerusalem, who knew the sentiments of their rulers concerning him. 3. The strangers, who from different quarters had come up to Jerusalem to the feast, and who heard Christ attentively, being ignorant of the designs of the rulers, &c. against him.

Our Lord addresses himself in this discourse principally to his enemies. The strange Jews were those who were *astonished* when Christ said, ver. 20. *that they sought to kill him*, having no such design themselves, and not knowing that others had. And the Jews of Jerusalem were those, who knowing the disposition of the rulers, and seeing Christ speak *openly*, no man attempting to seize him, addressed each other in the foregoing words: *Do the rulers know indeed that this is the Christ?* imagining that the chief priests, &c. had at last been convinced that Jesus was the Messiah.

Verse 27. *No man knoweth whence he is.*]

cometh, no man knoweth
whence he is.

28 Then cried Jesus in the
temple as he taught, saying, ^d Ye both
know me, and ye know whence I am:
and ^e I am not come of myself, but he
that sent me ^f is true, ^g whom ye know
not.

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

30 ¶ Then ⁱ they sought to take
him: but ^k no man laid hands on him,

^f Ch. 5. 32. & 8. 26. Rom. 3. 4.—^g Chap. 1. 18. & 8. 55.
^h Matt. 11. 27. Ch. 10. 15.—ⁱ Mark 11. 18. Luke 19. 47. &
20. 19. Verso 19. Ch. 8. 37.—^k Verse 44. Ch. 8. 20.

The generality of the people knew very well that the Messiah was to be born in Bethlehem, in the city, and of the family of David; see ver. 42. But from Isaiah liii. 8. *Who shall declare his generation?* they probably thought that there should be something so peculiarly mysterious in his birth, or in the manner of his appearing, that no person could fully understand. Had they considered his miraculous conception, they would have felt their minds relieved on this point. The Jews thought that the Messiah, after his birth would hide himself for some considerable time; and that when he began to preach, no man should know where he had been hidden, and whence he had come. The rabbins have the following proverb: Three things come *unexpectedly*, 1. A thing found by *chance*, 2. The *sting* of a scorpion: and 3. The *Messiah*. It was probably in reference to the above that the people said, *no man knoweth whence he is*. However, they might have spoken this of his *parents*. We know that the Messiah is to be born in *Bethlehem*, of the *family of David*: but no man can know his *parents*; therefore they rejected him: chap. vi. 42. Is not this Jesus, the son of Joseph, whose *father* and *mother* we know?

Verse 28. *Ye both know me, and ye know whence I am*] Perhaps they should be read interrogatively; *do ye both know me, and know whence I am?* Our Lord takes them up on their own profession, and argues from it. Since you have got so much information concerning me, add this to it, to make it complete; viz. that *I am not come of myself*; and no self-created or self-authorised prophet; I came from God—the testimony of John the Baptist, the descent of the Holy Ghost, the voice from heaven, the purity and excellence of my doctrine, and the multitude of my miracles, sufficiently attest this. Now God is *true* who has borne testimony to me; but *ye know him not*, therefore it is that this testimony is disregarded.

Verse 29. *But I know him: for I am from him*] Instead of *ειμι*, *I am*, some editions, the *Syriac Hieros.* read *ειμι*, *I came*, according to the *Attica*. *Nonnus* confirms this reading by paraphrasing the word by *εταλευθα*, *I came*. As the difference between the two words lies only in the *accents*, and as these are not found in ancient MSS. it is uncertain which way the word was understood by them: nor is the matter of much moment; both words amount

A. M. 4033. because his hour was not yet
A. D. 29. come.
An. Olymp. CCLII. 1.

31 And ¹ many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 ¶ Then said Jesus unto them, ² Yet a little while am I with you, and then I go unto him that sent me.

34 Ye ³ shall seek me, and shall not find me: and where I am, *thither* ye cannot come.

¹ Matthew 12. 23. Ch. 3. 2. & 8. 30.—^m Ch. 13. 33. & 16. 16.—ⁿ Hosea 5. 6. Chap. 8. 21. & 13. 33.—^o Isaiah 11. 12. James 1. 1. 1 Peter 1. 1.

nearly to the same meaning, and *ἵμι* seems too refined.

Verse 31. *Will he do more miracles*] It was the belief of the Jews, and they founded it upon Isa. xxxv. 5. that when the Messiah came, he would do all kinds of miracles: and in order that they might have the fullest proof of the divine mission of Christ, it had pleased God to cause miracles to cease for between *four* and *five* hundred years, and that John the Baptist himself had not wrought any. His miracles, therefore, was a full proof of his divine mission.

Verse 32. *The people murmured such things*] The people began to be convinced that he was the Messiah, and this being generally *whispered* about, the Pharisees, &c. thought it high time to put him to death, lest the people should believe on him; therefore they sent officers to take him.

Verse 33. *Yet a little while am I with you*] As he knew that the Pharisees had designed to take and put him to death; and that in about six months from this time, as some conjecture, he should be crucified; he took the present opportunity of giving this information to the common people, who were best disposed toward him, that they might lay their hearts to his teaching, and profit by it, while they had the privilege of enjoying it.

The word *αὐτός*, *to them*, in the beginning of this verse, is wanting in BDEGHLMS. more than eighty others, both the *Syriac*, later *Per- sian*, *Coptic*, *Sahidic*, *Armenian*, *Gothic*, *Slavo- nic*, *Saxon*, most copies of the *Vulgate*, and the *Itala*. It is omitted also by *Euthymius*, *Theo- phylact*, *Augustin*, and *Bede*. Our Lord did not speak these words to the officers who came to apprehend him, as *αὐτός* here implies, but to the common people, merely to show that he was not ignorant of the designs of the Pharisees, though they had not yet been able to put them into practice.

Verse 34. *Ye shall seek me, and shall not find me*] When the Roman armies come against you, you will vainly seek for a deliverer. But ye shall be cut off in your sins, because ye did not believe in me, and *where I am*—in the kingdom of glory, *ye cannot come*; for nothing that is unholly shall enter into the new Jerusa-

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

A. M. 4033.
A. D. 29.
An. Olymp.
CCLII. 1.

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

37 ^r In the last day, that great day of the feast, Jesus stood and cried, saying, ^s If any man thirst, let him come unto me and drink.

38 ^t He that believeth on me, as the Scripture hath said, ^u out of his belly

^p Or, *Greeks*.—^r Lev. 23. 36.—^s Isaiah 55. 1. Ch. 6. 35. Rev. 22. 17.—^t Deut. 18. 15.—^u Prov. 18. 4. Isaiah 12. 3. & 44. 3. Ch. 4. 14.

lem. In this, and the thirty-sixth verse, *ἵμι*, *I am*, is read by several, *ἵμι*, *I come*, as in the twenty-ninth verse, and in these two last places the *Æthiopic*, *Arabic*, three copies of the *Itala*, *Nonnus*, and *Theophylact*, agree. See the note on ver. 29.

Verse 35. *The dispersed among the Gentiles*] Or, *Greeks*. By the *dispersed*, are meant here the Jews, who were scattered through various parts of that empire which Alexander the Great had founded in Greece, Syria, Egypt, and Asia Minor, where the Greek language was used, and where the Jewish Scriptures in the Greek version of the Septuagint were read. Others suppose that the *Gentiles* themselves are meant—others that the *ten* tribes which had been long lost are here intended.

Verse 37. *In the last day, that great day of the feast*] This was the eighth day, and was called the *great day*, because of certain *tradi- tional* observances, and not on account of any excellence which it derived from the original institution. On the seven days they professed to offer sacrifices for the seventy nations of the earth, but on the eighth day they offered sacri- fices for Israel; therefore the eighth day was more highly esteemed than any of the others. It is probably to this that the evangelist refers when he calls the last day the *great day* of the feast. See the account of the feast of *taberna- cles* in the note on ver. 2. It was probably when they went to draw water from the pool *Siloam*, and while they were pouring it out at the foot of the altar, that our Lord spoke these words: for as that ceremony pointed out the gracious influences of the Holy Spirit; our Lord, who was the fountain whence it was to proceed, called the people to *himself*: that by believing on him, they might be made partakers of that inestimable benefit.

Verse 38. *He that believeth on me, as the Scripture hath said*] He who receives me as the Messiah, according to what the Scripture has said concerning me; my person, birth, con- duct, preaching, and miracles, being compared with what is written there, as ascertaining the true Messiah. *Out of his belly*—from his heart and soul; for in his soul shall this spirit dwell.

A. M. 4033. shall flow rivers of living
A. D. 29. water.
An. Olymp. CCII. 1.

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

40 ¶ Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, y This is the Christ. But some said, Shall Christ come out of Galilee?

42 a Hath not the Scriptures said, That Christ cometh of the seed of

v Isaiah 14. 3. Joel 2. 28. Ch. 16. 7. Acts 2. 17, 33, 38. Ch. 12. 16. & 16. 7.—x Deut. 18. 15, 18. Ch. 1. 21. & 6. 14.—y Ch. 4. 42. & 6. 69.—z Verse 52. Ch. 1. 46.

Living water.] As a true spring is ever supplied with water from the great deep, with which it has communication; so shall the soul of the genuine believer, be supplied with light, life, love, and liberty, and all the other graces of the indwelling spirit from the indwelling Christ. The Jews frequently compare the gifts and influences of the Holy Spirit to water in general—to rain, fountains, wells, rivers, &c. &c. The Scriptures abound in this metaphor. Psal. xxxvi. 9, 10. Isai. xlv. 3, 4. Joel iii. 23.

Verse 39. *Was not yet given*] *διδουμνος*, given, is added by the *Codex Vaticanus*, (B.) the *Syriac*, all the *Persic*, latter *Syriac* with an asterisk, three copies of the *Slavonic*, *Vulgate*, and all the *Itala*, but three; and several of the primitive fathers. The word is necessary to the completion of the sense.

Certain measures of the Holy Spirit had been vouchsafed from the beginning of the world to believers and unbelievers: but that abundant effusion of his graces, spoken of by Joel, chap. ii. 28. which peculiarly characterised the Gospel times, was not granted till after the ascension of Christ. 1. Because this spirit in its plenitude was to come in consequence of his atonement; and therefore would not come till after his crucifixion. 2. It was to supply the place of Christ to his disciples, and to all true believers; and therefore it was not necessary till after the removal of his bodily presence from among them. See our Lord's own words; John xiv. 16—18, 26. xv. 26. xvi. 7—15.

Verse 40. *Of a truth this is the Prophet.*] The great prophet, or teacher, spoken of by Moses; Deut. xviii. 15. which they improperly distinguished from the Messiah, ver. 41. Some, no doubt, know that by the prophet the Messiah was meant; but others seem to have thought that one of the ancient prophets should be raised from the dead, and precede the appearing of the Messiah.

Verse 41. *Shall Christ come out of Galilee?*] As the prophets had declared that the Messiah was to come from the tribe of Judah, and from the family of David, and should be born in the city of Bethlehem; these Jews, imagining that Christ had been born in Galilee, concluded that he could not be the Messiah. Had they examined the matter a little farther, they would

David, and out of the town of Bethlehem, b where David was?

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

43 So c there was a division among the people because of him.

44 And d some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, e Never man spake like this man.

47 Then answered them the Phari-

a Ps. 132. 11. Jer. 23. 5. Micah 5. 2. Matthew 2. 5. Luke 2. 4.—b 1 Sam. 16. 1, 4.—c Verse 12. Ch. 9. 16. & 10. 19.—d Verse 30.—e Matthew 7. 29.

have found that he had his birth exactly as the prophets had foretold: but for lack of this necessary examination, they continued in unbelief, and rejected the Lord that bought them. Many still lose their souls nearly in the same way. They suffer themselves to be led away by common report, and getting prejudiced against the truth, refuse to give it a fair hearing, or to examine for themselves. It is on this ground that deism and irreligion have established themselves, and still maintain their posts.

Verse 42. *Where David was?*] That is, where he was born; 1 Sam. xvi. 1, 4. and where he was before he became king in Israel.

Verse 43. *There was a division*] *σχίσμα*, a schism, they were divided in sentiment, and separated into parties. This is the true notion of schism.

Verse 44. *Would have taken him*] Or, they wished to seize him. And this they would have done, and destroyed him too at that time, had they been unanimous; but their being divided in opinion, ver. 43. was the cause, under God, why his life was at that time preserved. How true are the words of the prophet; *the wrath of man shall praise thee; and the remainder thereof thou wilt restrain.* Psal. lxxvi. 10.

Verse 45. *Then came the officers*] They had followed him for several days, seeking for a proper opportunity to seize on him, when they might fix some charge of sedition, &c. upon him; but the more they listened, the more they were convinced of his innocence, purity, and consummate wisdom.

Verse 46. *Never man spake like this man.*] Though these officers had gone on the errand of their masters, they had not entered into their spirit. They were sent to apprehend a seditious man and a false prophet. They came where Jesus taught; they found him to be a different person to the description they received from their masters, and therefore did not attempt to touch or molest him. No doubt they expected, when they told their employers the truth, that they would have commended them, and acknowledged their own mistake: but these simple people were not in the secret of their master's malice. They heard, they felt, that no man ever spoke with so much grace, power, majesty, and eloquence. They had

A. M. 4033. sees, Are ye also deceived?
 A. D. 29. 48 ' Have any of the rulers
 An. Olymp. or of the Pharisees believed
 CCLII. 1. on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them (he that came to Jesus by night, being one of them,)

A. M. 4033. 51 ' Doth our law judge any
 A. D. 29. man, before it hear him, and
 An. Olymp. know what he doeth?
 CCLII. 1.

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

53 And every man went unto his own house.

† Ch. 12. 42. Acts 6. 7. 1 Cor. 1. 20, 26. & 2. 8.—† Ch. 3. 2. b Gr. to him.

† Deut. 1. 17. & 17. 8, &c. & 19. 15.—† Isaiah 9. 1, 2. Matt. 4. 15. Ch. 1. 46. Verso 41.

never heard a discourse so affecting and persuasive. So Jesus still speaks to all who are simple of heart. He speaks pardon—he speaks holiness—he speaks salvation, to all who have ears to hear. No man ever did, or can speak as he does. He teaches THE TRUTH, the whole TRUTH, and nothing but the TRUTH.

Verse 48. *Have any of the rulers—believed on him?* Very few. But is this a proof that he is not of God? No, truly. If he were of the world, the world would love its own. The religion of Christ has been in general rejected by the rulers of this world. A life of mortification, self-denial, and humility, does not comport with the views of those who will have their portion in this life. It has ever been a mark, of the truth of God, that the great, the mighty, and the wise, have in general rejected it. They are too much occupied with this world, to attend to the concerns of the next.

Verse 49. *This people*] 'Ο οχλος, *this rabble*. The common people were treated by the Pharisees with the most sovereign contempt, they were termed *אמ הא ארעל* *am ha-arets, people of the earth*; and were not thought worthy to have a resurrection to eternal life. *Wagenseil* and *Schoelgen* have given many proofs of the contempt in which the common people were held by the Pharisees. Those who were disciples of any of the rabbins, were considered as being in a much better state. When they paid well, they purchased their masters' good opinion.

Verse 50. *Nicodemus being one of them*] That is, a Pharisee, and a ruler of the Jews: see on ch. iii. 1.

Verse 51. *Doth our law judge any man*] *Τοι αιδεστος, the man, i. e. who is accused*. Perhaps Nicodemus did not refer so much to any thing in the law of Moses, as to what was commonly practised among them. Josephus says, Ant. b. xiv. c. 9. s. 3. *That the law has forbidden any man to be put to death, though wicked, unless he be first condemned to die by the sanhedrim*. It was probably to this law, which is not expressly mentioned in the five books of Moses, that Nicodemus here alludes. See laws relative to this point, Deut. xvii. 8, &c. xix. 15.

Verse 52. *Art thou also of Galilee?*] They knew very well that he was not; but they spoke this by way of reproach. As if they had said, thou art no better than he is, as thou takest his part. Many of the Galileans had believed on him, which the Jews considered to be a reproach. Art thou his disciple, as the Galileans are?

Search, and look] Examine the Scriptures, search the public registers, and thou wilt see that out of Galilee there ariseth no prophet.

Neither the *Messiah*, nor any other *prophet*, has ever proceeded from Galilee, nor ever can. This conclusion, says *Calmet*, was false and impertinent: false, because *Jonah* was of *Gathkeper*, in Galilee: see 2 Kings xiv. 25. compared with Josh. xix. 13. The prophet *Nahum* was also a *Galilean*, for he was of the tribe of *Simeon*: and some suppose that *Matechi* was of the same place. The conclusion was false, because there not having been a prophet from any particular place, was no argument that there never could be one; as the place had not been proscribed.

Verse 53. *And every man went, &c.*] The authority and influence of Nicodemus in this case was so great, that the sanhedrim broke up without being able to conclude any thing. As the feast was now ended, they were not obliged to continue any longer in or about Jerusalem; and therefore all returned to their respective dwellings.

This verse and the first eleven verses of the following chapter, are wanting in several MSS. Some of those which retain the paragraph mark it with obeliaks, as a proof of spuriousness. Those which do retain it, have it with such a variety of reading as is nowhere else found in the Sacred Writings. Professor *Griesbach* leaves the whole paragraph in the text with notes of doubtfulness. Most of the modern critics consider it as resting on no solid authority.

The following, in the left-hand column, is a literal translation of the whole as it stands in the *Codex Bezae*. That on the right, is a connected view of it from other manuscripts.

John, chap. vii. 53. viii. 1—11.

- | | |
|---|---|
| <p>From the <i>Codex Bezae</i>.
 Chap. vii. 53. And every one went to his own house.</p> <p>Chapter viii. 1. And Jesus went to the mount of Olives.
 2. But he came again early into the temple, and all the people came unto him.</p> <p>3. And the scribes and Pharisees brought a woman unto him, taken in sin; and setting her in the midst,
 4. The priests say unto him, tempting him, that they might have an accusation against him, Teacher, this woman was taken committing adultery, in the very act:
 5. Now Moses, in the law, gave orders to stone such; but what dost thou say now?
 6. But Jesus having stooped</p> | <p>From other MSS.
 53. And every one went away to his own people (τα αμα αμα) <i>AL</i> place.
 1. And Jesus went out to the mount of Olives.
 2. But very early in the morning, Jesus came again into the temple, and all the people came; and having set down he taught them.
 3. And the chief priests and the Pharisees bring unto him a woman taken in adultery; and having set her in the midst,
 4. They spoke, tempting him, Teacher, we found this one committing adultery, in the very act.
 5. And in the law, Moses commanded us to stone such; what dost thou say concerning her?
 6. But this they spoke</p> |
|---|---|

From the Codex Bezae.
down, wrote with his finger upon the ground.

From other MSS.
tempting him, that they might find an accusation against him: but he, knowing it, stooped down, (*Al.* bowed down) and wrote with his finger upon the ground, seeming as if he did not hear. (*Al.* pretending.)

7. But as they continued asking, he lifted up himself, and said unto them, let him who is without sin among you, first cast a stone at her.

7. But as they continued asking him, having looked up, he saith, Let him who is without sin among you, first cast a stone at her.

8. And stooping down again, he wrote with his finger upon the ground.

8. And stooping down again, he wrote with his finger upon the ground (the sins of every one of them.)

From the Codex Bezae.
9. And each of the Jews went out, beginning from the oldest, so that all went out: and he was left alone, the woman being in the midst.

10. And Jesus lifting up himself, said to the woman, Where are they? Hath no one condemned thee?

11. Then she said unto him, No one, sir. Then he said, Neither do I condemn thee; go, and from this time sin no more.—*See the notes on this account in the following chapter.*

From other MSS.
9. And each one of them, went out, (*Al.* and hearing these things they departed one by one) beginning from the oldest: and Jesus was left alone, and the woman in the midst of them.

10. Jesus, therefore, looking up, saw her, and said, Woman, where are thy accusers? Hath no one condemned thee?

11. Then she said, No one, sir. And Jesus said, Neither will I judge thee; go away, and henceforth sin no more.—*See the notes on this account in the following chapter.*

CHAPTER VIII.

The story of the woman taken in adultery, 1—11. Jesus declares himself the light of the world, 12. The Pharisees cavil, 13. Jesus answers, and shows his authority, 14—20. He delivers a second discourse, in which he convicts them of sin, and foretells their dying in it, because of their unbelief, 21—24. They question him; he answers and foretells his own death, 25—29. Many believe on him, in consequence of this last discourse, 30. To whom he gives suitable advice, 31, 32. The Jews again cavil, and plead the nobility and advantages of their birth, 33. Jesus shows the vanity of their pretensions, and the wickedness of their hearts, 34—37. They blaspheme, and Christ convicts and reproves them, and asserts his divine nature, 48—58. They attempt to stone him, 59.

A. M. 4033. JESUS went unto the
A. D. 29. mount of Olives.
An. Olymp. CCII. 1.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as

* Matthew 21. 1. & 24. 3. Mark 11. 1.

† Lev. 20. 10. Deut. 22. 22.

NOTES ON CHAPTER VIII.

Verse 3. *A woman taken in adultery*] Some of the popish writers say that her name was *Susanna*; that she was espoused to an old decrepid man, named *Manasseh*; that she died a saint in *Spain*, whither she had followed *St. James*. These accounts the judicious *Calmet* properly terms *fables*.

It is allowed that adultery was exceedingly common at this time, so common that they had ceased to put the law in force against it. The waters of jealousy were no longer drunk, the culprits, or those suspected of this crime, being so very numerous; and the men who were guilty themselves, dared not try their suspected wives, as it was believed the waters would have no evil effect upon the wife, if the husband himself had been criminal. See the whole of the process on the waters of jealousy, in the notes on Numb. v. 14, &c. and see at the end of chap. xviii.

Verse 5. *That such should be stoned*] It is not strictly true that Moses ordered adultery in general to be punished by stoning. The law simply says, that the adulterer and adulteress shall be put to death. Lev. xx. 10. Deut. xxii. 22. The rabbins say they were strangled. This they affirm was the ordinary mode of punishment, where the species of death was not marked in the law. If the person guilty of an act of this kind, had been betrothed, but not married, she was to be stoned: Deut. xxii. 23. But if she was the daughter of a priest, she was to be burned alive: Lev. xxi. 9. It appears from Ezek. xvi. 38, 40. that adulteresses in the

time of that prophet were stoned, and pierced with a sword.

Selden and *Fagius* suppose that this woman's case was the same with that mentioned, Deut. xxii. 23. *If a damsel that is a virgin be betrothed unto a husband, and a man find her in the city, and lie with her: then ye shall stone them with stones that they die, the damsel, because she cried not, and the man because he hath humbled his neighbour's wife.* As the Pharisees spoke of stoning the woman, it is possible this was her case; and some suppose that the apparent indulgence with which our Lord treated her, insinuates that she had suffered some sort of violence, though not entirely innocent. Therefore he said, *I do not condemn thee, i. e. to death, because violence had been used. Sin no more.* Nevertheless thou art in certain respects guilty: thou mightest have made more resistance.

Verse 6. *That they might have to accuse him.*] Had our Lord condemned the woman to death, they might have accused him to Pilate, as arrogating to himself the power of life and death, which the Romans had taken away from the Jews; besides, the Roman laws did not condemn an adulteress to be put to death. On the other hand, if he had said she should not be put to death, they might have represented him to the people as one who decided contrary to the law, and favoured the crime of which the woman was accused.

With his finger wrote] Several MSS. add, *their sins who accused her, and the sins of all men.* There are many idle conjectures con-

A. M. 4033. *though he heard them not.*
 A. D. 29.
 An. Olymp. 7 So when they continued
 CCII. 1. asking him, he lifted up him-
 self, and said unto them, ° He that is
 without sin among you, let him first
 cast a stone at her.

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

9 And they which heard it, ^d being
 convicted by *their own* conscience,
 went out one by one, beginning at the
 eldest, *even unto the last*: and Jesus

was left alone, and the wo- A. M. 4033.
 man standing in the midst. A. D. 29.
 An. Olymp. CCII. 1.

10 When Jesus had lifted up
 himself, and saw none but the woman,
 he said unto her, Woman, where are
 those thine accusers? hath no man
 condemned thee?

11 She said, No man, Lord. And
 Jesus said unto her, ° Neither do I
 condemn thee: go, and ^f sin no more.

12 ¶ Then spake Jesus again unto
 them, saying, ^e I am the light of the

* Deut. 17. 7. Rom. 2. 1.—d Rom. 2. 22.—e Luke 9. 56. &
 12. 14. Ch. 3. 17.—f Ch. 5. 14.

† Isaiah 49. 6, 8, 9. Luke 2. 32. Ch. 1. 4, 5, 9, & 3. 19. & 9.
 5. & 12. 35, 36, 46.

cerning *what* our Lord wrote on the ground,
 several of which may be seen in Calmet.

We never find that Christ wrote any thing
 before or after this: and what he wrote at this
 time, we know not. On this the pious Quesnel
 makes the following reflections.

“1. Since Jesus Christ never wrote but once
 that we hear of, in his whole life. 2. Since he
 did it only in the dust. 3. Since it was only to
 avoid condemning a sinner: and 4. Since he
 would not have that which he wrote so much
 as known; let men learn from hence never to
 write but when it is necessary or useful; to do
 it with humility and modesty: and to do it on
 a principle of charity. How widely does Christ
 differ from men. He writes his divine thoughts
 in the dust; they wish to have theirs cut in
 marble, and engraved on brass.”

Verse 7. *He that is without sin*] *ἀναμαρτυρος*
 meaning the same kind of sin; adultery, fornication,
 &c. Kypke has largely proved that the verb
μαρτυρω is used in this sense by the
 best Greek writers.

Let him first cast a stone at her.] Or, *upon*
her, εν' αυην. The Jewish method of stoning,
 according to the rabbins, was as follows: the
 culprit, half naked, the hands tied behind the
 back, was placed on a scaffold, ten or twelve
 feet high; the witnesses who stood with her,
 pushed her off with great force: if she was
 killed by the fall there was nothing farther
 done: if she was not, one of the witnesses took
 up a very large stone, and dashed it upon her
 breast, which generally was the *coup de grace*,
 or finishing stroke. This mode of punishment
 seems referred to, Matt. xxi. 44. However,
 this procedure does not appear to have been
 always attended to. See Lev. xxiv. 16. and
 verse 59. of this chapter.

Verse 9. *Being convicted by their own con-*
science] So it is likely they were all guilty of
 similar crimes.

Beginning at the eldest, even unto the last]
Απο των ηγεσθαιτων εις των εσχατων, from the
 most honourable to those of the least repute. In
 this sense the words are undoubtedly to be
 understood.

The woman standing in the midst] But if
 they all went out, how could she be in the
 midst? It is not said that *all the people*, whom
 our Lord had been instructing, went out, but
 only her accusers; see ver. 11. The rest un-
 doubtedly continued with their teacher.

Verse 11. *Neither do I condemn thee*] Bishop

Pearce says, “It would have been strange if
 Jesus, when he was not a *magistrate*, and had
 not the *witnesses* before him to examine them; and
 when she had not been tried and con-
 demned by the law and legal judges, should
 have taken upon him to condemn her. This
 being the case, it appears why Jesus avoided
 giving an answer to the question of the scribes
 and Pharisees; and also how little reason there
 is to conclude from hence, that Christ seems in
 this case not enough to have *discouraged* adul-
 tery, though he called it a *sin*. And yet this
 opinion took place so early among the Chris-
 tians, that the reading of this story was indis-
 tinguishably avoided in the lessons recited out of
 the Gospels, in the public service of the
 churches; as if Jesus’ saying *I do not con-*
demn thee, had given too much countenance to
 women guilty of that crime. In consequence
 of this, as it was never read in the churches,
 and is now not to be found in any of the *Evangelistaria*,
 and as it was probably marked in the
 MSS. as a portion not to be read there; this
 whole story, from ver. 1. to ver. 11: inclusive,
 came in length of time, to be left out in some
 MSS. though in the greater part it is still
 remaining.” Thus far the judicious and learned
 Bishop. How the passage stands in all the
 MSS. hitherto collated, may be seen in Wei-
 stein and Griesbach. After weighing what
 has been adduced in favour of its authenticity,
 and seriously considering its state in the MSS.
 as exhibited in the *Var. Lect.* of Griesbach, I
 must confess the evidence in its favour does
 not appear to me to be striking. Yet I by no
 means would have it expunged from the text.
 Its absence from many MSS. and the confused
 manner in which it appears in others, may be
 readily accounted for on the principles laid
 down by Bishop Pearce above. It may how-
 ever be necessary to observe, that a very per-
 fect connexion subsists between ver. 52. of
 chap. vii. and ver. 12. of this chapter—all the
 intermediate verses having been omitted by
 MSS. of the first antiquity and authority. In
 some MSS. it is found at the end of this Gos-
 pel; in others a vacant place is left in this
 chapter; and in others it is placed after the
 21st chap. of Luke. See at the end of this
 chapter.

Verse 12. *Then spake Jesus again unto*
them] Allowing the story about the woman
 taken in adultery to be authentic, and to stand
 here in its proper place; we may consider that

A. M. 4033. world: he that followeth me
A. D. 29. shall not walk in darkness,
An. Olymp. but shall have the light of life.
CCL. 1.

13 The Pharisees therefore said unto him, ^bThou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto

^b Ch. 5. 31.—^c See Ch. 7. 28. & 9. 29.

our Lord having begun to teach the people in the temple, was interrupted by the introduction of this woman by the scribes and Pharisees; and now having dismissed them and the woman also, he resumes his discourse.

I am the light of the world] The fountain whence all intellectual light and spiritual understanding proceed: without me all is darkness misery and death. The Divine Being was by the rabbins denominated the *light of the world*. So in *Bamidbar Rabba*, "The Israelites said to God, O Lord of the universe, thou commandest us to light lamps to thee, yet thou art the LIGHT OF THE WORLD; and with thee the light dwelleth." Our Lord therefore assumes here a well known character of the Supreme Being; and with this we find the Jews were greatly offended.

Shall not walk in darkness] He shall be saved from ignorance, infidelity, and sin. If he follow me, become my disciple, and believe on my name, he shall have my spirit to bear witness with his, that he is a child of God. He shall have the light of life—such a *light* as brings and supports *life*. The *sun*, the fountain of *light*, is also the fountain of *life*: by his vivifying influences, all things live—neither animal nor vegetative life could exist, were it not for his influence. Jesus, the Sun of righteousness, *Mal. iv. 2.* is the fountain of all spiritual and eternal LIFE. His *light* brings *life* with it, and they who walk in his *light*, live in his *life*. This sentiment is beautifully expressed and illustrated in the following imitable verse (all *monosyllables* except two words) of that second Spencer, *Phineas Fletcher*: speaking of the conversion of a soul to God, he says:

* *New light now love, new love new life hath bred:
A life that lives by love, and loves by light;
A love to him, to whom all loves are wad;
A light, to whom the sun is darkest night:
Eye's light, heart's love, soul's only life he is:
Life, soul, love, hear, light, eye, and all are his:
He eye, light, heart, love, soul; He all my joy and bliss."*
Purple Island, Can. I. v. 7.

Some suppose that our Lord alludes to the custom of lighting lamps or torches, on the first day of the feast of tabernacles. But as these words seem to have been spoken the day after that last and great day of the feast, mentioned chapter vii. 37. they may rather be considered as referring to the following custom: It has already been observed, that the Jews added a *ninth* day to this feast, which day they termed, *The feast of joy for the law*; and on that day they were accustomed to take all the sacred books out of the chest where they had been deposited, and put a *lighted candle* in their place, in allusion to *Prov. vi. 23.* *For the commandment is a LAMP, (OR CANDLE) and the law is life*; or to *Psal. cxix. 115.* *Thy word is a LAMP unto my feet, and a LIGHT unto my path.* If this custom existed in the time of our Lord,

them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.
15 ^aYe judge after the flesh. ^bI judge no man.

A. M. 4033.
A. D. 29.
An. Olymp.
CCL. 1.

^b Ch. 7. 24.—^c Ch. 3. 17. & 12. 47. & 18. 36.

it is most likely that it is to it he here alludes; as it must have happened about the same time in which these words were spoken. See *Buxtorf. Synagog. Jud. c. xxi.*

As the Messiah was frequently spoken of by the prophets under the emblem of *light*, see *Isa. lx. 1. xlix. 6. ix. 2.* the Pharisees must at once perceive, that he intended to recommend himself to the people as the Messiah, when he said, *I am the light of the world.*

The rabbins think that the Messiah is intended in *Gen. i. 4.* *And God said let there be light, and there was light.* "From this we may learn, that the holy and blessed God saw the light of the Messiah and his works, before the world was created; and reserved it for the Messiah and his generation, under the throne of his glory. Satan said to the holy and blessed God, For whom dost thou reserve that light which is under the throne of thy glory? God answered, For him who shall subdue thee, and overwhelm thee with confusion. Satan rejoined, Lord of the universe, show that person to me. God said, Come and see him. When he saw him, he was greatly agitated, and fell upon his face, saying, Truly, this is the Messiah, who shall cast me and idolaters into hell." *Yalcut Rubeni, fol. 6.* This is a very remarkable saying: and as it might have existed in the time of our Lord, to it he might have alluded in the verse before us. The thing itself is true: the Messiah is the light of the world, and by him Satan's empire of idolatry is destroyed in the world, and the kingdom of light and life established. See several similar testimonies in *Schoetgen.*

Verse 13. Thou bearest record] As if they had said, Dost thou imagine that we shall believe thee in a matter so important, on thy bare assertion? Had these people attended to the teaching and miracles of Christ, they would have seen that his pretensions to the Messiahship were supported by the most irrefragable testimony.

Verse 14. I know whence I came] I came from God, and am going to God, and can neither do, nor say any thing, but what leads to and glorifies him.

Verse 15. Ye judge after the flesh] Because I appear in the form of man, judging from this appearance, ye think I am but a mere man—pay attention to my teaching and miracles, and ye shall then see, that nothing less than infinite wisdom and unlimited power could teach and do what I have taught and performed. Our Lord speaks here exactly in the character of an ambassador. Such a person does not bring a second with him to vouch his truth; his credentials from his king ascertain his character: he represents the king's person. So our Lord represents the Father as bearing witness with him. The miracles which he wrought

A. M. 4033. 16 And yet if I judge, my
A. D. 29. judgment is true: for ^m I am
An. Olymp. not alone, but I and the Fa-
CCL. 1. ther that sent me.

17 ⁿ It is also written in your law,
that the testimony of two men is true.

18 I am one that bear witness of my-
self; and ^o the Father that sent me
beareth witness of me.

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

20 These words spake Jesus in ^s the
treasury, as he taught in the temple:
and ^t no man laid hands on him; for
^u his hour was not yet come.

21 Then said Jesus again unto them,

^m Verse 29. Ch. 16. 32.—ⁿ Deut. 17. 6. & 19. 15. Matt.
18. 16. 2 Cor. 13. 1. Heb. 10. 28.—^o Ch. 5. 37.—^p Ver. 55.
Ch. 16. 3.—^r Ch. 14. 7.—^s Mark 12. 41.

were the proof from heaven that he was the
promised Messiah: these were the great seal
of all his pretensions.

Verse 19. *Ye neither know me, &c.*] Ye
know neither the Messiah, nor the God that
sent him.

If ye had known me] If ye had received my
teaching, ye would have got such an acquaint-
ance with the nature and attributes of God, as
ye never could have had, and never can have,
any other way. That is a true saying, *No man
hath seen God at any time: the only-begotten
Son, who lay in the bosom of the Father, he
hath DECLARED him.* The nature and perfec-
tions of God never can be properly known, but
in the light of the Gospel of Jesus Christ. It is
worthy of remark, that in all this discourse, our
blessed Lord ever speaks of the Father and
himself as two distinct persons. Therefore the
Father is not the Son, nor the Son the Father,
as some persons vainly imagine; though it is
plain enough that the completest unity and
equality subsist between them.

Verse 20. *The treasury*] Lightfoot observes
from the rabbins, that the treasury was in
what was called the *court of the women*—that
there were thirteen chests in it; in the *thir-
teenth* only the women were permitted to put
their offerings. Probably the other *twelve* were
placed there in reference to the *twelve* tribes;
each perhaps inscribed with the name of one
of Jacob's *twelve* sons.

It seems that our Lord sometimes sat in
this court, to teach the people. See Mark xii.
41, &c.

His hour was not yet come.] The time was
not arrived, in which he had determined to
give himself up into the hands of his crucifiers.

Verse 21. *Then said Jesus again unto them*] He
had said the same things to them the day
before. See chap. vii. 34.

Ye shall seek me] When your calamities
come upon you, ye shall in vain seek for the
help of the Messiah, whom ye now reject, and
whom ye shall shortly crucify.

A. M. 4033. I go my way, and ^v ye shall
A. D. 29. seek me, and ^w shall die in
An. Olymp. your sins: whither I go, ye
CCL. 1. cannot come.

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

23 And he said unto them, ^x Ye are
from beneath; I am from above: ^y ye
are of this world; I am not of this
world.

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

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

^t Ch. 7. 30.—^u Ch. 7. 8.—^v Ch. 7. 34. & 13. 33.—^w Verse 24.
^x Ch. 3. 31.—^y Ch. 15. 19. & 17. 16. 1 John 4. 5.—^z Ver. 21.
^a Mark 16. 16.

Verse 22. *Will he kill himself?*] They now
understood that he spake concerning his death:
but before, chap. vii. 35. they thought he spoke
of going to some of the Grecian provinces, to
preach to the dispersed Jews.

Verse 23. *Ye are from beneath*] Ye are ca-
pable of murder, and of self-murder too, be-
cause ye have nothing of God in you. Ye are
altogether *earthly, sensual, and devilish.* They
verified this character in murdering the Lord
Jesus; and many of them afterward, to escape
famine, &c. put an end to their own lives.

Verse 25. *Who art thou?*] This marks the
indignation of the Pharisees—as if they had
said: Who art thou that takest upon thee to
deal out threatenings in this manner against us?

*Jesus saith unto them, even the same that I
said unto you from the beginning.*] Rather, *Just
what I have already told you, i. e. that I am the
light of the world*—the Christ, the Saviour of
mankind. There are a variety of renderings
for this verse among the critics. Some consider
 $\tau\omega\iota\ \alpha\epsilon\chi\omega\iota$ (which makes the principal difficulty
in the text) as the answer of our Lord. *Who
art thou?* I am $\tau\omega\iota\ \alpha\epsilon\chi\omega\iota$, the chief, the supreme;
and have therefore a right to judge, and to ex-
ecute judgment. But if our Lord had intended
to convey this meaning, he would doubtless
have said $\delta\ \Lambda\epsilon\chi\omega\iota$, or $\delta\ \alpha\epsilon\chi\omega\iota$, and not $\tau\omega\iota\ \alpha\epsilon\chi\omega\iota$,
in the accusative case. This mode of
reading appears to have been followed by the
Vulgate, some copies of the *Itala*, and some of
the *fathers*; but this construction can never
be reconciled to the Greek text. Others take
 $\tau\omega\iota\ \alpha\epsilon\chi\omega\iota$ as an *adverb*, in which sense it is re-
peatedly used by the best Greek writers, and
connecting the 25th with the 26th verse, they
translate thus: *I have indeed, as I assure you,
many things to say of you, and to condemn in
you.* See Wakefield. *Raphelius* takes up the
words nearly in the same way, and defends his
mode of exposition with much critical learning;
and to him I refer the reader. I have given it
that meaning, which I thought the most simple
and plain, should any departure from our own

A. M. 4033. 26 I have many things to
A. D. 29. say and to judge of you: but
An. Olymp. he that sent me is true: and
CCII. 1. b

c I speak to the world those things
which I have heard of him.

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

28 Then said Jesus unto them, When
ye have d lifted up the Son of man,
e then shall ye know that I am he, and
f that I do nothing of myself; but g as
my Father hath taught me, I speak
these things.

29 And h he that sent me is with me:
i the Father hath not left me alone;
k for I do always those things that
please him.

b Ch. 7. 28.—c Ch. 3. 32. & 15. 15.—d Ch. 3. 14. & 12. 32.
e Rom. 1. 4.—f Ch. 5. 19. 30.—g Ch. 3. 11.—h Ch. 14. 10, 11.
i Verse 16.—k Ch. 4. 34. & 5. 30. & 6. 38.

version be thought necessary: both convey a
good and consistent sense.

Verse 26. *I have many things to say and to
judge of you*] Or, *to speak and to condemn*, &c.
I could speedily expose all your iniquities—
your pride and ambition, your hypocrisy and
irreligion, your hatred to the light, and your
malice against the truth, together with the pre-
scent obstinate unbelief of your hearts: and
show, that these are the reasons why I say you
will die in your sins: but these will all appear
in their true light, when, after you have cruci-
fied me, the judgments of God shall descend
upon and consume you.

He that sent me is true] Whatever he hath
spoken of you by the prophets, shall surely
come to pass: his word cannot fail.

Verse 28. *When ye have lifted up*] When ye
have crucified me, and thus filled up the mea-
sure of your iniquities, ye shall know that I am
the Christ, by the signs that shall follow: and
ye shall know that what I spoke is true, by the
judgments that shall follow. *To be lifted up*, is
a common mode of expression among the Jew-
ish writers, for *to die*, or *to be killed*.

Verse 29. *The Father hath not left me alone*]
Though ye shall have power to put me to death,
yet this shall not be because he hath abandoned
me. No—he is ever with me, because I do
that which pleaseth him: and it is his pleasure,
that I should lay down my life for the salvation
of the world. Does not our Lord allude to the
following Scriptures? Sacrifice and offering
thou didst not desire: my ears hast thou opened,
(or, a body hast thou prepared me: Heb.
x. 5.) then said I, Lo, I come; this is written in
the volume of the book concerning me. I de-
light to do thy will, O my God! thy law is in
my heart. Psal. xl. 6, 7, 8.

Verse 30. *As he spake these words, many
believed on him.*] The same sun that hardens
the clay, softens the wax. This discourse,
which proved the savour of death unto death
to the obstinate Pharisees, became the savour
of life unto life to many of the simple-hearted
people.

Verse 31. *If ye continue in my word*] Or, in

30 As he spake these words, A. M. 4033.
many believed on him. A. D. 29.

31 ¶ Then said Jesus to An. Olymp.
those Jews which believed on him, If CCII. 1.
ye continue in my word, then are ye
my disciples indeed;

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

33 ¶ They answered him, n We be
Abraham's seed, and were never in
bondage to any man: how sayest thou,
Ye shall be made free?

34 Jesus answered them, Verily,
verily, I say unto you, o Whosoever
committeth sin is the servant of sin.

35 And p the servant abideth not in the
house for ever: but the Son abideth ever.

1 Ch. 7. 31. & 10. 42. & 11. 45.—m Rom. 6. 14, 18, 22. &
8. 2. James 1. 25. & 2. 12.—n Lev. 25. 42. Matt. 3. 9. Ver.
38.—o Rom. 6. 16, 20. 2 Peter 2. 19.—p Gal. 4. 30.

this doctrine of mine. It is not enough to re-
ceive God's truth—we must retain, and walk in
it. And it is only when we receive the truth,
love it, keep it, and walk in it, that we are the
genuine disciples of Christ.

Verse 32. *Ye shall know the truth*] Shall
have a constant *experimental knowledge* of its
power and efficacy.

And the truth shall make you free] It was a
maxim of the Jews, "that no man was free,
but he who exercised himself in the medita-
tion of the law." No man is truly free, but he
in whose heart the power of sin is destroyed,
and who has received the spirit of adoption
through which he cries Abba! Father! See
Rom. viii. 15. The *bondage of sin* is the most
grievous bondage: and *freedom* from its guilt
and influence, is the greatest *liberty*.

Verse 33. *They answered*] That is, the other
Jews who had not believed—the carping, cavil-
ling Pharisees, already mentioned; for the
words cannot be spoken of the simple people
who had already believed. See ver. 30.

Were never in bondage to any man] This asser-
tion was, not only false, but it was ridiculous
in the extreme; seeing their whole history,
sacred and profane, is full of recitals of their
servitude in *Egypt*, in *Chaldea*, under the
Persians, under the *Macedonians*, and under
the *Romans*. But those who are not under the
influence of the truth of God, will speak and
act according to the influence of the spirit of
falsehood and error. If the words are to be re-
strained to themselves alone, they may be un-
derstood thus: We are Abraham's seed: and
we were never in bondage. Both these propo-
sitions had a faint shadow of truth.

Verse 34. *Whosoever committeth sin, is the
servant of sin.*] Or, δουλος τινος, &c. *is the slave
of sin.* This was the slavery of which Christ
spoke: and deliverance from it, was the *liberty*
which he promised.

Verse 35. *And the servant abideth not in the
house*] Or rather, *Now the slave abideth not in
the family.* As if Jesus had said: And now
that I am speaking of a *slave*, I will add one
thing more, viz. a slave has no right to any

A. M. 4033. 36 ^r If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ^a ye seek to kill me, because my word hath no place in you.

38 ^r I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, ^u Abraham is our father. Jesus saith unto them, ^v If ye were Abraham's children, ye would do the works of Abraham.

40 ^w But now ye seek to kill me, a

^r Rom. 8. 2. Gal. 5. 1.—Ch. 7. 19. Verse 40.—Ch. 3. 32. & 5. 19, 30. & 14. 10, 24.—^u Matt. 3. 9. Ver. 33.—^v Rom. 2. 28. & 9. 7. Gal. 3. 7, 29.

part of the inheritance in the family to which he belongs: but the son, the legitimate son, has a right. He can make any servant of the family free, though no slave can. He can divide or bestow the inheritance as he pleases. Our Lord seems here to refer to the sending away of Ishmael, mentioned Gen. xxi. 10—14. Only those who are genuine children can inherit the estate. If sons, then heirs: heirs of God, and joint heirs with Christ: Gal. iv. 2!—31. Rom. viii. 17. and see Bishop Pearce's paraphrase.

Verse 37. *My word hath no place in you.*] Or, *this doctrine of mine hath no place in you.* Ye hear the truths of God, but ye do not heed them; the word of life has no influence over you: and how can it, when you seek to kill me, because I proclaim this truth to you.

It is a dismal omen, when a person is regardless of the truth of God; it is more so to be provoked against it: but to persecute and endeavour to destroy those who preach it, is the last degree of perverseness and obduracy. The word of God requires a heart which is empty. A heart filled with earthly projects, carnal interests, ambition, thoughts of raising a fortune, and with the love of the superfluities and pleasures of life, is not fit to receive the seed of the kingdom. When a man shuts his heart against it by his passions, he at the same time opens it to all sorts of crimes. *Quemel.*

From this whole period, says Dr. Lightfoot, it is manifest that the whole tendency of our Saviour's discourse is to show the Jews, that they are the seed of that serpent, which was to bruise the heel of the Messiah: else what could that mean, ver. 44. *Ye are of your father the devil, i. e. ye are the seed of the serpent.*

Verse 38. *I speak that which I have seen*] I speak nothing but that unchangeable, eternal truth, which I have received from the bosom of God.

Ye do that which ye have seen] Instead of *εωρακατε, ye have seen*, I think we should read *κουκατε, ye have heard*, on the authority of BCKL. fifteen others; *Coptic, Ethiopic, Armenian*, latter *Syriac* in the margin; *Gothic*, one copy of the *Itala*: *Origen, Cyril, and Chrysostom*. This reading, says Bishop Pearce, (who has adopted it) seems preferable

man that hath told you the truth, ^x which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; ^y we have one Father, even God.

42 Jesus said unto them, ^a If God were your Father, ye would love me: ^b for I proceeded forth and came from God; ^b neither came I of myself, but he sent me.

43 ^c Why do ye not understand my speech? even because ye cannot hear my word.

^w Verse 37.—^x Verse 26.—^y Isaiah 63. 16. & 64. 8. Mal. 1. 6.—^z 1 John 5. 1.—^a Ch. 16. 27. & 17. 8, 25.—^b Ch. 5. 43 & 7. 28, 29.—^c Ch. 7. 17.

to the other, because it could not be said with the same propriety, that the Jews had seen any thing with their father the devil, as it could that Jesus had seen with his.

Jesus saw the Father, for he was the word that was with God from eternity. The Jews did not see, they only felt and heard their father the devil. It is the interest of Satan to keep himself out of sight, and to work in the dark.

Verse 39. *If ye were Abraham's children*] Griesbach reads *εσθε, ye are*, instead of *εστis, ye were*, on the authority of BDL. *Vulgate, four copies of the Itala; Origen, and Augustin.*

Ye would do the works of Abraham.] As the son has the nature of his father in him, and naturally imitates him; so if ye were the children of Abraham, ye would imitate him in his faith, obedience, and uprightness; but this ye do not, for ye seek to kill me—ye are watching for an opportunity to destroy me, merely because I tell you the truth: Abraham never did any thing like this; therefore you have no spiritual relationship to him.

Verse 41. *Ye do the deeds of your father*] You have certainly another father than Abraham; one who has instilled his own malignant nature into you: and as ye seek to murder me for telling you the truth, ye must be the offspring of him who was a murderer from the beginning, and stood not in the truth, ver. 44.

We be not born of fornication] We are not a mixed spurious breed—our tribes and families have been kept distinct—we are descended from Abraham by his legal wife Sarah; and we are no idolaters.

We have one father, even God.] In the spiritual sense of father and son, we are not a spurious, that is, an idolatrous race; because we acknowledge none as our spiritual father, and worship none as such, but the true God. See Bishop Pearce.

Verse 42. *If God were your father, ye would love me*] I came from God, and it would be absurd to suppose that you would persecute me if you were under the influence of God. The children of the same father should not murder each other.

Verse 43. *Why do ye not understand my speech?*] *Την λαλιαν της μου, this my mode of*

A. M. 4033. 44 ^d Ye are of your father
A. D. 29. the devil, and the lusts of your
An. Olymip. father ye will do. He was
CCII. 1. a murderer from the beginning, and
abode not in the truth, because there
is no truth in him. When he speaketh
a lie, he speaketh of his own: for he is
a liar, and the father of it.

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

^d Matthew 13. 38. 1 John 3. 8.—^e Jude 6.

speaking—when illustrating spiritual by natural things: λαλια refers to the manner of speaking; λεγος to the matter or subject on which he spoke. For λαλιαν, the Codex Bezae had originally αληθειαν; why do ye not acknowledge this TRUTH of mine? A few other MSS. agree in this reading.

Because ye cannot hear my word.] That is, ye cannot bear my doctrine; it comes too close to you: it searches your hearts, detects your hypocrisy, and exposes your iniquitous intentions and designs; and as ye are determined not to leave your sins, so ye are purposed not to hear my doctrine.

Verse 44. *Ye are of your father the devil*] Ye are the seed of the old serpent. See on ver. 37.

The lusts of your father] Like father like son—What Satan desires, ye desire; because ye are filled with his nature. Awful state of unregenerate men! They have the nearest alliance to Satan, they partake of his nature, and have in them the same principles and propensities which characterise the very nature and essence of the devil! Reader, canst thou rest in this state? Apply to God, through Christ, that thou mayest be born again.

He was a murderer from the beginning] It was through him that Adam transgressed; in consequence of which death entered into the world, and slew him and all his posterity. This was the sentiment of the Jews themselves. In *Sohar Cadash*, the wicked are called, “The children of the old serpent, who slew Adam and all his descendants.” See *Schoetgen*.

Abode not in the truth] He stood not in the truth—was once in a state of glorious felicity, but fell from it; and being deprived of all good himself, he could not endure that others should enjoy any; therefore by his lies he deceived Eve, and brought her, her husband, and through them, their posterity, into his own condemnation.

He speaketh of his own] Εκ των ιδιων λαλι, he speaketh of his own offspring, or from his own disposition, for he is the father and fountain of all error and falsity; and all who are deceived by him and partake of his disposition, *falsity and cruelty*, are his offspring, for he is a liar, and the father of it—και ο πατηρ αυτου—literally, his father also. There is considerable difficulty in this verse. The *Cainites*, and the *Archonites*, mentioned by Epiphanius, read it thus. “Ye are the children of your father the devil, because he is a liar, and his father was a liar. He was a manslayer, and he did not remain in the truth. When he speaketh, he speaketh a lie of his own, (*progenitors, understood*) because his father also was a liar.” The

A. M. 4033. 46 Which of you convinceth
A. D. 29. me of sin? And if I say the
An. Olymip. truth, why do ye not believe
CCII. 1. me?

47 ‘He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and ^g hast a devil?

^f Ch. 10. 26, 27. 1 John 4. 6.—^g Ch. 7. 20. & 10. 20. Ver. 52.

consequences which the above heretics drew from this verse, were the following. They said that the father of the Jews was a demon; that he also had a demon for his father; and that he had a demon for his father, &c. The Archonites maintained that Cain had a demon for his father, the spirit which our Lord speaks of here; and that the Jews proceeded from the race of Cain.

Grotius, supposing that the devil who tempted Eve was not the prince of devils, but rather a subordinate one, seems to think he may be understood here, *he is a liar, and his father also*, which is the literal translation of the latter clause of the text, *οτι και ο πατηρ αυτου*, as it has been read by many of the primitive fathers.

Mr. Wakefield, by changing το, before *ψευδεις*, into τις, gives the text the following translation:—“The devil is your father, and ye willingly perform the lusts of your father. He was a manslayer from the first, and continued not in the truth, because there is no truth in him. When ANY ONE speaketh a lie, he speaketh according to his own kindred: for his father also is a liar.” Our own translation, that refers *πατηρ αυτου* to *ψευδεις*, a lie, and not to *ψευδεις*, a liar, is probably the most correct.

Verse 46. *Which of you convinceth me of sin?*] Do you pretend to reject the truths which I announce, because my life does not correspond to the doctrines I have taught? But can any of you prove me guilty of any fault? You have maliciously watched all my steps: have you seen the smallest matter to reprove, in any part of my conduct?

But it is probable that *αμαρτια*, sin, is put here in opposition to *αληθεια*, truth, in the same verse, and then it should be rendered *falsehood*. The very best Greek writers use the word in the same sense: this, *Kyprian* proves by quotations from *Polybius*, *Lucian*, *Dionysius Halicarnassensis*, *Plutarch*, *Thucydides*, and *Hippocrates*. *RAPHELIUS* adds a pertinent quotation from *Herodotus*, and shows that the purest Latin writers have used the word *peccatum*, sin, in the sense of *error or falsehood*. See the note on Gen. xiii. 13.

Verse 47. *He that is of God*] Meaning probably himself: he who came from God, or was born of God—heareth the words of God—has the constant inspiration of his spirit, speaks nothing but truth, and cannot possibly err.

Verse 48. *Thou art a Samaritan*] This was the same among them, as *heretic*, or *schismatic*, among us. This is the only time in which the Jews gave our Lord this title of reproach; and they probably grounded it on his having preached among them, and lodged in their

A. M. 4033. A. D. 29. An. Olymp. CCL. 1. 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

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

51 Verily, verily, I say unto you, ⁱ If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. ^k Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

^h Ch. 5. 41. & 7. 18.—ⁱ Ch. 5. 24. & 11. 26.—^k Zech. 1. 5. Hebrews 11. 13.—^l Ch. 5. 3.—^m Ch. 5. 41. & 16. 14. & 17. 1. Acta 3. 13.

villages; see the account in chap. iv. But Samaritan among them, meant a person unworthy of any credit.

Hast a devil?] Art possessed by an evil spirit; and art, in consequence, deranged.

Verse 49. *I have not a devil*] The first part of the charge was too futile: if taken literally, it was both absurd and impossible; they did not believe it themselves, and therefore our Lord does not stop a moment to refute it: but he answers to the second with the utmost meekness and conclusiveness: *I honour God*. This is what no demon can do, nor any man who is under such influence.

Verse 50. *I seek not mine own glory*] Another proof that I am not influenced by any spirit but that which proceeds from God. But there is *one who seeketh*—i. e. my glory—and *judgeth*—will punish you for your determined obstinacy and iniquity.

Verse 51. *Shall never see death.*] As Moses promised a long life, with abundance of temporal blessings, to those who should keep his statutes and ordinances; so he who keeps my doctrine shall not only have a long life, but shall never see death—he shall never come under the power of the death of the soul; but shall live eternally with me in my glory.

Verse 54. *Your God*] Many MSS. and most of the versions, read *μῶν*, *our*, instead of *υμῶν*. The variation is of very little consequence. They called God their God, while enemies to him both in their spirit and conduct.

Verse 56. *Abraham rejoiced to see my day*] Or, *he earnestly desired to see my day*; *ὑπεσπένετο*, from *εἶναι*, *very much*, and *αλλομαι*, *I leap*—his soul leaped forward in earnest hope and strong expectation, that he might see the incarnation of Jesus Christ. The metaphor appears to be taken from a person who, desiring to see a long-expected friend who is *coming, runs forward, now and then jumping up to see if he can discover him*. There is a saying very like this in *Sohar*. *Numer.* fol. 61. "Abraham rejoiced because he could know, and perceive, and cleave to the *divine name*." The divine

54 Jesus answered, ^l If I honour myself my honour is nothing: ^m it is my Father that honoureth me; of whom ye say that he is your God:

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

56 Your father Abraham ^o rejoiced to see my day: ^p and he saw *it*, and was glad.

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

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

^l Ch. 7. 28, 29.—^m Luke 10. 24.—ⁿ Heb. 11. 13.—^o Exodus 3. 14. Isaiah 43. 13. Chap. 17. 5, 24. Colossians 1. 17. Revelations 1. 8.

name is *יהוה Jehovah*; and by this they simply mean God himself.

And he saw it] Not only in the first promise, Gen. iii. 15. for the other patriarchs saw this as well as he: and not only in that promise which was made particularly to himself, Gen. xii. 7. xxii. 18. (compared with Gal. iii. 16.) that the Messiah should spring from his family; but he saw this day especially when Jehovah appeared to him in a *human form*, Gen. xviii. 2, 17. which many suppose to have been a manifestation of the Lord Jesus.

Verse 57. *Thou art not yet fifty years old*] Some MSS. read *forty*. The age of our blessed Lord has never been properly determined. Some of the primitive fathers believed that he was *fifty years old* when he was crucified: but their foundation, which is no other than these words of the Jews, is but a very uncertain one. Calmet thinks that our Lord was at this time about *thirty-four years and ten months old*: and that he was crucified about the middle of his *thirty-sixth year*: and asserts that the vulgar era is *three years too late*. On the other hand, some allow him to have been but *thirty-one years old*; and that his ministry had lasted but *one year*. Many opinions on this subject, which are scarcely worthy of being copied, may be found in Calmet.

Verse 58. *Before Abraham was, I am.*] The following is a literal translation of Calmet's note on this passage:—"I am from all eternity. I have existed before all ages. You consider in me, only the person who speaks to you, and who has appeared to you within a particular time. But besides this human nature, which ye think ye know, there is in me a divine and eternal nature. Both united, subsist together in my person. Abraham knew how to distinguish them. He adored me as his God; and desired me as his Saviour. He has seen me in my eternity, and he predicted my coming into the world."

On the same verse Bishop Pearce speaks as follows:—"What Jesus here says, relates (I think) to his existence antecedent to Abra-

A. M. 4033. 59 ¶ Then took they up
A. D. 29. stones to cast at him: but
An. Olymp. Jesus hid himself, and went
CCII. 1.

out of the temple, going
through the midst of them,
and so passed by.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

* Ch. 10. 31, 39. & 11. 8.

† Luke 4. 30.

ham's days, and not to his having been the Christ appointed and foretold before that time: for if Jesus had meant this, the answer, I apprehend, would not have been a pertinent one. He might have been appointed and foretold for the Christ; but if he had not had an existence before Abraham's days, neither could he have seen Abraham, (as, according to our English translation, the Jews suppose him to have said) nor could Abraham have seen him, as I suppose the Jews understood him to have said in the preceding verse: to which words of the Jews, the words of Jesus here are intended as an answer.¹⁷

Verse 59. *Then took they up stones, &c.*] It appears that the Jews understood him as asserting his Godhead; and supposing him to be a blasphemer, they proceeded to stone him, according to the law: Lev. xxiv. 16.

But Jesus hid himself.] In all probability he rendered himself invisible—though some will have it that he conveyed himself away from those Jews who were his enemies, by mixing himself with the many who believed on him, (ver. 30, 31.) and who, we may suppose, favoured his escape. Pearce.

But where did they find the stones, Christ and they being in the temple? It is answered, 1st. It is probable, as the buildings of the temple had not been yet completed, there might have been many stones near the place: or, 2dly. They might have gone out to the outer courts for them; and before their return, our Lord had escaped. See Lightfoot and Calmet.

Going through the midst of them, and so passed by.] These words are wanting in the *Codex Bezae*, and in several editions and versions. Erasmus, Grotius, Beza, Pearce, and Griebach, think them not genuine. The latter has left them out of the text. But notwithstanding what these critics have said, the words seem necessary to explain the manner of our Lord's escape. 1st. *He hid himself*, by becoming invisible; and then, 2dly. *He passed through the midst of them*, and thus got clear away from the place. See a similar escape mentioned, Luke iv. 30. and the note there.

THE subjects of this chapter are both uncommon, and of vast importance.

1. The case of the woman taken in adultery, when properly and candidly considered, is both intelligible and edifying. It is likely that the accusation was well founded; and that the scribes and Pharisees endeavoured maliciously to serve themselves of the fact, to embroil our Lord with the civil power, or ruin his moral reputation. Our Lord was no magistrate, and therefore could not, with any propriety, give judgment in the case—had he done it, it must have been considered an invasion of the rights and office of the civil magistrate, and would have afforded them ground for a process against him. On the other hand, had he acquitted the

woman, he might have been considered not only as setting aside the law of Moses, but as being indulgent to a crime of great moral turpitude; and the report of this must have ruined his moral character. He disappointed this malice by refusing to enter into the case; and overwhelmed his adversaries with confusion by unmasking their hearts, and pointing out their private abominations. It is generally supposed that our Lord acquitted the woman: this is incorrect: he neither acquitted nor condemned her: he did not enter at all juridically into the business. His saying, *neither do I condemn thee*, was no more than a simple declaration that he would not concern himself with the matter; that being the office of the civil magistrate; but as a preacher of righteousness, he exhorted her to abandon her evil practices, lest the punishment, which she was now likely to escape, should be inflicted on her, for a repetition of her transgression.

2. In several places in this chapter, our Lord shows his intimate union with the Father, both in will, doctrine, and deed: and though he never speaks so as to confound the persons, yet he evidently shows that such was the indivisible unity subsisting between the Father and the Son, that what the one witnessed, the other witnessed: what the one did, the other did: and that he who saw the one, necessarily saw the other.

3. The original state of Satan is here pointed out—he abode not in the truth, ver. 44. Therefore he was once in the truth, in righteousness and true holiness—and he fell from that truth into sin and falsehood, so that he became the father of lies and the first murderer. Our Lord confirms here the Mosaic account of the fall of man; and shows that this fall was brought about by his lies, and that these lies issued in the murder or destruction both of the body and soul of man.

4. The patience and meekness, exercised by our Lord toward his most fell and unrelenting enemies, are worthy the especial regard of all those who are persecuted for righteousness. When he was reviled, he reviled not again. As the searcher of hearts, he simply declared their state, ver. 44. in order to their conviction and conversion: not to have done so, would have been to betray their souls. In this part of his conduct we find two grand virtues united, which are rarely associated in man, MEEKNESS and FIDELITY—patience to bear all insults and personal injuries; and boldness, in the face of persecution and death, to declare the truth. The meek man generally leaves the sinner unreprieved; the bold and zealous man often betrays a want of due self-management, and reproves sin in a spirit which prevents the reproof from reaching the heart. In this respect, also, our blessed Lord has left us an example that we should follow his steps. Let him that readeth understand.

CHAPTER IX.

Account of the man who was born blind, 1—5. Christ heals him, 6, 7. The man is questioned by his neighbours, 8—12. He is brought to the Pharisees, who question him, 13—17; and then his parents, 18—23. They again interrogate the man, who, vindicating the conduct of Christ, is excommunicated by them, 24—34. Jesus hearing of the conduct of the Pharisees, afterward finds the man, and reveals himself to him, 35—38. He passes sentence on the obduracy and blindness of the Pharisees, 39—41.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

AND as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or

a Acts 3. 2.—b Verse 34.

NOTES ON CHAPTER IX.

Verse 1. *And as Jesus passed by*] This chapter is a continuation of the preceding, and therefore the word *Jesus* is not in the Greek text; it begins simply thus—*And passing along, και παρπαρτων, &c.* Having left the temple where the Jews were going to stone him, (chap. viii. 59.) it is probable our Lord went, according to his custom, to the mount of Olives. The next day, which was the sabbath, ver. 14. he met a man who had been born blind, sitting in some public place, and asking alms from those who passed by, ver. 8.

Verse 2. *Who did sin, this man, or his parents*] The doctrine of the transmigration of souls appears to have been an article in the creed of the Pharisees, and it was pretty general both among the Greeks and the Asiatics. The *Pythagoreans* believed the souls of men were sent into other bodies for the punishment of some sin which they had committed in a *pre-existent* state. This seems to have been the foundation of the disciples' question to our Lord. Did this man sin in a *pre-existent* state, that he is punished in this body with blindness? Or did his parents commit some sin, for which they are thus plagued in their offspring?

Most of the *Asiatic* nations have believed in the doctrine of transmigration. The *Hindoo*s still hold it; and profess to tell precisely the sin which the person committed in another body, by the *afflictions* which he endures in this: they profess also to tell the cures for these. For instance, they say, the *head-ach* is a punishment for having, in a former state, spoken *irreverently* to father or mother. *Madness*, is a punishment for having been *disobedient* to father or mother, or to their spiritual guide. The *epilepsy*, is a punishment for having, in a former state, administered *poison* to any one at the command of his master. *Pain in the eyes*, is a punishment for having, in another body, *coveted* another man's wife. *Blindness*, is a punishment for having *killed* his mother: but this person, they say, before his *new birth*, will suffer many years torment in hell. See many curious particulars relative to this in the *AYEN AKBERY*, vol. iii. p. 168—175. and in the *Institutes of Menu*. chap. xi. Inst. 48 to 53.

The Jewish rabbins have had the same belief from the very remotest antiquity. *Origen* cites an apocryphal book of the Hebrews, in which the patriarch Jacob is made to speak thus: *I am an angel of God; one of the first order of spirits. Men call me Jacob, but my true name, which God has given me, is Israel. Orat. Joseph.* apud *ORIG.* Many of the Jewish doctors have believed that the souls of *Adam*,

554

his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

c Chapter II. 4.

Abraham, and *Phinehas*, have successively animated the great men of their nation. *Philo* says, *that the air is full of spirits, and that some, through their natural propensities, join themselves to bodies; and that others have an aversion from such a union.* See several other things relative to this point in his treatises *De plant. Noe—De gigantibus—De Confus. Ling.—De Somniis, &c.*; and see *Carmel*, where he is pretty largely quoted.

Josephus, Ant. b. xviii. c. 1. s. 3. and War, b. ii. c. 8. s. 14. gives an account of the doctrine, of the Pharisees on this subject. He intimates that the souls of those only who were *pious*, were permitted to reanimate human bodies, and this was rather by way of *reward* than *punishment*; and that the souls of the vicious are put into eternal prisons, where they are continually tormented, and out of which they can never escape. But it is very likely that *Josephus* has not told the *whole truth* here! and that the doctrine of the Pharisees on this subject, was nearly the same with that of the *Papists* on *purgatory*. Those who are very wicked go irrecoverably to hell; but those who are not so, have the privilege of expiating their venial sins in purgatory. Thus, probably, is the Pharisean doctrine of the transmigration to be understood. Those who were comparatively pious, went into other bodies for the expiation of any remaining guilt which had not been removed previously to a *sudden, or premature* death; after which they were fully prepared for paradise: but others, who had been incorrigibly wicked, were sent at once into hell, without ever being offered the privilege of *amendment* or *escape*. For the reasons which may be collected above, much as I reverence *Bishop Pearce*, I cannot agree with his note on this passage, where he says, that the words of the disciples should be thus understood: *Who did sin? This man, that he is blind? or his parents, that he was born so? He thinks it probable that the disciples did not know, that the man was born blind: if he was, then it was for some sin of his parents—if he was not born so, then this blindness came unto him as a punishment for some crime of his own.* It may be just necessary to say, that some of the rabbins believed, *that it was possible for an infant to sin in the womb, and to be punished with some bodily infirmity in consequence.* See several examples in *Lightfoot* on this place.

Verse 3. *Neither hath this man sinned nor his parents*] That is, the blindness of this person is not occasioned by any sin of his own, nor of his parents; but has happened in the ordinary course of divine providence; and shall now become the instrument of salvation to his soul, edification to others, and glory to God.

A. M. 4033. be made manifest in him.
 A. D. 29. 4 ^d I must work the works
 An. Olymp. of him that sent me, while it
 CCH. I. is day: the night cometh, when no
 man can work.

5 As long as I am in the world, ^o I am
 the light of the world.

6 When he had thus spoken, ^f he spat
 on the ground, and made clay of the
 spittle, and he ^g anointed the eyes of
 the blind man with the clay,

^d Ch. 4. 34. & 5. 19, 36. & 11. 9. & 12. 35. & 17. 4.—^e Ch. 1.
 5, 9. & 3. 19. & 8. 12. & 12. 35, 46.—^f Mark 7. 33. & 8. 23.

Many of the Jews thought that marks on the
 body were proofs of sin in the soul. From a
 like persuasion, probably, arose that proverb
 among our northern neighbours—*Mark him,
 whom God marks.*

Verse 4. *While it is day*] Though I plainly
 perceive that the cure of this man will draw
 down upon me the malice of the Jewish rulers,
 yet I must accomplish the work for which I
 came into the world while it is day; while the
 term of this life of mine shall last. It was about
 six months after this that our Lord was crucified.
 It is very likely that the day was now declining,
 and night coming on and he took occasion
 from this circumstance to introduce the elegant
 metaphor immediately following. By this
 we are taught that no opportunity for doing
 good should be omitted—**DAY** representing the
opportunity: **NIGHT** the loss of that *opportu-*
nity.

Verse 5. *I am the light of the world.*] Like
 the sun, it is my business to dispense *light* and
heat every where; and to neglect no opportu-
 nity that may offer to enlighten and save the
 bodies and souls of men. See chap. viii. 12.

Verse 6. *Anointed the eyes of the blind man*]
 It would be difficult to find out the reason which
 induced our Lord to act thus. It is certain
 this procedure can never be supposed to have
 been any likely *medical* means, to restore sight
 to a man who was *born blind*—this action
 therefore, had no tendency to assist the miracle.
 If his eye-lids had been only so gummed
 together, that they needed nothing but to be
 supplied and well washed, it is not likely that
 this could possibly have been omitted from his
 birth until now. The Jews believed that there
 was some virtue in spittle to cure the diseases
 of the eye; but then they always accompanied
 this with some *charm*. Our Lord might make
 clay with the spittle, to show that no charms
 or spells were used: and to draw their atten-
 tion more particularly to the miracle which he
 was about to work. Perhaps the best lesson
 we can learn from this is: That God will do
 his own work in *his own way*; and to hide
 pride from man, will often accomplish the most
 beneficial *ends* by *means* not only *simple* or
despicable in themselves, but by such also as
 appear entirely *contrary* in their nature and
 operation, to the end proposed to be effected
 by them.

Verse 7. *Siloam*] Called also *Shiloah*, *Siloe*,
 or *Siloa*, was a fountain under the walls of
 Jerusalem, toward the east, between the city
 and the brook *Kidron*. *Calmet* thinks that

A. M. 4033. 7 And said unto him, Go, A. M. 4033.
 A. D. 29. wash ^h in the pool of Si- A. D. 29.
 An. Olymp. loam, (which is by inter- An. Olymp.
 CCH. I. pretation, Sent.) ⁱ He went his way
 therefore, and washed, and came
 seeing.

8 ¶ The neighbours, therefore, and
 they which before had seen him that
 he was blind, said, Is not this he that
 sat and begged?

9 Some said, This is he: others said,

^g Or, spread the clay upon the eyes of the blind man: ^h
 Neh. 3. 15.—ⁱ See 2 Kings 3. 14.

this was the same with *En-rogel*, or the *Fuller's
 fountain*, which is mentioned in Josh. xv. 7.
 xviii. 16. in Lam. xvii. 17. and in 1 Kings i. 9.
 Its waters were collected in a great reservoir
 for the use of the city: and a stream from it
 supplied the pool of Bethesda.

By interpretation, SENT.] From the Hebrew
 שְׁלַח *shalach*, he sent; either because it was
 looked upon as a gift sent from God for the use
 of the city; or because its waters were *direct-*
ed or *sent* by canals or pipes into different
 quarters, for the same purpose: Some think
 there is an allusion here to Gen. xlix. 10. that
 this fountain was a *type* of *Shiloh*, the Christ,
 the *SENT* of God; and that it was to direct the
 man's mind to the accomplishment of the above
 prophecy, that our Lord sent him to this foun-
 tain. This supposition does not appear very
 solid. The Turks have this fountain still in
 great veneration; and think the waters of it
 are good for diseases of the eyes. Lightfoot
 says, that the spring of Siloam discharged itself
 by a double stream into a twofold pool—the
 upper was called שִׁלּוּחַ *shiloch*, the lower שְׁלַח
shelach; the one signifying ἀπεσταλμένοι, *sent*,
 the latter καθίστα, *feces*; and that our Lord
 marked this point so particularly, to inform
 the blind man that it was not to *Shelach*, but
 to *Shiloch*, that he must go to wash his eyes.
 These two pools seem to be referred to in Isai.
 vii. 23. xxii. 9.

Verse 8. *That he was blind*] Ὅτι τυφλὸς ἦν
 but instead of this, πρὸς αἴτης, *when he begged*,
 or *was a beggar*, is the reading of ABC*DKL.
seven others, both the *Syriac*, both the *Arabic*,
 latter *Peric*, *Coptic*, *Aethiopic*, *Armenian*,
Sahidic, *Gothic*, *Slavonic*, *Vulgate*, eight
 copies of the *Itala*, and some of the primitive
 fathers. This is in all probability the true
 reading; and is received by *Griesbach* into the
 text.

Beggars in all countries have a language
 peculiar to themselves. The language of the
 Jewish beggars was the following: וְכִי בִי
Deserve something by me—Give me something that
 God may reward you. וְכִי בִי אֲנִי רַחֵם
O ye tender-hearted, do yourselves good by me.
 Another form which seems to have been used
 by such as had formerly been in better circum-
 stances, was this: כִּי בִי מָה הָיִיתִי מִסִּכְלִי בִי מִהָאָנֹכִי
*Look back, and see what I have been; look upon
 me now, and see what I am.* See *Lightfoot*.

Verse 9. *Some said, This is he*] This mira-
 cle was not wrought in *private*—nor before a
 few persons—nor was it *lightly* credited. Those
 who knew him before, were divided in their

A. M. 4033. He is like him : but he said, I
A. D. 29. am he.
An. Olymp. CCL. I.

10 Therefore said they unto him, How were thine eyes opened ?

11 He answered and said, ^k A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and I received sight.

12 Then said they unto him, Where is he ? He said, I know not.

13 ¶ They brought to the Pharisees him that aforesaid was blind.

14 And it was the sabbath day, when Jesus made the clay, and opened his eyes.

^k Verse 6, 7.—1 Verse 33. Ch. 3. 2.

opinion concerning him : not whether the man who sat there begging was blind *before* ; for this was known to all : nor whether the person now before them saw clearly ; for this was now notorious ; but whether *this was the person* who was born blind, and who used in a particular place to sit begging.

Others said, He is like him] This was very natural : for certainly the restoration of his sight must have given him a very different appearance to what he had before.

Vers^o 11. *A man that is called Jesus*] The whole of this relation is simple and artless in the highest degree. The blind man had never seen Jesus, but he had heard of his name—he felt that he had put something on his eyes, which he afterward found to be clay—but how this was made he could not tell ; because he could not see Jesus when he did it :—therefore he does not say, *he made clay of spittle*—but simply, *he made clay, and spread it upon my eyes*. Where a multitude of incidents must necessarily come into review, imposture and falsehood generally commit themselves, as it is termed : but however numerous the circumstances may be in relation of fact, simple truth is never embarrassed.

Verse 12. *Where is he ?*] They had designed to seize and deliver him up to the sanhedrim, as a violator of the law, because he had done this on the sabbath day.

Verse 13. *They brought to the Pharisees*] These had the chief rule, and determined all controversies among the people : in every case of religion, their judgment was final : the people, now fully convinced that the man had been cured, brought him to the Pharisees, that they might determine how this was done, and whether it had been done legally.

Verse 14. *It was the sabbath*] Some of the ancient rabbins taught, and they have been followed by some moderns, not much better skilled in physic than themselves, that the saliva is a cure for several disorders of the eyes : but the former held this to be contrary to the law, if applied on the sabbath. See LIGHTFOOT'S *Hor. Talm.*

Verse 16. *This man is not of God*] He can neither be the Messiah, nor a prophet, for he has broken the sabbath. The Jews always

15 Then again the Pharisees also asked him, how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, ^l How can a man that is a sinner do such miracles ? And ^m there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes ? He said, ⁿ He is a prophet.

^m Ch. 7. 12, 43. & 10. 19.—ⁿ Ch. 4. 19. & 6. 14.

argued falsely on this principle. The law relative to the observation of the sabbath, never forbade any work but what was of the servile and unnecessary kind. Works of necessity and mercy never could be forbidden on that day, by him whose name is mercy, and whose nature is love ; for the sabbath was made for man, and not man for the sabbath.

How can a man that is a sinner, &c.] They knew very well that though magicians and impostors might do things apparently miraculous, yet nothing really good could be performed by them. We might have safely defied all the magicians in Egypt, who are said to have been so successful in imitating some of the miracles of Moses, to have opened the eyes of one blind man, or to have done any essential good either to the body or to the soul.

And there was a division among them.] Σχίσμα, a schism, a decided difference of opinion, which caused a separation of the assembly.

Verse 17. *He is a prophet.*] They had intended to lay snares for the poor man, that getting him to acknowledge Christ for the Messiah, they might put him out of the synagogue, ver. 22. or put him to death ; that such a witness to the divine power of Christ might not appear against them. But as the mercy of God had given him his sight : so the wisdom of God taught him how to escape the snares laid for his ruin. *On all thy glory there shall be a defence*, says the prophet, Isai. iv. 5. When God gives any particular mercy or grace, he sends power to preserve it, and wisdom to improve it. The man said, *He is a prophet*. Now, according to the Jewish maxim, a prophet might dispense with the observations of the sabbath. See GROTIUS. If they allow that Jesus was a prophet, then, even in their sense he might break the law of the sabbath, and be guiltless : or if they did not allow him to be a prophet, they must account for the miracle some other way than by the power of God : as from Satan or his agents no good can proceed :—to do this it was impossible. So the wisdom of God taught the poor man to give them such an answer, as to put them into a complete dilemma ; from which they could not possibly extricate themselves.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not: or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man

o Chap. 7. 13. & 12. 42. & 19. 38. Acts 5. 13.—p Verso 34. Ch. 16. 2.

Verse 18. *But the Jews did not believe*] All the subterfuge they could use, was simply to sin against their conscience, by asserting that the man had not been blind: but out of this subterfuge they were soon driven by the testimony of the parents, who, if tried farther on this subject, might have produced as witness, not only the whole neighbourhood, but nearly the whole city: for it appears the man got his bread by publicly begging, ver. 8.

That he had been blind, and received his sight] This clause is omitted in some MSS. probably because similar words occur immediately after. There is, however, no evidence against it, sufficient to exclude it from the text.

Verse 21. *He is of age*] ΗΛΙΣΙΑΣ ΕΧΕΙ, literally, he has stature, i. e. he is a full-grown man; and in this sense the phrase is used by the best Greek writers. See *Kypke* and *Raphelius*. *Mature age* was fixed among the Jews at thirty years.

Verse 22. *Put out of the synagogue*] That is, excommunicated—separated from all religious connexion with those who worshipped God. This was the lesser kind of excommunication, among the Jews, and was termed *nidui*. The *cherem* or *anathema*, was not used against the followers of Christ, till after the resurrection.

Verse 24. *Give God the praise*] Having called the man a second time, they proceeded to deal with him in the most solemn manner: and therefore they put him to his oath; for the words above, were the form of an oath proposed by the chief magistrate, to those who were to give evidence to any particular fact; or to attest any thing, as produced by, or belonging to, the Lord. See *Josh. vii. 19. 1 Sam. vi. 5. and Luke xvii. 18.* But while they solemnly put him to his oath, they endeavour to put their own words in his mouth, viz. he is a sinner—a pretender to the prophetic character, and a

that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why, herein is a marvellous

r Joshua 7. 19. 1 Sam. 6. 5.—Verse 16.— Chap. 8. 14. u Ch. 3. 10.

transgressor of the law of God,—assert this, or you will not please us.

Verse 25. *Whereas I was blind, now I see*] He pays no attention to their cavils, nor to their perversion of justice; but in the simplicity of his heart speaks to the fact, of the reality of which he was ready to give them the most substantial evidence.

Verse 27. *I have told you already*] So he did ver. 15. *And did ye not hear?* Ye certainly did. *Why then do you wish to hear it again?* Is it because you wish to become his disciples? The poor man continued steady in his testimony; and by putting this question to them, he knew he should soon put an end to the debate.

Verse 28. *Then they reviled him*] Ελοιδωρισαν. *Eustathius* derives λαιδωρια, from λογος, a word, and δεξυ, a spear;—they spoke cutting, piercing words. Solomon talks of some who spoke like the piercings of a sword, *Prov. xii. 18.* And the Psalmist speaks of words that are like drawn swords, *Psal. lv. 21.* words which show that the person who speaks them, has his heart full of murderous intentions; and that if he had the same power with a sword as he has with his tongue, he would destroy him whom he thus reproaches.

We are Moses' disciples.] By this they meant that they were genuine Pharisees; for they did not allow the Sadducees to be disciples of Moses.

Verse 29. *We know not from whence he is.*] As if they had said: We have the fullest assurance that the commission of Moses was divine: but we have no proof that this man has such a commission; and should we leave Moses, and attach ourselves to this stranger? No.

Verse 30. *Why, herein is a marvellous thing*] As if he had said, This is wonderful indeed! Is it possible that such persons as you are, whose

A. M. 4033. thing, that ye know not from
A. D. 29. whence he is, and yet he hath
An. Olymp. opened mine eyes!
CCH. I.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in

sins, and dost thou teach us? A. M. 4033.
A. D. 29. And they cast him out.
An. Olymp. CCH. I.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

Job 27. 9. & 35. 12. Psa. 18. 41. & 31. 15. & 66. 18. Prov. 1. 28. & 15. 23. & 28. 9. Isaiah 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 15. Mic. 3. 4. Zech. 7. 13.

Verse 16.— Verse 2.— Verse 7 Or, excommunicated him, Verse 22.— Matt. 14. 22, 33 & 16. 16. Mark 1. 1. Ch. 10. 32. 1 John 5. 13.— Ch. 4. 26.

business it is to distinguish good from evil, and who pretend to know a true from a false prophet, cannot decide in a case so plain? Has not the man opened my eyes? Is not the miracle known to all the town, and could any one do it who was not endued with the power of God?

Verse 31. *God heareth not sinners*] I believe the word *αμαρτωλων* signifies *heathens*, or persons not proselyted to the Jewish religion; and therefore it is put in opposition to *θεωσιβας*, a worshipper of the true God. See the note on Luke vii. 37. But in what sense may it be said, following our common version, that *God heareth not sinners*? When they regard iniquity in their heart—when they wish to be saved, and yet abide in their sins—when they will not separate themselves from the workers and works of iniquity. In all these cases, *God heareth not sinners*.

Verse 32. *Since the world began*] *Εκ του αιωνος*, from the age—probably meaning from the commencement of time. Neither Moses nor the prophets have ever opened the eyes of a man who was born blind: if this person then were not the best of beings, would God grant him a privilege which he has hitherto denied to his choicest favourites?

Opened the eyes of one that was born blind] It will readily appear, that our Lord performed no surgical operation in this cure: the man was born blind, and he was restored to sight by the power of God; the simple means used could have had no effect in the cure; the miracle is therefore complete. That there are cases, in which a person who was born blind may be restored to sight by *surgical means*, we know; but no such means were used by Christ; and it is worthy of remark, that from the foundation of the world, no person *born blind* has been restored to sight, even by surgical operation, till about the year of our Lord 1728; when the celebrated Dr. Cheselden, by couching the eyes of a young man, 14 years of age, who had been born blind, restored him to perfect soundness. This was the effect of well directed surgery; that performed by Christ was a miracle.

Verse 33. *If this man were not of God, &c.*] A very just conclusion: God is the fountain of all good; all good must proceed from him, and no good can be done but through him: if this

person were not commissioned by the good God, he could not perform such beneficent miracles as these.

Verse 34. *Thou wast altogether born in sins*] Thou hast not only been a vile wretch in some other pre-existent state, but thy parents also have been grossly iniquitous, therefore thou and they are punished by this blindness; thou wast altogether born in sins—thou art no other than a sinful lump of deformity, and utterly unfit to have any connexion with those who worship God.

And they cast him out.] They immediately excommunicated him, as the *margis* properly reads—drove him from their assembly with disdain, and forbade his farther appearing in the worship of God. Thus a simple man, guided by the spirit of truth, and continuing steady in his testimony, utterly confounded the most eminent Jewish doctors. When they had no longer either reason or argument to oppose to him, as a proof of their discomfiture, and a monument of their reproach and shame, they had recourse to the *secular arm*, and thus silenced, by political power, a person whom they had neither *reason* nor *religion* to withstand. They have had since many followers in their crimes. A false religion, supported by the state, has, by *fire* and *sword*, silenced those whose *truth* in the end annihilated the system of their opponents.

Verse 35. *Dost thou believe on the Son of God?*] This was the same with, *Dost thou believe on the Messiah?* for these two characters were inseparable; see chap. i. 34, 49. x. 36. Matt. xvi. 16. Mark i. 1.

Verse 36. *Who is he, Lord?*] It is very likely that the blind man did not know that it was Jesus the Christ who now spoke to him; for it is evident he had never seen him before this time; and he might now see him without knowing that he was the person by whom he was cured, till our Lord made that discovery of himself, mentioned in the following verse.

Verse 38. *And he said, Lord, I believe.*] That is, I believe thou art the *Messiah*; and to give the fullest proof of the sincerity of his faith, he fell down before and adored him. Never having seen Jesus before, but simply knowing that a person of that name had opened his eyes; he had only considered him a holy man and a pro-

A. M. 4033. 39 ¶ And Jesus said,
A. D. 29. ^b For judgment I am come
An. Olymp. into this world, ^c that they
CCH. I. which see not might see; and that
they which see might be made
blind.

40 And some of the Pharisees which

^b Ch. 5. 22, 27. See Ch. 3. 17. & 12. 47.

phet: but now that he sees and hears him, he is convinced of his divinity, and glorifies him as his Saviour. We may hear much of Jesus, but can never know his glories and excellencies, till he has discovered himself to our hearts by his own spirit; then we believe on him, trust him with our souls, and trust in him for our salvation. The word *αγαπη* has two meanings: it signifies *Lord*, or sovereign ruler, and *Sir*, a title of civil respect. In the latter sense it seems evidently used in the 36th verse; because the poor man did not then know that Jesus was the *Messiah*: in the former sense it is used in this verse; now the healed man knew the quality of his benefactor.

Verse 39. *For judgment I am come*] I am come to manifest and execute the just judgment of God. 1. By giving sight to the blind, and light to the Gentiles who sit in darkness. 2. By removing the true light from those who, pretending to make a proper use of it, only abuse the mercy of God. In a word, *salvation* shall be taken away from the Jews, because they reject it; and the *kingdom of God* shall be given to the Gentiles.

Verse 40. *Are we blind also?*] These Pharisees understood Christ as speaking of blindness in a spiritual sense; and wished to know if he considered them in that state.

Verse 41. *If ye were blind*] If ye had not had sufficient opportunities to have acquainted yourselves with my divine nature, by the unparalleled miracles which I have wrought before you, and the holy doctrine which I have preached; then your rejecting me could not be imputed to you as sin: but because ye say, *we see*—we are perfectly capable of judging between a true and false prophet, and can from the Scriptures point out the *Messiah* by his works; on this account you are guilty; and your sin is of no common nature, *it remaineth*, i. e. it shall not be expiated: as ye have rejected the Lord from being your deliverer, so the Lord has rejected you from being his people. When the Scripture speaks of *sin remaining*, it is always put in opposition to *pardon*: for *pardon* is termed the *taking away of sin*,

with him, heard these words, ^d and said unto him, Are we blind also?

41 Jesus said unto them, ^e If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.

^e Matt. 13. 13. Mark 4. 12.—^d Rom. 2. 19.—^c Ch 15. 22, 24.

chap. i. 29. Psal. xxxii. 5. And this is the proper import of the phrase, *αφεν των αμαρτιων*, which occurs so frequently in the Sacred Writings.

1. THE history of the man who was born blind, and cured by our Lord, is in every point of view instructive. His *simplicity*, his *courage*, his *constancy*, and his *gratitude*, are all so many subjects worthy of attention and emulation. He certainly confessed the truth at the most imminent risk of his life; and therefore, as *Stephen* was the first martyr for Christianity, this man was the first confessor. The *power* and *influence of TRUTH*, in supporting its friends and confounding its adversaries, are well exemplified in him: and not less so, that providence of God by which he was preserved from the malice of these bad men. The whole story is related with inimitable simplicity; and cannot be read by the most cold-hearted without exhorting the exclamation, *How forcible are right words!*

2. It has already been remarked, that since the world began, there is no evidence that any man born blind, was ever restored to sight by surgical means, till the days of Mr. Cheselden, who was a celebrated surgeon at St. Thomas' Hospital, London. For though, even before the Christian era, there is reason to believe that both the Greek and Roman physicians performed operations to remove blindness occasioned by the cataract, yet we know of none of these ever attempted on the eyes of those who had been born blind: much less of any such persons being restored to sight. The cure before us must have been wholly miraculous; no appropriate means were used to effect it. What was done, had rather a tendency to prevent and destroy sight, than to help or restore it. The blindness in question was probably occasioned by a morbid structure of the organs of sight; and our Lord, by his sovereign power, instantaneously restored them to perfect soundness, without the intervention of any healing process. In this case there could be neither deception nor collusion.

CHAPTER X.

Christ speaks the parable of the sheepfold, 1—6. Proclaims himself the door of the sheepfold, 7—10; and the good shepherd who lays down his life for the sheep, 11—18. The Jews are again divided, and some revile and some vindicate our Lord, 19—21. His discourse with the Jews at the temple, on the feast of dedication, 22—29. Having asserted that he was one with the Father, the Jews attempt to stone him, 30, 31. He vindicates his conduct, and appeals to his works, 32—38. They strive to apprehend him; he escapes, and retires beyond Jordan, 39, 40. Many resort to and believe on him there, 41, 42.

A. M. 4033. VERILY, verily, I say
A. D. 29. unto you, ^a He that
An. Olymp. entereth not by the door into
CCH. I.

^a Jer. 23. 21. Ezek

NOTES ON CHAPTER X.

Verse 1. *Verily, verily, &c.*] From ver. 6. we learn that this is a *parable*, i. e. a repre-

the sheepfold, but climbeth up some other way, the same is a thief and a robber.

34. 23. Mic. 2. 12.

sentation of heavenly things through the medium of earthly things. Some think our Lord delivered this discourse immediately after that

A. M. 4033. 2 But he that ^bentereth in
A. D. 39. by the door is the shepherd of
An. Olymp. the sheep.
CCII. 1.

3 To him the porter openeth; ^c and

b Psa. 110. 4. Matt. 7. 15. Acts 20. 28.—Isai. 43. 1. Matt. 25.

mentioned in the preceding chapter: others think it was spoken not less than three months after. The former, says Bishop Pearce, was spoken at the *feast of tabernacles*, see chap. vii. or about the end of September, and this at the *feast of dedication*, or in December. See ver. 22.

Christ, says Calmet, having declared himself to be the *light of the world*, which should blind some while it illuminated others, chap. ix. 41. continues his discourse, and under the similitude of a *shepherd* and his *flock*, shows that he was about to form his church of Jews and Gentiles; and that into it he would admit none but those who heard his voice. The unbelieving and presumptuous Jews who despised his doctrine, are the sheep which *hear not the voice of the Shepherd*: the proud and self-sufficient Pharisees are those who imagine they *see clearly*, while they are *blind*. The blind who become illuminated are the *Gentiles* and *Jews* who turn from their sins and believe in Jesus.

The *light of the world*, the *good Shepherd*, and the *door* which leads into the sheepfold, are all to be understood as meaning *Jesus Christ*; the *hireling shepherds* the wilfully *blind*: the *murderers* and *robbers* are the *false Christs*, *false prophets*, *scribes*, *Pharisees*, *wicked hireling priests*, and *ungodly ministers* of all sorts, whether among primitive Jews, or modern Christians.

Our Lord introduces this discourse in a most solemn manner, *verily, verily, amen! amen! it is true, it is true!* a Hebraism for, this is a most important and interesting truth: a truth of the utmost concern to mankind. At all times our Lord speaks what is infallibly true; but when he delivers any truth with this particular asseveration, it is either, 1. Because they are of greater importance; or, 2. Because the mind of man is more averse from them; or, 3. Because the small number of those who will practise them may render them incredible. *Quemel.*

He that *entereth not by the door*] Christ assures us, ver. 7. that he is *the door*; whoever, therefore, enters not by Jesus Christ into the pastoral office, is no other than a thief and a robber in the sheepfold. And he enters not by Jesus Christ, who *enters* with a prospect of any other interest besides that of Christ and his people. Ambition, avarice, love of ease, a desire to enjoy the conveniences of life, to be distinguished from the crowd, to promote the interests of one's family, and even the sole design of providing against want: these are all the ways by which *thieves* and *robbers* enter. And whoever enters by any of these ways, or by simony, craft, solicitation, &c. deserves no better name. Acting through motives of self-interest, and with the desire of providing for himself and his family, are innocent, yea laudable, in a secular business: but to enter into the ministerial office through motives of this kind, is highly criminal before God.

Verse 2. He that *entereth in by the door*] Observe here the marks, qualities, and duties of a good pastor: The first mark is, that he has

A. M. 4033. the sheep hear his voice: and
A. D. 39. he calleth his own sheep by
An. Olymp. name, and leadeth them out.
CCII. 1.

4 And ^dwhen he putteth forth his own

34, 41. Acts 20. 31.—2 Sam. 7. 8. Jer. 17. 16. Matt. 25. 32.

a lawful entrance into the ministry by the internal call of Christ, namely, by an impulse proceeding from his spirit, upon considerations which respect only his glory; and upon motives which aim at nothing but the good of his church, the salvation of souls, the doing the will of God, and the sacrificing himself entirely to his service, and to that of the meanest of his flock.

Verse 3. To him the porter openeth] Sir Isaac Newton observes, that our Lord being near the temple where sheep were kept in folds to be sold for sacrifices, spoke many things parabolically of sheep, of their shepherds, and of the door to the sheepfold; and discovers that he alluded to the sheepfolds which were to be hired in the market-place, by speaking of such folds as a thief could not enter by the door, nor the shepherd himself open, but a porter opened to the shepherd. In the porter opening the door to the true shepherd, we may discover the second mark of a true minister—his labour is crowned with *success*. The Holy Spirit opens his way into the hearts of his bearers, and he becomes the instrument of their salvation. See Col. iv. 3. 2 Cor. ii. 12. 1 Cor. xvi. 9. Rev. iii. 8.

The sheep hear his voice] A third mark of a good shepherd is, that he speaks so as to instruct the people—the sheep hear his voice; he does not take the *fat* and the *fleece*, and leave another *hireling* on less pay to do the work of the pastoral office. No; himself preaches Christ Jesus the Lord, and in that simplicity too that is best calculated to instruct the common people. A man who preaches in such a language as the people cannot comprehend, may do for a stage-player or a mountebank, but not for a minister of Christ.

He calleth his own sheep by name] A fourth mark of a good pastor is, that he is well acquainted with his flock; he knows them by name; he takes care to acquaint himself with the spiritual states of all those that are entrusted to him. He speaks to them concerning their souls; and thus getting a thorough knowledge of their state, he is the better qualified to profit them by his public ministrations. He who has not a proper acquaintance with the church of Christ, can never, by his preaching, build it up in its most holy faith.

And leadeth them out.] A fifth mark of a good shepherd is, he leads the flock, does not lord it over God's heritage; nor attempt by any *rigorous discipline*, not founded on the Gospel of Christ, to drive men into the way of life; nor drive them out of it, which many do, by a severity which is a disgrace to the *mild* Gospel of the God of peace and love.

He leads them out of themselves to Christ, out of the follies, diversions, and amusements of the world, into the path of Christian holiness: in a word, he leads them by those gentle, yet powerful persuasions, that flow from a heart full of the word and love of Christ, into the kingdom and glory of his God.

Verse 4. He goeth before them] A sixth mark

A. M. 4033. sheep, he goeth before them,
A. D. 29. and the sheep follow him :
An. Olymp. for they know his voice.
CCL. I.

5 And ^e a stranger will they not follow, but will flee from him : for they know not the voice of strangers.

6 This ^f parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again,

^e Gal. 1. 8. 1 Thess. 5. 21.—^f Ezek. 20. 49.

of a true pastor is, he gives them a good example: he not only *preaches*, but he *lives* the truth of the Gospel; he enters into the depths of the salvation of God, and having thus explored the path, he knows how to lead those who are entrusted to his care, into the fulness of the blessings of the Gospel of peace. He who does not endeavour to realise in his own soul the truths which he preaches to others, will soon be a salt without its savour; his preaching cannot be accompanied with that unction, which alone can make it acceptable and profitable to those whose hearts are right with God. The minister who is in this state of salvation, the *sheep*, genuine Christians, will follow, for they know his voice. It was the custom in the eastern countries for the shepherd to go at the head of his sheep, and they followed him from pasture to pasture. I have seen many hundreds of sheep thus following their shepherd on the extensive downs in the western parts of England.

Verse 5. *And a stranger will they not follow.*] That is, a man, who, pretending to be a shepherd of the flock of God, is a *stranger* to that salvation which he professes to preach. His mode of preaching soon proves to those whose hearts are acquainted with the truths of God, that he is a stranger to them: and, therefore, knowing him to have got into the fold in an improper way, they consider him a thief, a robber, and a murderer; and who can blame them if they wholly desert his ministry? There are preachers of this kind among all classes.

Verse 7. *I am the door of the sheep.*] It is through me only that a man can have a lawful entrance into the ministry; and it is through me alone that mankind can be saved. Instead of *I am the door*, the *Sahidic* version reads *I am the Shepherd*; but this reading is found in no other version, nor in any MS.

Verse 8. *All that ever came before me*] Or, as some translate, *All that came instead of me*, *προς μου*, i. e. all that came as the *Christ*, or *Messiah*, such as *Theudas*, and *Judas the Galilee*, who are mentioned Acts v. 30, 37. and who were indeed no other than *thieves*, plundering the country wherever they came; and *murderers*, not only slaying the simple people who resisted them, but leading the multitudes of their followers to the slaughter.

But our Lord probably refers to the *scribes* and *Pharisees*, who pretended to show the way of salvation to the people—who in fact stole into the fold, and clothed themselves with the fleece, and devoured the sheep.

The words *προς μου*, *before me*, are wanting in EGMS. Mt. BKV. seventy others. *Syriac*, *Persic*, *Syriac Hieros*. *Gothic*, *Saxon*, *Vulgate*, eleven copies of the *Itala*; *Basil*, *Cyrl*, *Chry-*

VOL. I.

(36)

verily, verily, I say unto you, I am the door of the sheep.

A. M. 4033.
A. D. 29.
An. Olymp.
CCL. I.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 ^g I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am

^g Ch. 14. 6. Ephes. 2. 18.

sostom, *Theophylact*, *Euthemius*, *Augustin*, and some others. *Griesbach* has left them in the text with a note of doubtfulness. The reason why these words are wanting in so many respectable MSS. versions, and fathers, is probably that given by *Theophylact*, who says that the Manicheans inferred from these words, that all the Jewish prophets were impostors. But our Lord has borne sufficient testimony to their inspiration in a variety of places.

ΚΛΕΨΤΗΣ and ΛΗΨΤΗΣ, the thief and the robber, should be properly distinguished: the one takes by *cunning* and *stealth*; the other *openly* and by *violence*. It would not be difficult to find bad ministers who answer to both these characters.

The reflection of pious Quesnel on this verse is well worth attention. A pastor ought to remember that whoever boasts of being the *way* of salvation, and the *gate* of heaven, shows himself to be a *thief* and an *impostor*; and though few are arrived at this degree of folly, yet there are many who rely too much upon their own *talents*, *eloquence*, and *labours*; as if the salvation of the sheep depended necessarily thereon; in which respect they are always *robbers*, since they rob the grace of Christ of the glory of saving the sheep. God often puts such pastors to shame, by not opening the hearts of the people to receive their word: while he blesses those who are humble, in causing them to be heard with attention, and accompanying their preaching with an unction which converts and saves souls. Let every man know that in this respect his *sufficiency* and *success* are of the Lord.

Verse 9. *I am the door; by me if any man enter, &c.*] Those who come for salvation to God, through Christ, shall get it: *he shall be saved*—he shall have his sins blotted out; his soul purified; and himself preserved unto eternal life. This the scribes and Pharisees could neither promise nor impart.

Go in and out] This phrase, in the style of the Hebrews, points out all the actions of a man's life; and the liberty he has of acting or not acting. A good shepherd conducts his flock to the fields where good pasturage is to be found; watches over them while there, and brings them back again, and secures them in the fold. So he that is taught and called of God, feeds the flock of Christ with those truths of his word of grace which nourish them unto eternal life; and God blesses together both the shepherd and the sheep, so that *going out and coming in* they find pasture: every occurrence is made useful to them; and all things work together for their good.

Verse 10. *But for to steal, and to kill, and*

561

A. M. 4633. come that they might have
A. D. 59. life, and that they might have
An. Olymp. it more abundantly.
CCII. 1.

11 ^b I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and ¹leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

^b Isaiah 40. 11. Ezek. 34. 12, 23, & 37. 24. Hebrews 13. 20. 1 Peter 2. 25. & 5. 4.—Zech. 11. 16, 17.

to destroy] Those who enter into the priesthood that they may enjoy the revenues of the church, are the basest and vilest of thieves and murderers. Their ungodly conduct is a snare to the simple, and the occasion of much scandal to the cause of Christ. Their doctrine is deadly; they are not commissioned by Christ, and therefore they cannot profit the people. Their character is well pointed out by the prophet Ezekiel. chap. xxxiv. 2, &c. *Wo be to the shepherds of Israel, that do feed themselves! Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed: but ye feed not the flock, &c.* How can worldly-minded, hireling, fox-hunting, and card-playing priests read these words of the Lord, without trembling to the centre of their souls! Wo to those parents who bring up their children merely for church honours and emoluments! Suppose a person have all the church's revenues, if he have God's *wo*, how miserable is his portion! Let none apply this censure to any one class of preachers exclusively.

That they might have life] My doctrine tends to life, because it is the true doctrine—that of the false and bad shepherds tends to death, because it neither comes from, nor can lead to, that God who is the fountain of life.

Might have it more abundantly.] That they might have an abundance, meaning either of life, or of all necessary good things; greater felicity than ever was enjoyed under any period of the Mosaic dispensation; and it is certain that Christians have enjoyed greater blessings and privileges than were ever possessed by the Jews, even in the promised land. If *περισσοι* be considered the accusative fem. Attic, agreeing with *ζωνη*, (see Parkhurst,) then it signifies more abundant life; that is, eternal life; or, spiritual blessings much greater than had ever yet been communicated to man, preparing for a glorious immortality. Jesus is come that men may have abundance; abundance of grace, peace, love, life, and salvation. Blessed be Jesus!

Verse 11. I am the good shepherd] Whose character is the very reverse of that which has already been described. In verses 7 and 9. our Lord had called himself the door of the sheep, as being the sole way to glory, and entrance into eternal life; here he changes the thought, and calls himself the shepherd, because of what he was to do for them that believe in him, in order to prepare them for eternal glory.

Giveth his life for the sheep.] That is, gives up his soul as a sacrifice to save them from eternal death.

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and ¹know my sheep, and am known of mine.

15 ¹As the Father knoweth me, even so I know the Father: ^mand I lay down my life for the sheep.

16 And ⁿother sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice;

^k 2 Timothy 2. 19.—Matthew 11. 27.—^m Chap. 15. 13. ⁿ Isaiah 56. 8.

Some will have the phrase here only to mean *hazarding his life*, in order to protect others; but the 15th, 17th, and 18th verses, as well as the whole tenor of the new covenant, sufficiently prove that the first sense is that in which our Lord's words should be understood.

Verse 12. *But he that is a hireling!* Or, as my old MS. Bible reads it, *the marthaunt*, he who makes *merchandise* of men's souls; bartering them and his own too for filthy lucre. Let not the reader apply this, nor any of the preceding censures, to any particular class or order of men; every religious party may have a hireling priest, or minister; and where the provision is the greatest, there the danger is most.

Whose own the sheep are not] A hireling priest, who has never been the instrument of bringing souls to God, will not abide with them in the time of danger or persecution. They are not the produce of his labour, faith, and prayers: he has no other interest in their welfare, than that which comes from the fleece and the fat. The hireling counts the sheep his own, no longer than they are profitable to him; the good shepherd looks upon them as his, so long as he can be profitable to them.

Among the ancient Jews some kept their own flocks, others hired shepherds to keep them for them. And every owner must naturally have felt more interest in the preservation of his flock, than the hireling could possibly feel.

Verse 14. *I—know my sheep*] I know, *τασμα*, them that are mine: I know their hearts, their wishes, their purposes, their circumstances; and I approve of them; for in this sense the word to know is often taken in the Scriptures. Homer represents the goatherds as being so well acquainted with their own, though mixed with others, as easily to distinguish them.

Τους δ' ὡς ἀπολία πλατὴ ἀγῶν ἀπολλεῖ ἀνδρῶν
Ρεία διακρίνειν, ὅσα κὶ νομῶ μεγάλῃσι.

Iliad. 2. 474.

"As goatherds separate their numerous flocks
With ease, though fed promiscuous."

And am known of mine.] They know me as their father, protector, and saviour; they acknowledge me and my truth before the world; and they approve of me, my word, my ordinances, and my people; and manifest this by their attachment to me, and their zeal for my glory. The first clause of the 15th verse should be joined to the fourteenth.

Verse 16. *Other sheep I have*] The Gentiles and Samaritans. As if our Lord had said, Do

A. M. 4033. ° and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

• Ezek. 37. 22. Ephes. 2. 14. 1 Peter 2. 25.—P Isaiah 53. 7, 8, 12. Hebrews 2. 9.—Ch. 2. 19.—Ch. 6. 38. & 15. 10. Acts 2. 24, 32.

not imagine that I shall lay down my life for the Jews, exclusively of all other people; no, I shall die also for the Gentiles; for by the grace, the merciful design and loving purpose of God, I am to taste death for every man, Hebr. ii. 9, and though they are not of this fold now, those among them that believe shall be united with the believing Jews, and made one fold under one shepherd. Eph. ii. 13—17.

The original word *κωλύω*, which is here translated *fold*, signifies properly *a court*. It is probable that our blessed Lord was now standing in what was termed the *inner court*, or *court of the people*, in the temple: see ver. 23. and that he referred to the *outer court*, or *court of the Gentiles*, because the Gentiles who were proselytes of the gate, were permitted to worship in that place; but only those who were *circumcised* were permitted to come into the *inner court*, over the entrance of which were written, in large characters of gold, these words: *Let no uncircumcised person enter here!* Our Lord therefore might at this time have pointed out to the worshippers in that court, when he spoke these words, and the people would at once perceive that he meant the *Gentiles*.

Verse 17. *Therefore doth my Father love me*] As I shall be shortly crucified by you, do not imagine that I am abandoned by my heavenly Father, and therefore fall thus into your hands. The Father loveth me particularly on this account, because I am going to lay down my life for the life of the world. Again, do not suppose that I shall be put to death by your rulers, because I have not strength to resist them. I LAY DOWN my life voluntarily and cheerfully; no one can take it away from me, see ver. 18. and I shall give you the fullest proof of my supreme power by raising, in three days, that very crucified wounded body from the grave.

Verse 18. *I have power*] Or, *authority, ἐξουσία*. Our Lord speaks of himself here as *man*, or the *Messiah*, as being God's messenger, and sent upon earth to fulfil the divine will, in dying and rising again for the salvation of men.

This commandment have I received] That is, I act according to the divine commandment, in executing these things, and giving you this information.

Verse 19. *There was a division*] *Σχίσμα, a schism, a rent*. They were divided in their opinions; one part received the light, and the other resisted it.

Again] There was a dissention of this kind before, among the same people; see chap. ix. 16.

Verse 20. *He hath a devil, and is mad*] So

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

† Ch. 7. 43. & 9. 16.—Chap. 7. 20. & 8. 48, 52.—Exodus 4. 11. Psal. 94. 9. & 146. 8.—Chap. 9. 6, 7, 32, 33. x1 Mac. 4. 59.

then, a *demoniac*, and a *madman*, were not exactly the same in the apprehension of the Jews; no more than the effect is the same with the cause which produces it. Some will have it, that when the Jews told our Lord that he had a *demon*, they meant no more than that he was *deranged*; but here these matters are evidently distinguished. They believed him to be possessed by a *demon*, who *deranged* his faculties, and that he must have been a wicked man, and a deceiver, thus to be put under the power of such a spirit.

Verse 21. *These are not the words of him that hath a devil*] If he were *deranged* by an *unclean spirit*, his words would bear a similitude to the spirit that produced them: but these are words of *deep sense, soberness, and piety*: besides, could a *demoniac* open the eyes of blind men? This is not the work of a *demon*. Now we have seen that this man has restored a man who was born blind. Therefore it is demonstrably evident that he is neither a *madman* nor a *demoniac*.

Behold the usage which the blessed Lord received from his creatures! and behold with what meekness and gentleness he conducts himself; not a word of impatience proceeds from his lips; nor a look of contempt or indignation is seen in his face. And what was he doing to merit all this? Why, he was instructing the ignorant, and telling the wretched that he was just going to die to save their souls! Amazing love of God, and ingratitude and obduracy of men! Let not the disciple suppose that in this respect, he shall be above his master. When a minister of Christ has done his utmost to do good to his fellow-creatures, let him not be surprised if he meet with nothing from many but reproaches and persecutions for his pains. The grand point is, to take Jesus for an example of suffering, and to be armed with the same mind. It appears that the words spoken by the friendly Jews prevailed; and that the others were obliged to abandon the field.

Verse 22. *The feast of the dedication*] This was a feast instituted by *Judas Maccabæus*, in commemoration of his purifying the temple after it had been defiled by *Antiochus Epiphanes*. This feast began on the twenty-fifth of the month *Cisleu*, (which answers to the eighteenth of our December) and continued for eight days. When Antiochus had heard that the Jews had made great rejoicings, on account of a report that had been spread of his death; he hastened out of Egypt to Jerusalem, took the city by storm, and slew of the inhabit-

A. M. 4033.
A. D. 29.
An. Olymp.
CCL. 1.

23 And Jesus walked in the temple, ^y in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou ^z make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you,

^y Acta 3. 11. & 5. 12.—^z Or, hold us in suspense.—¹ Ver. 38.

ants in three days, *forty thousand persons*; and *forty thousand* more he sold for *slaves* to the neighbouring nations. Not contented with this, he sacrificed a great *sw* on the altar of burnt-offerings; and broth being made by his command, of some of the flesh, he sprinkled it all over the temple, that he might defile it to the uttermost. See Prideaux's *Connexions*, vol. iii. p. 236. edit. 1725. After this, the whole of the temple service seems to have been suspended for *three years*, great dilapidations having taken place also in various parts of the buildings; see I *Macc.* iv. 36, &c. As *Judas Maccabæus* not only restored the temple service, and cleansed it from pollution, &c. but also repaired the ruins of it, the feast was called *τῆς ἐπιτομῆς*, the renovation.

It was winter.] *Χιμῶν* *ἡ*, or it was *stormy*, or *rainy weather*. And this is the reason, probably, why our Lord is represented as walking in Solomon's porch or portico: ver. 23. Though it certainly was in *winter* when this feast was held, yet it does not appear that the word above refers so much to the *time of the year*, as to the *state of the weather*. Indeed there was no occasion to add it *was winter*, when the feast of the dedication was mentioned, because every body knew that as that feast was held on the twenty-fifth of the month *Cisleu*, that it was in the winter season.

John has here omitted all that Jesus did from the time when he left Jerusalem, after the *feast of tabernacles* in *September* was ended until the *feast of the dedication* in the *December* following: and he did it probably because he found that the other evangelists had given an account of what our Lord did in the interval. St. Luke relates what our Lord did on his way from Galilee to Jerusalem, to this feast; chap. xvii. 11—37. xviii. 1—14. Observe likewise, that this time here mentioned was the *fourth* time (according to John's account) that Jesus went up to the *feast* at Jerusalem in about a year; for *first*, he went up to the feast of the *passover*: chap. ii. 13. *next* to the feast of *pentecost*, as it seems to have been: chap. v. 1. *then* to the feast of *tabernacles*: chap. vii. 2, 10. and *lastly*, to the feast of the *passover*, in which he was crucified. John seems purposely to have pointed out his presence in Jerusalem at these four feasts, because all the other evangelists have omitted the mention of every one of them. See Bishop *Pearce*, and see the note on chap. v. 1.

Verse 23. *Solomon's porch.*] By what we find in Josephus, Ant. b. xx. c. 8. s. 7. a portico built by Solomon on the east side of the outer court of the temple, was left standing by Herod when he rebuilt the temple. This portico was four hundred cubits long, and was left standing probably because of its grandeur and beauty.

564

and ye believed not: ^a the works that I do in my Father's name, they bear witness of me.

26 But ^b ye believe not, because ye are not of my sheep, as I said unto you.

27 ^c My sheep hear my voice, and I know them, and they follow me.

Ch. 3. 2. & 5. 36.—^b Ch. 8. 47. 1 John 4. 6.—^c Verse 4. 14.

But when Agrippa came to Jerusalem, a few years before the destruction of the city by the Romans, and about eighty years after Herod had begun his building (till which time what Herod had begun was not completed) the Jews solicited Agrippa to repair this portico at his own expense, using for argument not only that the building was growing ruinous, but that otherwise *eighteen thousand* workmen, who had all of them, until then, been employed in carrying on the works of the temple, would be all at once deprived of a livelihood.

Verse 24. *How long dost thou make us to doubt?*] Or, *how long dost thou kill us with suspense?* *Ἐως ποῦτος τῶν ψυχῶν ἡμῶν αἰεὶς*, literally, *how long wilt thou take away our life?* Mr. Markland would read *αἰεὶς* for *αἰεὶς*, which amounts nearly to the same sense with the above. The Jews asked this question through extreme perfidiousness; they wished to get him to declare himself king of the Jews, that they might accuse him to the Roman governor: and by it they insolently insinuated that all the proofs he had hitherto given them of his divine mission, were good for nothing.

Verse 25. *I told you, &c.*] That is, I told you before, what I tell you now again, *that the works which I do, bear testimony to me*. I have told you that *I am the light of the world: the Son of God: the good shepherd: that I am come to save; to give life—to give liberty—to redeem you*: that in order to this, I must *die*, and *rise* again; and that I am absolute master of *my life*, and of *my death*. Have you not noticed my *omniscience*, in searching and discovering the very secrets of your hearts? Have you not seen my *omnipotence* in the miracles which I have wrought? Have not all these been sufficient to convince you? and yet ye will not believe! See the works which bore testimony to him as the Messiah, enumerated Matt. xi. 5.

Verse 26. *Ye are not of my sheep*] Ye have not the disposition of those who come unto me to be instructed and saved: see what follows.

Verse 27. *My sheep hear my voice*] But ye will not hear; *my sheep follow me*; but ye will neither follow nor acknowledge me. Any person who reads without prejudice may easily see, that our Lord does not at all insinuate that these persons *could not* believe, because God had made it *impossible* to them; but simply because they *did not hear and follow Christ*, which the whole of our blessed Lord's discourse proves that *they might have done*. The sheep of Christ are not those who are included in any eternal decree, to the *exclusion of others* from the yearnings of the bowels of eternal mercy; but they are those who *hear, believe in, and obey, the Saviour of the world*.

A. M. 4033. 28 And I gave unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

Ch. 6. 37. & 17. 11, 12. & 18. 9.—c Ch. 14. 28.—f Chap. 17. 2, 6, &c.

Verse 28. They shall never perish] Why? Because they hear my voice, and follow me: therefore I know, I approve of, and love them, and give them eternal life. They who continue to hear Christ's voice, and to follow him, shall never perish. They give themselves up to God—believe so on Jesus that he lives in their hearts; God hath given unto them eternal life, and this life is in his Son, and he that hath the Son hath life, 1 John v. 11, 12. Now it is evident that only those who have Christ living in and governing their souls, so that they possess the mind that was in him, are his sheep; are those that shall never perish, because they have this eternal life abiding in them: therefore to talk of a man's being one of the elect—one that shall never perish—one who shall have eternal life—who shall never be plucked out of the hand of God, &c. while he lives in sin, has no Christ in his heart, has either never received, or fallen away from the grace of God, is as contrary to common sense, as it is to the nature and testimonies of the Most High. Final perseverance implies final faithfulness—he that endures to the end shall be saved—he that is faithful unto death shall have a crown of life. And will any man attempt to say that he who does not endure to the end, and is unfaithful, shall ever enter into life?

Verse 29. My Father—is greater than all] More powerful than all the united energies of men and demons. He who loves God must be happy: and he who fears him, need fear nothing on this side eternity.

Verse 30. I and my Father are one.] If Jesus Christ were not God, could he have said these words without being guilty of blasphemy? It is worthy of remark that Christ does not say, I and my Father, which my our translation very improperly supplies, and which in this place would have conveyed a widely different meaning: for then it would imply that the human nature of Christ, of which alone, I conceive, God is ever said to be the Father in Scripture, was equal to the Most High: but he says, speaking then as God over all, I and the Father, οὗ καὶ ὁ πατὴρ ἵσους ἐστίν, the creator of all things, the Judge of all men, the father of the spirits of all flesh, are ONE, ONE in nature, ONE in all the attributes of Godhead, and ONE in all the operations of those attributes: and so it is evident the Jews understood him. See chap. xvii. 11, 22.

Verse 31. The Jews took up stones] To stone him as a blasphemer, Lev. xxiv. 14—16. because he said he was one with God The

A. M. 4033. 32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not

Chap. 17. 11, 22.—h Chap. 8. 59.—i Chap. 5. 18. k Psal. 82. 6.

evangelist adds the word again, because they had attempted to do this before, see chap. viii. 59. but it seems they were prevented from doing this now, by the following discourse.

Verse 32. Many good works have I showed you] I have healed your sick, delivered those of you who were possessed, from the power of demons; I have fed multitudes of your poor, and I have taught you in all places, at all times without expense, with patience; and is this my reward!

To show good works, or good things, is a Hebraism, which signifies to do them really, to give good things liberally. The phrase is similar to the following: Who will show us any good? Psal. iv. 6. i. e. who shall give us good things. Show us thy mercy, Psal. lxxxv. 7. i. e. give us to feel the effects of thy mercy. Thou hast showed thy people hard things, Psal. lx. 3. i. e. thou hast treated them with rigour. Thou hast showed me great and sore troubles, Psal. lxxi. 20. i. e. thou hast exposed me to terrible hardships.

Verse 33. But for blasphemy] I have elsewhere shown that the original word βλασφημία, when applied to men, signifies to speak injuriously of their persons, character, connexions, &c. but when applied to God it signifies to speak impiously, i. e. contrary to his nature, perfections, the wisdom of his providence, or goodness of his works.

Thou, being a man] That is, only a man—makest thyself God. When Christ said before, v. 30. I and the Father are one, had the Jews understood him (as many called Christians profess to do) as only saying he had a unity of sentiments with the Father, they would not have attempted to treat him for this as a blasphemer: because in this sense Abraham, Isaac, Moses, David, and all the prophets were one with God. But what irritated them so much was, that they understood him as speaking of a unity of nature. Therefore they say here, thou makest thyself God; which word they understood, not in a figurative, metaphorical, or improper sense, but in the most literal meaning of the term.

Verse 34. Is it not written in your law] The words which our Lord quotes are taken from Psal. lxxxii. 6. which shows that under the word law, our Lord comprised the Jewish Sacred Writings in general. See also chap. xii. 34. xv. 25.

Ye are gods?] That is, judges, who are called אֱלֹהִים elohim. That judges are here meant, appears from Psal. lxxxii. 2, &c. and also from what follows here. And this is pro-

A. M. 4033. written in your law, I said,
A. D. 29. Ye are gods?
An. Olymp. CCLII. 1.

1 unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may

1 Romans 13. 1.—Ch. 6. 27.—Ch. 3. 17. & 5. 36, 37. & 8. 42.—Ch. 5. 17, 18. Verse 30.—p Luke 1. 35. Chap. 9. 35, 27.—Ch. 15. 24.

bably the only place where the word אלהים is applied to any but the true God: see Parkhurst under the root אלה.

Verse 35. *Unto whom the word of God came*] Bishop Pearce thinks that "the word λογος here, is put for λογος κρισεως, the word, or matter of judgment, as in 2 Chron. xix. 6. where Jehosaphat, setting judges in the land of Judah, says, take heed what ye do: judge not for men, but for the Lord, who is with you in judgment—λογος της κρισεως, in the words or matters of judgment.—SEPT. which is nearly according to the Hebrew דבר משפט bedebbar misphat, in the word or matter of judgment. In Deut. i. 17. when a charge is given to the judges, that they should not be afraid of the face of man, this reason is given: for the judgment is God's. Hence it appears probable, that λογος is here used for λογος κρισεως: and it is called λογος Θεου, because it is the judgment that properly belongs to God, and which they who give it on earth, give it only as acting in the stead of God. A way of speaking very like to this is found in Heb. iv. 13. where the writer says, προς οτι μιν ο λογος, with whom we have to do, i. e. by whom we are to be judged."

But the words λογος Θεου may be here understood for the order, commission, or command of God: and so it properly signifies, Luke iii. 2. and in this sense it is found often employed in the Old Testament. When it is there said, that the word of the Lord came, &c. it means, God gave an order, commission, &c. to such a person, to declare or do such and such things.

And the scripture cannot be broken] Λυθηναι, dissolved, rendered of none effect, i. e. it cannot be gainsaid or set aside: every man must believe this, because it is the declaration of God. If those were termed gods who were only earthly magistrates, fallible mortals, and had no particular influence of the divine spirit, and that they are termed gods, is evident from that scripture which cannot be gainsaid; what greater reason then have I to say, I am the Son of God, and one with God, when as Messiah, I have been consecrated, sent into the world to instruct and save men; and when as God, I have wrought miracles which could be performed by no power less than that of omnipotence?

Verse 37. *If I do not the works, &c.*] I desire you to believe only on the evidence of my

know, and believe, 'that the Father is in me, and I in him.

39 ¶ Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized: and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 * And many believed on him there.

* Ch. 5. 36. & 14. 10, 11.—Ch. 14. 10, 11. & 17. 21.—Ch. 7. 30, 44. & 8. 59.—Chap. 1. 28.—Chap. 3. 30.—Chap. 8. 40. & 11. 45.

works: if I do not do such works as God only can perform, then believe me not.

Verse 38. *Believe the works*] Though ye do not now credit what I have said to you, yet consider my works, and then ye will see, that these works prove that I am in the Father, and the Father in me: and consequently, that I and the Father are one. This seems to be the force of our Lord's argument; and every man must see and feel that it is conclusive. There was no possibility of weakening the force of this reasoning, but by asserting that these miracles were not wrought by the power of God: and then they must have proved, that not only a man, but a bad man, such as they said Jesus was, could work these miracles. As this was impossible, then the argument of Christ had a complete triumph.

Verse 39. *They sought again to take him*] They could not reply to his arguments but by stones. The evidence of the truth could not be resisted; and they endeavoured to destroy the person who spoke it. Truth may confound the obstinately wicked, but it does not convert them: and it is a just judgment of God to leave those to perish in their gainsayings, who obstinately continue to gainsay and disbelieve.

But he escaped] In such a way as we know not, for the evangelist has not specified the manner of it.

Verse 40. *Beyond Jordan*] Rather to the side of Jordan, not beyond it. See the note on chap. vi. 22. and Matt. xix. 1.

Where John at first baptized] That is, at Bethabara: see chap. i. 28. Afterward, John baptized at Aenon: chap. iii. 23.

Verse 42. *Many believed on him there.*] The people believed on him, 1. Because of the testimony of John the Baptist, whom they knew to be a good and a wise man, and a prophet of the Lord: and they knew he could neither deceive nor be deceived in this matter: and 2. They believed because of the miracles which they saw Jesus work. These fully proved that all that John had said of him was true. The scribes and Pharisees, with all their science, could not draw a conclusion so just. Truth and common sense are often on the side of the common people, whom the insolently wise and the unsanctifiedly learned sometimes disingenuously brand with the epithets of mob and swinish multitude.

1. THIS and the preceding chapter contain two remarkable discomfitures of the Jewish doctors. In the former they were confounded by the testimony of a plain uneducated man, simply appealing to the various circumstances of a matter of fact, at which they cavilled, and which they endeavoured to decry. In this chapter the wise are taken in their own craftiness: the Pharisees are confounded by that wisdom which is from above, speaking of and manifesting the deep things of God. Sometimes God himself stops the mouths of gain-sayers; at other times he makes the simplest of his followers too mighty for the most learned among the doctors. Ancient and modern martyrologies of the people of God abound with proofs of both these facts. And the persecutions of the Protestants by the Papists in the reign of Queen Mary afford a very large proportion of proofs. In these the mighty power of God and the prevalence of truth were gloriously apparent. Both the word of God and the Protestant cause were nobly illustrated by those transactions. May

that abomination that maketh desolate never more sit in the holy place!

2. It must be remarked by every serious reader, that our Lord *did* frequently speak of himself to the Jews, as being not only *sent of God* as their Messiah, but as being *one* with him. And it is as evident that in *this sense*, the priests and Pharisees understood him: and it was because they would not credit this, that they accused him of *blasphemy*. Now, if our Lord was not the person they understood him to state himself to be, he had the fairest opportunity, from their strong remonstrances, to correct their misapprehension of his words, if they really had mistaken his meaning—but this he never attempts. He rather strengthens his assertions in his consequent discourses with them; which, had not his positions been true, he could not have done, even as an *honest man*. He not only asserted himself to be equal with God, but wished them to believe it to be true: and he amply confirmed this heavenly doctrine by the miracles he wrought.

CHAPTER XI.

Account of the sickness of Lazarus, 1. His sisters Martha and Mary send for Christ, 2. Our Lord's discourse with his disciples on this sickness and consequent death, 3—16. He arrives at Bethany four days after the burying of Lazarus, 17, 18. Martha meets Christ—their conversation, 19—27. She returns, and Mary goes out to meet him, in great distress, 28—33. Christ comes to the grave—his conversation there, 34—42. He raises Lazarus from the dead, 43—46. The priests and Pharisees hearing of this, hold a council, and plot his destruction, 47, 48. The remarkable prophecy of Caiaphas, and the consequent proceedings of the Jews, 49—53. Jesus withdraws into a city called Ephraim, 54. They lay wait for him at the passover, 55—57.

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

NOW a certain man was sick, named Lazarus, of Bethany, the town of

^b Mary and her sister Martha. A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

2 (^c It was *that* Mary which anointed the Lord with oint-

^a Mark 11. 1, 12.—^b Luke 10. 38, 39.

^c Matthew 26. 7. Mark 14. 3. Ch. 12. 3.

NOTES ON CHAPTER XI.

Verse 1. *Lazarus of Bethany*] St. John, who seldom relates any thing but what the other evangelists have omitted, does not tell us what gave rise to that familiar acquaintance and friendship that subsisted between our Lord and this family. It is surprising that the other evangelists have omitted so remarkable an account as this is, in which some of the finest traits in our Lord's character are exhibited. The conjecture of *Grotius* has a good deal of weight. He thinks that the other three evangelists wrote their histories during the life of Lazarus; and that they did not mention him for fear of exciting the malice of the Jews against him. And indeed we find from chap. xii. 10. that they sought to put Lazarus to death also, that our Lord might not have one monument of his power and goodness remaining in the land. Probably both Lazarus and his sisters were dead before St. John wrote. *Bethany* was situated at the foot of the mount of Olives, about two miles from Jerusalem. Bishop *Pearce* observes that "there is a large gap in John's history of Christ in this place. What is mentioned in the preceding chapter passed at the feast of the dedication, ver. 22. about the middle of our December: and this miracle of raising Lazarus from the dead, seems to have been wrought but a little before the following passover, in the end of March, at which time Jesus was crucified, as may (he thinks) be gathered from verses 54 and 55 of this chapter, and from chap. xii. 9." John

has, therefore, according to the bishop's calculation, omitted to mention the several miracles which our Lord wrought for above *three months* after the things mentioned in the preceding chapter.

Calmet says, Christ left Jerusalem the day after the dedication took place, which was the 18th of December. He went then to *Bethabara*, where he continued preaching, and his disciples baptizing. About the middle of the following January, Lazarus fell sick: Christ did not leave *Bethabara* till after the death of Lazarus, which happened about the 18th of the same month.

Bishop *Newcome* supposes that our Lord might have staid about a month at *Bethabara*.

The harmonists and chronologists differ much in fixing dates, and ascertaining times. In cases of this nature, I believe men may innocently guess as well as they can; but they should assert nothing.

Verse 2. *It was that Mary which anointed*] There is much disagreement between learned men, relative to the two anointings of our Lord; and the persons who performed these acts. The various conjectures concerning these points, the reader will find in the notes on Matt. xxvi. 7, &c. but particularly at the end of that chapter.

Dr. *Lightfoot* inquires, why should Bethany be called the town of Martha and Mary, and not of Lazarus? And he thinks the reason is, that Martha and Mary had been well known by that anointing of our Lord, which is men-

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

ment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, ^d but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that

A. M. 4033.
A. D. 29.
An. Olymp.
CCII. 1.

he was sick, ^e he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? ^f If any man walk in the day, he stumbleth not, because he seeth the light of this world.

^d Ch. 9. 3. Verbo 40.—^e Ch. 10. 40.

^f Ch. 10. 31.—^g Ch. 9. 4.

tioned Luke vii. 37. (see the note there) but the name of Lazarus had not been mentioned till now, there being no transaction by which he could properly be brought into view. He therefore thinks that the *αριστ* *αριστ*, which we translate *anointed*, should have its full force, and be translated, *who had formerly anointed*; and this he thinks to have been the reason of that familiarity which subsisted between our Lord and this family; and on this ground, they could confidently send for our Lord when Lazarus fell sick. This seems a very reasonable conjecture; and it is very likely that the familiarity arose out of the anointing.

Others think that the anointing of which the evangelist speaks, is that mentioned chap. xii. 1, &c. and which happened about six days before the passover. St. John, therefore, is supposed to *anticipate* the account, because it served more particularly to designate the person of whom he was speaking.

Verse 3. *He whom thou lovest is sick.*] Nothing could be more *simple*, nor more *modest*, than this prayer: they do not say, Come and heal him: or, Command the disease to depart even where thou art, and it will obey thee: they content themselves with simply stating the case, and using an *indirect*, but a most forcible argument, to induce our Lord to show forth his power and goodness: *He is sick, and thou lovest him*—therefore thou canst neither abandon him nor *us*.

Verse 4. *This sickness is not unto death*] Not to final privation of life at this time; but a temporary death shall be now permitted, that the glory of God may appear in the miracle of his resurrection. It is very likely that this verse contains the message which Christ sent back, by the person whom the afflicted sisters had sent to him: and this, no doubt, served much to strengthen their confidence, though their faith must have been greatly exercised by the *death* of their brother: for when this took place, though they buried him, yet they believed even then, probably on the ground of this message, that Jesus might raise him from the dead. See ver. 22.

Verse 5. *Now Jesus loved Martha, and her sister, and Lazarus*] Therefore his staying *two days longer* in Bethabara, was not through lack of affection for this distressed family; but merely that he might have a more favourable opportunity of proving to them how much he loved them. Christ never denies a *less* favour,

but in order to confer a *greater*. God's *delays* in answering prayers offered to him by persons in distress, are often proofs of his purpose to confer some great kindness: and they are also proofs, that his wisdom finds it necessary to permit an increase of the affliction that his goodness may be more conspicuous in its removal.

Verse 8. *The Jews of late sought to stone thee*] It was but a few weeks before, that they were going to stone him in the temple, on the day of the feast of the dedication, chap. x. 31.

Verse 9. *Are there not twelve hours in the day?*] The Jews, as well as most other nations, divided the day from sunrise to sunset, into *twelve equal parts*: but these parts or hours, were longer or shorter, according to the different seasons of the year. See the note on chap. i. 39.

Our Lord alludes to the case of a traveller, who has to walk the whole day: the *day* points out the time of life—the *night* that of death. He had already used the same mode of speech, chap. ix. 4. *I must work the works of him that sent me, while it is day: the night cometh when no man can work.* Here he refers to what the apostles had just said—*The Jews were but just now going to stone thee.* Are there not, said he, *twelve hours* in the day? I have not travelled these twelve hours yet—my last hour is not yet come: and the Jews, with all their malice and hatred, shall not be able to bring it a moment sooner than God has purposed. I am immortal till my work is done; and this, that I am now going to Bethany to perform, is a part of it. When all is completed, then *their hour*, and that of the power of darkness, shall commence. See Luke xxii. 53.

If any man walk in the day, he stumbleth not] A traveller should use the *day* to walk in, and not the *night*. During the day he has the *sun, the light of this world*: he sees his way, and does not stumble: but if he walk in the *night*, he stumbleth, because there is no light in it, ver. 10. i. e. there is no sun above the horizon. The words *αυρα*, ver. 9. refer not to the man, but to the world, the sun its light, not being above the horizon. Life is the time to fulfil the will of God, and to prepare for glory. Jesus is the light of the world: he that walks in his spirit, and by his direction, cannot stumble—cannot fall into sin, nor be surprised by an unexpected death. But he who walks in the *night*, in the darkness of his own heart, and

A. M. 4033. 10 But ^b if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he; and after that he saith unto them, Our friend Lazarus ¹sleepeth: but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

^b Ch. 12. 35.—¹ So Douc. 31. 16. Dan. 12. 2. Matt. 9. 24.

according to the maxims of this dark world, he stumbles—falls into sin, and at last falls into hell. Reader! do not dream of walking to heaven in the night of thy death. God has given thee the warning: receive it, and begin to live to him, and for eternity.

Verse 11. *Lazarus sleepeth*] It was very common among the Jews to express death by sleep: and the expressions, *falling asleep—sleeping with their fathers, &c.* were in great use among them. The Hebrews probably used this form of speech, to signify their belief in the immortality of the soul, and the resurrection of the body.

It is certain that our Lord received no intimation of Lazarus' death from any person; and that he knew it through that power by which he knows all things.

Verse 12. *If he sleep, he shall do well.*] That is, *if he sleep only, &c.* Though the word sleep frequently meant death, (see Acts vii. 60. 1 Cor. xi. 30. xv. 18, 20.) yet as it was an ambiguous term, the disciples appear here to have mistaken its meaning. Because, in certain acute disorders, the composing the patient to rest, was a favourable sign; therefore the words *if he sleep, he shall do well, or recover*, became a proverbial form of speech among the Jews. In most diseases, sleep is a very favourable prognostic: hence that saying of Menander,

ἴππος δὲ πάσης ἐστὶν ὑγίαια νόσου.

Sleep is a remedy for every disease. See *Grotius* here. The meaning of the disciples seems to have been this: There can be no need for thee to go into Judea to awake our friend Lazarus; he will awake time enough, and his very sleep is a presage of his recovery: therefore do not hazard thy life by going.

Verse 15. *I am glad for your sakes that I was not there*] "I tell you plainly, Lazarus is dead; and I am glad I was not there—if I had I should have been prevailed on to have healed him almost as soon as he fell sick, and I should not have had so striking an occasion to manifest the glory of God to you, and to establish you in the faith." It was a miracle to discover that Lazarus was dead, and no person had come to announce it. It was a greater miracle to raise a dead man, than to cure a sick man. And it was a still greater miracle, to raise one that was three or four days buried, and in whose body putrefaction might have begun to take

A. M. 4033. 15 And I am glad for your sakes that I was not there, nevertheless let us go unto him; ^{A. D. 29. An. Olymp. CCH. 1.}

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, ^a about fifteen furlongs off:

19 And many of the Jews came to

Acts 7. 60. 1 Cor. 15. 18, 51.—^a That is, about two miles.

place; than to raise one that was but newly dead. See ver. 39.

Verse 16. *Thomas, which is called Didymus*] *Thomas*, or *Thaom*, was his Hebrew name, and signifies a twin—one who had a brother or a sister born with him at the same time; *Didymus*, *Διδυμος*, is a literal translation of the Hebrew word into Greek. In Gen. xxv. 24. *Esau and Jacob* are called *θωμ* *thomeem*, twins; Septuag. *διδυμα*, from *διδυμος*, a twin; from the Anglo-Saxon *twīman*, to double.

Let us also go, that we may die with him.] That is, "Seeing we cannot dissuade our Lord from going, and his death is likely to be the inevitable consequence; let us give him the fullest proof we can of our love, by going and suffering death with him." Some think Thomas spoke these words *peevishly*, and that they should be translated thus, *Must we also go, and expose ourselves to destruction with him?* which is as much as to say, "If he will obstinately go and risk his life in so imminent a danger, let us act with more prudence, and caution." But I think the first sense is to be preferred. When a matter is spoken which concerns the moral character of a person, and which may be understood in a good and a bad sense, that sense which is most favourable to the person, should certainly be adopted. This is taking things by the best handle, and both justice and mercy require it. The conduct of most men widely differs from this: of such, an old proverb says, "They feed like the flies—pass over all a man's whole parts, to light upon his sores."

Verse 17. *He had lain in the grave four days already.*] Our Lord probably left Bethabara the day, or the day after Lazarus died. He came to Bethany three days after; and it appears that Lazarus had been buried about four days, and consequently that he had been put in the grave the day, or day after he died. Though it was the Jewish custom to embalm their dead, yet we find from ver. 39. that he had not been embalmed; and God wisely ordered this, that the miracle might appear the more striking.

Verse 18. *Fifteen furlongs*] About twomiles; for the Jewish miles contained about seven furlongs and a half. So *Lightfoot*, and the margin.

Verse 19. *Many of the Jews came*] Bethany being so nigh to Jerusalem, many of the relatives and friends of the family came, according to the Jewish custom, to mourn with the afflicted

A. M. 4033. Martha and Mary, to com-
A. D. 29. fort them concerning their
An. Olymp. brother.
CCII. 1.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee?

23 Jesus saith unto her, Thy brother shall rise again.

A. M. 4033. 24 Martha said unto him, I know that he shall rise
A. D. 29. again in the resurrection at
An. Olymp. the last day.
CCII. 1.

25 Jesus said unto her, I am ^a the resurrection, and the ^p life; ^o he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

¹ Ch. 9. 31.—^m Luke 14. 14. Ch. 5. 29.—ⁿ Ch. 5. 21. & 6. 30, 40, 44.—^o Chap. 1. 4. & 6. 35. & 14. 6. Col. 3. 4. 1 John

1. 1, 2. & 5. 11.—^p Ch. 3. 36. 1 John 5. 10, &c.—^r Matthew 16. 16. Ch. 4. 42. & 6. 14, 69.

sisters. Mourning among the Jews lasted about *thirty* days; the *three* first days were termed days of *weeping*: then followed *seven* of lamentation. During the *three* days, the mourner did no servile work: and if any one saluted him, he did not return the salutation. During the *seven* days, he did no servile work, except in private—lay with his bed on the floor—did not put on his sandals—did not wash nor anoint himself—had his head covered—and neither read in the *Law*, the *Mishnah*, nor the *Talmud*. All the *thirty* days he continued unshaven, wore no white or new clothes, and did not sew up the rents which he had made in his garments. See *Lightfoot*, and see on ver. 31.

Verse 20. *Martha—went and met him*] Some suppose she was the eldest of the two sisters—she seems to have had the management of the house. See Luke x. 40.

Mary sat still in the house.] It is likely that by this circumstance, the evangelist intended to convey the idea of her sorrow and distress; because anciently, afflicted persons were accustomed to put themselves in this posture, as expressive of their distress: their grief having rendered them as it were immovable. See Ezra ix. 3, 4. Neh. i. 4. Psa. cxxxvii. 2. Isai. xlvii. 1. Luke i. 79. and Matt. xxvii. 61.

Verse 21. *If thou hadst been here, my brother had not died.*] Mary said the same words to him a little after, ver. 32. which proves that these sisters had not a complete knowledge of the omnipotence of Christ—they thought he could cure at hand, but not at a distance; or they thought that it was because he did *not* know of their brother's indisposition, that he permitted him to die. In either of these cases, it plainly appears they had not a proper notion of his *divinity*; and indeed the following verse proves that they considered him in no other light than that of a prophet.—*Quere*—Was it not proper that Christ should, in general, as much as might be, hide the knowledge of his divinity from those with whom he ordinarily *lodged*? Had they known him fully, would not the *reverence* and *awe* connected with such a knowledge, have overwhelmed them?

Verse 22. *I know, that even now*] She durst not ask so great a favour in direct terms; she only intimated modestly, that she knew he could do it.

Verse 23. *Thy brother shall rise again.*] That is, directly: for it was by raising him immediately from the dead, that he intended to comfort her.

Verse 24. *I know that he shall rise again in the resurrection*] The doctrine of the *resurrection of the dead*, was then commonly received: and though it was our Lord who fully *exemplified* it by his own resurrection; yet the opinion was common not only among God's people, but among all those who believed in the God of Israel. The Jewish writings, after the captivity, are full of this doctrine. See 2 Macc. vii. 9, 14, 23, 36. xii. 43. xiv. 46. Wisd. v. 1, 7, 17. vi. 6, 7. See also *Josephus*, and the *Targuma*, *passim*.

Verse 25. *I am the resurrection and the life*] Thou sayest that thy brother shall rise again in the resurrection at the last day; but by whom shall he arise if not by *me*, who am the author of the resurrection and the source of life? And is it not as easy for me to raise him *now*, as to raise him *then*? Thus our blessed Lord raises her hope, animates her faith, and teaches her that he was not a mere man, but the essential principle and author of existence.

Though he were dead] Every man who has believed or shall believe in me, though his believing shall not prevent him from dying a natural death, yet his body shall be reanimated, and he shall live with me in an eternal glory. And every one who is *now* dead, dead to God, dead in trespasses and sins; if he believe in me, trust on me as his sole Saviour, *he shall live*, shall be quickened by my spirit, and live a life of faith working by love.

Verse 26. *Shall never die.*] Or, *Shall not die for ever*. Though he die a temporal death, he shall not continue under its power for ever; but shall have a resurrection to life eternal.

Believest thou this?] God has determined to work in the behalf of men, only in proportion to their *faith* in him; it was necessary therefore, that these persons should be well instructed concerning his nature, that they might find no obstacles to their faith. These sisters had considered him only as a prophet hitherto; and it was necessary that they should now be farther instructed, that as God was to exert himself, they might believe that God was there.

Verse 27. *Yea, Lord, I believe*] ΠΙΣΤΙΣΤΕΣ,

A. M. 4033. 28 And when she had so
A. D. 29. said, she went her way, and
An. Olymp. called Mary her sister secret-
CCII. 1. ly, saying, The Master is come, and
calleth for thee.

29 As soon as she heard *that*, she
arose quickly, and came unto him.

30 Now Jesus was not yet come into
the town, but was in that place where
Martha met him.

31 * The Jews then, which were
with her in the house, and comforted
her, when they saw Mary, that she
rose up hastily and went out, followed
her, saying, She goeth unto the grave to
weep there.

* Verse 19.—† Verse 21.

I have believed. Either meaning that she had believed this for some time past, or that since he began to teach her, her faith had been considerably increased: but verbs *præter*, in Greek, are often used to signify the *present*. Martha here acknowledges Christ for the Messiah promised to their fathers, but her faith goes no farther; and having received some hope of her brother's present resurrection, she waited for no farther instruction, but ran to call her sister.

Verse 28. *The Master is come*] This was the appellation which he had in the family; and from these words it appears that Christ had inquired for Mary, desiring to have her present, that he might strengthen her faith previously to his raising her brother.

Verse 30.] *Jesus was not yet come into the town*] As the Jewish burying-places were without their cities and villages, it appears that the place where our Saviour was when Martha met him, was not far from the place where Lazarus was buried. See the note on Luke vii. 12.

Verse 31. *She goeth unto the grave to weep there.*] It appears that it was the custom for the nearest relatives of the deceased to go at times, during the three days of weeping, accompanied by their friends and neighbours, to mourn near the graves of the deceased. They supposed that the spirit hovered about the place where the body was laid, for three days, to see whether it might be again permitted to enter: but when it saw the face change, it knew that all hope was now past. It was on this ground, that the seven days of lamentation succeeded the three days of weeping, because all hope was now taken away. They had traditions that in the course of three days, persons who had died were raised again to life. See *Lightfoot*.

Verse 33. *He groaned in the spirit, &c.*] Here the blessed Jesus shows himself to be *truly man*; and a man too, who, notwithstanding his amazing dignity and excellence, did not feel it beneath him to sympathise with the distressed, and weep with those who wept. After this example of our Lord, shall we say that it is weakness, folly, and sin, to weep for the loss of relatives? He who says so, and can act in a similar case to the above, according to his own doctrine, is a reproach to the name of man.

A. M. 4033. 32 Then when Mary was
A. D. 29. come where Jesus was, and
An. Olymp. saw him, she fell down at
CCII. 1. his feet, saying unto him, ' Lord, if
thou hadst been here, my brother had
not died.

33 When Jesus therefore saw her
weeping, and the Jews also weeping
which came with her, he groaned in
the spirit, and ^u was troubled,

34 And said, Where have ye laid him?
They said unto him, Lord, come and see.

35 ^v Jesus wept.

36 Then said the Jews, Behold how
he loved him!

37 And some of them said, Could not

^u Gr. *he troubled himself.*—^v Luke 19. 41.

Such apathy never came from God:—it is generally a bad cion, implanted in a nature miserably depraved, deriving its nourishment from a perverted spirit, or a hardened heart; though in some cases, it is the effect of an erroneous, ascetic mode of discipline.

It is abolishing one of the finest traits in our Lord's human character to say, that he wept and mourned here, because of sin and its consequences. No. Jesus had *humanity* in its perfection; and humanity unadulterated, is *generous and sympathetic*. A particular friend of Jesus was dead; and as his friend, the affectionate and friendly soul of Christ was troubled; and he mingled his sacred tears with those of the afflicted relatives. Behold the *man*, in his deep, heart-felt trouble, and in his flowing tears! but when he says, *Lazarus come forth!* behold the God! and the God too of infinite clemency, love, and power. Can such a Jesus refuse to comfort the distressed or save the lost? Can he restrain his mercies from the penitent soul, or refuse to hear the yearnings of his own bowels? Can such a character be inattentive to the welfare of his creatures? Here is *God* manifested in the *flesh!* living in human nature, feeling for the distressed, and suffering for the lost! Reader! ask thy soul, ask thy heart, ask the bowels of thy compassions, if thou hast any, could this Jesus unconditionally *reprobate* from eternity any soul of man? Thou answerest NO! God repeats NO! Universal nature re-echoes NO! and the tears and blood of Jesus eternally say, NO!

Verse 35. *Jesus wept.*] The least verse in the Bible, yet inferior to none. Some of the *ruthless* ancients, improperly styled *fathers* of the church, thought that weeping was a degradation of the character of Christ; and therefore, according to the testimony of *Epiphanius*, Anchorat. c. 13. razed out of the Gospel of St. Luke, the place (chap. xix. 41.) where Christ is said to have wept over Jerusalem.

Verse 36. *Behold how he loved him!*] And when we see him pouring out his blood and life upon the cross for mankind, we may with exultation and joy cry out, *Behold how he hath loved us!*

Verse 37. *Could not this man, which opened the eyes, &c.*] Through the maliciousness of

A. M. 4033. this man, ^w which opened the
A. D. 39. eyes of the blind, have caused
An. Olymp. that even this man should not
CCL. I. have died ?

38 Jesus, therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh : for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest ^x see the glory of God ?

w Ch. 9. 6.—x Verse 4, 23.

their hearts, these Jews considered the tears of Jesus as a proof of his weakness. We may suppose them to have spoken thus: "If he loved him so well, why did he not heal him? And if he could have healed him, why did he not do it, seeing he testifies so much sorrow at his death? Let none hereafter vaunt the miracle of the blind man's cure: if he had been capable of doing that, he would not have permitted his friend to die." Thus will men reason, or rather *maiden*, concerning the works and providence of God; till by his farther miracles of *mercy* or *judgment*, he converts or confounds them.

Verse 38. *It was a cave, &c.*] It is likely that several of the Jewish burying-places were made in the sides of rocks; some were probably dug down like a well from the upper surface, and then hollowed under into niches, and a flat stone laid down upon the top, would serve for a door. Yet from what the evangelist says, there seems to have been something peculiar in the formation of this tomb. It might have been a natural grotto, or dug in the side of a rock or hill, and the lower part of the door level with the ground, or how could Lazarus have come forth, as he is said to have done, ver. 44?

Verse 39. *Take ye away the stone.*] He desired to convince all those who were at the place, and especially those who took away the stone, that Lazarus was not only *dead*, but that *putrescence* had already taken place, that it might not be afterward said that Lazarus had only fallen into a lethargy; but that the greatness of the miracle might be fully evinced.

He stinketh] The body is in a state of putrefaction. The Greek word *σέπω*, signifies simply to *smell*, whether the scent be good or bad: but the circumstances of the case sufficiently show that the latter is its meaning here. Our translators might have omitted the uncouth term in the common text: but they chose literally to follow the Anglo-Saxon, *na he ptimeð*; and it would be now useless to attempt any change, as the common reading would perpetually recur, and cause all attempts at mending, to sound even worse than that in the text.

For he hath been dead four days.] *Τετραταριος γαρ ωστι*, *this is the fourth day*, i. e. since his interment. Christ himself was buried on the same day on which he was crucified, see chap. xix. 42. and it is likely that Lazarus was

41 Then they took away ^{A. M. 4033.} the stone ^{A. D. 39.} from the place ^{An. Olymp.} where the dead was laid. ^{CCL. I.}

And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I know that thou hearest me always: but ^y because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth!

44 And he that was dead came forth, bound hand and foot with grave-clothes:

y Chapter 12. 30.

buried also on the same day on which he died. See on ver. 17.

Verse 40. *If thou wouldest believe, &c.*] So it appears that it is *faith* alone that interests the miraculous and saving power of God in behalf of men. Instead of *δοξα*, the *glory*, one MS. reads *δυναμις*, the *miraculous power*.

Verse 41. *Where the dead was laid*] These words are wanting in BC*DL. three others, Syriac, *Persic*, *Arabic*, *Sahidic*, *Æthiopic*, *Armenian*, *Vulgate*, *Saxon*, and in all the *Itala*. *Griestach* leaves them out of the text.

Father, I thank thee] As it was a common opinion, that great miracles might be wrought by the power and in the name of the devil, Jesus lifted up his eyes to *heaven*, and invoked the supreme God before these unbelieving Jews, that they might see that it was by his power, and by his only, that this miracle was done; that every hindrance to this people's faith might be completely taken out of the way, and that their faith might stand not in the wisdom of man, but in the power of the Most High. On this account our Lord says, *he spoke because of the multitude*, that they might see there was no diabolic influence here; and that God in his mercy had visited this people.

Verse 43. *He cried with a loud voice*] In chap. v. 25. our Lord had said, *that the time was coming, in which the dead should hear the voice of the Son of God, and live*. He now fulfils that prediction, and *cries aloud*, that the people may take notice, and see that even death is subject to the sovereign command of Christ.

Jesus Christ, says Quesnel, omitted nothing to save this dead person: he underwent the fatigue of a journey, he wept, he groaned, he cried with a loud voice, and commanded the dead to come forth. What ought not a minister to do in order to raise a soul, and especially a soul long dead in trespasses and sins.

Verse 44. *Bound hand and foot with grave-clothes*] *Swathed about with rollers*—*σχιματα*, from *σχιμα*, *I cut*. These were long slips of linen a few inches in breadth, with which the body and limbs of the dead were swathed, and especially those who were embalmed, that the aromatics might be kept in contact with the flesh. But as it is evident that Lazarus had not been embalmed, it is probable that his

A. M. 4033. and ^a his face was bound
 A. D. 29. about with a napkin. Jesus
 An. Olymp. saith unto them, Loose him,
 CCLII. 1. and let him go.

45 Then many of the Jews which came to Mary, ^a and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

^a Ch. 20. 7.— Ch. 2. 23. & 10. 42. & 12. 11, 18.— Psa. 2. 2. Matt. 26. 3. Mark 14. 1. Luke 22. 2.

limbs were not swathed together, as is the constant case with those who are embalmed, but separately; so that he could come out of the tomb at the command of Christ, though he could not walk freely, till the rollers were taken away. But some will have it that he was swathed exactly like a mummy, and that his coming out in that state was another miracle. But there is no need of multiplying miracles in this case: there was one wrought which was a most sovereign proof of the unlimited power and goodness of God. Several of the primitive fathers have adduced this resurrection of Lazarus as the model, type, proof, and pledge of the general resurrection of the dead.

Loose him, and let him go.] He would have the disciples and those who were at hand take part in this business, that the fullest conviction might rest on every person's mind concerning the reality of what was wrought. He whom the grace of Christ converts and restores to life, comes forth at his call, from the dark dismal grave of sin, in which his soul has long been buried; he walks, according to the command of Christ, in newness of life; and gives, by the holiness of his conduct, the fullest proof to all his acquaintance that he is alive from the dead.

Verse 45. *Many of the Jews—believed on him.*] They saw that the miracle was incontestable; and they were determined to resist the truth no longer. Their friendly visit to these distressed sisters, became the means of their conversion. How true is the saying of the wise man, *It is better to go to the house of mourning, than to the house of feasting*, Eccl. vii. 2. God never permits men to do any thing, through a principle of kindness to others, without making it instrumental of good to themselves. *He that watereth shall be watered also himself*, Prov. xi. 25. Therefore, let no man withhold good, while it is in the power of his hand to do it. Prov. iii. 27.

Verse 46. *But some of them went their ways*] Astonishing! some that had seen even this miracle, steeled their hearts against it; and not only so, but conspired the destruction of this most humane, amiable, and glorious Saviour! Those who obstinately resist the truth of God, are capable of every thing that is base, perfidious, and cruel.

Verse 47. *Then gathered the chief priests and the Pharisees a council*] The Pharisees, as such, had no power to assemble councils; and therefore only those are meant who were scribes or elders of the people, in conjunction with

47 ¶ ^b Then gathered the chief priests and the Pharisees a council, and said, ^c What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named ^d Caiaphas, being the high priest that same

^b Chap. 12. 19. Acts 4. 16.—^c Luke 3. 2. Chap. 18. 14. Acts 4. 6.

Annas and his son-in-law Caiaphas, who were the high priests here mentioned. See chap. xviii. 13, 24.

What do we?] This last miracle was so clear, plain, and incontestable, that they were driven now to their wit's end. Their own spies had come and borne testimony of it. They told them what they had seen, and on their word, as being in league with themselves against Jesus, they could confidently rely.

Verse 48. *All men will believe on him*] If we permit him to work but a few more miracles like these two last, (the cure of the blind man, and the resurrection of Lazarus) he will be universally acknowledged for the Messiah; the people will proclaim him king, and the Romans, who can suffer no government here but their own, will be so irritated, that they will send their armies against us, destroy our temple, and utterly dissolve our civil and ecclesiastical existence. Thus, under the pretence of the public good, these men of blood hide their hatred against Christ, and resolve to put him to death. To get the people on their side, they must give the alarm of destruction to the nation; if this man be permitted to live, *we shall be all destroyed!* their former weapons will not now avail. On the subject of keeping the sabbath, they had been already confounded, and his last miracles were so incontestable, that they could no longer cry out, *He is a deceiver.*

Both our place and nation.] Literally *this place*, τὸ τόπος; but that the temple only is understood, is clear from Acts vi. 13, 14. 2 Macc. i. 14. ii. 18. iii. 18. v. 16, 17. x. 7. where it is uniformly called the place, or the holy place, because they considered it the most glorious and excellent place in the world. When men act in opposition to God's counsel, the very evils which they expect thereby to avoid, will come upon them. They said, If we do not put Jesus to death, the Romans will destroy both our temple and nation. Now it was because they put him to death, that the Romans burnt and razed their temple to the ground, and put a final period to their political existence. See Matt. xxii. 7. and the notes on chap. xxiv.

Verse 49. *Caiaphas being the high priest that same year*] By the law of Moses, Exod. xl. 15. the office of high priest was for life, and the son of Aaron's race always succeeded his father. But at this time the high priesthood was almost annual: the Romans and Herod put down and raised up whom they pleased, and when they pleased, without attending to any other rule than merely that the person put in this office

A. M. 4033. year, said unto them, Ye
A. D. 29. know nothing at all,
An. Olymp. CCL. I. 50 ° Nor consider that it is
expedient for us that one man should
die for the people, and that the whole
nation perish not.

51 And this spake he not of himself:

* Ch. 18. 14.—[Isaiah 43. 6. 1 John 2. 2.

should be of the sacerdotal race. According to Josephus, Ant. xviii. c. 3. the proper name of this person was *Joseph*, and *Caiaphas* was his surname. He possessed the high priesthood for eight or nine years, and was deposed by Vitellius, governor of Judea. See on Luke iii. 2.

Ye know nothing] Of the perilous state in which ye stand.

Verse 50. *Nor consider*] Ye talk more at random than according to reason, and the exigencies of the case. There is a various reading here in some MSS. that should be noticed. Instead of *οὐδὲ διαλογίζεσθε*, which we translate *ye do not consider*, and which properly conveys the idea of *conferring*, or *talking together*; *οὐδὲ λογίζεσθε*, neither do ye reason or consider rightly, is the reading of ABDL. three others, and some of the primitive fathers. Griesbach, by placing it in his inner margin, shows that he thinks it bids fair to be the true reading. Dr. White thinks that this reading is equal, and probably preferable to that in the text. *Lectio æqualis, forsitan præferenda receptæ.*

That one man should die for the people] In saying these remarkable words, Caiaphas had no other intention than merely to state that it was better to put Jesus to death than to expose the whole nation to ruin on his account. His maxim was, it is better to sacrifice one man, than a whole nation. In politics nothing could be more just than this, but there are two words to be spoken to it. First, The religion of God says, *we must not do evil that good may come*: Rom. iii. 8. Secondly, It is not certain that Christ will be acknowledged as king by all the people; nor, that he will make any insurrection against the Romans: nor, that the Romans will, on his account, ruin the temple, the city, and the nation. This Caiaphas should have considered. A person should be always sure of his premises before he attempts to draw any conclusion from them. See Calmet. This saying was proverbial among the Jews: see several instances of it in Schoelgen.

Verse 51. *This spake he not of himself*] Wicked and worthless as he was, God so guided his tongue, that contrary to his intention, he pronounced a prophecy of the death of Jesus Christ.

I have already remarked, that the doctrine of a vicarious atonement had gained, long before this time, universal credit in the world. Words similar to these of Caiaphas are by the prince of all the Roman poets, put in the mouth of *Neptune*, when promising *Venus* that the fleet of *Aeneas* should be preserved, and his whole crew should be saved, one only excepted, whose death he speaks of in these remarkable words;

"Unum pro multis dabitur caput."

"One life shall fall, that many may be saved."

Which victim, the poet informs us, was *Palinurus*,

but being high priest that year, A. M. 4033
he prophesied that Jesus should A. D. 29.
die for that nation; An. Olymp.
CCL. I.

52 And 'not for that nation only,
& but that also he should gather together
in one the children of God that were
scattered abroad.

† Ch. 10. 16. Ephes. 2. 14, 15, 16, 17.

rus, the pilot of *Aeneas*' own ship, who was precipitated into the deep by a divine influence. See *VIRG. ÆN. v. l. 815, &c.*

There was no necessity for the poet to have introduced this account. It was no historic fact, nor indeed does it tend to decorate the poem. It even pains the reader's mind; for after suffering so much in the sufferings of the pious hero and his crew, he is at once relieved by the interposition of a god, who promises to allay the storm, disperse the clouds, preserve the fleet, and the lives of the men:—but *one must perish!* The reader is again distressed, and the book ominously closes with the death of the generous *Palinurus*, who strove to the last to be faithful to his trust, and to preserve the life of his master and his friend. Why then did the poet introduce this? Merely, as it appears to me, to have the opportunity of showing in a few words his religious creed, on one of the most important doctrines in the world; and which the sacrificial system of Jews and Gentiles proves, that all the nations of the earth credited.

As Caiaphas was high priest, his opinion was of most weight with the council: therefore God put these words in his mouth, rather than into the mouth of any other of its members. It was a maxim among the Jews that no prophet ever knew the purport of his own prophecy, *Moses* and *Isaiah* excepted. They were in general organs by which God chose to speak.

Verse 52. *And not for that nation only, &c.*] These, and the preceding words in verse 51. are John's explication of what was prophetic in the words of Caiaphas: as if John had said, he is indeed to die for the sins of the Jewish nation, but not for theirs alone, but for the sins of the whole world: see his own words afterward, 1 John ii. 1, 2.

Gather together in one] That he should collect into one body;—form one church out of the Jewish and Gentile believers.

Children of God that were scattered abroad.] Probably John only meant the Jews who were dispersed among all nations since the conquest of Judea by the Romans; and these are called *the dispersed*: chap. vii. 35. and James i. 1. and it is because he refers to these only, that he terms them here the *children of God*, which was an ancient character of the Jewish people: see Deut. xxxii. 5. Isai. xliii. 6. xlv. 11. Jer. xxxii. 1. Taking his words in this sense, then his meaning is this—that Christ was to die, not only for the then inhabitants of Judea, but for all the Jewish race wheresoever scattered; and that the consequence would be, that they should be all collected from their various dispersions, and made one body. This comports with the predictions of St. Paul: Rom. xi. 1—32. This probably is the sense of the passage; and though, according to this interpretation, the apostle may

A. M. 4033. 53 Then from that day
A. D. 29. forth they took counsel toge-
An. Olymp. ther for to put him to death.
CCL. I.

54 Jesus^a therefore walked no more
openly among the Jews ; but went
thence unto a country near to the wil-
derness, into a city called¹ Ephraim,
and there continued with his disciples.

55 ¶^a And the Jews' passover was
nigh at hand : and many went out of
the country up to Jerusalem before the

¹ Ch. 4. 1, 3. & 7. 1.— See 2 Chron. 13. 19.— Matt. 26. 17.
Mark 14. 12. Luke 22. 1. Ch. 2. 13. & 5. 1. & 6. 4.

seem to confine the benefits of Christ's death to the Jewish people only, yet we find, from the passage already quoted from his first epistle, that his views of this subject were afterward very much extended ; and that he saw, that Jesus Christ was not only a propitiation for their sins, (the Jews) but for the sins of the whole world : see his first Epistle, chap. ii. ver. 2. All the truths of the Gospel were not revealed at once, even to the apostles themselves.

Verse 53. *They took counsel together*] Συμβουλεύσαντες, they were of one accord in the business ; and had fully made up their minds on the subject ; and they waited only for a proper opportunity to put him to death.

Verse 54. *Walked no more openly*] Παρρησια, he did not go as before through the cities and villages, teaching, preaching, and healing the sick.

Near to the wilderness] Some MSS. add, of Samphourain, or Samphourim, or Sappurim.

A city called Ephraim] Various written in the MSS. Ephraim, Ephrem, Ephram, and Ephratha. This was a little village, situated in the neighbourhood of Bethel ; for the Scripture, 2 Chron. xiii. 19. and Josephus, War, b. iv. c. 8. s. 9. join them both together. Many believe that this city or village was the same with that mentioned, 1 Macc. v. 46. 2 Macc. xii. 27. Joshua gave it to the tribe of Judah : Josh. xv. 9. and Eusebius and Jerom say it was about twenty miles north of Jerusalem.

And there continued] Calmet says, following Toynard, that he staid there two months, from the twenty-fourth of January till the twenty-fourth of March.

Verse 55. *The Jews' passover was nigh at hand*] It is not necessary to suppose that this verse has any particular connexion with the preceding. Most chronologists agree that our Lord spent at least two months in Ephraim. This was the last passover which our Lord attended ; and it was at this one that he suffered death for the salvation of a lost world. As the passover was nigh, many of the inhabitants of Ephraim and its neighbourhood, went up to Jerusalem, some time (perhaps seven or eight days, for so much time was required to purify those who had touched the dead) before the feast, that they might purify themselves ; and not eat the passover otherwise than pre-

passover to purify themselves. A. M. 4033.
A. D. 29. 56¹ Then sought they for
An. Olymp. Jesus, and spake among them-
CCL. I.

selves, as they stood in the temple,
What think ye,^a that he will not come
to the feast ?

57 Now both the chief priests and the
Pharisees^a had given a commandment,
that, if any man knew were he were,
he should show it, that they might take
him.

¹ Chap. 11. 7.— Chap. 7. 11.— Isaiah 1. 15. Rom. 3. 15.
2 Tim. 4. 3.

scribed in the law. Many of the country people, in the time of Hezekiah, committed a trespass by not attending to this : see 2 Chron. xxx. 18, 19. Those mentioned in the text wished to avoid this inconvenience.

Verse 56. *Then sought they for Jesus*] Probably those of Ephraim, in whose company Christ is supposed to have departed for the feast, but having staid behind, perhaps at Jericho, or its vicinity, the others had not missed him till they came to the temple, and then inquired among each other whether he would not attend the feast. Or, the persons mentioned in the text might have been the agents of the high priest, &c. and hearing that Christ had been at Ephraim, came and inquired among the people that came from that quarter, whether Jesus would not attend the festival, knowing that he was punctual in his attendance on all the Jewish solemnities.

Verse 57. *Had given a commandment*] Had given order ; εντολην, positive order, or injunction, and perhaps with a grievous penalty, that no one should keep the place of his residence a secret. This was their hour, and the power of darkness ; and now they are fully determined to take away his life. The order here spoken of was given in consequence of the determination of the council, mentioned ver. 48—53.

CHRIST'S sympathy and tenderness, one of the principal subjects in this chapter, has already been particularly noted on ver. 33. His eternal power and godhead are sufficiently manifested in the resurrection of Lazarus. The whole chapter abounds with great and important truths, delivered in language the most impressive and edifying. In the whole of our Lord's conduct in the affair of Lazarus and his sisters, we find majesty, humanity, friendship, and sublime devotion, blended in the most intimate manner, and illustrating each other by their respective splendour and excellence. In every act, in every word, we see God manifested in the FLESH—Man in all the amiableness and charities of his nature ; God in the plenitude of his power and goodness. How sublime is the lesson of instruction conveyed by the words *Jesus wept!* the heart that feels them not, must be in the gall of bitterness, and bond of iniquity, and consequently lost to every generous feeling.

CHAPTER XII.

Jesus sups in the house of Lazarus, and Mary anoints his feet, 1-3. Judas Iscariot finds fault, and reproves her. 4-6. Jesus vindicates Mary, and reproves Judas, 7, 8. The chief priests consult to put Lazarus to death, because that through him many believed on Jesus, 9-11. He enters Jerusalem in triumph: the people meet him, and the Pharisees are troubled, 12-19. Greeks inquire after Jesus, 20-22. Our Lord's discourse on the subject, 23-26. Speaks of his passion, and is answered by a voice from heaven, 27, 28. The people are astonished at the voice, and Jesus explains it to them, and foretells his death, 29-33. They question him concerning the perpetuity of the Messiah, and he instructs them, 34-36. Many believe not; and in them the saying of Isaiah is fulfilled, 37-41. Some of the chief rulers believe, but are afraid to confess him, 42, 43. He proclaims himself the light of the world, and shows the danger of rejecting his words, 44-50.

A. M. 4633.
A. D. 39.
An. Olymp.
CCII. 1.

THEN Jesus, six days before the passover, came to Bethany, ^a where Lazarus was which had been dead, whom he raised from the dead.

2 ^b There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took ^c Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house

^a Ch. 11. 1, 43.—^b Matthew 26. 6. Mark 14. 3.

NOTES ON CHAPTER XII.

Verse 1. *Six days before the passover*] Reckoning the day of the passover to be the last of the six. Our Lord came on our sabbath, the first day of the Jewish week, to Bethany, where he supped; and on the next day he made his public entry into Jerusalem: ver. 12. Calmet thinks that this was about two months after the resurrection of Lazarus, on the 9th of Nisan, (March 29) in the thirty-sixth year of our Lord's age. It has been observed before, that Calmet adds *three years* to the common account.

Verse 3. *Then took Mary a pound of ointment*] See the note on Matt. xxvi. 7. see also Mark xiv. 3. It does not seem the most likely that this was the same transaction with that mentioned above. Some think that this was, notwithstanding that before is said to have been, at the house of Simon the leper. The arguments *pro* and *con*, are largely stated in the notes at the end of Matt. xxvi. to which I beg leave to refer the reader.

Verse 5. *Three hundred pence*] Or *denarii*: about 9l. 13s. 9d. sterling; reckoning the denarius at 7½d. One of my MSS. of the *Vulgate*, (a MS. of the 14th century) reads, *ccc denarii*.

Verse 6. *Not that he cared for the poor*] There should be a particular emphasis laid on the word *he*, as the evangelist studies to show the most determined detestation to his conduct.

And bare what was put therein.] Or rather, as some eminent critics contend, *And stole what was put in it.* This seems the proper meaning of *εβασαζεν*; and in this sense it is used chap. xx. 15. *If thou hast stolen him away*—*εἰ συ εβασαζας αυτου*. In the same sense the word is used by Josephus, Ant. b. xii. c. v. s. 4. where, speaking of the pillage of the temple by Antiochus, he says, *τα σκευη του Θεου βασαζαι*, *He carried off*, or *στολε*, *also the vessels of the Lord*. See also Ant. b. viii. c. ii. s. 2. where the harlot says before Solomon, concerning her child, *Βασαζαα δε του μοι εκ τωι γονατωι προς αυτην μεταφιμι*—*She stole away my child out of my bosom, and removed it to herself.* And *ibid.* b.

was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and ^d had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone:

^c Luke 10. 38, 39. Ch. 11. 2.—^d Ch. 13. 29.

ix. c. iv. s. 5. speaking of the ten lepers that went into the Syrian camp, he says, finding the Syrians fled, *They entered into the camp, and ate, and drank; and having stolen away (εβασαζαν) garments, and much gold, they hid them without the camp.* See the objections to this translation answered by *Kypke*, and the translation itself vindicated. See also *Pearce* in loc. *Wakefield, Toup.* Em. ad. *Suid.* p. iii. p. 203. If *stealing* were not intended by the evangelist, the word itself must be considered as superfluous: for when we are told that he had the bag, we need not be informed that he had what was in it. But the apostle says he was a *thief*; and because he was a thief, and had the common *purse* in his power, therefore he *stole* as much as he conveniently could, without subjecting himself to detection. And as he saw that the death of Christ was at hand, he wished to secure a provision for himself, before he left the company of the apostles. I see that several copies of the old *Itala* version understood the word in this sense, and therefore have translated the word by, *auferebat, exportabat*—*took away, carried away.* Jerom, who professed to mend this version, has in this place, (as well as in many others) *marred* it, by rendering *εβασαζαν*, by *portabat*.

The *πλασσοσκιον*, which we translate *bag*, meant originally the little box or sheath, in which the tongues or reeds used for *pipes* were carried; and thus it is interpreted by *Pollux* in his *Onomasticon*; and this is agreeable to the etymology of the word. The Greek word is used in Hebrew letters by the Talmudists, to signify a *purse, scrip, chest, coffer*, &c. As our Lord and his disciples lived on charity, a bag or scrip was provided to carry those pious donations, by which they were supported. And Judas was steward and treasurer to this holy company.

Verse 7. *Let her alone; against the day of my burying hath she kept this.*] Several MSS. and versions read thus: *Αρις αυτην, ινα με τον ημεραν του ιταριασμου μου, τηρησθ*—*Let her alone, THAT she may keep it to the day of my*

A. M. 4033. against the day of my bury-
 A. D. 29. ing hath she kept this.
 An. Olymp. 8 For the poor always ye
 CCLII. 1. have with you; but me ye have not
 always.

9 ¶ Much people of the Jews there-
 fore knew that he was there: and they
 came not for Jesus' sake only, but that
 they might see Lazarus also, whom
 he had raised from the dead.

10 * But the chief priests consulted
 that they might put Lazarus also to
 death;

11 * Because that by reason of him,
 many of the Jews went away, and be-
 lieved on Jesus.

12 ¶ On the next day, much people
 that were come to the feast, when they
 heard that Jesus was coming to Jeru-
 salem,

13 Took branches of palm trees, and
 went forth to meet him, and cried,
 * Hosanna: Blessed is the King of
 Israel, that cometh in the name of the
 Lord.

14 ¹ And Jesus when he had found a

* Matt. 26. 11. Mark 14. 7.—Ch. 11. 43, 44.—Luke 16.
 21.—Ch. 11. 45. Verse 18.—Matthew 21. 8. Mark 11. 8.
 Luke 19. 35, 36, &c.—Psa. 118. 25, 26.

embalming. This is the reading of BDLQ.
 four others, *Arabic, Coptic, Æthiopic, Arme-
 nian,* latter *Syriac* in the margin, *Slavonic,
 Vulgate,* all the *Itala* but one; *Nonnus, Ambro-
 sius, Gaudentius, and Augustin.* This reading,
 which has the approbation of *Mill, Bengel,
 Griesbach, Pearce,* and others, intimates, that
 only a part of the ointment was then used, and
 that the rest was kept till the time that the
 women came to embalm the body of Jesus:
 Luke xxiv. 1. See the notes on Matt. xxvi.
 12, 13.

Verse 9. *Much people of the Jews*] John,
 who was a *Galilean,* often gives the title of
Jews, to those who were inhabitants of Jeru-
 salem.

Verse 10. *Consulted that they might put
 Lazarus also to death*] As long as he lived,
 they saw an incontestable proof of the divine
 power of Christ: therefore they wished to put
 him to death, because many of the Jews who
 came to see him through curiosity, became
 converts to Christ through his testimony. How
 blind were these men, not to perceive that he
 who had raised him after he had been dead four
 days, could raise him again, though they had
 slain him a thousand times!

Verse 12. *On the next day*] On what we call
Monday.

Verse 13. *Took branches*] See on Matt. xxi.
 1, &c. and Mark xi. 1—6. where this transac-
 tion is largely explained.

Verse 16. *Then remembered they, &c.*] After
 the ascension of Christ, the disciples saw the
 meaning of many prophecies which referred to
 Christ; and applied them to him, which they
 had not fully comprehended before. Indeed it

young ass, sat thereon; as it
 is written,

15 * Fear not, daughter of
 Sion: behold, thy King cometh, sit-
 ting on an ass's colt.

16 These things ^a understood not his
 disciples at the first: ^o but when Jesus
 was glorified, ^p then remembered they
 that these things were written of him,
 and that they had done these things unto
 him.

17 The people therefore that was
 with him, when he called Lazarus out
 of his grave, and raised him from the
 dead, bare record.

18 * For this cause the people also
 met him, for that they heard that he
 had done this miracle.

19 The Pharisees therefore said
 among themselves, * Perceive ye how
 ye prevail nothing? behold, the world
 is gone after him.

20 ¶ And there ^t were certain Greeks
 among them, ^u that came up to worship
 at the feast:

21 The same came therefore to Philip,

† Mathew 21. 7.—m Zech. 9. 9.—Luko 18. 34.—o Ch. 7.
 39.—p Chap. 14. 26.— Verse 11.— Chap. 11. 47, 48.—† Acts
 17. 4.—u 1 Kings 8. 41, 42. Acts 8. 27.

is only in the light of the New Covenant, that
 the Old is to be fully understood.

Verse 17. *When he called*] It appears that
 these people who had seen him raise Lazarus
 from the dead, were publishing abroad the
 miracle, which increased the popularity of
 Christ, and the envy of the Pharisees.

Verse 19. *Ye prevail nothing*] Either by your
threatenings or excommunications.

The world is gone after him.] The whole mass
 of the people are becoming his disciples. This
 is a very common form of expression among
 the Jews; and simply answers to the French,
tout le monde, and to the English *every body*;
 the bulk of the people. Many MSS. versions,
 and fathers, add ελος, *the whole world.* As
 our Lord's converts were rapidly increasing;
 the Pharisees thought it necessary to execute
 without delay, what they had purposed at their
 first council. See chap. xi. 35.

Verse 20. *Certain Greeks*] There are three
 opinions concerning these. 1. That they were
proselytes of the gate or covenant, who came up
 to worship the true God at this feast. 2. That
 they were *real Jews,* who lived in Grecian pro-
 vinces, and spoke the Greek language. 3. That
 they were *mere Gentiles,* who never knew the
 true God; and hearing of the fame of the tem-
 ple, or the miracles of our Lord, came to offer
 sacrifices to Jehovah, and to worship him ac-
 cording to the manner of the people of that
 land. This was not an unfrequent case: many
 of the Gentiles, Romans, and others, were in
 the habit of sending sacrifices to the temple at
 Jerusalem. Of these opinions the reader may
 choose, but the first seems best founded.

Verse 21. *The same came therefore to Philip*]

A. M. 4033. ▽ which was of Bethsaida of
A. D. 59. Galilee, and desired him,
An. Olymp. saying, Sir, we would see
CCII. I. Jesus.

22 Philip cometh and telleth Andrew:
and again Andrew and Philip tell Je-
sus.

23 † And Jesus answered them, say-
ing, ▽ The hour is come, that the Son

▽ Ch. 1. 44.—▽ Ch. 13. 32. & 17. 1.—▽ 1 Cor. 15. 36.

Some suppose that these Gentiles were of *Phœnicia* or *Syria*; or perhaps inhabitants of *Decapolis*, near to the lake of *Gennesareth* and *Bethsaida*: and therefore they addressed themselves to Philip, who was of the latter city, and probably known to them. The latter *Syriac* calls them *Arameans* or *Syrians*. The *Vulgate*, and several copies of the *Itala*, call them *Gentiles*.

Sir, we would see Jesus.] We have heard much concerning him, and we wish to see the person of whom we have heard such strange things. The final salvation of the soul, often originates, under God, in a principle of simple curiosity. Many have only wished to see or hear a man, who speaks much of Jesus, his miracles, and his mercies; and in hearing, have felt the powers of the world to come, and have become genuine converts to the truths of the Gospel.

Verse 22. *Andrew and Philip tell Jesus.*] How pleasing to God is this union, when the ministers of the Gospel agree and unite together to bring souls to Christ. But where *self-love* prevails, and the *honour* that comes from God is not sought, this union never exists. *Bigotry* often ruins every generous sentiment among the different denominations of the people of God.

Verse 23. *The hour is come, that the Son of man, &c.*] The time is just at hand, in which the Gospel shall be preached to all nations, the middle wall of partition broken down, and Jews and Gentiles united in one fold. But this could not be till after his death and resurrection, as the succeeding verse teaches. The *disciples* were the first-fruits of the *Jews*; these *Greeks*, the first-fruits of the *Gentiles*.

Verse 24. *Except a corn of wheat fall into the ground and die*] Our Lord compares himself to a grain of wheat; his death to a grain sown and decomposed in the ground; his resurrection to the blade which springs up from the dead grain: which grain thus dying, brings forth an abundance of fruit. I must die to be glorified; and unless I am glorified, I cannot establish a glorious church of Jews and Gentiles upon earth. In comparing himself thus to a grain of wheat, our Lord shows us,

1. The cause of his death:—the order of God, who had rated the redemption of the world at this price; as in nature he had attached the multiplication of the corn, to the death, or decomposition of the grain.

2. The end of his death:—the redemption of a lost world; the justification, sanctification, and glorification of men: as the multiplication of the corn, is the end for which the grain is sown and dies.

A. M. 4033. of man should be glorified. A. M. 4033.
A. D. 59. 24 Verily, verily, I say unto A. D. 59.
An. Olymp. you, ▽ Except a corn of wheat An. Olymp.
CCII. I. fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 ▽ He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.

▽ Matt. 10. 39. & 16. 25. Mark 8. 35. Luke 9. 24. & 17. 33.

3. The *mystery* of his death, which we must credit, without being able fully to comprehend; as we believe the *dead grain* multiplies itself, and we are nourished by that multiplication, without being able to comprehend how it is done. The greatest philosopher that ever existed could not tell how one grain became thirty, sixty, a hundred, or a thousand—how it vegetated in the earth—how earth, air and water, its component parts, could assume such a form and consistence, emit such odours, or produce such tastes. Nor can the wisest man on earth tell how the *bodies of animals* are nourished by this produce of the ground; how wheat, for instance, is assimilated to the very nature of the bodies that receive it! and how it becomes *flesh and blood, nerves, sinews, bones, &c.* All we can say is, the thing is so: and it has pleased God that it should be so, and not otherwise. So there are many things in the person, death, and sacrifice of Christ, which we can neither explain nor comprehend. All we should say here is, It is by this means that the world was redeemed—through this sacrifice men are saved: it has pleased God that it should be so, and not otherwise. Some say “our Lord spoke this according to the philosophy of those days, which was by no means correct.” But I would ask, has ever a more correct philosophy on this point appeared? Is it not a physical truth, that the whole body of the grain dies, is converted into *fine earth*, which forms the first nourishment of the embryo plant, and prepares it to receive a grosser support from the surrounding soil; and that nothing lives but the *germ*, which was included in this body, and which must die also, if it did not receive from the death or putrefaction of the body of the grain, nourishment, so as to enable it to unfold itself? Though the body of our Lord died, there was still the *germ*, the quickening power of the divinity, which re-animated that body, and stamped the atonement with infinite merit. Thus the merit was multiplied, and through the death of that one person, the man Christ Jesus united to the eternal WORD, salvation was procured for the whole world. Never was a simile more appropriate, nor an illustration more happy or successful.

Verse 25. *He that loveth his life*] See on Matt. x. 39. Luke xiv. 26. I am about to give up my life for the salvation of men; but I shall speedily receive it back with everlasting honour, by my resurrection from the dead. In this I should be imitated by my disciples, who should, when called to it, lay down their lives for the truth; and if they do, they shall receive them again with everlasting honour.

A. M. 4033. 26 If any man serve me, let
A. D. 29. him follow me; and ^c where
An. Olym. CCH. 1. I am, there shall also my servant
be; if any man serve me, him
will my Father honour.

27 ^a Now is my soul troubled; and
what shall I say? Father, save me from
this hour: ^b but for this cause came I
unto this hour.

^a Ch. 14. 3. & 17. 24. 1 Thess. 4. 17.—^b Matt. 26. 38, 39. Luke

Verse 26. *If any man serve me*] Christ is a
master in a twofold sense; 1. To instruct men.
2. To employ and appoint them their work.
He who wishes to serve Christ must become 1.
His disciple or scholar, that he may be taught;
2. His servant, that he may be employed by
and obey his master. To such a person a two-
fold promise is given: 1. He shall be with
Christ, in eternal fellowship with him; and 2.
He shall be honoured by the Lord: he shall
have an abundant recompense in glory; but
how great, eye hath not seen, ear heard, nor
hath it entered into the heart of man to con-
ceive.

How similar to this is the saying of *Creeshna*
(an incarnation of the supreme God, according
to the Hindoo theology) to his disciple *Arjoon!*
“If one whose ways were ever so evil, serve
me alone, he soon becometh of a virtuous spirit,
is as respectable as the just man, and obtain-
eth eternal happiness.—Consider this world as
a finite and joyless place, and serve me. Be
of my mind, my servant, my ulorer, and bow
down before me.—Unite thy soul unto me,
make me thy asylum, and thou shalt go unto
me.” And again: “I am extremely dear to
the wise man, and he is dear to me—I esteem
the wise man even as myself, because his de-
vout spirit dependeth upon me alone as his
ultimate resource.” *Bhagvat Gheeta*, pp. 71
and 82.

The rabbins have an extravagant saying, viz.
“God is more concerned for the honour of the
just man, than for his own.”

Verse 27. *Now is my soul troubled*] Our
blessed Lord took upon him our weaknesses,
that he might sanctify them to us. As a man,
he was troubled at the prospect of a violent
death. Nature abhors death: God has im-
planted that abhorrence in nature, that it
might become a principle of self-preservation:
and it is to this that we owe all that prudence
and caution, by which we avoid danger. When
we see Jesus working miracles which demon-
strate his omnipotence, we should be led to
conclude that he was not man were it not for
such passages as these. The reader must ever
remember that it was essentially necessary
that he should be man; for without being
such, he could not have died for the sin of the
world.

*And what shall I say? Father, save me from
this hour*] *Και τι υωω; Πατερ σωσον με εκ της
ωρας ταυτης*: which may be paraphrased thus:
*And why should I say, Father, save me from
this hour? when for this cause I am come to this
hour.* The common version makes our bless-
ed Lord contradict himself here, by not attend-
ing to the proper punctuation of the passage,
and by translating the particle *τι*, what, in-

28 Father, glorify thy name. ^c Then came there
a voice from heaven, saying,
I have both glorified it, and will glorify
it again.

29 The people therefore that stood
by, and heard it, said that it thun-
dered: others said, An angel spake to
him.

12. 50. Ch. 13. 21.— Luke 22. 53. Ch. 18. 37.—^c Matt. 3. 17.

stead of *why* or *how*.—The sense of our Lord's
words is this: “When a man feels a fear of a
sudden or violent death, it is natural to him to
cry out, Father, save me from this death! for
he hopes that the glory of God and his welfare,
may be accomplished some other way, less
dreadful to his nature: but why should I say
so, seeing for this very purpose, that I might
die this violent death for the sins of mankind;
I am come into the world, and have almost
arrived at the hour of my crucifixion.”

Verse 28. *Father, glorify thy name.*] By the
name of God is to be understood himself in
all his attributes; his wisdom, truth, mercy,
justice, holiness, &c. which were all more
abundantly glorified by Christ's death and re-
surrection (i. e. shown forth in their own ex-
cellence) than they had ever been before.
Christ teaches here a lesson of submission to
the divine will. Do with me what thou wilt,
so that glory may redound to thy name. Some
MSS. read, *Father, glorify my name*: others,
glorify thy Son.

Then came there a voice from heaven, &c.] The following is a literal translation of Cal-
met's note on this passage, which he has taken
from Chrysostom, Theodoret, Theophylact,
and others: “I have accomplished my eternal
designs on thee. I have sent thee into the
world to make an atonement for the sin of the
world, and to satisfy my offended justice. I
will finish my work. Thou shalt shed thy
blood upon the cross. My glory is interested
in the consummation of thy sacrifice. But in
procuring my own glory, I shall procure thine.
Thy life and thy death glorify me: I have glo-
rified thee by the miracles which have accom-
panied thy mission: and I will continue to
glorify thee at thy death, by unexampled pro-
digies, and thy resurrection shall be the com-
pletion of thy glory and of thy elevation.”

Christ was glorified, 1st. By the prodigies
which happened at his death. 2. In his resur-
rection. 3. In his ascension, and sitting at the
right hand of God. 4. In the descent of the
Holy Ghost on the apostles, and 5. In the
astonishing success with which the Gospel was
accompanied, and by which the kingdom of
Christ has been established in the world. 2 Cor.
ii. 14.

Verse 29. *The people—said that it thundered:*
others—an angel spake to him.] Bishop Pearce
says, probably there was thunder as well as a
voice, as in Exod. xix. 16, 17. and some per-
sons who were at a small distance, might hear
the thunder without hearing the voice: while
others heard the voice too: and these last said,
“an angel hath spoken to him.”

Wetstein supposes that the voice was in the
language then in use among the Jews: which

A. M. 4033. 30 Jesus answered and said, ' This voice came not because of me, but for your sakes.

31 Now is the judgment of this world:

4 Ch. 11. 42.— Matthew 19. 29. Luke 10. 18. Chap. 14. 30. & 16. 11. Acta 26. 18. 2 Corinthians 4. 4. Eph.

the Greeks, not understanding, took for thunder; the others, the Jews, who did understand it, said it was the voice of an angel. In Rev. vi. 1. the voice of one of the living creatures is compared to thunder; and in chap. x. 3. the voice of an angel is compared to seven thunders. The voice mentioned was probably very loud, which some heard distinctly, others indistinctly; hence the variety of opinion.

Verse 30. This voice came not because of me, but for your sakes.] Probably meaning those Greeks, who had been brought to him by Philip and Andrew. The Jews had frequent opportunities of seeing his miracles, and of being convinced that he was the Messiah; but these Greeks who were to be a first-fruits of the Gentiles, had never any such opportunity. For their sakes, therefore, to confirm them in the faith, this miraculous voice, appears to have come from heaven.

Verse 31. Now is the judgment of this world] The judgment spoken of in this place, is applied by some to the punishment which was about to fall on the Jewish people for rejecting Christ.—And the ruler or prince, ὁ ἀρχῶν, of this world, is understood to be Satan, who had blinded the eyes of the Jews, and hardened their hearts, that they might not believe on the Son of God: but his kingdom, not only among the Jews, but in all the world, was about to be destroyed by the abolition of idolatry, and the vocation of the Gentiles.

The epithet סר העולם sar ha-olam, prince of this world, is repeatedly applied to the devil, or to Sammael, who is termed the angel of death. The Jews fabled, that into the hands of this chief, God had delivered all the nations of the earth, except the Israelites. See Lightfoot. The words are understood by others, as addressed to these believing Greeks, and to have the following meaning, which is extremely different from the other. "In a short time, (four or five days afterward,) ye shall see what sort of a judgment this world passes. I, who am its ruler and prince, shall be cast out, shall be condemned by my own creatures, as an impious and wicked person, but do not be discouraged: though I be lifted up on the cross, and die like a malefactor, nevertheless I will draw all men unto myself. The Gospel of Christ crucified, shall be the grand agent in the hand of the Most High, of the conversion and salvation of a ruined world." But see on chap. xiv. 30. and xvi. 11.

Verse 32. I—will draw all men unto me.] After I shall have died and risen again, by the preaching of my word and the influence of my spirit, I shall attract and illuminate both Jews and Gentiles. It was one of the peculiar characteristics of the Messiah, that unto him should the gathering of the people be, Gen. xlix. 10. And probably our Lord refers to the prophecy, Isai. xi. 10. which peculiarly belonged to the Gentiles. "There shall be

now shall the prince of this world be cast out.

32 And I, ' if I be lifted up from the earth, will draw all men unto me.

A. M. 4033. A. D. 29. An. Olym. CCL. I.

2. 2. & 6. 12.— Chap. 3. 14. & 8. 28.— Romans 5. 18. Hebrews 2. 9.

a root of Jesse which shall stand for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious." There is an allusion here to the ensigns or colours of commanders of regiments, elevated on high places, on long poles, that the people might see where the pavilion of their general was, and so flock to his standard.

Instead of παρτα, the Codex Bezae, another, several versions, and many of the fathers, read παρτα, all men, or all things; so the Anglo-Saxon, is teo calle þung to me ƿyrfon, I will draw all things to myself. But παρτα may be here the accusative singular, and signify all men.

The ancients fabled that Jupiter had a chain of gold, which he could at any time let down from heaven, and by it draw the earth and all its inhabitants to himself. See a fine passage to this effect in Homer, Iliad. viii. ver. 18—27.

Εἰδ' ἀπὸ πνευματῶν θεῶν, ἴνα εὐδότε παρταί, Σε εἰρήν' ἔχου στήν' ἐξ οὐρανόθεν κρημασάντες· Παρταί δ' ἔαρτασθε θεῶν, κατὰ τὴν δύναμιν, κ.τ.λ.

"Now prove me: let ye down the golden chain From heaven, and pull at its inferior links Both goddesses and gods: but me your king, Supreme in wisdom, ye shall never draw To earth from heaven, strive with me as ye may But I, if willing to exert my power, The earth itself, itself the sea, and ye'll Will lift with ease together, and will wind The chain around the spiry summit sharp Of the Olympian, that all things upheav'd: Shall hang in the mid-heaven. So much am I Alone, superior both to gods and men. Cooper.

By this chain the poets pointed out the union between heaven and earth; or in other words, the government of the universe by the extensive chain of causes and effects. It was termed golden, to point out not only the beneficence of the divine providence; but also that infinite philanthropy of God, by which he influences, and by which he attracts all mankind to himself. It was possibly in allusion to this that our Lord spoke the above words. Should it be objected that it is inconsistent with the gravity of the subject, and the dignity of our Lord, to allude to the fable of a heathen poet, I answer: 1. The moral is excellent, and applied to this purpose, expresses beautifully our Lord's gracious design in dying for the world, viz. That men might be united to himself, and drawn up into heaven. 2. It is no more inconsistent with the gravity of the subject, and his dignity, for our blessed Lord to allude to Homer, than it was for St. Paul to quote Aratus and Cleanthes, Acts xvii. 28. and Epimenides, Tit. i. 12. for he spoke by the same spirit.

As sometimes justice was represented under the emblem of a golden chain, and in some cases such a chain was constructed, one end attached to the emperor's apartment, and the other hanging within reach; that if any person were oppressed he might come and lay hold on the chain, and by shaking it give the king notice that he was oppressed; and thus claimed

A. M. 4033. 33 ¹ This he said, signifying what death he should die.

34 The people answered him, ¹ We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while ^k is the light with you,

¹ Ch. 18. 32.—Psa. 89. 36, 37. & 110. 4. Isaiah 9. 7. & 53. 8. Ezek. 37. 25. Daniel 2. 44. & 7. 14, 27. Micah 4. 7. Ch. 1. 9. & 8. 12. & 9. 5. Verse 46.

protection from the fountain of justice and power. In the *Jehangeer Nameh*, a curious account of this kind is given, which is as follows. The first order which *Jehangeer* issued on his accession to the throne (which was A. H. 1014. answering to A. D. 1605.) was for the construction of the GOLDEN CHAIN of justice. It was made of pure gold, and measured thirty yards in length, consisting of sixty links, and weighing in the whole, four Hindostany maunds, (about four hundred pounds avoirdupois.) One end of the chain was suspended from the royal bastion of the fortress of Agra, and the other fastened in the ground near the side of the river. The intention of this was, that if the officers of the courts of law were partial in their decisions, or dilatory in the administration of justice, the injured parties might come themselves to this chain, and making a noise by shaking the links of it, give notice that they were waiting to represent their grievances to his majesty. Hist. of Hindostan, p. 96. *Calcutta*, 1788. Such a communication, prayer and faith establish between the most just and most merciful God, and the wretched and oppressed children of men, "And I, if I be lifted up from the earth, will draw all men unto me." *O thou that hearest prayer, unto thee shall all flesh come!* Psal. lxx. 2.

Verse 34. *We have heard out of the law*] That is, out of the Sacred Writings. The words here are quoted from Psal. cx. 4. but the Jews called every part of the Sacred Writings by the name, *The Law*, in opposition to the words or sayings of the scribes. See on chap. x. 34.

That Christ abideth forever] There was no part of the law nor of the Scripture, that said, the Messiah should not die: but there are several passages that say as expressly as they can, that Christ must die, and die for the sin of the world too. See especially Isai. liii. 1, &c. Dan. ix. 24, 27. But as there were several passages that spoke of the perpetuity of his reign, as Isai. ix. 7. Ezek. xxxvii. 25. Dan. vii. 14. they probably confounded the one with the other, and thus drew the conclusion. The Messiah cannot die: for the Scripture hath said, his throne, kingdom, and reign shall be eternal. The prophets, as well as the evangelists and apostles, speak sometimes of the *divine*, sometimes of the *human* nature of Christ: when they speak of the former, they show forth its glory, excellence, omnipotence, omniscience, and eternity; when they speak of the latter, they show forth its humiliations, afflictions, sufferings, and death. And those who do not make the proper distinction be-

¹ Walk while ye have the light, lest darkness come upon you: for ^m he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be ⁿ the children of light. These things spake Jesus, and departed, and ^o did hide himself from them.

¹ Jer. 13. 16. Ephes. 5. 8.—^m Ch. 11. 10. 1 John 2. 11. ⁿ Luke 16. 8. Ephes. 5. 8. ^o Thoms. 5. 5. 1 John 2. 9, 10, 11.—^o Ch. 8. 59. & 11. 54.

tween the two natures of Christ, the *human* and the *divine*, will ever make blunders, as well as the Jews. It is only on the ground of *two natures* in Christ, that the Scriptures which speak of him, either in the Old or New Testament, can be possibly understood. No position in the Gospel is plainer than this, *God was manifest in the flesh*.

Verse 35. *Yet a little while is the light with you*] In answer to their objection, our Lord compares himself to a light, which was about to disappear for a short time, and afterward to shine forth with more abundant lustre; but not to their comfort, if they continue to reject its present beamings. He exhorts them to follow this light while it was among them. The Christ shall abide for ever, it is true; but he will not always be *visible*. When he shall depart from you, ye shall be left in the thickest darkness; in impenitence and hardness of heart. Then shall ye wish to see one of the days of the Son of man, and shall not see it, Luke xvii. 22. Then shall ye seek me, but shall not find me, John vii. 34. For the kingdom of God shall be taken from you, and given to the *Gentiles*, Matt. xxi. 43. If ye believe not in me *now*, ye shall then wish ye had done it, when wishing shall be for ever fruitless.

Instead of *μετ' υμῶν*, with you; or *ἐν ὑμῖν*, among you, is the reading of BDL. seventeen others: *Coptic, Gothic, Slavonic, Vulgate, Itala, Cyril, Nonnius, and Victorinus*. Griesbach has received it into the text. The meaning of both is nearly the same.

Lest darkness come upon you] Ye have a good part of your journey yet to go; ye cannot travel safely but in the daylight—that light is almost gone—run, that the darkness overtake you not, or in it ye shall stumble, fall, and perish!

Reader, is thy journey near an end? There may be but a very little time remaining to thee—Oh, run, fly to Christ, lest the darkness of death overtake thee, before thy soul have found redemption in his blood!

Verse 36. *Children of light*] Let the light, the truth of Christ, so dwell in and work by you, that ye may be all light in the Lord. That as truly as a child is the produce of his own parent, and partakes of his nature; so ye may be children of the light, having nothing in you but *truth and righteousness*.

Did hide himself from them.] Either by rendering himself *invisible*, or by suddenly mingling with the crowd, so that they could not perceive him. See chap. viii. 59. Probably it means no more than that he withdrew from them, and went to Bethany as was his custom,

The Jews would not believe, and ST. JOHN. *so fulfil a prophecy of* **Isaiah.**

A. M. 4033. 37 ¶ But though he had
A. D. 29. done so many miracles before
An. Olymp. them, yet they believed not
CCH. 1. on him :

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed.

39 Therefore they could not believe, because that Esaias said again,

P Isaiah 53. 1. Romans 10. 16.—† Isaiah 6. 9, 10. Matt.

a little before his crucifixion; and concealed himself there during the night, and taught publicly every day in the temple. It was in the night-season that they endeavoured to seize upon him, in the absence of the multitude.

Verse 37. *Yet they believed not on him*] Though the miracles were wrought for this very purpose, that they might believe in Christ, and escape the coming wrath, and every evidence given that Jesus was the Messiah, yet they did not believe; but they were blinded by their passions, and obstinately hardened their hearts against the truth.

Verse 38. *That the saying of Esaias*] Or, *Thus the word of Isaiah was fulfilled.* So I think *ita* (commonly rendered *that*.) should be translated. For it certainly does not mean the end the Pharisees had in view by not believing; nor the end which the prophet had in view in predicting the incredulity of the Jews; but simply, such a thing was spoken by the prophet, concerning the Jews of his own time, and it had its literal fulfilment in those of our Lord's time.

Our report] The testimony of the prophets, concerning the person, office, sufferings, death, and sacrifice of the Messiah. See Isai. liii. 1, &c.

The arm of the Lord] The power, strength, and miracles of Christ.

Verse 39. *Therefore they could not believe*] Why? Because they did not believe the report of the prophets concerning Christ; therefore they credited not the miracles which he wrought, as a proof that he was the person foretold by the prophets, and promised to their fathers. Having thus resisted the report of the prophets, and the evidence of Christ's own miracles; God gave them up to the darkness and hardness of their own hearts, so that they continued to reject every overture of divine mercy; and God refused to heal their national wound, but on the contrary, commissioned the Romans against them; so that their political existence was totally destroyed.

The prophecy of Isaiah was neither the cause nor the motive of their unbelief: it was a simple prediction, which imposed no necessity on them to resist the offers of mercy. They might have believed, notwithstanding the prediction, for such kinds of prophecies always include a tacit condition: they may believe, if they properly use the light and power which God has given them. Such prophecies also are of a general application—they will always suit somebody, for in every age persons will be found who resist the grace and spirit of God,

A. M. 4033. 40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not

13. 14.—† Isaiah 6. 1.—† Chap. 7. 13. & 9. 22.

like these disobedient Jews. However, it appears that this prediction belonged especially to these rejectors and crucifiers of Christ: and if the prophecy was infallible in its execution, with respect to them, it was not because of the prediction that they continued in unbelief, but because of their own voluntary obstinacy; and God foreseeing this, foretold it by the prophet. Should I say, that *they could not believe*, means *they would not believe*, I should perhaps offend a generation of his children; and yet I am pretty certain the words should be so understood. However, that I may put myself under cover from all suspicion of perverting the meaning of a text which seems to some to be spoken in favour of that awful doctrine of unconditional reprobation, the very father of it shall interpret the text for me. Thus then saith St. AUGUSTIN: *Quare autem non POTERANT, si a me quaratur, cito respondeo; Quia NOLEBANT: MALAM quippe eorum VOLUNTATEM prævidit Deus, et per prophetam præ-nunciavit.* "If I be asked why they could not believe? I immediately answer, because they would not. And God having foreseen their bad will, foretold it by the prophet." Aug. Tract. 53. in Joan.

Verse 40. *And I should heal them.*] This verse is taken from Isai. vi. 9. and perhaps refers more to the judgments that should fall upon them as a nation, which God was determined should not be averted; than it does to their eternal state. To suppose that the text meant that God was unwilling that they should turn unto him, lest he should be obliged to save them; is an insupportable blasphemy.

Verse 41. *When he saw his glory*] Isai. vi. 1, &c. *I saw Jehovah, said the prophet, sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim—and one cried unto another, and said, Holy, holy, holy, is Jehovah, God of hosts; the whole earth shall be full of his glory!* It appears evident from this passage, that the glory which the prophet saw, was the glory of Jehovah: John, therefore, saying here, that it was the glory of Jesus, shows that he considered Jesus to be Jehovah. See Bp. Pearce. Two MSS. and a few versions have *Θεου*, and *του Θεου αυτου*, the glory of God, or of his God.

Verse 42. *Among the chief rulers—many believed on him*] We only know the names of two of them, Nicodemus, and Joseph of Arimathea.

But—they did not confess him] Or it: they were as yet weak in the faith, and could not bear the reproach of the cross of Christ.

A. M. 4033. confess him, lest they should
A. D. 29. be put out of the synagogue :
An. Olymp. 43 " For they loved the
CCII. 1. praise of men more than the praise
of God.

44 ¶ Jesus cried and said, " He that
believeth on me, believeth not on me,
but on him that sent me.

45 And he " that seeth me, seeth
him that sent me.

46 " I am come a light into the
world, that whosoever believeth on
me should not abide in darkness.

47 And if any man hear my words,
and believe not, " I judge him not: for

¶ Ch. 5. 44.—" Mark 9. 37. 1 Peter 1. 21.—" Ch. 14. 9.
" Verso 25, 26. Ch. 3. 19. & 8. 12. & 9. 5, 39 —" Ch. 5. 45.

Besides, the principal rulers had determined to
excommunicate every person who acknow-
ledged Christ for the Messiah: see chap.
ix. 22.

Verse 43. *They loved the praise of men]*
αἶψα, the glory, or honour that cometh from
men.

How common are these four obstacles of
faith, says Quesnel. 1. Too great a regard to
men. 2. Riches and temporal advantages. 3.
The fear of disgrace. 4. The love of the praise
of men. Abundance of persons persuade them-
selves that they love God more than the world,
till some trying occasion fully convinces them
of their mistake. It is a very great misfortune
for a person not to know himself but by his
falls; but it is the greatest of all, not to rise
again after he has fallen. This is generally
occasioned by the love of the praise of men,
because in their account it is more shameful to
rise again, than it was to fall at first.

Verse 44. *Jesus cried and said]* This is our
Lord's concluding discourse to this wicked
people: probably this and the following verses
should be understood as a part of the discourse
which was left off at the 36th verse.

Jesus cried—he spoke these words aloud, and
showed his earnest desire for their salvation.

*Believeth not on me (only,) but on him that
sent me.]* Here he asserts again his indivisible
unity with the Father:—he who believes on the
Son, believes on the Father: he who hath seen
the Son, hath seen the Father: he who honours
the Son, honours the Father. Though it was
for asserting this, (his oneness with God,) that
they were going to crucify him; yet he retracts
nothing of what he had spoken, but strongly
reasserts it, in the very jaws of death!

Verse 46. *I am come a light into the world]*
Probably referring to what his forerunner had
said, chap. i. 5. Before the coming of this
Saviour, this Sun of righteousness, into the
world, all was darkness: at his rising the dark-
ness is dispersed; but it only profits those whose
eyes are open to receive the rays of this Sun of
righteousness. See on ch. i. 5. iii. 19. viii. 12.
and ix. 5.

Verse 47. *And believe not]* *Και μη φυλαξῆς,*
And keep them not, is the reading of ABL.
seven others, Syriac, Wheelock's Persian, two
of the Arabic, Coptic, Sahidic, Æthiopic, Ar-

" I came not to judge the world, but to save the world.
48 " He that rejecteth me,

and receiveth not my words, hath one
that judgeth him: " the word that I
have spoken, the same shall judge him
in the last day.

49 For " I have not spoken of my-
self; but the Father which sent me,
he gave me a commandment, " what I
should say and what I should speak.

50 And I know that his command-
ment is life everlasting: whatsoever I
speak therefore, even as the Father
said unto me, so I speak.

& 8. 15, 26.—" Ch. 3. 17.—" Luke 10. 16.—" Deut. 18. 19
Mark 16. 16.—" Ch. 8. 38. & 14. 10.—" Deut. 18. 18.

menian, latter Syriac, Vulgate, six of the Itala,
and some of the fathers.

A man must hear the words of Christ, in
order to believe them; and he must believe, in
order to keep them: and he must keep them,
in order to his salvation.

I judge him not] I need not do it: the word
of Moses and the prophets, judges and con-
demns him. See the notes on chap. iii. 17. and
v. 45.

Verse 48. *The word that I have spoken—shall
judge him]* Ye shall be judged according to
my doctrine:—the maxims which ye have
heard from my mouth, shall be those on which
ye shall be tried in the great day: and ye shall
be condemned or acquitted, according as ye
have believed or obeyed them; or according
as ye have despised and violated them. See
this proved, Matt. xxv. 35, &c.

Verse 49. *For I have not spoken of myself]* I
have not spoken for my secular interest: I have
not aimed at making any gain of you: I have
not set up myself, as your teachers in general
do, to be supported by my disciples, and to be
credited on my own testimony. I have taught
you, not the things of men, but the deep ever-
lasting truths of God. As his envoy, I came
to you; and his truth only, I proclaim.

Gave me a commandment] Or, *commission.*
So I understand the original word *ἐντολῆς*.
Christ, as the Messiah, received his *commission*
from God: *what he should command,* every
thing that related to the formation and estab-
lishment of the Christian institution: *and what
he should speak,* all his private conversations
with his disciples or others, he, as man, com-
manded and spoke through the constant inspi-
ration of the Holy Spirit.

Verse 50. *I know that his commandment is
life everlasting.]* These words of our Lord are
similar to that saying in St. John's first epistle,
chap. v. 11, 12. *This is the record, that God
hath given unto us eternal life, and this life is
in his Son. He that hath the Son, hath life.*
God's *commandment or commission* is, Preach
salvation to a lost world, and give thyself a
ransom for all: and whosoever believeth on
thee shall not perish, but have everlasting life.
Every word of Christ, properly credited, and
carefully applied, leads to peace and happiness
here, and to glory hereafter. What an amiable

view of the Gospel of the grace of God does this give us! It is a system of eternal life, divinely calculated to answer every important purpose to dying, miserable man. This sacred truth Jesus witnessed with his last breath. He began his public ministry, proclaiming the kingdom of God; and he now finishes it, by asserting, that the whole commission is eternal life; and having attested this, he went out of the temple, and retired to Bethany.

The public work of our Lord was now done; and the remnant of his time previously to his crucifixion, he spent in teaching his disciples— instructing them in the nature of his kingdom, his intercession, and the mission of the Holy Spirit; and in that heavenly life which all true believers live with the Father, through faith in the Son, by the operation of the Holy Ghost. Many persons are liberal in their condemnation

of the Jews, because they did not believe on the Son of God: and doubtless their unbelief has merited and received the most signal punishment. But those who condemn them, do not reflect that they are probably committing the same sort of transgression in circumstances which heighten the iniquity of their sin. Will it avail any man that he has believed that Christ has come in the flesh to destroy the works of the devil, who does not come unto him that he may have life, but continues to live under the power and guilt of sin? Paradoxical as it may seem, it is nevertheless possible, for a man to credit the four evangelists, and yet live and die an infidel, as far as his own salvation is concerned. Reader, it is possible to hold the truth in unrighteousness:—Pray to God that this may not be thy condemnation. For a farther improvement of the principal subjects of this chapter, see the notes on verses 24, 32, and 39.

CHAPTER XIII.

Christ washes the feet of his disciples, and gives them instructions concerning humility and charity, 1—17. He tells them, that one of themselves would betray him, 18—20. The disciples doubting of whom he spoke, Peter desires John to ask him, 21—25. Jesus shows that it is Judas Iscariot, 26. Satan enters into Judas, and he rises up and leaves the company, 27—30. Christ shows his approaching death, and commands his disciples to love one another, 31—35. Peter professing strong attachment to Christ, is informed of his denial, 36—38.

A. M. 4033. A. D. 29. Aa. Olymp. CCII. 1. NOW ^a before the feast of ^b the passover, when Jesus ^c knew that ^d his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world,

he loved them unto the end. A. M. 4033. A. D. 29. Aa. Olymp. CCII. 1. 2 And supper being ended, ^e the devil having now put ^f into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing ^g that the Father

^a Matthew 26. 2. Luke 22. 1.— Ch. 12. 23. & 17. 1, 11. ^b Luke 22. 3. Verso 27.

^d Matthew 11. 27. & 28. 18. Ch. 3. 35. & 17. 2. Acts 2. 26. 1 Cor. 15. 27. Hebrews 2. 8.

NOTES ON CHAPTER XIII.

Vers 1. Now before the feast of the passover, when Jesus knew, &c.] Or, as some translate, Now Jesus having known before the feast of the passover, that his hour was come, &c. The supper mentioned in ver. 2. is supposed to have been that on the Thursday evening, when the feast of the passover began: and though in our common translation, this passage seems to place the supper before that feast; yet according to the amended translation, what is here said, is consistent with what we read in the other evangelists. See Matt. xxvi. 2. John xii. 1.

Having loved his own] His disciples.

Which were in the world] Who were to continue longer in its troubles and difficulties.

He loved them unto the end.] Continued his fervent affection toward them, to his latest breath; and gave them that convincing proof of it, which is mentioned ver. 5. That the disciples alone, are meant here, every man must see.

Vers 2. And supper being ended] Rather, *δευπνον γαρτοιμαζον*, while supper was preparing. To support this new translation of the words, it may be remarked, that from ver. 26. and 30. it appears that the supper was not then ended; nay it is probable that it was not then begun; because the washing of feet (ver. 5.) was usually practised by the Jews before they entered upon their meals, as may be gathered from Luke vii. 44. and from the reason of the custom. I think that John wrote not *γαρτοιμαζον*, but *γαρτοιμαζον*, as in BL. Cant. and Origen, which latter reading is approved by several

eminent critics, and should be translated as above. By the supper, I suppose to be meant not only the eating of it, but the preparing and dressing of it, and doing all things necessary, previously to the eating of it. The devil had, before this time of the supper, put it into Judas' heart to betray his Master. See Matt. xxvi. 14, &c. Mark xiv. 10, 11. and Luke xxii. 3, &c. See also Bishop Pearce, from whose judicious commentary the preceding notes are principally taken.

Calmet observes, that John, designing only to supply what was omitted by the other evangelists, passes over all the transactions of the Tuesday, Wednesday, and Thursday, before the passion, and at once goes from Monday evening to Thursday evening. It is remarkable that St. John says nothing about the institution of the holy sacrament, which Matt. xxvi. 26, &c. Mark xiv. 22, &c. and Luke xxii. 19, &c. describe so particularly. No other reason can be assigned for this, than, that he found it completely done by the others, and that he only designed to supply their defects.

The devil having now put into the heart] Judas formed his plot six days before this, on occasion of what happened at the house of Simon the leper: See Matt. xxvi. 14. Calmet.

Vers 3. Knowing that the Father had given, &c.] Our Lord seeing himself almost at the end of his race, and being about to leave his apostles, thought it necessary to leave them a lesson of humility exemplified by himself, to deliver them from the bad influence of those false ideas which they formed concerning the nature of

A. M. 4033. had given all things into his hands, and ^o that he was come from God, and went to God;

4 ' He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

• Ch. 8. 42. & 16. 28.—f Luke 22. 27. Phil. 2. 7, 8.—g Gr. Ac. b See Matthew 3. 14.

his kingdom. On all occasions previously to this, the disciples had shown too much attachment to worldly honours and dignities: if this ambition had not been removed, the consequences of it would have been dreadful in the establishment of the religion of Christ; as after his death, it would have divided and infallibly dispersed them. It was necessary therefore to restrain this dangerous passion; and to confirm by a remarkable example what he had so often told them, that true greatness consisted in the depth of humility; and that those who were the willing servants of all should be the highest in the account of God.

Verse 4. *He riseth from supper*] Not from eating, as Bishop Pearce has well observed; but from his place at table; probably the dishes were not as yet laid down, though the guests were seated. According to the custom of the Jews and other Asiatics, this washing must have taken place before the supper. See on ver. 2.

Laid aside his garments] That is, his gown or upper coat, with the girdle wherewith it was girded close to his tunic or under coat; and instead of this girdle, he tied a towel about him, 1. That he might appear in the character of a servant; and 2. That he might have it in readiness to dry their feet, after he had washed them.

Verse 5. *Poureth water into a basin, &c.*] This was the office of the meanest slaves. When David sent to Abigail, to inform her that he had chosen her for wife, she arose and said: *Behold, let thy handmaid be a servant, to wash the feet of the servants of my lord*: 1 Sam. xxv. 41. Some of the ancients have supposed, that our Lord began with washing the feet of Judas, to inspire him with sentiments of compunction and remorse, to melt him down with kindness, and to show all his disciples how they should act toward their enemies. Dr. Lightfoot supposes he washed the feet of Peter, James, and John, only; but this is not likely: the verb ἀγγυόσαί, in the Sacred Writings, signifies not only to commence, but to finish an act, Acts i. 1. and in the Septuagint, Gen. ii. 3. There is every reason to believe, that he washed the feet of all the twelve. See on ver. 9.

Verse 6. *Lord, dost thou wash my feet?*] Every word here is exceedingly emphatic. Peter had often seen the great humility of his Lord, but never saw his condescension so particularly marked as in this instance.

6 Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord,

1 Verse 12.—k Ch. 3. 5. 1 Cor. 6. 11. Ephes. 5. 26. Titus 3. 5. Hebrews 10. 22.

Verse 7. *What I do thou knowest not now, &c.*] As if our Lord had said: Permit me to do it now, and I will shortly explain to you the nature of this action, and my motives for doing it.

Thou shalt know hereafter.] Μετα ταυτα, after this business is finished. And so we find he explained the whole to them, as soon as he had finished the washing: see ver. 12—17. I cannot think that this refers to any particular instruction received on this head, after the day of pentecost, as some have conjectured.

Verse 8. *If I wash thee not, thou hast no part with me.*] Thou canst not be my disciple unless I wash thee. It is certain, Christ did not mean to exclude him from the apostolic office, if he should persist, through the deepest reverence for his Master, to refuse to let him wash his feet: this act of his was emblematical of something spiritual; of something that concerned the salvation of Peter; and without which washing, he could neither be an apostle, nor be finally saved; therefore our Lord said, *If I wash thee not, thou hast no part with me.* There is a mystical washing by the blood of Christ, 1 John i. 7. and by his spirit, 1 Cor. vi. 11. Tit. iii. 5. 6. It was the common custom of our Lord, to pass from sensible and temporal things, to those which were spiritual and eternal; and to take occasion from every thing that presented itself, to instruct his disciples, and to raise their souls to God. If the discourse was of bread, water, leaven, father, mother, riches, &c. he immediately changed the literal sense, and under the figure of these things, spoke of matters altogether spiritual and divine. I have met with many good persons, who have attempted to imitate our blessed Lord in this, but I never knew one to succeed in it. The reason is, it requires not only very deep piety, but sound sense, together with an accurate knowledge of the nature and properties of the subjects, which in this way the person wishes to illustrate; and very few can be found who have such deep philosophical knowledge, as such cases require. The large folio, which a good-intentioned man printed on the metaphors, is, alas! a standing proof, how little mere piety can do in matters of this kind, where the sciences, and especially practical philosophy, are totally wanting. Jesus Christ was a consummate philosopher: every subject appears grand and noble in his hands. See an ample proof in the preceding chapter, ver. 24.

Verse 9. *Lord, not my feet only, &c.*] It

A. M. 4033. not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed, needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all:

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent, greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the

A. M. 4032. A. D. 29. An. Olymp. CCII. 1.

1 Ch. 15. 3.—m Ch. 6. 64.—Matthew 23. 8, 10. Luke 6 46. 1 Cor. 8. 6. & 12. 3. Phil. 2. 11.—Luke 22. 27.—p Rom. 12. 10. Gal. 6. 1, 2. 1 Peter 5. 5.

r Matthew 11. 29. Phil. 2. 5. 1 Peter 2. 21. 1 John 2. 6. s Matthew 10. 24. Mark 9. 35. Luke 6. 40. Chap. 15. 29. t James 1. 25.

appears that Peter entered into our Lord's meaning, and saw that this was emblematical of a spiritual cleansing; therefore he wishes to be completely washed.

Verse 10. He that is washed] That is, he who has been in the bath, as probably all the apostles had lately been, in order to prepare themselves the better for the paschal solemnity: for on that occasion, it was the custom of the Jews to bathe twice.

Needeth not, save to wash his feet] To cleanse them from any dirt or dust that might have adhered to them, in consequence of walking from the bath to the place of supper. The washing therefore of the feet of such persons, was all that was necessary, previously to their sitting down to table.

If these last words of our Lord had any spiritual reference, it is not easy to say what it was. A common opinion is the following: He who is washed—who is justified through the blood of the Lamb; needeth only to wash his feet—to regulate all his affections and desires; and to get, by faith, his conscience cleansed from any fresh guilt, which he may have contracted since his justification.

Ye are clean, but not all.] Eleven of you are upright and sincere; the twelfth is a traitor. So it appears he had washed the feet of all the twelve; but as no external ablutions can purify a hypocrite or a traitor, therefore Judas still remained unclean.

Verse 12. Know ye what I have done] Our Lord had told Peter, in the presence of the rest, ver. 7. that he should afterward know what was the intent and meaning of this washing: and now he begins to fulfil his promise; therefore I think it more likely that he gives a command here, than asks a question, as he knew himself that they did not comprehend his design. On this account γνωσθε, might be translated in the imperative mood, CONSIDER what I have done.

Verse 13. Ye call me Master and Lord] Ο διδασκαλος και ο κυριος, similar to רבי rabbi, and מר mar, titles very common among the Jewish doctors, as may be seen in Schoetgen. This double title was not given except to the most accredited teachers, רבני ומורי rabbi v'omori, my master, my lord!

Verse 14. Ye also ought to wash one another's feet.] That is, ye should be ready, after my example, to condescend to all the weakness of your brethren; to be willing to do the meanest offices for them, and to prefer the least of them in honour to yourselves.

Verse 16. The servant is not greater than his lord] Christ has ennobled the acts of humility by practising them himself. The true glory of a Christian consists in being, in his measure, as humble as his Lord.

Neither is he that is sent] Ουδεις αποστολος, nor an apostle. As I think these words were intended for the suppression of all worldly ambition and lordly conduct in the apostles and their successors in the ministry; therefore I think the original word αποστολος, should be translated apostle, rather than he that is sent, because the former rendering ascertains, and determines the meaning better.

Verse 17. If ye know these things, happy, &c.] True, happiness consists in the knowledge of God, and in obedience to him. A man is not happy because he knows much: but because he receives much of the divine nature, and is, in all his conduct, conformed to the divine will. "They who have read many books (says Menu) are more exalted than such as have seldom studied; they who retain what they have read, than forgetful readers; they who fully understand, than such as only remember; and they who perform their known duty, than such as barely know it. Sacred knowledge and devotedness to God, are the means by which a man can arrive at beatitude." See Institutes of MENU, c. xii. Inst. 103, 104. For a heathen, this saying is very remarkable.

Verse 18. I speak not of you all] This is a continuation of that discourse which was left off at the tenth verse. The preceding verses may be read in a parenthesis.

I know whom I have chosen] I am not deceived in my choice: I perfectly foresaw every thing that has happened or can happen. I have chosen Judas, not as a wicked man, nor that he should become such, but I plainly foresaw that he would abuse my bounty; give way to iniquity; deliver me into the hands of my enemies, and bring ruin upon himself.

That the scripture may be fulfilled] Or, thus

A. M. 4033. scripture may be fulfilled,
A. D. 29. "He that eateth bread with
An Olymp. me hath lifted up his heel
CCII. 1. against me.

19 "Now" I tell you before it come, that when it is come to pass, ye may believe that I am *he*.

20 "Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me."

21 "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me."

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus'

^a Psal. xi. 9. Matthew 26. 23. Verse 21.—^b Ch. 14. 29. & 16. 4.—^c Or, from henceforth.—^d Matthew 10. 40. & 25. 40. Luke 10. 16.—^e Matt. 26. 21. Mark 14. 18. Luke 22. 21.

the scripture is fulfilled. Christ applies to Judas what David had said of his rebellious son Absalom, Psal. xii. 9. who was one of the most express emblems of this traitor: see on chap. xii. 38, 39.

He that eateth bread with me] That is, he who was in habits of the utmost intimacy with me.

Hath lifted up his heel] An allusion to a restive ill-natured horse, who sometimes kicks even the person who feeds and takes care of him.

Verse 19. *That—ye may believe*] These frequent predictions of his death, so circumstantial in themselves, had the most direct tendency to confirm the disciples not only in the belief of his being the Messiah; but also in that of his omniscience.

Verse 20. *He that receiveth whomsoever I send*] See similar words, Matt. x. 40, &c. Our Lord spoke this to comfort his disciples: he showed them that although they should be rejected by many, they would be received by several; and that whoever received them, should reap the utmost benefit by it.

Verse 21. *Was troubled in spirit*] See the note on chap. xi. 33.

And testified] Spoke with great earnestness.

Shall betray me.] Παράσω με, will deliver me up. Judas had already betrayed our blessed Lord, and he was now on the point of delivering him up into the hands of the chief priests. By all these warnings, did not our Lord intend that Judas should be benefited? That he should repent of his iniquity, and turn and find mercy?

Verse 22. *Looked one on another, doubting of whom he spake*] See the notes on Matt. xxvi. 20—25. Every one but Judas, conscious of his own innocence, looked about upon all the rest, wondering who in that company could be such a traitor! Even Judas himself is not suspected. Is not this a proof that his general conduct had been such as to subject him to no suspicion?

Verse 23. *Now there was leaning on Jesus' bosom*] The Jews of those days, at their suppers, reclined, supported by their left arm, on couches placed round the table, as the Greeks and Romans did. On each couch there were

bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be, of whom he spake.

25 He then lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."

28 Now no man at the table knew for what intent he spake this unto him.

^a Ch. 12. 27.—^b Acts 1. 17. 1 John 2. 19.—^c Ch. 19. 26. & 20. 2. & 21. 7, 20, 24.—^d Or, morsel.—^e Luke 22. 3. Chap. 6. 70.

two or three persons; and the head of one of them came near to the bosom of him who reclined above him on the same couch. The person here mentioned was John, the writer of this history, who being more tenderly loved by Christ than the rest, had always that place at table which was nearest to his Lord.

Verse 25. *He then lying on Jesus' breast*] Επισπών, laying his head against the breast of Christ, in a loving, respectful manner. As the expressions in the text are different here from those in the preceding verse, it shows that John altered his position at table, in order to ask the question which Peter suggested; which he probably did by *whispering* to our Lord; for, from ver. 23. we may learn, that the other disciples had not heard what John said; and it is likely that the following words—*It is he to whom I shall give the morsel when I have dipped it*; were *whispered* back by Christ to John.

Verse 26. *And when he had dipped the sop*] Dr. Lightfoot observes that it was no unusual thing to dip a sop and give it to any person; and it is probable that the rest of the disciples considered it as given to Judas that he might hurry to do some work on which he wished to employ him; and not wait to finish his supper in a regular manner. They did not hear the question that John asked, nor our Lord's answer; but they no doubt heard the words, *That thou doest, do quickly*—and might understand them as above.

Verse 27. *Satan entered into him.*] He had entered into him before, and now he enters again, to strengthen him in his purpose of delivering up his Master. But the morsel was not the cause of this entering in; the giving of it only marks the time in which the devil confirmed Judas in his traitorous purpose. Some have thought that this morsel was the sacrament of the Lord's supper: but this is an utter mistake.

That thou doest, do quickly.] As if he had said, "Thou art past all counsel; thou hast filled up the measure of thy iniquity, and hast wholly abandoned thyself to Satan: I will not force thee to turn from thy purpose, and without this

A. M. 4033. 29 For some of them
A. D. 29. thought, because ^o Judas had
An. Olymp. the bag, that Jesus had
CCL. 1. said unto him, Buy *those things* that
we have need of against the feast; or
that he should give something to the
poor.

30 He then, having received the sop,
went immediately out: and it was
night.

31 ¶ Therefore, when he was gone
out, Jesus said, ^f Now is the Son of
man glorified, and ^g God is glorified in
him.

^e Ch. 12. 6.—^f Chap. 12. 23.—^g Chap. 14. 13. 1 Peter 4.
11.—^h Chap. 17. 1, 4, 5, 6.—ⁱ Chap. 12. 23.—^k Ch. 7. 34.
& 8. 21.

thou *will not*. Thy designs are all known to
me: what thou art determined to do, and I to
permit, do directly: delay not, I am ready.”

Verse 29. *Buy those things that we have need
of against the feast*] *Camel's observation here
has weight in it.* “The disciples, who thought
our Lord had said this to Judas, knew well that
on the day of the passover there was neither
buying nor selling in Jerusalem. This, there-
fore, did not happen on the paschal evening;
for the feast, according to the common opinion,
must have begun the preceding evening, and
Jesus have eaten the passover with his disciples
the night before his death:—but it appears to
me, by the whole text of St. John, that the
passover did not begin till the time in which
our Lord expired upon the cross. It was then
that they were sacrificing the paschal lambs in
the temple. It is therefore probable that the
apostles believed that Judas went to purchase
a lamb, and the other necessary things for the
evening, and for the day of the passover.” On
this subject, the reader is requested to consult
the observations at the end of Matt. xxvi. where
the subject is considered at large.

Give something to the poor] It is well known
that our Lord and his disciples lived on *public
charity*: and yet they gave *alms* out of what
they had thus received. From this we learn,
that even those who live on charity themselves,
are expected to divide a little with those who
are in deeper distress and want.

Verse 30. *He—went immediately out: and it
was night.*] He set off to Jerusalem from Be-
thany, which was but about two miles distant;
and under the *conduct of the prince of darkness*,
and in the *time of darkness*, he did this *work of
darkness*.

Verse 31. *Now is the Son of man glorified*]
Nur idogastn, hath been glorified. Now it fully
appears that I am the person appointed to re-
deem a lost world by my blood. I have already
been glorified by this appointment, and am about
to be farther *glorified* by my death, resurrec-
tion, and ascension.

Verse 32. *And shall straightway glorify him*]
Or, glorify him, sicut, immediately: as he did,
not only in the miracles wrought at his death,
but also in that remarkable case mentioned
chap. xviii. 6. when the whole crowd that came
to seize him, were driven back with a *word of
his mouth*; and fell to the ground.

588

32 ^h If God be glorified in
him, God shall also glorify
him in himself, and ⁱ shall
straightway glorify him.

33 Little children, yet a little while I
am with you. Ye shall seek me:
^k and as I said unto the Jews, Whither
I go, ye cannot come; so now I say to
you.

34 ^l A new commandment I give
unto you, That ye love one another;
as I have loved you, that ye also love
one another.

35 ^m By this shall all *men* know that

¹ Lev. 19. 18. Ch. 15. 12, 17. Eph. 5. 2. 1 Thess. 4. 9.
James 2. 8. 1 Peter 1. 22. 1 John 2. 7, 8. & 3. 11. 23. & 4. 21.
² 1 John 2. 5. & 4. 20.

Verse 33. *Little children*] Or rather, *beloved
children*. *Ταῖς αἰς*, a word frequently used by
this apostle in his epistles. It is an expression
which implies great tenderness and affection;
and such as a fond mother uses to her most be-
loved babes. Now that Judas was gone out,
he could use this epithet without any restric-
tion of meaning.

Yet a little while] The end of my life is at
hand; Judas is gone to consummate his treason:
I have but a few hours to be with you: and you
shall be by and bye scattered.

Ye shall seek me] For a few days ye shall
feel great distress because of my absence.

Whither I go, ye cannot come] Your time is
not up. The Jews shall die in their sins, *mar-
tyrs* to their *infidelity*; but ye shall die in the
truth, martyrs for your Lord.

Verse 34. *A new commandment I give unto
you*] In what sense are we to understand that
this was a *new commandment*? *Thou shalt love
thy neighbour as thyself*, was a positive precept
of the law: Lev. xix. 18. and it is the very
same that Christ repeats here; how then was
it *new*? Our Lord answers this question, *Even
as I have loved you*. Now Christ *more* than
fulfilled the Mosaic precept; he not only loved
his neighbour *as himself*, but he loved him
more than *himself*, for he laid down his life for
men. In this, he calls upon the disciples to
imitate him; to be ready on all occasions to lay
down their lives for each other. This was,
strictly, a *new commandment*: no system of
morality ever prescribed anything so pure and
disinterested as this. Our blessed Lord has
outdone all the moral systems in the universe
in two words: 1. Love your enemies: 2. Lay
down your lives for each other.

Verse 35. *By this shall all men know, &c.*]
From this time forward, this mutual and disin-
terested love shall become the essential and
distinctive mark of all my disciples. When
they love one another, with pure hearts, fer-
vently, even unto death; then shall it fully ap-
pear that they are disciples of that person who
laid down his life for his sheep; and who became,
by dying, a ransom for all.

The disciples of different teachers were
known by their habits, or some particular
creed or rite, or point of austerity, which they
had adopted; but the disciples of Christ were
known by this love which they bore to each

A. M. 4033. ye are my disciples, if ye
A. D. 39. have love one to another.
An. Olymp. CCL. 1.

36 † Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward.

37 Peter said unto him, Lord, why

Ch. 21. 18. 2 Peter 1. 14.—Matthew 26. 33,

other. The primitive Christians were particularly known by this among the Gentiles: *Tertullian*, in his *Apology*, gives us their very words: *Vide, inquit, ut se diligunt; et pro alterutro, mori parati sunt.*—"See, said they, how they love one another; and are ready to lay down their lives for each other."

Verse 36. *Thou canst not follow me now*] Thou hast not faith strong enough to die for me; nor is thy work yet done; but hereafter thou shalt suffer for my sake and die in defence of my truth; see chap. xxi. 18.

Verse 37. *Why cannot I follow thee now?*] Peter probably thought that our Lord intended to go some long journey, which would necessarily subject him to many inconveniences and fatigue: and he felt quite disposed to follow him in this supposed journey, at all hazards. He saw no reason, because he did not see our Lord's meaning, why he could not follow him now.

I will lay down my life for thy sake.] Poor Peter, thou wast sincere, but thou didst not know thy own strength. Thou wert at this time *willing* to die, but when the time came thou wert not *able*. Christ must first die for Peter, before Peter can die for him. Let no man think he can do any thing good, without the immediate assistance of God. Peter's denial should be an eternal warning to all self-confident persons: though there be *sincerity* and *good-will* at the bottom; yet, in the trial, these cannot perform that office which belongs to the power of God. We should *will*, and then look to God for *power* to execute: without him we can do nothing.

Verse 38. *The cock shall not crow, &c.*] See on Matt. xxiv. 34. Dr. Lightfoot has very properly remarked, that we must not understand these words as if the cock should not crow at all, before Peter had thrice denied his Master; but we must understand them thus: "the cock shall not have *finished* his crowing before thou wilt thrice deny me. When the time was near, the very night in which this was to happen, Christ said, This very night the cock shall not crow his second time, &c. But here, *two days* before that time, he says, *the cock shall not crow*; that is, shall not have done his crowing. The Jews, and some other nations, divided the cock-crowing into the *first*, the *second*, and the *third* times."

1. ON Peter's denial of our Lord, much has been written: by one class he has been incautiously excused, and by another rashly censured. Peter was self-confident, but he was certainly sincere, and had he trusted more in God, and less in himself, he would not have miscarried. He did not look to his Maker for strength, and therefore he fell. He was sur-

cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice.

34, 35. Mark 14. 29, 30, 31. Luke 22. 33, 34.

prised, and found unarmed. It is a well-known fact, that circumstances have occurred, in which persons of the most bold, intrepid, and adventurous minds, have proved mere cowards, and acted to their own disgrace and ruin. Facts of this kind occur in the naval and military history of this and every other country. No man is master of himself at all times; therefore prudence and caution should ever be united to courage. Peter had courage, but he had not caution: he felt a powerful and determined will, but the trial was above his own strength, and he did not look to God for power from on high. He was warned by this miscarriage, but he dearly bought his experience. Let him that readeth understand.

2. A fact which occurs in the English Martyrology will serve to illustrate the history of Peter's denial and fall. In the reign of Queen Mary, when the Papists of this kingdom burned all the Protestants they could convict of denying the doctrine of transubstantiation; a poor man, who had received the truth in theory, but had not as yet felt its power, was convicted and sentenced by their bloody tribunal to be burned alive. While they were drawing him to the place of execution, he was very pensive and melancholy, and when he came within sight of the stake, &c. he was overpowered with fear and terror; and exclaimed, O! I can't burn! I can't burn! Some of the attending priests, supposing that he wished to recant, spoke to him to that effect. The poor man still believed the truth; felt no disposition to deny it; but did not feel such an evidence of his Maker's approbation in his own soul, as could enable him to burn for it! He continued in great agony, feeling all the bitterness of death, and calling on God to reveal himself through the Son of his love. While thus engaged God broke in upon his soul, and he was filled with peace and joy in believing. He then clapped his hands, and exclaimed with a powerful voice, I can burn! I can burn! He was bound to the stake, and burned gloriously, triumphing in God through whom he had received the atonement. This was a case in point. The man was convinced of the truth, and was *willing* to burn for the truth: but had not as yet *power*, because he had not yet received an evidence of his acceptance with God. He pleaded for this with strong crying and tears, and God answered him to the joy of his soul; and then he was as *able* as he was *willing* to go to prison and to death. Without the power and consolation of the Spirit of God, who could be a martyr, even for divine truth? We see now plainly, how the case lies; no man is expected to do a supernatural work by his own strength: if left to that, in a case of this kind, his failure must be inevitable. But in all spiritual matters, assist-